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The Spiritual Rostrum.

True Prayer versus Worship,

A Lecture Delivered in Frobiaher Hall, New York, Dec. 23d, 1883, by CHARLES DAWBARN.

[Reported for the Banner of Light.]

The strong rule over the weak. Man as at present constituted can organize no society without a governing power with authority to compel obedience. The lower the manhood of the nation, the more despotio will be the au-thority of the ruler.

the nation, the more despotic will be the au-thority of the ruler. Travelers tell us it is a grand sight to behold the Oriental despot enthroned in royal state, and administering what the world calls justice. His guards, with glittering armor and weapons flashing in the light, emphasize the royal motto —"Obedience or death." Man's thoughts and feelings are necessarily colored by his surroundings; and religion be-ing wholly born of man's spiritual necessities and aspirations, it must largely picture the thoughts and conditions with which he is famil-iar.

thoughts and conditions with which us is famil-iar. The great religions of the world have origi-nated in the densely-populated East, where manhood was accustomed to regard despotio authority as an essential of government. Thus the thought of One as the Great Superior, sit-ting upon a throne and administering justice, was in harmony with the experiences of the nation. It was equally natural that the unseen ruler should be approached through forms and ceremonies. and with a worship that magnified

nobody in particular may embody, if you choose, expressions of praise, penitence, grati-tude and obedience, but are so far without any element of prayer, though they are always prominent in public worship. Praise is not prayer. As uttered in worship it is simply flattery carried out on the princi-ple that leads a tramp to say to you: "Your charities have made all men love you. Lend me half-a-dollar, won't you?" Praise of the Divine is always on the princi-ple of an investment that expects its capital back with large interest; and since the most contemptible of all phases of human nature is the lick-spittling adoration of some one whose favor you want to gain, we may rest assured favor you want to gain, we may rest assured that worship by the coming man will have no element of praise or of gratitude for favors exneoted. 🕀

pected. "What a contemptible view of Delty! The doctrine of "praise" practically teaches that the Creator will not do right for the sake of right, but will act every time so as to secure the good opinion of the pious slaves of his church on earth. So away forever and forever with the notion that praise here any forever with the notion that praise has any brotherhood to prayer.

Penitence is another element of worship that is sister to praise and no relation to prayer. Nine times out of ten, when you stand up and say times out of ten, when you stand up and say how sorry you are for your offences against Deity, you know that you lie, and you believe that he knows that you lie, and are only call-ing yourself a miserable sinner to be heard of men, or from mere force of habit and training. The penitence that is good for anything is acted penitence, that lives down the wrong and crushes it out of sight under a more ten of

crushes it out of sight under a mountain of brotherly love.

brotherly love. The man who has a balanced mind, when he awakes to the wrong he has done me will not go and tell the Cham of Tartary, the Great Mo-gul, nor the Theological Despot on a great white throne; nor will he stand up in a congre-gation to, pose as a repentant sinner; but will go to work to undo that wrong. He will give himself no peace in time nor eternity, until he has won my love and can declare to the whole universe that he has regained that self-respect

has won my love and can declare to the whole universe that he has regained that self-respect which is the crown of manhood. Away with your penitence, manufactured to order by priestoraft and specially recommend-ed as a cooling draft for the dying sinner. Death-bed repentance has marched side by side with the hangman's nose, and now man-hood gives the order, "right about face—march —out of existence !" So we have done with praise and penitence as forming an element of true prayer.

So we have done with praise and pointence as forming an element of true prayer. Gratitude is supposed to be an element of worship that can be worked for all it is worth by theology. Under this head nothing is whis-pered of fear, and not a single word of an Al-

pered of rear, and not a single word of an Al-mighty Sovereign, not a single word of an Al-"It was, not until manicoid had developed up to a grand, outbreathing of inward love, that theorem on the unugut, and cought and "Fatherhood" on the Tree of Religion. And because you shall dream of God as Father, ohadiance shall become any rebailion impossibedience shall become easy, rebellion impossible, and your heart shall overflow with grati-

The demand that you honor a parent who dis-honors you is another theological absurdity; and remember that the same rule applies to God as to man.

God as to man. Priests tell you that the theological God made some of you to be happy and others to be mis-erable; and if this Deity knew the end from the beginning man can come to no other conclusion. By this doctrine selfishness is nourished in the human heart, for the salvation of one's soul becomes the great object of earth-life. True manhood would decline to be happy or content whilst one brother bemoaned his lot as an outcast from celestial joy. The Universalist says he is full of gratitude because some day all men will be saved. When because some day all men will be saved. When you tell me what God or man is going to do in the future, I demand to know what he has done in the past, before I accept your prophecy. You dare not apply that rule to your theologi-cal God, for you can neither prove that he has done anything at all; nor even that he exists. So much for the plaim to my "graditude" So much for the claim to my "gratitude." When the priesthood gives up guessing, infer ences and assumptions, and points me to one thing it can prove as demanding my gratitude, I promise to take it into respectful considera-I promise to take it into respectful considera-tion. But now, at this time, I demand that "gratitude" to a theological autocrat take its place with "praise" and "penitence" as un-earned by Deity, and unworthy of manhood. Worship has yet another element which does not belong to prayer. It is an expression of "obedience". that as wrought out means theo-retically to God in Heaven, and practically to those who claim to be his interpreters on earth. Just as the grandest act of the American colonies was when they declined further sub-mission to the tyranny of England, so the grandest moment in human life is when a man dares to say to Heaven and to Earth, "Behold, I am a man, and not a slave."

pressions from this platform when I have de-nied the existence of any theological God, who oreated this world in six days, in six ages, or, in a word, ever had anything to do with it. Yet here I am, with apparent inconsistency, up-holding prayer as a necessity of the human soul. I propose to show you that I have a standpoint of common sense in this, and I be-lieve that many of you will find you fully agree with me. with me.

The materialist meets here the one great problem which his philosophy cannot unravel. He finds latent in humanity a spirit of prayer that longs itself out into the unseen. He is compelled to acknowledge the fact, yet he can find no evidence of a God who hears and an-swers prayer; and worse still, he can find no proof that there is anything more to human life than matter acted upon by force, produc-ing an evanescent individuality that departs forever with the setting sun. Prof. Felix Adler proposes to satisfy this craving by a Religion of Ethics—a worship of anything that man deems most lovable. In other words, where theology has imagined a deity, he would deify imagina-tion. The materialist meets here the one great

Human nature won't down. Every longing must be satisfied; and a theory of life that does not do this cannot be turned into a religion, though upheld by fashion, and wealth, and intellect.

The mother will mourn her dead child, and refuse to be comforted by the gospel of despair. Theology offers to supply this universal need, and humanity has crowded into its temples.

and sought comfort in its forms and ceremo-nies. But it has ever had a fatal weakness. It has appealed only to ignorance through faith, and has denied its comforts to reason that demands knowledge. Like the materialist, it has sought to nourish

the human soul upon human imagination, but has given to it a greater scope, a far grander brilliancy. But its future, like its past, must be supported by ignorance, for when reason approaches the great white throne, the gates of pearl fly wide open, and the ceremonies of priestoraft are at once, relegated to the limbo where worn-out stage properties are stored

Yet again, I repeat: Man must love, and as-Yet again, I repeat: Man must love, and as-pire, and long, right out into the unseen; and this is an indestructible element of human; nature whose cravings must be eatisfied. Human nature never makes a demand for which Mother nature has not provided a sup-ply. All the troubles of earth-life have sprung from the fact that man mixes up the demand and the supply. One man gets all the demand, whilst his brother gets all the supply, and that is the whole matter in a nutchell. Thave now pointed out that the materialist finds a great demand for an property of the other hand, the theologian, supplies it with a spuri-des article.

dis article. Since we all acknowledge the universal de-

since we all acknowledge the universal de-mand, where shall we find the equally univer-sal supply? Now let me beg you to keep your common sense to the front, for you will need it all. First, prayer will only be answered ac-cording to law. The day for belief in special providences is going by. Even the most devout church-member never appeals to God if he sees a better obspace of getting whet he wants

a better charce of getting what he wants. If you have fallen into yonder stream and are unable to swim you won't send any petition up to God if you see a man standing by with a rope in his hand. You will pray to that man. You know it 1 Yes, if your name be Moody and Sankey you will pray to that man all the same. In such a case it is theology which since same common sense which gets safe to land. I take that illustration to prove that we always pray to what we KNOW in preference to what we BELIEVE. Now what do we know or what can we believe? Of course I am not going to stop and prove the truth of immortality; that I assume every time from this platform. In this stage of pro-gress the man who has not discovered that ruth for himself simply proclaims his igno rance. Returning spirits teach us that spirits gather Returning spirits teach us that spirits gather into vast associations or societies. Nay, "gath-er" is not the word, for it implies voluntary action, whereas each spirit has his own ruling tastes and appetites by virtue of which he is drawn or gravitates to where he belongs. Do you not know that the discoveries of spec-trum englysis prove that aren't form is a const trum-analysis prove that every form is perpetually sending its emanations out into the infinite?. That emanation is an outflowing of its own soul-life, as absolutely proved by the con-clusive experiments of psychometry. So the individual man casts his influence upon his fel-low-men; but it is the sensitive who realizes it most fully. Man is beginning to realize from repeated exany strong emotion in the mind of the distant loved one. You have sufficient proof of this if you have marked the influence of the mesmer-izer upon his patient, and noticed that when once established that influence travels regard-leas of distance. less of distance. Now let us notice that this is an influence of spirit upon spirit, and we have ONE Important Then if we further notice that one spirit can respond to the call or desire of another spirit respond to the tail of desire of another spirit we have a second fact of equal importance. And yet further let us mark that this influ-ence can only be exerted in earth-life upon those delicate organisms called "sensitive," and we have the THIRD of the facts necessary for a When we remember that all immortal spirits

Remember that it is your spirit that aspires,

and to your spirit comes the response. Let me beg you to test the true grand value of this kind of prayer. Place yourself by whole-souled earnest prayer in harmony with the sphere of wisdom and love, and note how your

views of your brother man will broaden and soften into celestial tints. Are you a lover of art? Then you draw from that sphere unconsciously. Suppose you try by prayer for conscious inspiration. Not by the round about red tape way of theology, but di-reot to the sphere and to the spirits you admire. rect to the sphere and to the spirits you admire. You can never send out a longing thought that is not volced to angel ear, and responded to with angel power. The true Spiritualist is above all others a man of prayer, for he knows its value and its power. The church prays, and myriads of spirit sym-pathizers fly to therevival, ensuring abundance of those megnetic theils that is upworth

The characteristic provided by the solution of the semigrational provided by the solution of t er. We must beware of the passive, prayerful hour that throws the "gates ajar" for such influences.

Notice that it is under this law we find Cath-olics praying to their saints and gaining re-sponse from the sphere to which they belong. Protestants may mock, but the prayer of faith

Protestants may mock, but the prayer of faith never goes unheard nor unanswered if the pow-er be sufficient. Oh I I am full of pity for noble souls such as Prof. Adler, who can find no object of prayer; nothing to satisfy the craving of the human soul for spirit-love and spirit-communion. He is brightening his spirit every day by un-selfah love to his fellow-men, but persists in walking with bandaged eyes lest the Sun of Im-mortality make visible the eternity of his own manhood.

mortality make visible the eternity of his own manhood. Spiritualists should of all others be most happy. With fear of death destroyed and no define monster periling manhood in the new life, all that is necessary is that they learn that the happiness of the arisen is founded on holi-ness and purity, whose sweet influences can be drawn to earth by one means power of irdd Prayer.

[From Light for Thinkers.] WHAT IS SPIRIT?

BY A. F. MELCHERS.

Spirit is the positive entity of the universe. Its primary principles are Life, Force, Truth and Love. Life-vitality; Force-development; Truth-intuition; Love-divinity. These primary principles have their secondary principles. Those of Life are activity, motion, sensa-tion and instinct, or all that which can be perceived by the energy.

Those of Force are growth, decay, expansion, con-traction, attraction, repulsion, etc., or all that of which we can note effects.

PENUMBRAL SKETCHES, BY JOHN WETHERBEE.

"Full oft my feelings make me start, Like footprints on some desert shore,

As if the chambers of my heart Had heard their shadowy steps before."

I begin with these lines very much as we sing "The Sweet By-and-By" at a séance, for the sake of the proper conditions, and at the same time the weird thought conveyed in the verse expresses the state of my mind at the present moment while thinking of a late experience, and also while having the experience, and it seems to me a proper state in which to relate it. The experience was exceedingly interesting to me; whether I can make it so to the reader, remains to be seen. Now do not expect too much after this shadowy beginning and thus be disappointed, but remember that sometimes the simplicities are in order, and very often with me, and doubtless with many others, some trifling incident among the manifestations will answer the carnest. hungry call in the following lines affirmatively, when some wonderful manifestation will not :

"Ah! blow me the scent of one lily to tell That it grew outside of the world, at most ;

Ah 1 show me a plume to touch, or a shell That whispers of some unearthly coast."

Two friends from a neighboring State were in this city, and one spoke of me; the other said, Do you know John Wetherbee? And they came at once to see me. Mr. A. was a quiet, undemonstrative Spiritualist, and the other, Mr. H., had had some experience, but was not identified at all with the Spiritualists. "Well," said they, after the civilities were over,

'what is there going on this afternoon ? where can we go to see anything ?" meaning spiritual manifestations. Thursday afternoon ; it is now 2:30 o'clock, too late to go to Mrs. Fay's, she lives so far off; then there is Miss Berry, she holds a séance at 3; not a materialization séance, but a dark circle; we may be too late for that, but the ride won't hurt us; we have not a moment to spare, so we hurry off, and reach there just in season. It proved to be one of the times when we were not disappointed. Mr. A. and Mr. H. were entire strangers, and wore not introduced, for ouvious reasons; they were unknown to all present. Mr. H., I think, had never attended a scance before, and Mr. A. moved very seldom among the circles; but it would have made no difference if it had been otherwise, for they both, as I have said, were strangers to all present, including the medium. Mr. A. did not get much; with Mr. H. it was otherwise. The medium, who was at some distance from Mr. II., said she heard the name of Ben. H., mentioning in full Mr. H.'s name; and later, when sitting nearer to him, Ben. H. and one or two other relatives gave their names, and wrote some messages ; they were from two or three different spirits and at some length, and were remarkably good tests; and in view of the fact of Mr. II. being a stranger, the tests were perfect, and he considered them so. The fact of the invisibles knowing his name, and giving it in full, when the medium did not, was very satisfactory to my friend. It was certainly to me, for I always enjoy tests, but I have to get them by observation, for personally my spirit friends are apt to be known to the mediums, for my pen has been a tell-tale. But on this occasion I not only realized my friend's tests, but 1 had them direct, also, and that is what I referred to when I began this article. It is unnecessary to speak of Albert, Hattie, Mr. Amory and others who manifested to me : for reasons mentioned they would hardly be tests, and yet in Hattle's manifestation there was something that is worth mentioning; she kissed me on my forehead, and in doing so I felther hair as it touched my head, and, the medium being seated side of me and 1 holding her hand, I know she did not move, and I know that it was some "unearthly" head that came in contact with mine, and I hope the friend who wanted a shell "that whispered of some unearthly coast," or anybody else who is hungry in that direction, will take my word that if an unearthly head will answer as well as a shell or the scent of a lily, that has been my experience. I seem to be spinning this out, but I have not yet reached the incident that has inspired my pen. My friend, Seth E. Brown, who died suddenly the 2d day of May, and who a year or two ago was a joint tenant with me in the office in the Old State House, was not a Spiritualist, but was hospitable to it; thought I had had good evidence, and wished he had; always said we should know some day, and sometimes, perhaps without meaning it, said : "If I die, John, I'll come and let you know if it is true," to which I always replied ditto. On this occasion, while at the scance with Mr. A. and Mr. H., during the manifestations, a new and quite vigorous patting of my head occurred, and I said mentally, "Is that ----?" (mentioning the name of a spirit-friend,) and got "no" for a response; I continued to ask the names of my departed, but "no" came every time, and at last Brown's name popped into my mind, and before I had got it mentally formulated the "yes" came quite vigorously, and I said, "Is that really you ?" thinking of but not uttering his name. I got three vigorous pounds on my back, and have no doubt it was the spirit of my friend. Seth E. Brown. It was almost as if he said : "Did I not tell you, John, I would come?" The medium later, when at another part of the table, said, addressing me: "That friend of a than 'one appetite, more than one longing, and therefore whilst in involuntary association with the sphere whose influence he attracts at the particular, time, he has a power he fardly uses of personal, direct appeal to any sphere whose influence he attracts at the solution is said in the unit of the uses of profamity. -Fr. is said that irritable individuals at that time speedily influence he discrete the direct of the latter word for the uses of profamity. -Fr. is and I the uses of profamity. -Fr. yours is still with you; his name is Seth. I can-

na siin shaan

coremonies, and with a worship that magnified | his power in courteous phrase; for such was the every-day experience of all who would come

This is in accord with universal experience. Elevation of one, by just so much means degra-dation of the many. The more despotic the government the more abject the degradation of the subject; and presently the ruling power de-olines to be approached without personal hu-miliation, which humiliation takes different forms according to the graater or lesser true forms according to the greater or lesser true

manhood of the nation. It varies from the disgusting scene where even the prime minister must crawl like a worm, and at last gaze only on the curtain that hides his sovereign's glory, up to the formal self-abasement of to-day, where Englishmen and Americans palliate their offence of daring to address their superior by informing him that if he will only deign to listen, "your petitioners will humbly pray," etc. Thus we see that what was a stern reality

under despotism has at last, through the de-velopment of manhood merged into a hollow form, which really hides a threat from the peo-ple that the ruler who would rule must now learn first of all to serve.

ple'that the ruler who would rule must now learn first of all to serve. But in the East "power" means that one being can, if he so choose, knock down, rob and kill another, being. Qarry this idea into theol-ogy, and we have at once a being who may be very amiable to day, gracious, kind and loving, but if one dare to eat an apple from his tree of knowledge of good and evil, he will, if he can, damn the whole binnan race. Yet celestial "power," that rests upon its reputation for muscle, has a treacherous foot-hold. To preserve itself it enshrines itself in mystery, and teaches the people that even their morality depends upon its existence. Did you ever think or realize that the real power of yonder sovereign, and of every despot in heaven or on earth, rests upon but two fac-tors? One, human self-interest; and the other, a debauched imagination.

tors? One, human self-interest; and the other, a debauched imagination. "And in the inter-The direct servants of the crown get their living or gather a reflected glory by their ser-vices; so it is their interest that "power" shall be maintained, in the subject masses are non the other hand, the subject masses are kept from rebellion because they have been taught their inferiority, and actually believe-that their lives and monerty are altorether at

that their lives and property are allogether at the mercy of that.one being who wears the

orown. In this happy country we little realize the result of power, concentrated and wielded by a collusion between the priesthood and the orown. Bayard Taylor told us that the reorown. Bayard Taylor told us that the re-searches which unrolled page after page of Egyptian history, show that the further back we go the more diffused was public education; whilst the arts were carried to a grander per-fection than in later eras. He said it was easy to trace the growing influence of the priesthood by the lescening, intelligence of succeeding by the lessening intelligence of succeeding generations.

We have now. I trust, a clear conception of how the idea of a Supreme Deity became the foundation of every religion, and we see that the ceremonious worship exacted by the earthly sovereign would be accorded, with an added solemnity, to the King of Kings. Just as the human ruler has servants to voice his commands, so the Invisible Sovereign has his

Back of this doctrine of obedience lies the old, old idea that you are a fool, and somebody else is wise; that you are weak, and somebody else is strong; for to hint the possibility of man ever demanding a share in his own government is a heresy worthy the hottest hell. Yet remember that despotism was the right government for ignorance; and as man's intelli-

gence has developed governmental power has perforce grown less arbitrary, till at last the world was ready for the sublime spectacle of a government of the people, by the people, and for, the people, as it exists to-day in this great Republic. signeritant of and faith

Yet the priesthood, and many foolish. Spir-Italiets, are teaching that this career of pro-gress shall only lead man step by step nearer to the arbitrary government of a despotio creator. The extension of the Republican idea to the The extension of the Republican idea to the olaim that as the Ruler is rightfully the servant of the people, therefore the great White Throne like our great White House should have a periodical change of occupants is a Declara-tion of Independence by human thought far grander, and more outreaching than any other. Declaration of Independence by which man has emphasized 'his 'manhood. By thus wiping away those elements of worship which, by the unthinking, are included under the name of "prayer," we are now ready to 'examine our subject clearly and scientifically. "The only true, definition of prayer is a re-

atraid he will do something we dread-then our motive is fear; or we may feel some great ne-cessity, which we believe he will relieve if we ask him-then we appeal to his love. If we once become doubtful of the existence of such a being, as a matter of course, we shall neither fear him hor love him, and thus prayer and worship will alike become impossible. I here wish to state that I believe with my whole tool that humanity. mat mast may

oommands, so the Invisible Sovereign has his minister in his chirch on earth through whom he must be approached and worshiped. Faw seem to realise that prayer is but one element of worship insy, that a whole service, of worship might be intoned without the utter-ance of a single prayer. Elegant phrases addressed with closed eyes to Inter a single prayer. I certainly have, been very plain in my ex-taining a single prayer. I certainly have, been very plain in my ex-I certainly have been very plain in my ex-I certainly have been very plain in my ex-is the single prayer. I certainly have been very plain in my ex-taining a single prayer.

are necessarily sensitive, we see how we can use these three facts to unlook the mysteries of

be these three facts to unlose the investments of prayer. First, as a spirit yet in the mortal, I can send out an appeal to my spirit loyed one which will surely be heard; secondly, I am equally sure that my appeal will win a response from the Sum-mer-Land; and thirdly, whether that response can reach my mortal brain must depend upon whether that brain be sufficiently sensitive. One fact of strong importance stands out

One fact of stupendous.importance stands out here, and it is this: that at last we find beings possessing in many respects greater power than ourselves, to whom we may rationally address

requests for assistance. Mystery disappears. Theology withers away, for the morning star of Truth has arisen in the

This is of course prayer to the individual spirit founded upon personal love and admira-tion, and it is so far a wondrous blessing. But prayer has a scope far beyond this, which is founded upon the spheral harmonies of asso-ciation which I depicted in my lecture upon "Death and its Consequences."

"Death and its Consequences." Every mortal is in harmony with some spirit sphere by virtue of this universal law. But man on earth has more than one taste/ more than one appetite, more than one longing, and therefore whilst in involuntary association with

We can hole enects. Those of Truth are science, philosophy and religion, or all that through which we can search for causes, develop the soul, and elevate ourselves spiritually. Those of Love are affection, affinity, harmony, soul-desires and gratifications, or all that which can be felt, divined, aspired for, and attained by the soul— the inner scif.

felt, divined, aspired for, and attained by the soul-the inner self. The individualization of the entity spirit or intelli-gence through matter is Man. Ho reaches this by the admission of spirit into matter-the negative en-tity of the universe-and after passing through all the phases of matter, finally becomes the like-of spirit again, but now spirit personided. Bpirit is God. God is Life-omnipresence; Force-onnipotence; Truth-omnisclence; Love-perfection. And the destiny of man is to become one with Him-spirit individualized, or, as it is termed, "the likeness of God."

Charleston, S C.

Progress of Medical Science.

A facetious friend suggests that the next step of science will be to inoculate houses with "mitigated virus" of rats and mice and black

"mitigated virus" of rats and mice and black beetles.—Zoophilist. Why not go a step further? We have before us a work on "Ants, Bees and Wasps," by Sir John Lubbook, one of the enlightened gentle-men who voted with Sir Lyon Playfair last year for the maintenance of the compulsory blood-poisoning law. Could not Sir John Lub-book devise some means of inoculating young ants, bees and wasps with "mitigated virus" of their respective poisons to prevent their bit-ing and stinging when they grow up? He would thus be rendering a real service to the community; and it might lead to still grander results. Could not vaccinating? Then indeed as to prevent their vaccinating? Then indeed we might arrive at a scientific basis for the inoculation theory |-Anti-Comp-Vac. Reporter for May.

TOOTHACHE CURE.-We have heard of many TOOTHACHE CURE. —We have heard of many curions remedies which have been adopted by men for the cure of the thousand and one aches which human flesh is heir to, but among the strangest and apparently most ridiculous pana-ceas of which we have ever heard is that sug-gested by a well-to-do farmer residing in the Township of Clarke. He says he used to be subject to frequent and terrible attacks of toothache, and a friend suggested to him one day that if he would make a practice of always day that if he would make a practice of always drawing on his left boot first he would be en-tirely freed from his uncomfortable guest. He has followed the practice for the last twenty years, and during that period he has never had the least touch of toothache. We give the in-formation for the benefit of those who wish to test the remedy.—Port Hope Times.

Reprint There is no such thing as a spontaneous, or self originated, thought. Every intellectual act is the consequence of some preceding act. It comes into existence in virtue of something that has gone before. Two minds constituted precisely alike, and placed under the influence of precisely the same environment, must give rise to precisely the same thought. To such sameness of action we allude in the popular expression "common sense"—a term full of meaning. In the origination of a thought there are two distinct conditions : the state of the or-raniam as dependent on antecedent impres-RF There is no such thing as a spontaneous, sanism as dependent on antecedent impres-sions, and on the existing physical circum-stances.-Prof. John W. Draper.

LIGHT. BANNER OF

the late Seth E. Brown really manifested himself to me.

When the room was lighted again I found I had some written messages, and one was as follows: "John, I believe it now. Seth." This was a very short message, but it seemed very appropriate, for during the five years we were joint tenants, he heard me often speak of Spiritualism. He could not see it as I did; was hospitable to it, as I have said, for he had great respect for my good common.sense, and generally ended by saying, "We will all know sometime," meaning the waking up of death; and often adding: "When I am a spirit, if I ever am one, I will let you know." Now he comes; he has not been a spirit long. Who was it and what was it if it was not Seth? The medium never knew him, or knew my connection with him; I was not expecting him or thinking of him; and I began to exhaust the names of my spirits or departed, and the negative responses began to be chronic, when his name occurred to me. I verily think it was he; and his message, though short, was full of meaning-multum in parvo. "I believe it now." It certainly made an intelligent connection with our antecedent thoughts. and wholly unsupposable by the medium.

At the close of this séance my friends as well as myself felt as if the two hours we had spent among the departed had not been time wasted. We talked over the matter. Mr. H. had oral and other tests, and several written messages, which were what might have been expected from the spirits communicating, and he went home pretty strong in the faith; in fact, we all three can now be counted as Spiritualists, if there were any doubts before. I began this sketch with a line of poetry, and perhaps it may be as well to end with a ditto. I sometimes think a verse with a sublime and fitting thought in it is more suggestive and ornamental than a peroration; so I draft on the following:

"I feel their touch upon my hair, Upon my cheek and on my brow; I know that they are everywhere, That they are with me even now."

Banner Correspondence.

Illinois.

CHICAGO.-G. W. Hunter writes respecting the On-TOIN OF IDEAS as follows: "Some one has said that our minds come into this world wholly unfurnished

DIARON OF IDEAS as follows: "Some one has said that our minds come into this world wholly unfurnished with ideas. This is a truth that will be generally ad-mitted, because each child as well as every aduit knows something of the tedious process of gathering information; but whence come these notions? A man is pondering over an invention which has baffled his imagination and wearled his reason, when all at once an idea strikes him, and as it is quickly put into ma-terial, the machine is completed. We again ask, from whence, what, or whom comes this idea? It is a com-mon remark, 'an idea struck me,' the speaker instinct-ively suggesting that it came from abroad. If you destroy the senses and the perceptives of the mind, the individual never gathers any information; he of course remains an idlot. The most careful ob-server gathers the most information, which is the ma-terial which gees into the ideas or judgments. That all matter that goes into the ideas or judgments. That all matter that goes into the ideas or promethy without, will be generally admitted; every idea is made up of con-ceptions which are the result of perceptions of the mind. Then, if our ideas come from beyond, they must have existed somewhere in the universe before they reached our minds. This leads me to remark that the evidences of ideas are seen in every atom of this globe, in every sun that was ever shot into the heavens, and in every sun that was ever shot into the heavens, and in every support inck easys that our notions have all come from experience. What experience gave us the telephone, telegraph, electric light, etc.? A man solves a problem, and from that solution we get a new idea. Teople are slowly coming to the conclusion that the mind does not originate ideas, therefore the writer carries paper and pencil, and puts down his thoughts whigh Hight Weake ideas are 'made manifest in the flesh,' and the visual faculties of the mind perceive them. I take it for granted it is admitted that mind or spirit controls maket the mind. I

WAUKEGAN .- E. B. Russell writes: "I feel impressed to write you briefly, while resting a few hours in this beautiful little city, which at one time was a central office or reservoir of the spirit-world, and from central office or reservoir of the spirit-world, and from which has radiated much light. To-day, however, there are but few champions of Spiritualism in the place, though many believe and have a knowledge, who do not lend substantial aid. To me this is not a discouraging feature; for who can say when the tide goes out that it shall not return again? Through the infinite process of evolution, we may mark the edb and flow, the undulations of psychic or spiritual activity. Spiritualism to-day is less sensational, and its princi-ples, or roots, strike deeper into the consciousness of man than ever before. Let us be patient in our work, ever ready to recognize the source of our power to think. to speak and act wisely; for verily, he who de-nies spirit helpers loses the key of power and becomes degenerate. Have we not examples of this?"

at our solicitation, never having been in this town be-fore. She has been holding scances in the southern part of this State for the last five months, and the uni-versal testimony is, of all who have attended her cir-cles, that she is by far the best medium they have ever met. At one place she gave the descriptions of per-sonal friends, some of whom passed to spirit life many years ago; the various causes of their demise, some being sudden and accidental. She gave their names, place of residence, with a minute description of the same, and incidents connected with their earth-life, pointing out their peculiar characteristics. Names and connections were given with remarkable promptitude. At one scance over twenty names were given, all of whom were recognized. One spirit who passed to the new life over seventy years ago, was de-scribed very minutely. She also gave the name of our daughter, who passed to spirit life twenty years ago. Speaking through the medium, she directed us to a certain box, in another part of the house, containing a large variety of flowers, and when brought to the and from that a single flower which we at once recog-nized as one she had worn upon a certain hat in earth-life, herself particularizing the hat. We heartily re-commend Mrs. Davis, not only as a rare test medium, but as a reliable medical elairvoyant, and as a lady above reproach."

New York.

BROOKLYN.-J. H. Whitney writes : "Whydoclergymen ask for so much proof for Spiritualism when they have taken Theology without comparatively any proof whatever? The distinguished Judge Edmonds, who reached the highest honors of his profession, de-clared that none who knew him for torty years would say he was not competent to examine witnesses, having sat as presiding Judge in all kinds of cases from City Courts to the Court of Appeals, and yet after the com-pliation of his work. Fracts of Modern Spiritualism.' flippant readers laid it aside as no evidence to their minds. Clergymen, as well as all other novices, should be referred to the A B C of Spiritualism. Can a pupil just learning to read and spell be benefited by being placed in the highest graduating class at College? A great deal of trouble has been caused by admitting novices intoséances where none but advanced students of spirit phenomena should be permitted, and no doubt the work of the angel-world is thereby retarded. A vast amount of evidence in *positive* proof of Spiritualism has been put upon record by such leading minds of the world as Judge Edmonds, Prof. Hare, Robert Dale Owen, Epes Sargent and many others. Why not re-fer inquirers for the great truths of Spiritualism to the Banner of Light Bookstore for such works as will meet their case? Those who wish to know why the wonderful phenomthey have taken Theology without comparatively any

heir case? Those who wish to know why the wonderful phenom-Those who wish to know why the wonderful phenom-ena of materialization cannot take place at first in the strongest light should study nature. Can they tell why the All-wise Creator divided the day into dark-ness and light? Let them consider that the stage of animate life is first a condition of darkness. Can such inquirers tell why all vegetation must pass its most im-portant stage in the darkness of the earth? The very learned chemist of London, England, Prof. Crookes, discovered that light is a motive power. It is easy to learn from that discovery that the power of light will dispet the spirit form-at least until we learn the most favorable conditions spirits require; and be it remem-bered that spirits, and not mortals, must choose their own conditions for the most wonderful of all their lilus-trations of power."

NEW YORK CITY .- B. F. Clark, M. D., writes : "Prof. McLeod, of 45 Jane street, possesses remarka-

ble power for the development of mediums. Recently a young lady, one who is just emerging from theology to spiritual light, visited him, hoping to obtain a de-velopment of clairvoyance. Frof. M. placed her in a chair, and after insulating her from the other sitters, by what he called a magnetic wall, he lad his hands on her head. The lady was told to describe anything she might see. Very soon she described fleeoy clouds; then lights of various colors, flowers of various tints and brightness, in great profusion, beautiful fields, flowing streams, forests and glades, pictures, and works of art. The Professor's mode of developing clairvoyance was very interesting to us all, and I have no doubt the young lady to whom I refer will become a very su-perior medium. There are others being developed by the same gen-tieman, in this city, whom I have seen, and who mani-fest still more perfect lucidity under this which spirits say is the highest phase of medial development known." ble power for the development of mediums. Recently

LOUDONVILLE .- W. V. A. writes: "A dear friend

-a Shakeress-has sent me a copy of a vision she had in 1842. Having finished its perusal, I have been medtating and pondering over this mysterious thing called

In 1842. Having initiated its perusai, I nave been med-tating and pondering over this mysterious thing called Spiritualism; withing, longing for some sign, some message from my beloved ones who have left these earthy shores-something that shall speak to my soul so positively that never a fear, never a doubt shall en-ter again of the truth that the dead do live. I do not claim to be a Spiritualist, and yet Jam not true, when the testimonies of so many good honest people are almost daily given in proof of its truth. I once lived in a 'haunted house,' and all the material-ists in the world could not make me believe that my experience there was the result of 'fraud,' or that it was 'a delusion,' or 'imagination.' Albany has many Spiritualists, a number of whom I have had the pleasure of meeting; and I want to say right here that there must be something in their belief that lifts them above other people, for, as a rule, I find them the most quelt, cheerful, happy people I meet. There always scems to be that 'I do n't belteve, I know' expression on their faces, while the material-ist's is 't 's not so; all your imagination.' I hear that very satisfactory séances are held every Sunday evening, at the residence of Mrs. Knight, 60 Howard street, under the auspices of Mrs. M. A. Smith, medium. I regret that have not had the pleas-ure of attending any of them, but we live just far 'e nough out of the edity to make it inconvenient for us to re not an evening.

enough out of the city to make it inconvenient for us

may practicably be drawn by suitable fairs, entertain-ments, and other like undertakings, leading to the common good. He also calls on all to contribute their share toward: the support of the Children's Progress-ive Lycours-those "Kindergürten" for the rising generation.

Massachusetts.

CHELSEA .-- Levi Hutchins writes : "Being a constant reader of the Banner, I notice, with pleasure,

the strong words for medical freedom to which it from time to time gives publicity. I would like to have you print one more fact for the great cause-it is tills: Just before the late war, a man named Thomas Har-din of Chelsea was taken sick with a heart trouble; one of the regular physicians was called and treated him. As he greew worse and worse, this physician concluded to call in two or three of the best of the regular faculty from the city of Boston. Mr. Hardin was examined by those doctors, and they came to the conclusion that he could live but a very few days at the most, as his heart, so they said, was ossifying or turning to bone; therefore, he must die. He being a friend of mine, I called at the house on the evening of the examination. His wife told me what the doctors said. I asked her if she would be willing to have a healing medium called, as I thought be could be helped in that way. She told me to ask Mr. Hardin. I spoke to Mr. H. about Mr. or Dr. Cottrell, who at ta time lived in East Boston, and kept a clothing store on North street, as being a man of great power. Mr. Hardin concluded to have Mr. O. treat him, thinking it could do no harm, as the faculty had said he nust die. Dr. Cottrell called the next day and commenced his the strong words for medical freedom to which it from

It could do no harm, as the faculty has been been die. Dr. Cottrell called the next day and commenced his treatment—that of laying on of hands. He told the patient that he would have him out in time to celebrate the Fourth of July, which was eight days from the Doctor's first visit. Mr. Hardin did celebrate the following Fourth of July out of doors, completely cured. About one year from that time Mr. H. was killed in the first skirmish of the war at Bull Run, Va., being a member of Co. H. ist Massachusetts, and their power (?) over disease, as compared with that demonstrated by a disciple of magnetic healing."

New Jersey.

VINELAND .-- O. B. B. writes : "In the autobiography of James Nasmyth, the inventor of the steam ham mer, is to be found the following passage:

mer, is to be found the following passage: 'The truth is that the eyes, and the fingers—the bare fin-gers—are the the wo principal inlets to sound, practical instruc-tion. They are the chief sources of trustworthy knowledge in all the unterials and operations which the engineer has to deal with. No book knowledge can avail for that pur-pose. The nature and properties of the materials must equal in through the finger ends. Hence I have no faith in young engineers who are addicted to wearing gloves. Gloves, es-knowledge. This has really more to do with the efficiency of young aspirants for engineering success than people are nware of; yet kid gloves are now considered the genteel thing.' The practical instruction which Mr. Nasmyth claims

invare of; yet kid gloves are now considered the genteel thing.' The practical instruction which Mr. Nasmyth claims must come through the bare fugers and the open eyos, though intended by him perhaps only to apply to gen-eral work, mechanics, engineering and the like, really possesses a much wider scope of application. It will not be difficult for a thoughtful Spiritualist to discover under this mask of words a very common-sense view of the way of obtaining instruction about 'the things of the spirit.' The very same idea is ex-pressed in Luke, xxiv.: 39, by the words 'handle me and see.' It is our privilege in the present day to be able to 'handle and see' our 'friends gone before' with our eyes and bare fingers, and to gather that 'practical instruction' about the soul which comforts while it demonstrates that we 'live again.' Mr. Nasmyth's words in the above quotation that 'no book knowledge can avail for that purpose,' complete the announce-ment, and furnish a fext that investigators of the phe-nomena of materialization will do well to heed.''

Colorado.

GOLDEN .- N. G. Sayles writes: "What a horrifying reflection to place ourselves back to our early in-stitutions, when we were taught that we were to lay in

stitutions, when we were faught that we were to lay in our lonely graves until the sound of a solemn trump, and then only about one out of a hundred of us poor helpless creatures be allowed to escape the awful doom of being tossed on flery billows while endless ages rolled on. In 1823 I was taught that I lost a dear father, and a lovely little sister not two years old; it makes me shud-der to revert to the awful lessons I was then taught. In 1823 I was called upon to lay away an elder brother, and a lovely sister near my own age; and in 1808 anoth-er dear brother was 'hastened out of existence,' as the Orthodox sny, in an unprepared state, by being shot. I always labored to keep the fate of all the e out of my mind, and when T met my first medium, had suc-ceeded so far that I had really almost forgotten them. The medium described the lowing sister I lost in 1839, standing before me smiling as she always allo, and also my dear father, so genurate and allos truly, that

California.

LOS ANGELES .- Abner Rush writes: "I have been in this beautiful land of sunshine and flowers only about two months, having come from Portland, Ore

about two months, having come from Portland, Ore-gon. I find a goodly number of very excellent trance and clairvoyant mediums here, who have recently come, by the direction of their guides, to make this their juture home. Anong them I may mention Mrs. M. S. Brown of Portland, Or., formerly Mrs. M. S.. Smith of Boston; Mrs. Dr. Peck, Mrs. Binkley, Mrs. Tate of Colorado, Mrs. E. F. Seaverns of Santa Bar-bara, Cal., and Mrs. Lensberg of New York. This is a most beautiful country, as well as having such a de-lightful climate; and those whose lots are cast here are well pleased that their lines have fallen in such pleasant places. After leaving Philadelphia two years ago, I spent more than a year at Santa Barbara before going to Portland, Or., and Was there about six months

Written for the Banner of Light. THE KING AND THE PEASANT.

BY MISS GENA F. SMITH.

A king of stern and scornful mien, Of cold, unloving heart, Who in all works of charity Had left undone his part;

Who reigned with proud and regal sway, Refused the suppliant's plea, Now dying lay 'mid power and pomp. Powerless from death to flee !

A peasant, humble, this same hour, A man of honesty, With no high station, title grand,

Or wondrous pedigree,

Lay also breathing out his last, With smiling, peaceful face; And in his eyes there plainly dwelt A pure life's shining trace.

The better land of inner life These spirits entered in; The king expecting homage, power,

Crown jewels rare to win, And trains of subjects to command;

The peasant hoped for rest And justice for the poor and weak-If found, life would be blest.

Oh ! wretched one, a king no more, Your earthly garb has gone; Name, station, wealth and empty show,

Have left you all alone. You stand now as you are, a soul Stripped of your mortal shell; And of true riches, noble deeds,

What has that soul to tell? How many have you fed and warmed, How many tear-drops dried,

How many saved from pits of sin, Who but for you had died?

You've made your home most dismal here, Your work is left undone: You passed life's rarest treasures by,

The worthless baubles won. Here justice reigns-to work, and do

That which you ought on earth; Be humble, honest, true to all, Nor pride yourself on birth !

. The peasant whispered gratefully,

"Oh I wise and loving Power, I dreamed not that Heaven was so fair. Until this happy hour.

"Why do I wear these sparkling robes, And gain this home of love?" They answered: "All earth's kindly deeds Recorded are above.

"Thou had'st but little earned by toil, Yet gave with willing heart: With tender words spake to the sad,

And took the weak one's part. "Nor placed thyself high in the scale Of righteous, perfect ones;

But lived and labored faithfully, As one of God's true sons.

" And stored up treasures that will last. Pure joy and comfort sweet. Remember that a goodly life

On earth makes Heaven complete." Rockland. Me.

Magazines for June.

MAGAZINE OF AMERICAN HISTORY .- The frontispiece of this month's number consists of a finely executed steel engraving of the miniature in profile of Washington, painted on ivory by Mrs. Elizabeth Sharp-less, during her visit to Mount Vernon in 1796, and one of the last, if not the very last portrait taken. "Defenses of Narragansett Bay" is the leading article, an interesting historical sketch, illustrated, by Brevet Major-General G. W. Cullum. This is followed by a chapter of early exploration in the Rocky Mountains, embodying an acount of the discovery of what is now the Yellowstone National Park. Two hitherto unpublished letters of Lafayette and other matters of interest constitute the remaining contents. Published at 30 Lafayette Place, New York.

THE VACCINATION INQUIRER gives a report of the fourth annual meeting of the London Society for the Abolition of Compulsory Vaccination, held in May, at which addresses were made by various advocates of the movement, and letters read favoring and showing

curious things discoverable in literature and art. S. O. & L. M. Gould, Manchester, N. H.

THE TRUTH SEEKER. - "The Over-Strain of Study" is the subject of the opening article, being an address delivered in Leicester by the editor, Rev. John Page Hopps. Other articles are, "The Two Great English Oreeds," and "A New View of the Inspira-tion of the Bible." London : Williams & Norgate. THE SIDEBRAL MESSENGER has an engraving of the new telescope at the Hartford High School. Northfield, Min.: W. W. Payne.

THE SOCIOLOGIST. - A. Chavannes & Co., Adalr Creek, East Tennessee.

Verifications of Spirit-Messages. JUDGE J. L. LOTT.

JUDGE J. L. LOTT. The communication in Banner of 17th inst., from JUDGE LOTT, I believe to be from him. Some three weeks before the message was published, the Judge communicated at a scance some miles from here, and said that he "had visited the Banner office, given a message, but that it was not as satisfactory to him as though he could have controlled the medium's organ-ism, the medium's own guide having to speak for him." An explanation in Banner said it was "given by proxy." The "Mother Barton" he spoke of is my own mother—and I think she would be the "first to greet him "on the other side. She was present I felt sure, when the Judge passed from our vision. The L. printed as one of my initials should have been M. The message was too short—when there was so much he could have told us about his new home and sur-roundings, a column would have seemed short; but I trust he may have the privilege of coming again to your office, or some other place. I think the message is just what it purports to he—a fact. I am thankful he remembered us, and gave what he could under the clroumstances. *MES*. 5. M. LOTT. *Lotsville, Warren Co., Pa., May 22d*, 1834. circumstances. MRS. S. M Lotteville, Warren Co., Pa., May 22d, 1884.

Lotteville, Warren Co., Pa., May 22d, 1884. On my recent visit to Cassadaga, N. Y., I met many people and heard of others who readily recognized the spirit-message from JUDGB J. L. LOTT of Lotts-ville, Pa., which appeared in the Banner of Light of May 17th. I met gentiemen in Buffalo and other places who spoke of the message as undoubtedly em-anating from their old friend, Judge Lott. The Judge was well and favorably known all through that part of the country, and highly respected for his noble quali-tiles. Angels bless and guard the Banner and its ex-cellent medium. Haverhill, Mass.

LOUISA WILLIAMS.

LOUIBA WILLIAMS. There appeared in the Message Department of the Banner of Light of May 17th a communication from LOUIBA WILLIAMS, which I recognize as coming from LOUIBA WILLIAMS, which I recognize as coming from louis K with the state of the second of the second of the pleasure her message, so lovingly addressed to her pleasure her message, so lovingly addressed to her inther, who was so soon to join her on the spirit-shore. It reached him but a few days before the summons came, and was a source of great comfort to him in his last hours. Last week his remains were brought to this place and laid beside his "loved ones" who had gone before. It was his request that Miss Carrie Downer should speak at his funeral, but his wishes were disre-garded by his friends, and an Orthodox clergyman was chosen to perform the last sad rites. I mention this in justice to Mr. Williams's character as a Spiritualist. Firm in his belief, fearless and outspoken in his senti-ments, he lost no opportunity of imparting to others the knowledge he had galned through investigation of the proofs of immortality. Thus one by one the work-ers are passing away; but our cause will not fail-oth-ers will take their places, and Truth will at last tri-umph over error, superstition and bigotry. Yours for the truth, A. O. DENIO. Baldwinsville, N. Y., Juno 3d, 1884. LYDIA M. S. PRESCOTT.

LYDIA M. S. PRESCOTT.

INDIA M. S. PRESCOTT. In the Banner of the 24th of May was published a spirit message from my wife, LXDIA M. S. PRESCOTT, which I acknowledge to be correct, except the initial in my name, which should have been G. instead of E. (which I suppose was a misunderstanding on the part of the reporter). Yours respectfully, WM. G. PRESCOTT. Quincy, Mass., May 25th, 1884.

REMARKABLE OIRCUMSTANCE. To the Editor of the Banner of Light :

REMARKABLE CIRCUMSTANCE. To the Editor of the Banner of Light : A recent number of your paper contained a commu-nication from what purported to be the spirit of JU-LIA DWIGHT, made in your Free Circle on the 12th of hast February, and addressed personally to me. It is due to your cause that I should certify to the proba-bility that the message is genuine, and state the re-markable circumstances attending it. I was in Bos-ton on the day named, and at the suggestion of a frieud, a ciergyman, went with him to your Free Cir-cle of that day. I had never attended it before, or been at your office, and went as a matter of curiosity. I sat in an unobserved place in an assembly of fifty or more persons, none of whom I knew. After caveral messages had been uttered through the lips of the medium, there came one from JAMES O. BREED, of Hariford, where I live. I had known him there for years. He had died a few months before, and was, as hestated, teller of the Fratt Street Savings Bank. Then followed the communication from JU-LIA DWIGHT, which begins with an expression of her desire " to give a few words of love to a friend who is present," and closes with an address to me by name. I knew her well. She died about ten years ago. She what I should have expected from her. I cannot doubt that this communication came, as did also that from Mr. Breed, from an intelligence outside of the medium and of myself, and cannot explain them except as coming from spirits in the other world. *Hartford, Com*.

Connecticut.

WEST WINGTED.-Lewis Andrews writes "The trends of the source of a union of church and State laws have no hand, that a spite was present who gave that are not suffer of the communication of the source over the force of the communication of the source over the force of the communication of the source over the force of several of the source over the force of the several of the source over the force of the several of the source over the force of the several of the source over the force of the several of the source over the force of the several of the source over the force over th WEST WINSTED .- Lewis Andrews writes : "The cruelties of a union of church and State laws have no parallel in history. The Hebrew or Jewish religion

twenty were murdered for nothing but an honest dif-ference of opinion. From Plymouth Rock they brought their religion and intolerance to Connecticut. They built a church, erect-ed a whipping post and stocks such as St. Paul met in his experience. In the year 1771, in the town of Win-chester, the Deacon was made Constable. Connecticut was then, and until 1818, governed under the charter of King Charles, which authorized a State religion as bloody as that of the Thugs of India. Men were bld off at auction to work to pay the priest rates; the only cow was sold, and the poor man's overcoat was taken from his back in cold winter. Others were pub-liely whipped and put in the stocks for not keeping the Jewish Habbath. The Church now desires to return to its God in-the-Constitution, like the dog to his vomit. But its day is past, and a more glorious faith is born."

Vermont.

FLOHVILLE-Calvin and Sibbel Rumrill write: We are desired of calling attention to be of our node reliable tost padhing, attention to be of our reliable tost padhing; are 3. 2. Davis 'or West Pathones at our house. The same here a total stranger,

Smith incoment. Trepret that investor find the pleas-ure of attending any of them; but we live just far enough out of the city to make it inconvenient for us to go in of an evening. Mrs. Smith is a good woman and a good medium; an earnest worker for the cause she espouses, and a wo-man with a broad comprehension of the problems of life. One day last summer I was in her company at the Church family of Watervilet Shakers. While conversing earnesity with some of the sisters, she was suddenly controlled, and for an hour or more her hear-ers were entertained with messages, tests and names. Dozens of names-some of them quite odd and not often heard of-were given and instantly recognized. Finally the little Indian guide said : You know Fa-ther Joe?' All shook their heads; none seemed to re-cognize the name. 'Teil them Father Joe is here and sends his love.' Still no recognition. The guide then said that Father Joe did not sound like a Shaker name, but that a spirit was present who gave that name, and said he had been a member of the commu-nity many years ago. Then followed a description of the spirit and some of his earthly peculiartities, one of which was a habit of passing up and down the walk with his hands crossed behind and his head bowed. Just then a light broke over the faces of several of the sisters, and one of them gave his proper name and explained how he came to bear the appellation of Fa-ther Joe. Mrs. Smith had never before conversed with nor visited the Shakers. Although my father was a Shaker twenty-one years and some of the Sisters are my dearest friends, I had never before heard of Fa-ther Joe. They themselves did not remember him for some time, yet his peculiartities of character were given in detail." NEW YORK CITY.-Mrs. O. F. Shepard, in a report of a deare healt.

Obio.

CINCINNATL-Samuel Hainebach writes strongly CINUMNATL-Samuel Hainebaen writes strongly. urging the necessity of organization for food work among Spiritualists everywhere: He thinks that so clettles for the sustentiation of public meetings, the encouragement of shandus for medimitatic missionary service, etc., about by formed in every city, town and village in America; and that possibler, strength

ago, 1 spent more than a year at san a Barbara before going to Portland, Or., and was there about six months. Now it would seem that I am to rest from being kept on the wing, as I have been for so much of the time for the past five years."

Michigan.

FLINT.-A correspondent writes that recently the meetings in this place have been made additionally interesting by the presence of a young medium, Mr. Interesting by the presence of a young medium, Mr. F. W. Pierce, from Wisconsin, who has given tests from the platform. "In nearly every case the spirit described was recognized, and many most convincing communications in regard to life and character were given. Though a young man and but recently before the public. I consider him qualified to give good satis-faction, publicly and in private sittings, and would re-commend him to societies and individuals who desire convincing mental phenomena. His address is Ber-lin, Wis."

Oregon.

NICKLE MOUNTAIN. - William Smith writes that from his earliest acquaintance with Spiritualism he has been convinced that its phenomena are Is no has been convinced that its phonomena are identical with all the so called miraoles of the Bible, and that Christ and his apostles were spiritual medi-ums. This view he has advocated for many years, and has always claimed that those who believe the Bible record must believe in Modern Spiritualism.

Spirit Presence.

Under the heading of a "Strange Experience" the Philadelphia Call prints the follow-ing statement: "Bishop Thomas Bowman of the Methodist Church, who is next in seniority in the Episcopal College to Bishop Simpson, although having no faith in Spiritualism, relates the following singular circumstances, without, however, offering any comment upon the facts : On his recent tour to the East he returned home by way of the Red Sea. Before embarking he received a letter giving him encouraging news of the condition of his wife, who had been very ill. After a Sunday service on board of the boat, as the vessel steamed through the Red Sea, he went to his room, and as the shades of night began to gather he prepared to retire and was about to offer up a prayer for his sick wife when he suddenly found that he could not utter a word and that his mind had become a blank. Thinking that this was an attack of nervousness, he arose and walked across the room to compose himself, after which he again attempted to pray for the complete recovery of his wife, but was affected as before. The conviction then came to him that his wife was dead. Three weeks afterward he reached Rome, and there found a message awaiting him announcing the death of his wife on the evening of the day on which he had vainly attempted to pray for her recovery. The bishop also says that his daughter, who was at Paris when her mother died, received a singular presentiment of the same character.

Slip a knitting-needle into your pocket, says a wellknown dalryman, and when you go to s meal dip it in the milk-pitcher. If any of the milk adheres to the needle it is pure ; if it does not, the fuld is adulterated with water. 111111-1230

Never give up I you can find a remedy for Heart Disease. Every one who has tried Dr. Graves's Heart Regulator says it is a sure oure.

the importance of it. from Dr. Garth Wilkinson, P. A. Taylor, M. P., and others. Among the minor articles in this number is an item from the Oldham Standard which shows a degree of honesty somewhat unusual in the quarter in which it is displayed, namely-A physician has issued this notice: "VACCINATION-with ordinary matter, 1s.; with pure lymph, 2s. 6d." London, Eng.: E. W. Allen.

HERALD OF HEALTH .- This able advocate of food reform, edited by Dr. T. L. Nichols, is worthy of a worldwide circulation. The leading articles in this number, "Health; a Homely Lecture," and " The Hope Cure," are worth the subscription price of a dozen copies. The field occupied is not solely that of reform in dietetics, but it goes into every one where change is needed in order that the condition of mankind, materially and spiritually, may be bettered. Its price is only forty cents a year. Published by Nichols & Co., 23 Oxford street, London.

THE UNIVERSE with the June number closes its third volume. "The Twin Citles of Pueblo," illustrated, several stories and poems, furnish entertaining and profitable reading. Universe Publishing Company, St. Louis, Mo.

THE PLATONIST (latest number we have received) contains "The Initiation of Plato," a short drama, with stage directions, translated from the French by John Yarker ; "Dialectic," read before the American Akádêmê, February, 1884, by Angus Dallas ; "Life of Hai Ebn Yokdan, the Self-Taught Philosopher." By Abubacer Ibn Tophail. Translated from the Arabic. Orange, N. J.: T. M. Johnson.

THE ELECTRICIAN expresses its views regarding 'The Underground Law and Its Effects," speaking rather disparagingly of the proposed law to compe the placing of telegraph and telephone wires under ground; and giving reasons therefor. Interesting detalls of the progress and prospects of Electrical Science fill its remaining pages. The Electrician Pub. Co., 115 Nassau street, New York.

VICE'S ILLUSTRATED MONTHLY opens with a Chat about Roses," and has for its frontispiece an elegant lithograph, a perfect fac simile, in everything but fragrance, of the free-blooming French rose, "Comtesse de Serenve." Interesting Correspondence Foreign Notes, Pleasant Gossip, and several pages for its young readers, complete the contents. Published by James Vick, Rochester, N. Y.

THE PHBENOLOGICAL JOURNAL contains portraits of Henri Milne-Edwards, the naturalist and author, and Savorgnan De Brazza, the explorer and diplomat, with a sketch of each. Interesting facts are given relative to the noble and progressive woman of ancient Greece, ASPASIA, who occupied a prominent position and enacted a leading part in the public affairs of her time. The other articles are entertaining, instructive and useful. Fowler and Wells, New York.

THE HEBALD OF HEALTH treats of "Bermuda as a Health Resort"; tells "Where the Best Oysters Grow": disscusses "Nerve Prostration and Hysteria": describes "A New Hydropathic Bath Formala"; answers questions respecting Sanitary Measuses; advocates Cremation, and in other ways instructs Its readers. M. L. Holbrook, 13 Laight street, New York.

THE HONILETIC MONTHLY furnishes its usual quots of material for the dispensers of Calvinistic theology. Funk & Wagnalls, New York.

LADIES' FLORAL CABINET Supplies needed hints in particular, "Talks about Flowers," and induced we articles upon home decoration and home knowing the home knowing the bound home for the second strengther NOTES AND QUESTION OF A SAME YOUR AND

An Open Letter to Dr. Talmage.

An Open Letter to Dr. Talmage. Rev. T. Deffitt Talmage: SIE-I am well aware that numerous gifted speak-ers have replied to your recent onstaught upon Spirit-ualism. Fermit me, also, to express my astonishment that any teacher of the people should be willing to so-betray his utter ignorance of a subject concerning, which he seeks to frighten others-and on the other hand to tell you how gratified I am that you recognize the necessity of taking this bold step against Spirita-alism, since it shows how well you realize the wonder-ful advance this truth is making in the minds of the people.

iul advance this truth is making in the minds of the people. I warn you to beware of putting stumbling blocks before the feet of others, by bringing them under your psychological power to lead them into error, for this wondrous power of spirit, whether you accept or reject it now, is sure to overcome you in the end, and you will find no Saviour for your errors, but that all of them must to the utmost be atoned for by yourself. As one of the humble lustruments for different phases of the phenomena through which Spiritualism is proving, beyond a question, the sublime truth of the soul's existence after death, and its power, under favorable conditions, to hold communion with its loved ones on the mortal phane of. life, I hold myself ready to prove these grand claims to any honest, in-teiligent seeker for the truth. You, as a teacher, should by all means avail yourself of this spiritual wisdom, whose brightsunlight has already burst asun-der the dark clouds of the superstitions of theology, and in whose beightsunlight has already burst asun-basking.

der und dah schoult u. pure rays millions to-day are-basking. Bince you are unfortunately so distrustful of the wisdom of God in making night, succeed the day, as to be unable to consider darkness as inseparable from evil, I promise, through the power of the ministering angels, who are ever with me, to give you in a good light evidence of this truth, so convincing to your senses, that, if you are not deliberately mendacious, you will openly and glady retract all you have in your blind ignorance said against it. Bpirits manifest through natural law, and all the phenomena are governed by natural law, and the only conditions required of the investigator are the simple ones used by the scientist in his researches; namely, an unblased mind, cool analytic observation, and calm

an unblased mind, cool analytic observation, judgment, Earnestly hoping that you may come into a frame. of mind in which you will perceive the possibility of learning truths you have never yet known, and espe-cially the beneficent one of Spiritualism, which is so full of vital interest to humanity, and again urging you to investigate the facts on which it rests, I remain ready to convince you, M. E. WILLIAMS.

232 West 46th street, New York City.

Cremation.

110016-3303

Cremation. Southern Asia, the original home of orema-tion, is also the region where it is celebrated with the greatest pomp and splendor. In Siam, when any famous man is cremated, a magnifi-cently decorated building is erected specially for the occasion, and vast sums are expended in making the whole spectacle as gorgeous as possible. The ceremonies observed at the ore-mation of the late Regent of Siam may serve as a fair specimen of those enstomary on such occasions.' Immediately upon his death, in March, 1883, his remains were inclosed in a vast urn of costly material, several yards in height, which was placed in a large room opening upon the courtyard of his paize, which stands on a creek flowing into the river that traverses the capital. Bands of mative priests, raileving each other in turn, kept replating prayers night and day in the death chamber, around which were displayed all the orders and decorations worm by the dead man. In his lifetime. Twelve months after his death the urn and its contents were carried in state to a kind of temple erect-ed for the universe where the ormation took of the presence of thousands of specta-tors, insidding the King bimself and his suffic-tors, insidding the King bimself and his suffic-

BANNER, OF LIGHT.

Spiritual Phenomena.

Remarkable Manifestations and their Sequel.

To the Editor of the Banner of Light:

Permit me, through your valuable paper, to give publicity to one of the finest tests I have ever received, through the mediumship of Mrs. Reid, a lady here in Brooklyn; but in order to do so it is necessary I should mention that a little over two years ago I attended a seance in Paris of the celebrated Madame Bablin, at which we had literally a perfect rain of flowers, oranges, almonds, etc., brought into the séance room by the unseen spirits in such profusion that-midwinter as it was-each of the eighteen sitters not only carried an abundance home, but there were still so many left for the medium that when gathered they almost overloaded the table.

I had for my share received, beside the flowers, one of those small oranges known as pomegranates, which I ate with no little curiosity, thinking at the time that as it had been brought by the spirits into a closed room, in which it had dropped from the ceiling, as it were, right before my feet, it must necessarily be-well, more spiritual, if you please, in taste; but I could not detect the slightest difference between that and any other; yet for curiosity I kept the peel of it, which I enclosed in a little box, and thought no more about it until the other day, when I accidentally came across it and put it in my pocket, hardly knowing why, but with an idea of showing it to some friends.

The next day, while paying a visit to the lady in question, whose psychometric powers on several previous occasions had more than astonished me by their absolute and detailed correctness, I suddenly remembered the orange-peel; and placing it in her hand without any remarks whatever pertaining thereto, I simply said: "I wonder if you can tell me where that came from ?" The medium did not even look at the Object I had given her, but said without a mo-ment's hesitation: "Why, that brings me right across the ocean. It came revolving very rapidly through space, and fell before you with a thud; this was brought you by spirits in a séance-room, together with numerous flowers; and it never grew in a garden, but was taken by the spirits from a sort of a conservatory, where it was dematerialized and thus carried through space in a continuous rotation at a very rapid rate, until in the seance-room, where it was rematerialized by the spirits in the way you received it."

It has been my good fortune to receive numerous unquestionable proofs and tests to most of the phenomenal manifestations, ever since I, as a thorough skeptic, six years ago, commenced to investigate Spiritualism; but I must frankly confess that at no time have I been so much staggered as by this instantaneous and complete verification. With many of the tests usually given, a skeptic may raise such a question as-" Might it not have been mind-reading ?" Supposing that even, I would consider it a most wonderful thing; but in this case it was entirely impossible to read in my mind that which did not exist there, having myself vainly tried to solve the modus operandi by which it was brought. In this case it was also to me a complete proof of the genuineness of Madame Bablin's manifestations, even if there had not been convincing facts enough at her seance; but I should think that when a sixteen-pound music-box, nearly one foot long, floated around in the room in all conceivable directions, winding itself up as it floated, playing, and tapping the heads of the sitters on request, this was in itself, ample proof enough to any one-and such we had there. I trust that some of my Paris friends, on seeing this, will communicate it to Madame Bablin, knowing how much it will please her to have her manifestations recognized even on this side of the water.

First after the description Mrs. Reid looked into her hand, and exclaimed with some sur-

test medium. When communication after communication is received from friends passed on, unknown to the medium, and many other as wonderful things take place, it must be proof to a skeptic of some invisible intelligent power. Mr. Allen is so well known as a medium that these words are not needed, but in justice to

myself and thankfulness for his good work here I write, hoping some weary traveler of earth may be gladdened and helped as we have been by his great powers. I would say to all wishing to investigate Spiritualism, take these friends into your homes and hold family seances, and I will guarantee your doubts will be cleared and you will be a thousand-fold repaid. You will find them pleasant, affable people, worthy of the great work they are called to do. From here they went to Council Bluffs, Ia. May success attend their labors everywhere.

Vicksburg, Mich. NETTIE FRASER.

The Rebiewer.

MEDICAL ECONOMY DURING THE MIDDLE AGES. A contribution to the History of European Morals, from the Time of the Ro-man Empire to the Close of the Fourteenth Century. By Geo. F. Fort, author of "The Early History and Antiquities of Freema-sonry." Svo. cloth, pp. 488. New York: J. W. Bouton, 706 Broadway. London: B. Quaritch, 16 Piccadilly.

The period covered by this history commences at

the time when the conquest of Greece by Rome,

Grecian artists, mingled with whom were numerous

medical men. The earliest of these were Etruscans, whose skill in art and science greatly improved the

ancient Roman metropolis, but there subsequently

came adventurous Greek physicians, "surgical char-latans," who, in the words of the author, " prostituted

the dignity of a divine art to the debased purposes of extorting gain from credulous and suffering patrons." These excited not only the anger but the contempt of

the illustrious Censor. One of the earliest effects of the decree of Constan-

tine, issued from the city of Milan, in the year 312, de-

claring the Christian religion to be the faith of the Rmpire, was the adoption of an unalterable confidence in the potency of spiritual forces personified as Good

and Evil; the existence of a mighty spiritual world,

exercising unceasing operations on the earth and its

people, being an article of Christian faith. Some of

the Fathers undertook to designate the specific duties

of the good angels; thus Raphael was said by them to

have special care over the sick and infirm, Gabriel to

exercise supervision over war, and Michael to attend

to the devotional prayers of believers. There were

others who stoutly affirmed that all the disorders that

afflicted mankind originated with that Prince of Evil, the Devil, and his sinister companions, in order that

they might obtain associates in their miseries. The number of these malevolent spirits was said to be without limit, each person baving "a thousand to bis

After describing the origin of the Cabbalists-many

of the devotees assuming to trace it back to the time

of Adam-and of their attributing to amulets specific-

ally insoribed for the purpose, an irresistible potency

In the cure of the most dangerous maladies, our author

reaches the time of Apollonius, who announced himself as " professor of a science which Divinity had be-

stowed upon him as a recompense for austere virtues."

The possession of this gift, he claimed, enabled him

without any preparation to produce startling mani-

festations of a superior power. That this claim was

not without foundation was proven by his works, espe-cially his cures of maladies, which were so astounding

as to be thought miraculous; and these cures were

"admitted unreservedly by a Ohristian Father," Jus-

Apollonius may be said to have been the originator

a pathology of the soul.". The student of this bistory will not fail to observe

that at the time to which reference is made, and prior

indispensable element of medical art, and eclecticism

tin Martyr, to be genuine.

right and ten thousand to the left of him."

through the invincible armies of Luculius and Pompey, attracted to the metropolis vast numbers of

of such a plan, will be apparent to all who look upon its well-filled and deeply interesting pages, which will be read by Spiritualists, in the light of recent revelation of occult science, with far greater zest than by those who have not the knowledge they possess. There are recorded upon them many things the author. and a majority of his readers, will doubtless relegate to the realms of superstition, that are, in fact, the results of the operations of laws whose principles are just beginning to be seen and inquired into.

> THE MURDERER. BY EMMA TRAIN.

He stood before the judgment bar All steeped in sin and orime; For him there shone no gleaming star From out the vault of time; His heart was filled with bitter nate, He shrank not from impending fate. Urged on by wrong's resisters flood, His hand was stained with human blood.

HIS DADG WAS STAIDED WITH RUMAN DIOOD. Yet he was once a little child With guileless, laughing eyes, And soul as pure and undefiled As angels in the skies; But born into a home of wrong-A curse to cloud his whole life long Went with him all the weary way, And brought him where he stands to-day.

He op'ed his eyes on mortal life In lowest den of sin; About him discord, jar and strife Brought ever ceaseless din. The pratting words he sought to speak. Were ourses lisped in accents weak, And learned in hours of childish glee While sporting at his mother's knee.

White sporting at his motion's knee. And deeds-the first bis hand e'er wrought Was secret theif at night; By nearest kin his heart was taught That wildeat wrong was right. And hate grew up within his brain, And bound him with a gailing chain. No hand was reached to point the way, Or error's deep'ning power to stay.

And then he dared to raise his hand-And then he dared to raise his hand— Bwept on by wrong's great flood, The life that held attainments grand Was darkly stained with blood. And there he stood and braved his fate— His soul a ses of burning hate; With not one soft'ning falt'ring breath, Although he knew his doom was death.

Annough ne snew his doom was death By Christian aberiff hung; By Ohristian aberiff hung; The gate of death swung open wide, And through his soul was flung. That soul, all dark with earthly strife. Thrust rudely on to splitilife. With infamy upon his brow No bolts or hars can hold him now.

There is no prison-wall so high, No dyngeon cell so deep, No gyves so strong they to the sky This darkened soul can keep. Laws have no further power to kill, And he is but a murderer still; A murderer loosed o'er death's great tide With powers of ,wrong intensified.

Oh, brothers i could you only know The darkness, wrong and strife, With mingled wretchedness and woe, That go to form such life; Conditions that you cannot see That bind it down to low degree: Those sins unborn within the heart That make it choose the felons' part:

You'd wipe from off your statute roll This dark, accursed stain: Nor loose through gates of death a soul Too sinful for earth's plane. The highest part of God's great plan Is that which bindeth man to man And holds the sinful and the good A universal brotherhood.

A universal brokhendod. May loving angels haste the time When stilled shall be life's storm; In place of gallows dark with crime Shall rise a great reform. Two wrongs can never make a right: Two shadows make more dim the light. May heaven reach a helping hand To wipe this blot from freedom's land. -[Hamburg (N. Y.) Independent.

68, declared that the dynamic force of the soul was the

The very hatred and fierce aggressive stand the clergy of most of the churches make against The very hatred and flerce aggressive stand the clergy of most of the churches make against Spiritualism, proves that they are compelled against their will to recognize it as the most formidable foe to their effete systems of thought and worship; no longer to be sneered out of existence, or ignored to let die of its own weakness. The little rap has become a giant in power, an almost omnipresent battering ram pounding its iconoclastic blows upon the totter-ing, decayed walls of ecclesiastic error, bigotry and tyranny holding imprisoned the souls and minds of mankind within the dungeons of an illogical and unscientific theology; feeding, or rather starving them on the dry husks of doc-trines, oreeds and dogmas. And as the strong-hold is crumbling under the demolishing siege of the Army of Progress and Liberty and Knowledge, and breach after breach is made in the ditadel of old Churchianity, as its walls are fearlessly scaled on every side by the cham-pions of truth and reason, it is no wonder there is a corresponding spirit of flerce and desperate resistance manifested toward the invaders. The good accomplished by such mediums as Mrs. Miller, Mrs. Sawyer, Maud E. Lord and Jesse Shepard can never, be fully, estimated. The less public—but by ho mean least—minis-trations of Mrs. Overdier and Mrs. White, with the influence of many others less prominent, but not less enthusiastic; have by a faithful, steady devotion to the cause. Disced Spiritual but not less enthusiastic, have by a faithful, steady devotion to the cause, placed Spiritual-ism in a position which compels and demands a respectful recognition as a living fact in St. respectful recognition as a living fact in St. Louis: There may be petty jealousies, small personal differences among us; such things may retard but not stop the mighty advancing tide which is spreading its living waters over this continent—this tidal wave from the bound-less ocean of spiritual wisdom; love and power. The beauty of it all is that the work goes on steadily, under the supervision of the spirit-world, without regard to what men may look upon as obstacles. If one medium fails another is installed in his or her place: the cause needs world, without regard to what men may look upon as obstacles. If one medium fails another is installed in his or her place; the cause needs no human authority, no solemn ordination, no preacher's license; the evidence of one called to our ministry is the spiritnal baptism accom-panied by spiritual gifts of manifold character and various degrees; as the quantity of spirit and the quality of physical ability may deter-mine and permit the hidden powers to manifest themselves. The mists of darkness and the fors of superstition are being dispelled; the bright sun of a new day is illuminating with its life and joy-dispensing rays the world and its teem-ing millions; heaven is wooing earth with its gweetest; tenderest; advances, bringing love, peace and hapiness as bridal gifts from its glo-rious realms. And so we can afford to be laughed at, scorned and even abused. Our faith has become knowledge; our hope a real estabhas become knowledge; our hope a real estab-liahed fact. Death is swallowed up in life and the grave has lost its terror. What more can we ask for?

her roof, and many are the instances where-without hope or expectation of reward-she has given her hospitality for their comfort and relief. She was the medium's friend, and many will drop tears of gratitude as they call to mind her unselfash sympathy in their own behalf, or for the sake of humanity and the cause she loved. She will be deeply missed from the bostm of a loving family group, from the circle where her cheerful face beamed with fenderness and love, and by all with whom she associated. Her last words were: "I want to go to sleep." She dropped into a peaceful sleep, to awaken in the brighter morping of a new and higher life, and to receive her roward of "Well done." Yu, assisted by Her, Q. H. Shinn, Plymonth, N. H. Ashand, N. H. Asa W. Direw.

From his residence, 225 East Sist street, New York, May 12th, Mr. B. G. Cotton, husband of Mrs. J Cotton, widely known as a healing medium in New York City and vicinity, aged 69 years.

Allowin as a facinity intertain in New York City and Vicinity, aged 00 years. Mr. Cotton was a man of sterling Integrity and honor, beloved by all who knew him; modest in all blasctions, he so wound himself around the hearts of his friends that strong men wopt when standing beside the casket. Disso-lution took place siter forty-eight hours of intense suffer-ing, producing at times unconsciousness; and his organs of speech boing partially paralyzed, ho was unable to describe to his friends the scenes that passed before his vision. He has been a stanch Bpiritualite for many years; still he felt that only through death can we realize the joys of the spirit, and his last words-spoken to a physician and friend who was near-have a deep meaning: "Doctor," said he, "I have solved the scenes that all is woll to year a still be felt allowing beart, knowing that all is woll. A vory eloquent discourse was delivered by the Roy. Dr. Olyver, a friend of the deceased, full of the toachings of our philosophy and comfort to the family. The remains were interred in Greenwood Cemetory. Thus another lowed one is added to those who will welcome us home, and we felt that has head that when will welcome us home, and we felt that he has heard that which is more than earthip praise, "Well done, good and faithful; enter into life overlasting."

SPIRITUALIST LECTURERS.

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low-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE. — A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "old and pale," shining through the rifted clouds and the par-tially curtained window, produces the soft light that fails over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Filgrim. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sca_an emblem of eternity-re-minding "Life's Morning " to live good and pure lives, so "That when their barks shall float at eventide," it they may be like "Life's Evening," fitted for the "crown of im-mortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. L. J. Wilcox. Size of sheet, 2222 inches; engraved surface, 15220 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veli of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it isy in the swollen stream, two or-phans were playing. Unnoticed, the boat became detached trom its fastenings and floated out from shore. Quickly the current carried if beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was ineritable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-mined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her slide, when to her surprise the boat turned, as by some unseen power, to-ward a quiet eddy in the stream—a little haven among the original painting by Joseph John. Sizeot sheet, 2223 inch-es; engraved surface, 1520 inches.

"HOMEWABD," An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day." """ from the church

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St. Louis, Mo.

To the Editor of the Banner of Light:

of what is now termed "the mental cure," as he "prac-ticed his system of medicine upon the theory that no attempt to cure could be made successful without thereto, there existed a greater degree of belief in the agency of the spirit-world, and of the power of the soul, which term may be defined to mean the will of the individual, to harmonize the disorganized human body, than there has since that time outside of Spiritualism, or of those sciences that foreshadowed its advent - mesmerism, magnetism and clairvoyance. Athenaeus, a renowned Roman surgeon. in the year

prise: "Why, it is a piece of orange-peel!" showing thereby her previous ignorance of the object she was holding. She was not in a trance, but in her normal condition, and the only thing I observed of peculiarity was that her eyes seemed to be looking intently at something before them in space. Mrs. R. is not a public medium, and has only had her wonderful gift of clairvoyance and psychometry developed within the last year in the School for Mediumship, so ably conducted here by its President, Mrs. M. A. Gridley, and Mrs. Reid asserts that her very rapid progress in development is wholly due the favorable conditions and influence in and from that school, to which she and her sister came total strangers, and which they both have attended very regularly eversince; and as I myself enjoy the pleasure and privilege of being a member of that school, I cannot deny myself the pleasure of here acknowledging publicly my own affirmation of the same. It has indeed been a source of inentense gratification to notice the subtle forces at work, to receive repeated assurances, not only through my own medial writings, developed in that school, but from whatever medium with whom I have come in contact, of the -"Ender care and loving protection with which we are constantly surrounded by our spirit. friends.

I write you this, not to advertise any one-indeed, with even the risk of displeasing Mrs. R., who shuns rather than desires any sort of publicity-but simply because I deem it a bounden duty, whenever such startling tests and facts come to our notice, to have them given to the world. If thereby some one may be set think-ing, some one may be won over for the truth, some one may be made as happy in that truth as the writer of this, we must be selfish indeed to withhold such information, and therefore I trust I may be forgiven for whatever displeasure I eventually may cause. Yours fraternally, TheoDobe Molles.

73 Willoughby St., Brooklyn, N. Y., May, 1884.

Henry B. Allen's Scances.

To the Editor of the Banner of Light: --

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I have recently had the pleasure of witness ing the manifestations which take place through | sorts of Northern princes had at a remote epoch obthe mediumship of Henry B. Allen. Himself and his wife were guests in our house for nearly two weeks, and during that time he gave ten Cadances with very satisfactory results. His manifestations consist of independent writing, independent voices, playing of instruments and singing. At our last seance a young Lady played and sang, her voice being record eased, in the earnest hope that the essential virtue of manin A. Smith aged 6 years initial by several of her own family and myself. Hands of many sizes were shown at nearly of and perform a cure. The prime of the several several of the several o lady played and sang, her voice being recog-

had its origin with a Lacedemonian, Agathines, who in the year 90, while accepting the dynamic force of the soul and its efficacy in banishing disease, boldly adopted what he deemed the choicest theories and best usages of other schools. There plainly has been in this matter of the physicians in saving the body as of the Church in saving the soul, a drifting not only toward materialism, but into it, until utterly ignoring all recognition of another world they both strenuous ly oppose all attempts to convince them that it exists, and that its inhabitants are interested in and are actively engaged in efforts to enlighten the people of this.

"The use of amulets for the cure of disease," says the writer of this volume, " was taken directly, from paganism, and adopted by the new converts after their profession of Christianity," and he adds : "Other equally superstitous usages current among polythe ists survived to the new Church." But why." superstitions"?" That cures were effected by means of these amulets is a fact of history, and this author himself states that "the science of Galen was not independent of urging the use of amulets as medicinal cures, and advised a trial of them for headache and inebriety, and pronounced them sovereign against fevers." What constituted their virtue was probably spiritual power imparted to them in their preparation, and the cures were produced under the same law that caused whosoever touched the hem of Christ's garment to be healed, and those to whom handkerchiefs were sent in apostolic times to be rid of all their infimities : what were these but "amulets"? They corresponded to many curative agencies employed in our day under other names.

That imposition was practiced by the unsorupulous in this, as in everything else that was likely to yield pecuniary profit, there can be no doubt; but if Christianity is not to be discredited or weakened because of the plous frauds, that in its early history were not only practiced but countenanced, in that the end justi-Bed the means, most assuredly the efficacy of this mode of healing the sick should not be condemned as wholly frand. wholly fraud.

In the carliest times, we are here told much dependence was placed on home treatment of disease. At Rome the most distinguished families were especially zealous in the use and administration of domestic medication, and Cato, the censor, a man of most extraordinary ability. drew up a short treatise upon it, which is yet extant. In the age of Tacitus, the wives and moth-

ers of German familles, were celebrated for the skillful use of medicants, and the dexterous manipulation of wounds received by their husbands or sons in sanguinary conflicts. " It is a matter susceptible of historical proof that the leminine Vates of the Druids and contained a just renown for medical skill; . . . the priestesses were reputed to speedily cure diseases universally regarded elsewhere utterly incurable." So celebrated became these Scandinavian women in the practice of medicine, that monumental honors were accord ed to those most notable after their death, and pilgrim-ages from far distant points were made to the burialplaces of their earthly bodies by the incurably diseased, in the carnest hope that the essential virtue of that puissance manifested in life might surround the

God bless you all ; and the Banner, long may it wave, and be a standard for the loyal hosts of Spiritualism to rally around.

JOEN G. PRIEGEL. darana

Passed to Spirit-Life:

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From New Hampton, N. H., Tuestay, June 2d, Mrs. Mattha C. Smith, wife of Daniel K. Smith, agod 65 years 10 months.

T. S. ALAR CHARLA, A. FIKED, & WINES C. L. DORLON, MASS.
 MARS, CLARKA, A. FIKED, & WINES C. L. DORLON, MASS.
 MARS, MARY L., FRENCH, TOWNSON, M. D., BURKON, N. Y. S. MARTYRE M. P. FULLER, TOWN KAD, N. BURKON, MASS.
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 MARS, M. H. F. FALLES, INDURADA, MANNER, M. M. S. MARS, MARS.
 MARS, M. H. F. FALLES, INDURADA, MANNER, MASS.
 MARS, MARY, MARS, M. MARS, M. MARS, M. MARS, M. MARS, MARS, MARS, M. MARS, MARS, M. MARS, MARS, MARS, MARS, M. MARS, MARS, MARS, MARS, MARS, MARS, MARS, M. MARS, MAR

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curfew toils the knell of parting day, ''* " from the church tower bathed in sunsat's fading light. ''The lowing berd winds slowly o'er the les, '' toward the humble cottage in the distance. ''The plowman homeward plods his weary way, '' and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the plcture. In one hand she holds wild flowers, in the other grass for ''my colt.'' Stein, copied in black and two this. Designed and painted by Joseph John. Size of sheet, 2:28 inches.

"FARM-YARD AT SUNSET."

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

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne Gounty, N.Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. En-graved on steel by J. W. Watts. Size of sheet, 2024 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea A mother and her child also and golden pages are added to "ilfora book of happy hours." The mother is seated in the forest shade. Her fittle girl "Bo-Pseys" around a tree through the foliage, her face radiant with a loving, gleeful, regulah expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22:28 inches.

For each additional Engraving 50 cents extra.

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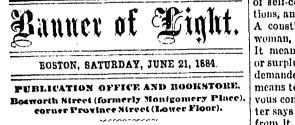
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SPINITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

Educating Females.

The more direct, and therefore the better, way would be to write-Educating Girls and Women. This most interesting of modern subjects has been discussed in true scientific manthat three considerations should determine the namely, (1) the hereditary constitution of the brain, including both its strong and weak points ; (2) the actual ascertainable montal and child; and (3) the purposes in life that he or she is destined to accomplish. These considerations are to apply to the youth of both sexes alike. The two former have not hitherto been taken into account, owing to our backward physiological knowledge, and doctors, parents and teachers are responsible. Weak points will be greatly counteracted and strong ones made available for the purposes of life, when we know more of the laws of heredity in human beings, by our bringing proper influences to bear on development and securing appropriate conditions of life. We are already able to do so to a considerable extent in the animal kingdom. We of course shall not be able to control the heredity of human beings to the extent in which we can that of the lower animals, but we can apply conditions of life in a scientific manner for our aims.

Even in regard to the manner in which marriages are arranged, says the writer, a medicopsychologist cannot admit that young persons of either sex fall in love and assort themselves infidelity among the "faithful," claiming it to mal, and awakes in man." on no scientific principles. The sympathies be "the greatest evil the Church had to con- The Council of 1870 cond nervous heredity and disposition are extremely apt to fall in love with and marry each other. And it is stated that nervousness of all sorts is thus increased to an extraordinary degree. laity, is a demonstrable fact, the reasons for Then come in the educators to do all they know how to foster this tendency in the maidens by brain-forcing, and the brilliancy of the ence to any formula belongs to the past; it is results certainly make the experiment very not in keeping with the present. A man cantempting. While it may be for the advantage not regulate his thoughts; they are as free as of the world to foster brain specialties, in this way having some families of special costhetic please. The laity are beginning to be educatpower, some of mechanical genius, and some of enduring muscular work, just as we now have | nocessity draw their own deductions. pointers, greyhounds and sheep-dogs, it would even then be more than ever necessary to take of the "Church" was all-sufficient to check any care that the special point did not interfere with and override the general nutritive power degree to lessen her "heaven-given power" and vital energy. While the development of but the genius of this century, as exemplified in special strong points during the process of the our system of public school education, freedom child's education is conceded to be of vast im- of the press and cheap printing, has placed portance to the race, it is insisted that it must | within the reach of all the means for searching be done in accordance with nature's general laws which govern the development of the organism as a whole. There is no more interesting or important problem in education than the successful cultivation of specialties; but it is not to be pushed to the extent of absorbing the energy needed for other purposes. The special education must be accompanied by the general development. As yet, this problem has not only not been solved, it has not even been studied to any extent. It is as important, in education, to know | facts on the unsupported testimony of interestwhat things to omit as to know what things to ed parties, and cited as proof positive of the press. Think of the girls, says the writer, who toil at music who have no inherent musical ca- | tion prevented any possible attempt at an outpacity; of the time that is taken in committing ward expression of dissent by those few who to memory rules of grammar, and doing parsing, the real meaning of which the girls' brains could not comprehend if they lived till they were ninety; of the labor and sorrow given to acquire languages, by girls whom nature meant art of printing changed all this. Men began to only to speak their mother tongue; of the futile attempts to take those past the rule of structive to arbitrary creed. Cardinal Wolsey three whom nature intended to stop at simple spoke truly when he advised his clergy to supdivision. The sad thing is, that we all know each of these girls could do something or other | press them. very well and to some purpose in after life if we could only hit on what it is. Who does not admitted that Jesus had brothers and sisters; know-he asks-dozens of fine girls, capable, that one of them (James the Elder) presided practical, intelligent, affectionate, lively, who never could be made scholars of, and yet who | that " Jesus was a son of Joseph and Mary in know more that will be useful to them than the natural order," that Mary herself was a some of the first-prize women? They never ran any risk of suffering, he says, from over education ; their only risk was badly ventilated schoolrooms and want of scope for | ter than his mother. play. If we and our families were thoroughly healthy in original constitution, the educationallsta and their present over enthusiastiq meth-pds would not hurt our daughters so yery much, perhaps so perhaps at least permanently, ... it is because few persons nowadays have faulties constitu-to prove myself to be impudent with success. the go out to our brother in his affliction.

tions, and few families are altogether free from tendencies to some disease or other, that one Bloodlessness is named by this writer as the first bodily defect caused by over-stimulation | tain that the Son of God died: well, that is of brain. The girls look pale about the lips, second result of this over-stimulation of brain. | true because it is manifestly impossible," then Girls stop growing too soon. They become more or less dwarfish, because the vital and questioned. nervous force is appropriated by the mental part of the brain in learning its tasks, and by found that the great St. Augustine, the one the general conditions of school-life. Again, girls for the same reason will remain thin and awe; whose learning was considered second scrawny; they grow tall enough, but they will

often produced from this cause. If hereditary,

by the conditions of life, especially in youth. mind and body in which there is want of stability and fixity, undue excitability, bodily restlessness, want of solidity and calmness of constitution, ungrounded fears, deficient power of self-control, over-sensitiveness in all directions, and numerous other unpleasant things. A constitution of this kind is a curse to a woman, rendering her liable to many diseases. It means a brain wanting in reserve energy, or surplus energy. Nothing is more urgently demanded than that we should try by all means to counteract this tendency to the nervous constitution in a morbid degree. The writer says that in the families that are now free from it, there is great danger of its being developed in the period of adolescence in the the earth was a plain, and the dome of heaven girls, through the present system of education. All our modern ways of looking at life help to develop nerve in a bad sense. The ideal of man or woman has changed from strength to culture, from body to brain. And strongly connected with nervousness is the tendency to suffer from pain without any disease being sphere and by inference might be equally inpresent to account for it, as from headaches and neuralgias. Headache is the most common suffering of school-girls, and is originated by the conditions of school-life. It means exhausted nerve-power through over-work, over-excitement, over-anxiety, or bad air. It is apt to become an organic habit of the body.

And with this nervousness engendered by school-life goes a tendency to take stimulauts to excess, a morbid craving for alcohol. or drugs that have a somewhat similar effect. A healthy brain in a healthy body should have no inordinate craving for stimulants. Finally, from this overworking of brain by over-study under bad conditions come inflammation of the brain and insanity. The latter is the acme of ner in the Popular Science Monthly, which holds all nervous diseases. Mental disease is not common till toward the end of the period of adomode, kind and amount of the education given: | lescence, but the conditions leading up to it are common enough before then. The writer speaks, by way of illustration, of a pupil-teacher, who had been working all winter about ten hours a bodily qualities and special tendencies of the | day in teaching and preparation, and had taken no exercise or fresh air at all; after suffering for a while from headaches and confusion of mind, she threw herself into a pond. She told the writer afterwards that the harder she worked the more confused she got, then she got depressed, and finally lost self-control. Therefore he infers that too hard school-work in young women during the adolescent period tends to bring out hereditary, nervous and other weaknesses. Against these the great natural protection is sound health and general bodily vigor, in a frame that has been brought carefully to full maturity, harmonious and healthy in all its functions. By postponing nervous hereditary weakness we can frequently avert it altogether.

The Growing Infidelity in the Catholie Church.

The secular press informs us that recently

and happily a fool, than by my contempt of shame; as, for instance, I maintain that the needs to be now more careful of the constitu- Son of God was born; why am I not ashamed tions of the mothers of the next generation. of maintaining such a thing? Why i but because it is of itself a shameful thing. I mainwholly credible because it is monstrously aband have no rosy cheeks. This is perfectly plain | surd. 'I maintain that after having been buried in the school-girls. Stunted growth is the he rose again: and that I take to be absolutely the sanity of the "early fathers" began to be

But when the prying eye of the student whose ponderous tomes filled the beholder with only to that of the Creator; whose name was not fatten. Nervousness is the next result | never to be mentioned except with the deepest humility and reverence, and to question whose it may be greatly aggravated or counteracted authority was seriously considered by many theologians to be the "Sin against the Holy Nervousness is described as a condition of Ghost," when it was discovered that in his thirty-third sermon he had made the following statement, "I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southly, we saw poople who had but one eye in their foreheads;" then it was felt that this great formulator of "creed," this great rock on which patristic philosophy was built, this great shining light, was a veritable Munchausen.

When the "Council" decided that Columbus should not be allowed to sail on his voyage of discovery, because the "Church" taught that enclosed it like the cover on a dish, patristic philosophy arrayed its "heaven-born origin' against existing facts: and the circumnavigation of the earth by Magellan proved to mankind that the inspirations of the "early fathers" were sadly amiss in regard to this correct in regard to the life to come.

When Cajetan, speaking by authority of the Vatican, said to Luther, "Thou must believe that one single drop of Christ's blood is sufficient to redeem the whole human race, and the remaining quantity that was shed in the garden and on the cross was left as a legacy to the Pope, to be a treasure from which indulgences were to be drawn," the soul of the sturdy German monk revolted against such a monstrous assertion; the intelligent and thinking portion of the community supported him, and 'oreed" received a blow from which it will never recover.

When it was ascertained that the "Church' had been occupying herself during many ages with disputations regarding "The Trinity," 'The essence of God." "The position of the Son." "The nature of the Holy Spirit," "The influence of the Virgin Mary," and other unknowable subjects; that the Crusaders had brought from Jerusalem "bottles of the milk of the Blessed Virgin Mary"; that one monastery had on exhibition "one of the fingers of the-Holy Ghost," it was not difficult for the student of comparative theology to determine that they were attempts at the further mystification of an already mystified creed, which could not be reconciled with innovating facts.

Creed asserted that "by the intercession of its leaders the natural course of affairs could be regulated, dangers averted, benefits secured, miracles worked and the order of nature changed," and therefore is responsible for the condition and progress of Europe from the fourth to the sixteenth centuries. It begat the "patristic philosophy," which claimed that " a divine revelation of science admits of no improvement, no change, no advance," and discouraged "as needless and indeed as presumptuous all new discoveries, considering it as unlawful prying into things which it was the intention of God to conceal"; and therefore left to the thinker the investigation of that spirit deavored to pull it down, but in vain, until Mgr. Capel delivered a lecture on the growing "which sleeps in the stone, dreams in the ani-

"The Electric Girl," Etc.

"The Electric Girl of Georgia," Miss Lula Hurst, has reached the city of Washington, given an exhibition, and the "scientists," so it is reported, have proclaimed to be an unfathomable mystery what, as the meaning of that word is generally understood, is no mystery at all to millions of their fellow-men. Just what Lula Hurst is doing, or rather is being done in her presence, has been done by or through the agency of thousands of persons in precisely the same manner, and what is more, has been done when not the slightest touch of the finger has been applied to the object operated upon: in the Wesley family, England, in 1716, in Winesburg, Germany, in 1825, in the Castle of Slawensick, in Silesia, in 1834, in Roohester, N. Y., in 1848, in Stratford, Ct., in 1850-and we might continue the list until the space of our columns and the patience of our readers were both exhausted, citing instances from ancient times to the day we noted them down. Therefore, to have these scientists sit with eyes and mouth agape, manifesting the utmost degree of amazement at what is done in the presence of this 'Electric Girl," Lula, and then "rise to explain," by announcing their inability to give any explanation, only goes to show how ignorant learned men may be of subjects upon which a child may be informed.

The published account says: "Neither Miss" Hurst nor her parents pretend to explain them (the performances) further than to say that it is it ? Is it worth living? Does it exist outside is necessary for the young lady to will that the thing shall be done"; and then adds, "This explanation comes from her father, and not nation of the father is a mereguess, and though not conscious of doing so, and acts precisely as ableness. though an intelligent force wholly independent of herself was doing the work; and she is as much an amused witness of the performance as any one of the scientists.

About twenty-eight years ago arrangements were made by which seven gentlemen of this city were to hold a seance with Mrs. Fannie A. Conant. They were most incorrigible skeptics as to the phenomena being of spiritual origin. but had their curiosity so aroused by what they had heard, that they determined to see for themselves whether anything was to be seen. After sitting half-an-hour without any result, other than wearying the company, Mrs. Conant became impatient, and called on her control, Dr. Fisher, to state the reason of the delay. It was at once written: "If these gentlemen will become honest investigators and throw off all their disguise, we will do what we can to appeared that, believing themselves to be on a sort of "tom-fool's errand," they chose, if they were to be duped, to have their dignity sacrificed incog., and to that end had concealed their personalities under false whiskers, spectacles, etc. Of these they now divested themselves. and the spirit next astonished them by calling each by name. The use of any attempt at disguise was thus palpable to all. The exhibitions of spirit-power then followed with so much satisfaction that the company desired to see more of them, and at their request Col. Pope procured the use of an apartment in a vacant house at the West End.

At the first meeting in the place last mentioned occurred an event to which we more particularly at this time would call attention. Mrs. Conant seated herself on the table-a heavy walnut extension-and in a moment afterward it began gradually to arise. Four of the party exerted themselves to keep it down, but it broke from their grasp, and continued to ascend until Mrs. Conant was able to write her name on the ceiling. All the seven gentlemen then seized the table by its legs, and enher position, when the spirit lost control of

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against Dissolution, refuses to allow them to be called on to testify; indeed if, perforce of righteous indignation, a word proceeds out of their mouths that same church endeavors to drown it with the piercing voices of theological court-criers like DeWitt Talmage. But the fact remains that these living and present witnesses on earth have struck hands with other living and present witnesses in circumvallating spirit-life, and the time is near at hand when, despite the "Oyez" of a canting priesthood, the voice of both shall be heard, and their testimony accepted !

"Voices in the Air."

The address bearing the above name, delivered before the London Spiritualist Alliance, at its inaugural meeting in the Banqueting Hall of St. James Hall, London, May 5th, by M.A. (Oxon.), has been reprinted from the columns of Light, where it first appeared, and is now obtainable in a neat and convenient form for the wide circulation which it eminently deserves and will unquestionably have.

As may be surmised, the "voices" referred to are from the world of spirits. They come in an age when mankind, dissatisfied with Materialism, are longing, famishing for spiritual things by a very instinct of self-preservation. Men have "asked themselves so many questions, that they have become confused by the very din of their own interrogations. Life, what

of a physical body ? Is there a future life? A spirit-world? An existence beyond the grave? What of the night, oh watchman? Is death the from the girl herself. She says very little about | end, is immortality a fable ? Heaven a dream ?" it, but seems to be very much amused by the It is in response to these inquiries the voices whole performance." So it appears the expla- come ; and they speak with no uncertain sound ; they answer with demonstrative facts, they the girl is obliged to will the thing done, she is give palpable proof of their truth and reason-

In closing, M. A. (Oxon.) said : A state of the set

"The gathering on which I look is an impressive one: one that is representative of thought, influence, and power. But my dull eye can only see a small proportion of the assemblage that compasses us about. My ear can only faintly catch the far-off accents of the volces that seem to speak approval, and utter words of kindly interest. How many are they who would have been visibly alled with us in this effort, did conditions of space permit, had not a transition to the higher life enabled them to help us without their perceptible presence ! The voices that memory conjures up are not less real than those of the many friends who have spoken kind words to me to-night. Volces of Franklin and of Channing ! Volces of Edmonds and of Hare ! Voices of Hallock and Dale Owen! Voice of dear Epes Sargent, kindest of friends, stanchest of Spiritualists, who would have sympa-thized so much I Voice of Benjamin Coleman, who has so interested himself in our project: of all that comall their disguise, we will do what we can to pauy that I know so well but may not name: and may give them satisfactory manifestations." This I not add the powerful voice of William Howitt, who being read caused considerable laughter. It has not forbidden what once he found himself unable to approve !

Yes: there are Voices in the air. And if among them-theirs and ours-there be variety, may there. at least, be no note of discord, but rather a harmonious blending of design, a true unison of purpose befitting those who are fellow-laborers in a great work, and for whom petty fealousies, and small crotchets. and puny selfishness of aim, are forever abandoned !

Stick to Facts.

Facts are stubborn things; let them be stuck to, and sooner or later good reasons in explanation thereof will begin to appear. To the scientist facts may sometimes seem to be very awkward in their effects upon his fine-spun premises, but experience mainly shows that the awkwardness is in science itself, either because of the narrowness of its static principles, or because of the incompleteness of its methods.

Men versed in the departments of chemical. anatomical, mathematical and paleontological research, were the very first to laugh and clan their hands the loudest in fancied triumph, when Mesmerism was discussed at the outset. Their hilarity found vent in such questions as: 'How can a body hear a whisper at the pit of deavored to pull it down, but in vain, until Mrs. Conant became somewhat alarmed by back of his head?" The same treatment accorded to Mesmerism has been visited upor Spiritualism since its advent, until one might be pardoned for asking, in view of the acts of its members: "In this enlightened age what reality of fact can there be, or what right philosophy is there, which is not known(1) in a moment to the Royal Society of London?" And the same feeling and the same query Americanized, may be found ever and anon on exhibition in the United States. But Nature evolves her facts, and shows her reasons, careless altogether as to whether spectators are wise or ignorant: and as to whether. also, they attend to her in an easy, natural way, or in a high "professional" manner, with spectacles on nose and with diploma in hand. 85 Well and truly says that veteran in Spiritualism, Hon. Warren Chase, that the battle which is going on over the mediums and their cause is an irrepressible conflict. Mr. Chase declares that the time has come for every true Spiritualist to enter the ranks and defend the mediums against the frauds who are pretending to "expose" them, when they are the frauds themselves; or, if they are honest, are nevertheless atterly ignorant of the laws that govern mediumship and manifestations. These are timely words, and well spoken. It is indeed the duty of all true Spiritualists to use their most strenuous exertions in defense of their mediums. This is no hour for faltering. We are to choose our place, whether we repudiate mediumship, harness into a new creed and take shelter in a new organization, or still maintain on our part, as denizens in earth-life, the oldtime willingness to receive and welcome the spiritual influence from intelligences in the higher life, to which overbrooding power, and its exhibition through chosen instruments. Modern Spiritualism owes all that it has achieved since its advent I

and affinities of sex are just as much subject to | tend with," and our various religious exchanges law as any other part of nature. Persons of a seem surprised at the existence and extent of that feeling.

> That infidelity is making serious inroads among the intelligent, thinking portion of the which lie much deeper than the "Church" is willing to admit. A blind, unreasoning adherthe wind of heaven to come and go as they ed, and are thereby placed where they must of

> There was a time when the simple mandate outward movement tending in the slightest the records of the past and determining for themselves as to their truthfulness.

> A few years ago not one in ten thousand of the laity were acquainted with more than the cover of the Bible, except those parts culled from it by the "Church" and given to them in their prayer-books. The works of the "early fathers," the so-called pillars of Christianity, were to be found only in the dead languages, and their excellencies and inspirations so loudly heralded by the clergy, were accepted as "divine origin of the Church." The Inquisiby education were enabled to read for themselves; and the success of the various reform movements depended almost entirely on their distance from the inquisitorial seat. But the read; then to think; and thought is always depress the printing press, or else it would sup-

The discovery that the writers of the gospels over a congregation in Jerusalem and taught member of that congregation, was the first severe blow "Mariolatry" received; for if he were of divine origin who should know it bet-

who had been quoted and upheld as the clear-

The Council of 1870 condemned "knowledge." and all the "faithful" are not only forbidden to defend as legitimate conclusions of science

those opinions which are known to be contrary to the doctrine of faith. especially when condemned by the Church, but are absolutely bound to hold them for errors wearing the deceitful appearance of truth : and says, "Therefore let him be anathema, who shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the church must be taken in another sense than that in which the Church has ever received and yet receives them." In this, at least, the Church has taken a square stand; belief against existing facts; and if, in the course of a few years.

she shall find that as fast as her adherents become educated they leave her fold, she can only blame herself.

Mgr. Capel will find that as man becomes educated he thinks more and believes less. The empty fulminations of the Vatican have had their day. If the "Church "desires to be abreast with the times, she must awaken from her Rip Van Winkle sleep and join the great army of

Humanity as it marches onward in its career of progress. Creed, patristic philosophy and their twin-sisters, bigotry, and superstition, must be relegated to oblivion.

FOR THIS REASON HAS SPIRITUALISM COME. The harbinger of peace; the dawn of a new and beneficent era: the birth of a natural philosophy; and, as the Rev. John Pierpont, speaking from the shores of the immortal world, says : "The work of Spiritualism is as broad as the Universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind."

ET E. C. Pense, Providence, R. I., writes us in endorsement of the mediumship of Mrs. Wm. H. Allen of that city, as a genuine instrument for the presentation of the materialization phenomena. For a period of nearly two years this correspondent has attended her seances, and has never failed to be satisfied with what was witnessed thereat. He has recognized at her sittings several friends now in the spirit-country; a son and two daughters also appear recognizedly to him, and his wife, who passed away some forty years since, comes with especial strength, presenting marked characteristics which are incapable of mistake on his part; and all these occurrences he is sure "occur under circumstances which preclude the possibility of fraud, deception, or collusion."

The touching letter of Dr. T. L. Nichols, when it was found that Tertullian (A. D. 200), in another column, will convey sad intelligence who had been quoted and unheld as the clear. Speaking after the manner, of men-to the

heavier body, and the table fell to the floor. broken by the fall. Mrs. C., however, descended gently, floating in mid-air to the ruins of her former seat, and quietly confronted the amazed skeptics, who had anticipated for her severe bodily injury.

At a circle subsequently held, when Mrs. Conant was raised, together with the chair in which she was seated, above the heads of the ladies and gentlemen, another medium described two Indian spirits clairvoyantly seen by her, one at each side of the chair, taking it by its rounds and raising it, as easily and naturally as one in earth-life would accomplish the same feat.

Living and Present Witnesses.

In the Elmira, N.Y., Telegram appeared not long since a communication which aimed to adduce from the church standpoint the strongest proofs of immortality attainable, to the mind of its writer, from the Old and New Testaments, and other sources.

Another writer in the same paper-to which the rare credit is due of admitting liberal and spiritual communications to its columns---is in-clined to criticise the one already cited, asserting that he has entirely omitted the use of the best and in fact the only unquestionable proofs of immortality. While, for instance, the latter asserts that the testimony of one credible witness is sufficient to establish a fact, he insists that it shall be a living witness, who can be subjected to cross-examination.

In the courts the witness must be both living and present. In such a case there is no room for mistakes and no chance for willful prevarication. Now, says the timely critic before alluded to, there are plenty of living witnesses in every community whom the writer might readily summon to testify to the great fact of immortal existence, their testimony being only the substance of what they have heard, seen and felt. The names of these witnesses are known and honored in both Church and State. The critic describes them as "experts in all the arts and sciences, celebrated poets and writers, men learned in all the professions and from all conditions of life, who have no perceptible motive for deception, and confirming one another in the essential facts of a continuation of life and a constant, hopeful, soul-inspiring communion between the denizens of this life and of the next." For thirty years, he adds, himself and wife have enjoyed an individual experience of this character, into which have been crowded almost daily testimonies, until they no longer think of questioning the truth of such com-

10 The war between Mr. Labouchere and Irving Bishop was at last accounts renewed in London, Mr. L. declaring, Mr. B. to be nothing but a "muscle-reader"-whatever, that iswhile Mr. B. is confident that he can read 'thoughts", "like a book." Stewart Cumberland is reported to be lending aid and comfort to Labouchere against his whilom chief, and the excitement is on the increase.

EF A remarkable degree of interest, has munion. Buintualism, indeed, brings thousands of live ing witnesses to the bar of public opinion in eaker, and joyful readiness to testify to the proven itsuit of the parois immortaling, van the comparison of the bar of public opinion in eaker, and joyful readiness to testify to the open itsuit of the parois immortaling, van the Church, which, professes to be stating in the source of the source of the the church which is soully immortaling, van the church which is not be soully in the source of the source of the counsel in the interests of Humanit, fit is full. for the source of the counsel in the interests of Humanit, fit is full.

BANNER OF LIGHT.

Spiritualism in St. Louis.

The St. Louis Globe Democrat of a recent date states that the conversion of a prominent lawyer of that city has created a new local interest in Spiritualism, and given fresh impetus to discussion and investigation. "Thousands," it remarks, "of intelligent St. Louisians are enlisted among the believers in this almost new religion. As an investigator said to a Globe-Democrat reporter the other day: 'The believ. ers in Spiritualism are tenfold more numerous than is ordinarily supposed.""

Enumerating a few of the believers the writer 88YS:

"Several well-known lawyers are in attendance at every circle given by any visiting medium of acknowledged ability. One of them is a fine medium, and all are prominent in their profession, have wealth, and are among the fast friends of the principal mediums of the country. A United States Circuit Judge, lately retired, part of whose district lay in Missouri, is a confessed Spiritualist and has sat in many a circle here in St. Louis. A clergyman, who fills a pulpit in the Christian Church and who is known as a man of great ability in his line, has attended several scances, and, it is said, has become a convert. The Land Com missioner of a certain railroad-a middle-aged, intelligent and elegant gentleman-is numbered among the sincerest believers in spirit-phenomena. The manufacturer of a carriage spring which bears his name is another Spiritualist. He is said to be a wonderful man, specially favored in many respects, and capable of sitting in his own parlor at home and gathering a regular mass-meeting of spirits around his arm-chair. The purchasing agent for one of the largest retail drygoods stores in St. Louis, who is also a prominent Ma-son, is among the most enthusiastic of local Spiritualists. A doctor, whose office is on Locust street, has investigated the subject for nearly a quarter of a cen-tury, owns a magnificent library devoted entirely to works on Spiritualism, and is a confirmed and confessed believer. Indeed, thousands of brainy citizens might be enumerated in the same category. They are nearly all persons of means, respected, intelligent and successful in business."

J. Frank Baxter's Work.

A correspondent writes us under a recent date : "The hint to the wise" with which the extract closes will, we trust, be taken by readers everywhere, so that brief, cheering local reports of the camps, grove meetings, etc., convened during the coming summer may find their way to the perusal of Spiritualists whereever located. Our columns are open at all times for the reception of such local intelligence :

"Mr. Baxter is never disengaged on Sundays, and only occasionally week-days, and this too without his special solicitation. He has recently lectured in Waltham, Duxbury, Plympton and Hanson, calling out the largest houses and giving most unbounded satisfaction in his lectures, as well as his singing and pointed spirit-delineations. No special report has been directed from these and other places. Why not? Societies and individuals often in this particular neglect important duty not only toward their Associations or Societies, but as well, if not more so, as regards their speakers and mediums, and, too, as concerns the Spiritual Press and the public. Let the world know the status and power of Modern Spiritualism in the land through the combined individual efforts of representative reporters of the numerous localities where meetings, conventions and soances are held. By so doing the platform workers, the spiritual press and the great cause itself will be unitedly benefited. A hint to the wise should be sufficient."

15 Some one has sent us a marked copy of The People, published at Indianapolis, Ind., in which appears half a column of matter giving an account of a seance held in that city by a correspondent with J. Matthew Shea. The writer endorses Mr. S. as a remarkable medium for the physical manifestations. He says thirty-six apparitions appeared in the course of the evening-some white, some black-men, women and children. They came in rapid suc-cession for two hours. "The most wonderful manifestation of the evening," says the scribe, "was that which came to a medical gentleman present. A spirit-friend came and gave to him the name of Mr. Stockton, and just before his coming we heard the loud report of a gun or pistol. At first the medical friend did not recognize his strange visitor from the unseen world. Still there he stood in plain view of all He was questioned by his friend: 'Where did you know me?' 'In Louisville, Kentucky,' came the prompt reply. 'Were you a patient of mine ?' queried the doctor. 'No; I was shot in Willard's Hotel,' came the response from the man. This manifestation held us all spellbound. The medical gentleman promptly recognized his ghostly visitor, and he vanished from sight. This, to me, was more satisfactory than all else, as it gave evidence that it was not mind-reading, for the gentleman was not thinking of this rover in spirit-land. I have known German spirits to come and speak their own native tongue, and I am informed that French and Spanish, and in fact other foreign languages are spoken, while the medium understands only English. What shall we say of these strange, things which are taking place in our midst to-day ?" These marvels have been seen by lawyers, doctors and clergymen, adds the writer, and all unite in saying that truly is the immortality of the soul fully demonstrated. Dr. Seth Simmons, of No. 1452 Washington street, Bostón, called at our office recently, and stated that but a short time before he had attended a seance with Miss Helen Berry, at her then residence in this city (the Berry mediums now, being located at Onset Bay). Some sixteen persons made up the company, and all in attendance received (and so testified) indubitable proofs of the verity of spiritcommunion and of the presence, and demonstratedly-continuous love of friends from the higher life. Three of Dr. Simmons's brothers came to him, giving their names correctly. The medium remarked to him ; "I get the name of Nathan-It is your, brother.". This, relative Dr. S. said was his "chum" in boyhood days. The Doctor then asked : "Will you write me a letter, Nathan ?" to which an affirmative response was given ; while this request was still in the order of compliance, the medium remarked : "1 get the name of Henry." Dr. S. replied : "Yes, that is my eldest brother" when she said : "Here comes another one----he brings his pet with him : "Tad." Dr. Simmons explained that this was the name of his youngest brother ; and that when he was born, Henry, who was quite a grown-up lad, was reading "Thaddeus of Warsaw," and the newcomer was at his instance named for the hero of the tale. When Henry came he brought his "pet" with him, viz., his youngest, brother "Tad," as a test of his individuality to his brother who was yet a dweller in the material form. Dr. Simmons, in closing, declared his high spprediction of the evidence, thus, furnished him, and expressed his gratitude to both the spirits manifesting and the medium herself, for the unqualified pleasure afforded him by the teaned in question structured of a

Onset Bay Notes.

A large company visited Onset on the opening day, Saturday last, and on Sunday public exercises were enjoyed at the platform, O. W. Sullivan leading the singing, and short addresses being made by the President, Dr. H. B. Storer, followed by Dr. A. H. Richardson, Miss Barnicoat, Prof. Phelps of California, L. L. Whitlock (of the Fact Magazine) James A. Bliss, Mrs. Dillingham of Lynn, and Henry Laoroix of Canada.

The headquarters building at the rear of the auditorium will be not only a convenient but ornamental structure, and is admirably located. Mrs. Bliss, Dr. Rothermel and the Misses Berry have already commenced their seances, which are fully attended, the manifestations showing great increase of power.

The Onset Skating Rink will be opened with appropriate exercises on Wednesday evening, June 25th; music by the full orchestra; dedicatory remarks by Dr. H. B. Storer of Boston; fancy and trick skating by Master Leonard Kingsley; skating by the instructor of the Rink, Mr. E. P. Damon ; fancy skating by Miss Madden of Uhelsen, Mass.; general skating for one hour, to be followed by a Social Hop.

American Spiritualist Alliance.

The opening address of the meeting, June ist, was by Anthony Higgins, upon "Christianity, the Great Delusion." Brief remarks were made by Messrs. McCarthy, Bunce, Bowen and Newton. Sunday, June 8th, a Fact-Meeting was held. Reports of the proceedings at both sessions will be given in our columns next week.

17 The Sedgwick (Kansas) Pantagraph speaks the following words in defense of the Indian, and in condemnation of the white man's greed, which deserve the thoughtful attention of all lovers of justice :

"For a long time the rich lands in the Indian Territory have been the objective point of a great many speculators. It is understood that some rich corpora tions are backing Payne in his Oklahoma crusade, and If possible they wish to enter the territory and place the lands on the market. The Pantagraph would like to see every Indian given a good farm. It will require a good many years to educate the Indians to become prosperous farmers, but it can be done. It is wrong to attempt to take their lands away from them. Uncle Sam has driven them from pillar to post, and our people can surely allow them to possess the territory in peace."

ET The matter of "Blasphemy" having come up prominently once more before the English public, the London Inquirer is credited with expressing the opinion that the "blasphemy laws" of Great Britain "require considerable modification," and that it would be well if a society like the British and Foreign Unitarian Association, which can command the services of accomplished lawyers, would take the lead in bringing about a reform : "We are glad to notice that the Council of the Association, at its recent meeting, instructed the Executive Committee to inquire into the operation of the laws against blasphemy as affecting the rights of free thought and its expression on religious matters."

ED A subscriber to the Liberal (Sidney, New South Wales), Dennis Gleeson, now in New Guinea, writes a short account of his voyage thither to the Evening News, remarking: "It very much surprises me that the missionaries do not teach the natives to build boats and cultivate the land, which would be of far more use to them than the mystical stuff they are trying to instill into them." Whereat the Liberal editor says: "We certainly think that such men would be better occupied in looking after 'Outcast London,' if they can teach the New Guineans nothing better than the heirlooms of a decedent creedal past."

ET A correspondent, "J. A. S. C.," writes us from Washington, D. C., that at one of the seances of Dr. W. M. Keeler (the last held by this medium at the National Capital) he saw and recognized an independent materialized hand which manipulated his wounded arm (shoulder and elbow), and also caressed him as its owner was wont to do when on earth. The effect of this treatment proved wonderful; the intense pain disappeared from the arm, and in every respect the writer was, he avers, greatly relieved.

Passed to Spirit-Life.

On the early morning of Friday, June 13th, Wm. C. Eayrs, for years prominent in business circles in Boston, laid off the duties of the mortal, to enter into the broader and grander experiences of the spiritual state.

At the time of his decease, which occurred at his residence in West Somerville, Mass., Mr. Bayrs had reached the advanced age of seventy-five years and six months. He was long connected with the firm of Eayrs & Fairbanks, and later with the old Boston, Hartford & Erie Railroad. He was universally known among his acquaintance, and by his own immediate family, as a man of unimpeachable and spotless integrity, and incorruptible purity of life : a man of large and generous sympathy. He was an old, consistent and courageous Spiritualist ; during his active business life he was liberal of his means in the support of everything working for human good, and there are at present mediums in Boston who have been kindly and frequently aided in the past by his secret generosityunknown to themselves. His funeral services were conducted at the Uhape

of the Mount Auburn Cemetery-where his remains were deposited—on Sunday afternoon, June 18th, Allen Putnam, Esq., officiating in an eloquent and appropriate manner, and the exercises being rendered additionally impressive by the selections of a fine quartette choir under the direction of Mrs. Nellie M. Day. Mr. Enyrs left a widow and four sons (his own being the first death in the household band), and we feel that the consola-tions of the spiritual dispensation which for years were the father's stay and trust, will be present with them all in this hour of material separation.

Movements of Mediumsaud Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.

Mrs. F. E. Johnston of Troy, O., wishes to inform the public that she will attend the Lookout Mountain Camp-Meeting, also the Lake Pleasant Camp Meeting, where she will be glad to meet her many friends, as on former occasions. Mrs. Nellie J. T. Brigham spoke in Saratoga, N. Y., on the evening of the 10th, Atthe conclusion of her lecture, showing an existing analogy between evil and unripeness, Dr. Mills gave descriptions and names of spirits. Both lecture and descriptions were very satis-factory. actory.

Dr. Lyon gave a very satisfactory lecture at Dungeon Rock, Lynn, on Sunday last, and by request he will speak again next Sunday, June 22d, assisted by Prof. Milleson, Dr. Fish and others. A grand spiritual raily

Milleson, Dr. Fieb and others. A grand spiritual raily is expected. On Friday, June 13th, Mr. J. Frank Baxter left Bos-ton to meet engagements in Ohio. He was to lecture on Sunday, June 18th, in Willoughby, and will address the people there again on Sunday, June 22d, and in Mantua Station on Bunday, June 22th. He then goes South to Wheeling, West Va., returnlegin time for the various camp gatherings. Mr. Baxter's further summer engagements are as follows: From July 11th to July 18th, Harwich Camp-Meeting; from July 11th to July 23d, Onset Bay Camp-Meeting; from July 10th to July 23d, Onset Bay Camp-Meeting; from July 20th to July 90th, Neshaminy Falls (Pa.) Camp-Meeting; Ang. 10th, Niantie (Ct.) Camp-Meeting; from Aug, 14th to Aug. 17th (inclusive), Cassadaga Lake (N. Y.) Camp-Meeting and Aug. 18th (inclusive) to Sept. 1st, Lake Pleasant Camp-Meeting. Aiready, for next season, a part of September is secured, as too, are all the Sundays of December, to Troy, N. Y.; of January, 1885, to Bos-ton (and one other unnamed month as yet); of Februa-ry to Lowell, and of March to Springfield. The last two Sundays of September, and all those of October and November, 1884, and April and May, 1885, are open. Boston, Haverbill and Providence have all written for and expect a part of these four disagged months. Mr. Baxter says the first to come will be the first served, from other places, as well as from those negotiat-ing, unless a special promise has been given. Address him, wherever he may be, at 18t Walaut street, Chel-sea, Mass. The address of Mrs. F. A. Logan is at present No.

Bea, Mass.
The address of Mrs. F. A. Logan is at present No.
1317 Broadway, Oakland, Gal.
Mrs. N. J. Willis, inspirational and trance speaker, has changed her residence to No. 8 De Wolfe street, Old Cambridge, Mass. The announcement of the change came too late for insertion in the speaker's column, which we print this week, third page.
We give on our first page, this week, an outspoken discourse by Oharles Dawbarn. Mr. Dawbarn will answer calls to address societies situate within one hundred miles of New York. Correspondence to be directed 463 West 23d street, New York Oity.

Allen Putnam's address will hereafter be at 46 Clarendon street. Boston.

G. H. Brooks, 124 Charter street, Madison, Wis., will answer calls to locture.

Salem, Mass.

Sunday, June 15th, the Salem Society of Spiritualists held its regular meetings. Drs. Fish and Thomas of Boston were present in

the afternoon, and treated some of those in the and ence. Dr. Thomas also gave some satisfactory tests of spirit-presence.

or spirit-presence. In the evening the meeting was conducted by Mrs. ft. P. Wells, Mr. A. Burnham and Mrs. G. R. Knowles of Salem, and was well attended. Hereafter the afternoon meetings will be discon-tinued through the beated term, but held in the even-ing as usual. 291 Essex street.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURAL, Published weekly in Ohicago, Ill. Price Scents per copy. 12, 50 per year. VOICE OF ANGELS. A Semi-Monthly. Published in Sometville, Mass. 41, 50 per annum. Single copies 5 conts. FACTS. A Monthly Magazine. Published in Boston. Single copies 10 cent. FAOTS. A Monthly Magasine. Published in Doswa. Single copies 10 canta. MILLER'S PSYCHOMETRIO O'INCULAR. Published monthly by O. R. Miller & Co., 17 Willoughby street, Brook-iyn, N. Y. Slogie copies 10 cents. THE SFIRITUL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Fer year, \$1,50. Single copies 5 cents. THE MOSTRUM. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Frice 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Fublished monthly in New York. Frice 10 cents.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenorz, Yates Co., N. Y. Ap.5.

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

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THIS PAPER may be found on fil) at GEO, P. ROW-Bureau (10 Spruce Street), where advertising be made for it in NEW KOBH.

TO FOREIGN 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 Uni-versal Postal Union.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English locturer, will act asour agent, and receive subscriptions for the **Hanner of Lights** if fitcen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Grat Portland street, London, W., England, where single copies of the **Hanner** can be obtained at 4d, each: if sont per post, 4d, extra. Mr. Morse also keeps for sale the Mpir-itual and Reformatory Works published by us. COLEY & BION.

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The INVERTIGATOR WILL COMMAN A COMPONENT refuted needs to study. The Skerric will be answered, and the OPPONENT refuted at every point. To every student of Psychology, Mesmerism, Spiritualism, Occultism, etc., this volume will prove a COMPLETE LI-BRARY of the subjects dealt with, and a manual of incalcu-lable value FOR ALL TIME.

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THE FIRST

ANNUAL CAMP-MEETING

Special Notice. — The Convention of the Southern Asso-clation of Spiritualists will be held on the Camp-Meeting grounds duly 15th and 10th, and will be an occasion to which all the Spiritualists of the country are invited. May 24.—8wis

May 24, --6wis **BLANNE** Agents wanted for anthentic edi-tion of his life. Published at Au-gusta. his home. Largent, hand-somest, cheapest, best, fly thero-nowned historian and blographer, Col. Conwell, whose life of Garfield, published by us, outsold the twenty others by 60,000. Outsells every book ever published in this world; many agents are selling fitty daily. Agents are making for-tunes. All new beginners successful; grand chance for them; 43,50 made by a hady agent the first day. Terms most liveral. Particulars free. Botter send 25 cents for postage, etc., on free outfit, now ready, including large prospectus book, and save valuable time.

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EL Criterio Espiritista, of May, is almost wholly devoted to the description of the celebration of March 81st by La Sociedad Espiritista, of Madrid. The session commenced at 9 o'clock P. M., and lasted till 1 A. M., the hall being crowded to repletion. The President, Dr. Garcia Lopez, opened with a discourse on the life-work of Allan Kardec, and was followed by the Viscount de Torres-Solanot, Spirit Allan Kardee then controlled a medium and delivered a very appropriate oration.

Wm. M. Keeler, the alleged spirit-photographer, is in town-at 46 Dover street. We say alleged, because we do not know personally that spirit pictures are actually produced in his presence. When we do, we shall not hesitate to publish the fact. This much we can in. form our readers, however, and that is that nersons of respectability have called at this office and shown us specimens of Mr. K.'s work. who asseverate that the likenesses of spiritfriends thus taken are correct.

10 Just as we go to press we are in receipt of a letter dated St. Petersburgh, Russia, from the medium D. Dunglas Home, wherein he announces that he is at present preparing volume third of "Incidents in My Life." His permament address is Geneve, Switzerland, (Suisse) Poste Restante

Dr. Fish, the oldest healer-the greatest power-has no equal in New England. Paralysis and female diseases, specialties; Can be seen at 83 Boylston street, Boston.

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Creek Centre, N. Y.

The Banner of Light does good missionary work in this section, and is as much prized and as extensively this section, and is as much prized and as extensively and intelligently read as any paper that comes to this village. On Sunday evening, the 8th of June, a meet-ing in the interest of Spritualism was held here in the large hall of Mr. D. M. Dunlap's Greek Center Hotel. It was attended by about two hundred people. The speaker was Mr. A. S. Pease of Saratoga. The effect of the meeting and of the address has been to awaken a very general interest in the facts, faith and philoso-phy of Spritualism, and to set people to thinking for themselves of those things that pertain to the future, no less than to the present.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I wish to speak to those who are afflicted with nerv-ous prostration, or paralysis, of the benefit I have re-ceived from a few magnetic treatments given by Dr. E. B. Fish of 33 Boylsion street, Boston. I have been helpless for over five months; part of the time unable to get out of my room. Dr. Fish has treated me five times, and I am so far improved that I can walk about with ease, aud my paralyzed side and limbs are so far cured that I am ready to resume my lecture course. I fully believe that I i had met the Doctor at the com-mencement of my sickness, I should have been saved a tedious winter's suffering. DR. LYON.

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Quarterly Convention.

The Vermont State Spiritualist Association will hold its Juarierly Convention at Barton Landing, June 20th, 21st and 22d; Ghairman Board of Managers. Quarterly and 22d;

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH. Publishers.

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H acho and Earache-in many cases affording relief in a few minutes. The vost has no equal on earth for relief and cure of Con-sumption. Dyspepaia and Rheumatism-case after case of Consumption cured after being given up as hopeless by the best physicians. Also Spinal Diseases and Rheumatism-Belt relieves pain in the back in a few hours. Utilimately cures Weak and Lame Back, Disease of Kidneys, Lumbago, Rheumatism, Sciatica-the rapidity and certainty with which these shields will relieve and cure Nervous Debility marvelous. Has cured many cases of Epilepsy and Hysic-ria-causes a feeling of buoyancy and vigor of youth and health unattainable from medicino. In fact it will afford relief in any disease where there is vitality enough left for any human agency to improve upon with success. Has restored to health many cases given up by the best of phy-sicians as entirely hopeless. Weak, puny children are made these appliances on hand or made to order on short notice. Book giving full information free to any ddress. For \$1.00 will send, postpaid, a pair of hasoles. Consultation by let-ier or in person free. CHICAGO MAGNETIC SHIELD CO.,

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on, The Origin of Evil.

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BANNER OF LIGHT.

Message Department.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Mutgomery Fiace), every TUESDAY and FRIDAY AFTEN OON. The Hall (which is used only for these sonces) will be open at 3 o'clock, and services com-mence at 3 o clock precisely, at which thme the doors will be closed, a lowing no egress until the conclusion of the stance, except in case of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-cate that spirits carry with them the obaracteristics of their entri-life to that beyond - whether for good or evil; that there who pass from the earthly sphere in an undev-loped state, eventually progress to higher conditions. We usk the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-more. Affit is our earnest desire that those who may recognize

All express as much of truth as they perceive-no more.
 It is our sarnest desire that hose who may recognize the uessages of their spirit-friends will verify them by informing us of the fact for publication.
 Natural flowers upon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solid to do not be a set to be a set of the set of th

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Seance held March 25th, 1884. [Continued from last week's issue.]

Jonathan Alger.

Will you be kind enough, Mr. Chairman, to whil you be kind enough, air. Charman, to announce me as Jonathan Alger? I died to mortal things about the middle of June, 1882. I have not yet been dead two years, but have been gone from the body sufficiently long to understand that my life now is very different understand that my life now is very different from what it was on earth, and to realize that it may pass through continual changes; each one better than the last—each experience more productive of good than the one that preceded it; so I am perfectly satisfied with the condi-tions that are mine. I lived in Bristol, R. I. I have a number of friends there to whom I ex-tend my hearty greeting. I wish to thank them for things done in the past. I wish to assure them that my grateful remembrance is ex-tended toward them. I do not forget anything, and I cherish the memory of my friends closely in my heart. The spirit-world is very different from what I expected to find it. I have not entered any heavenly city whose streets are paved with gold, nor have I found the great throne of God; but I have found loving parents and dear friends, who at first ministered to me and dear friends, who at first ministered to me when—because of my great bewilderment and when-because of my great bewilderment and surprise-I could not understand my surround-ings. I did not know whether I was in the body or not. I was in doubt whether I had what mortals call died, or whether I had been trans-ported bodily to another country of this world, all things were so strange to me. When I saw those whom I knew had died, and realized they were to be my companions, I understood I must also have passed through that great change of which mortals understand so little. I have seen spirits in unhappy conditions of mind. I have seen others in very exalted frames, and I suppose one condition may be likened to the state of unhappiness which we have been led to look upon as hell, and the other may be likened to that state which we call heaven. Be that as it may, I have not seen any localities

Income to that state which we call heaven. Be that as it may, I have not seen any localities such as I had thought of; but the world yonder is quite as natural as this one. Although these things may not seem strange to you, they were very perplexing to me, at first, when I entered the spirit world. When I discovered it possible to come back to my friends I bastened to do so. to come back to my friends I hastened to do so. I entered their homes and spoke to them, but they could not hear me nor see my form, al-though I appeared, to myself, so natural, so tangible and substantial. It seemed atrange to me that my friends could not perceive my pres-ence and hear me when I spoke. I had to learn that I was a different being from them; that they were encased in outward habitations, which prevented them from perceiving me. It was a strange but interesting study. After awhile I learned more of these things. Then I set about visiting mediums, for I was told I could come in contact with certain per-sons through whom I could make my wishes known, and I experimented in that way until I found two or three who seemed to respond very

found two or three who seemed to respond very readily to my thought. Still, I have not been able to give what I desire to my friends, and I come here with the hope of sending a message that will be perceived and received, and that will induce my friends to think more of this anbiect. subject.

I was a communicant of St. Michael's Church asing from

of prosperity and power, materially speaking. I did not know I was so soon to pass out of the body, and I had not anticipated doing so through an accident, but yet such was the case. I was sent from the mortal form through the effects of a collision between my team and that of another; and I cannot say that I was altogether reconciled with the event. When I found my-self in another life, thoughts of many things that I desired to accomplish crowded upon me; I could eee so many ways wharin I might have that I desired to accomplish crowede upon me; I could see so many ways wherein I might have done more effective work; and I thought, Oh ! if I only could be given my body for one year, knowing that at the expiration of that time I must leave it forever, I would accomplish many things which I now know are of importance. But of course that could not be, and so I was obliged to hoot over those matters and adjust But of course that could not be, and so I was obliged to look over those matters and adjust them to the best of my ability. It was a little while before I could become reconciled to the change and could look with calmness upon the scenes of earthly life, knowing that I should never more have a hand in shaping their events. But after a time I discovered that I could in atterned and the state of the state o

But after a time I discovered that I could in certain ways exert an influence over friends and other susceptible persons so as to outwork my own thought in certain directions, and I then entered into a study of psychological law so as to inform myself concerning its operations. This is not the first time I have attempted to manifest in this way. I have exercised my in-fluence in different places, hoping to succeed in expressing my thought. I shall continue to do so until I accomplish what I desire. I have come here partially to gain more ex-perience and partially to inform my earthly friends that although dead I yet live, and that, in fact, death is nothing but a name for one of the natural events of life, which translates a human being from one grade of experience to another.

human being from one grade of experience to another. I have friends in Brocklyn. I was known in New York and other places, and I have reason to believe that my message will be seen by some who formerly knew me. I hope, if that be the case, they will transmit it with my love to those who are nearest to me, and assure them I de-sire an opportunity of giving a personal and private communication. I believe I can do so through the medium J. V. Mansfield, in New York, for J have visited his rooms and experi-mented with his organism. I think he is suf-ficiently receptive to the spiritual influences to make a record of what I shall have to give for the benefit of my earthly friends. I am much obliged to you, Mr. Chairman, for permitting me to enter.

Narah Elizabeth Clark.

My name is Sarah Elizabeth Clark. I have My name is Sarah Elizabeth Clark. I have not met my earthly friends for years; indeed I have not come into close communication with them since I passed from earth, and that is a good while ago; but I have attempted to many times. They live in Boston, and it seems to me that there are facilities enough opening before them to investigate Spiritualism, and to learn whether or not they can come into communi-cation with their friends who have passed from earth. I have tried to turn their thought in cation with their friends who have passed from earth. I have tried to turn their thought in that direction many times, but have only par-tially succeeded. I hope, now that I have come here, they will awaken to a knowledge of their duty in this matter, for it seems to me it is plainly a duty for one to inform himself upon any subject of vital importance to mankind, or at least to seek an opportunity of doing so. I was connected with the Congregational de-nomination of churches when in the body: I ac-

nomination of churches when in the body; I ac-cepted the teachings of Orthodoxy, and thought at that time they were all I required; that they cepted the teachings of Orthodoxy, and thought at that time they were all I required; that they met the demands of my nature; but I speedily learned, after passing from earth, that there was a great want in my soul which had never been satisfied, and that I must, like a little child, begin at the very first rudiments of knowledge. So I have been going back, step by step, throwing aside the old opinions which I had entertained, which still clung to me on the spirit-side, dropping off an idea here and there, which had almost become a part of my nature; stepping out, day after day, from the darkness of ignorance into the light of knowl-edge. This has been a slow work with me. I did not gain even the knowledge I now possess at a single bound. I had to piod along slowly, patiently, gaining a new idea from time to time, accepting anything that came to me when I found it appealing to my reason, at the same time being obliged to let go something which I had formerly cherished, which would other-wise retard my progress. My earthly friends are in the condition which I was in when in the body; they are wrapping around themselves their formularies and creeds, which will by-and-by be a hindrance to them.

It was in when in the body; they are with the second themselves their formularles and creeds, which will by-and-by be a hindrance to them. They entertain opinions and assumptions concerning the soul, its destiny and its relations to the universe, which, after a while, they will be obliged to throw aside. I want them to be gin that work right here and now, for this is the time and place for them to do so, as it will enable them to understand spiritual life, when they reach it, much better than they otherwise could; then they will not be obliged to pass any could the particular work of the times of the particular work of the times of the particular work.

strange. I cannot say I am altogether dissatis-fied, because I have entered into social rela-tions with friends long since gone from the sight of earth: that is agreeable; and I have also found an employment which is quite pleas-ant. But then it is not what I looked for, and I want to know why I was so mistaken! They tell me I will have to begin at the A B C part of the study, and work my way up-something I do not particularly like, but I suppose I shall have to do it. have to do it.

Well, then, Mr. Chairman, if you will kindly send word to my friends that I remember them, that I would like to talk with them, that I have not lost my interest in worldly affairs as con-nected with their interests, I will be greatly

nected with their interests, I will be greatly obliged to you. My name is Daniel Emery. I belonged in Lyndon, Vt. I was interested in many things, but in none more than in those which pertain to the religious part of my nature. I have moved somewhat around among the Methodist bodies which meet in Vermont, and have tried to give them a canes of my presence. Uknow bodies which meet in Vermont, and have tried to give them a sense of my presence. I know that I have exerted an influence upon former associates of mine, which they have felt in a marked manner, and yet its source could not be determined by them; so, while feeling grat-ified that it was felt at all, I have been dis-satisfied that its nature was not discovered. I am entering upon the study of those spiritual laws, and perhaps I shall find that for which I seek, a revealment of truth in this way; if so, I shall be glad to give it attention; and if it is really what it purports to be, I shall be very happy to accept it, and to bring it before the attention of my friends. I do not think I can do more than this at present. I believe I have given all I desire; but if I find

I believe I have given all I desire; but if I find my message received by my friends, I will at-tempt again to manifest and give them something more.

I find in this new life we cannot take up a great deal at a time; strong meat will not do for spiritual natures that are weak from contact with physical life; they cannot digest it; so we must be content to take a few mouthfuls of nourishment in a diuted condition. That is what I bring to my earthly friends. I do not wish to frighten them at the outset, but rather to interest them, that I may lead them further on. Much obliged to you, Mr. Chairman.

Report of Public Séance held March 28th, 1884. Invocation.

Invocation. Spirits of love, harmony and truth, we invoke your presence, we desire your companionship. Oh i send down your blessed influence upon our lives, that we may grow in sweetness and holiness. We would be brought into nearness of association with such as ye, that we may receive knowledge from realms on bigh. Inspire our hearts with holy zeal, and a lofty desire to perform our duty. As we would associate with you in your mission of love to humanity, so would we be brought into close communion with the holy Father who reigns above. We would receive from his fount of wisdom such gleams of truth as will awaken with-in us a desire and purpose to press ou in life, fulfilling our mission, and seeking to bless our fellows every step of the way. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By T. M. Peters, A. M., Moulton, Ala.] Have spirits any sources of information different from and independent of those ao-quired through human agency in this life, so that they could make known to us what is going on in a foreign country: for instance, at Khartoum in Africa, Pekin in China, or at the North Pole? Ans.—Spirits who are not held down to any

North Pole? ANS.—Spirits who are not held down to any locality or condition of earthly life, those who understand something of spiritual law, have the power of projecting themselves at will to any point desired; those whose spiritual per-ceptions are clearly unfolded have the power of perceiving what is taking place at any dis-tance from the locality of spirit-life where they reside. A spirit whose perception is clear, and whose will-force is positive and powerful, will be able to clearly perceive what is taking place in this circle-room, and if he desires to exer-cise his mind he can also exert an influence upon the proceedings here, without leaving the locality where he resides in the spiritual world. This is only a question of degree in power. A spirit who can do this thing can project his thought, and overcome the boun-darles and limitations of time and space; if such be the case, he will be able to clearly discern what is taking place at Pekin, or at the North Pole; and provided he has an instru-ment at his command, adapted to his purpose, he will be able to report to you what he has ascertained. Q.—Do spirits preserve any history of the progress of affairs in the world, so as to tell what occurred in the age of the partiarchs and of Moses? A.—Records of the world's history, of the form-

of time, are preserved in the spiritual world. Authentic accounts of the times of the patri-archs and of Moses may be found in the spirit-ual kingdom; and those intelligences who desire to inform themselves upon this subject have the power of doing so. Let us add that those authentic accounts of the past widely differ in important points from the records which you mortals call history. Q.-Some spirits say that they can behold the future. By what means is this effected and future. By what means is this effected, and how far in advance can the future be seen? A.-Spirits who correctly prognosticate the future, reason from causes to effects. Keenly observant, they can follow the entire line of a observant, they can follow the entire line or a series of events, and can reason as to what their results will be: following a certain sub-ject, tracing it from its premises, they will be able to outline it, and declare to you its entire workings, even to the ultimate conclusion which may lie in the remote future. Those who have made natural law their study in the spirit-world have no difficulty in performing this work, which appears so marvelous to mortals.

learned of the way of life; that it is best to

learned of the way of life; that it is best to take advantage of every opportunity, to neglect no duty, and to perform our labor to the ut-most of our power. I am a happy spirit; I have no time for un-happiness. I do not grumble because every-thing is not as beautiful as it ought to be, but I try to make the heet of what comes: and I am try to make the best of what comes ; and I am so busy, it seems to me the hours are not long enough to accomplish all I wish, until I remem-

so busy, it seems to me the hours are not long enough to accomplish all lwish, until I remem-ber that eternity spreads out before me, then I grow satisfied, knowing all things rest in the hands of an All-wise, loving Father. Tell my friends I bring them love and bless-ings from the spirit-world: it is not from my own heart alone, it is from the hearts of many dear ones who surround them with the highest influences they can bestow, and endeavor to elevate and purify their lives. As a represent-ative of those dear ones, I come to the Banner of Light Circle-Room, hoping to be received and welcomed, and assure my friends that, as the day approaches when the anniversary of Spiritualism is to be commemorated, I shall walk in their midst and will exert my infla-ence, make it acknowledged and recognized, if possible; at all events, I will do what I can to make the occasion one to be remembered by my spiritualisto friends, one that will give them more knowledge, light and truth from the higher kingdom.

Nicher kingdom. With this greeting, I retire, thanking you, Mr. Chairmau, for permitting me to come. You may record me as William Knight of Philadel-phia. I have been a resident of the spirit-life for a few years.

Mary L. Morrison.

Mary L. Morrison. I have not much to say. I wish to send my love to my friends, and tell them I am quite happy, and I desire very strongly to reach Ed-ward L. Morrison, in Cincinnati. I want him to know I have been with him, and I know how he settled affairs. I would like to talk with him, if I can, for I have much to say which I cannot give in public, because I would not like to have what I wish to say to him put in the paper, but if he will go to some medium in the city, and afford me an opportunity, I will try to come and tell him what I wish. I hope some-time to give many of my experiences in spirit-life, because I have found everything strange, and have been trying to learn about my surhie, because I have found everything strange, and have been trying to learn about my sur-roundings; but I first wish to speak upon af-fairs connected with the mortal life; after that I will try and tell my friends what I have found in the higher life, so they may learn something of what is before them. I am from Hamilton Co., Ohio. My name is Mary L. Morrison.

Gertie Downing.

Gertie Downing. What lovely pinks I (referring to flowers on the table.) They remind me of a cluster of carnations that my dear mother placed in my hand—in the hand of my body-after I had passed to the spirit-world. They were my fa-vorite flower—they are now; and sometimes when I come back, hoping to call the attention of my friends to my presence. I bring a cluster of these flowers and place them in some spot where I think perhaps their fragrance will be perceived. Only two days ago I placed a clus-ter upon a stand by my mother's bedside, and in the night she dreamed I came to her, hold-ing up a bunch of carnations like those she pro-cured for me after I passed away. I want to tell my mother it was not a dream; she saw the spirit flowers, and she sensed my presence—only spirit flowers, and she sensed my presence-only she could not realize that I had the power of ane could not realize that I had the power of coming back from the heavenly world and man-ifesting to her. My mother's ideas of the spirit-world are somewhat vague; she does not recog-nize it as a spirit-world, but as some far-off, fu-ture place, where souls reside in happiness, but not in active life and useful labor. I want to tell her that I do not live very far from her; I am with her every day. I have seen the changes she has passed through since I went to the spirit-world: I have sympathized with her in all she has passed through since I went to the apirit-world; I have sympathized with her in all things; and I do so hope to make her under-stand that I come to her with my love and sym-pathy. Father sends his love, too. He has not been able to approach her as readily as I have done; still he guides her on her way, and at all times sends his love to her heart. We are to-gether. I have been made very happy by re-ceiving from him instruction concerning spirit-ual things which I did not understand before. My name is Gertie Downing. My mother's name is Sarah M. Wilson. She lives in Boston Highlands. I have never come in this way be-fore. I hope I may be able to do so again, be-cause I have many things to speak of, and at this first time I control a medium in this way I shall gain power, and as I have things to ac-I shall gain power, and as I have things to ac-complish on earth, I shall attempt to come either here or somewhere else, as often as pos-sible, because I am in need of the power and experience which I can gain by so doing.

homas Rob

JUNE 21, 1884.

identity and continued existence, I feel that

identity and continued existence, I feel that indeed God is good. I have met my dear husband in the spirit-world. He gave me loving greeting, and wel-comed me to the bright home which he had prepared, for he knew, months before, that I was coming; he understood that my time on earth had married and he loving me prepared, for he knew, months before, that I was coming; he understood that my time on earth had nearly expired, and he lovingly pre-pared for my reception, and to make the way easy over which I was to tread. On earth he was quite well known. He occupied an honor-able position among his fellow-men; they re-spected and loved him. He sends his greeting and kindly expressions of affection to all who are in sympathy with his life, and assures them that there is no death; that his powers are expanding in the eternal world, so that what he conly a feeble shadow of that which he will manifest over in the heavenly world. I have dear ones to whom I wish to come. I desire them to learn something of the spiritual philosophy, so that they may come into intelli-gent communication with dear ones who now reside in the heavenly world. I will do what I can to minister to their lives, to teach them of the life we lead beyond. I will endeavor to bring them light from immortal fields that will ill unaniste, or subject to decay, but is immortal. I am the wife of John Carlisle. My home

I am the wife of John Carlisle. My home was in Madison, Ind. Mary Ellen Carlisle.

George E. Merrill.

George E. Merrill. Good-afternoon, Mr. Chairman. I am not ac-guainted with you, but I should like to be. Whenever business called me from home, and it did very often. I always made a point of atudy-ing my fellow-travelers, and coming into com-panionship with them if I could. I know that I gained a great deal of knowledge and experi-ence in that way. Well, the same old habit clings to me now that I am a spirit: I go around to such places as this, and I have done so some-what frequently within the last three or four years, because they chain my interest, and I de-sire to become acquainted with those who are ire to become acquainted with those who are there.

You will pardon me if I am intrusive. My name is George E. Merrill. I was a resident of New York. I know that sometimes, in travel-New fork. I know that sometimes, in travel-ing about to various places, I was looked upon with a suspicious glance because I was known to be a New Yorker. Now I am glad to ac-knowledge myself a New Yorker. I have no desire to be anything else. Of course you will say now that I hall from the spirit-world, and am not a citizen of the matronolis, which is say now that I hall from the spirit world, and am not a citizen of the metropolis—which is very true in one sense; but yet, when I come back into contact with physical life, I feel my-self to be almost a mortal; at least I can see very little difference between my condition now and that of the old time, only I have gained ex-perience and knowledge, and perhaps have "cut my wisdom teeth."

perience and knowledge, and perhaps have "cut my wisdom teath." What called forth that remark was this: I just happened to remember that a connection of mine said to me, about six months before I passed from the body: "George, I shall be glad if you ever cut your wisdom teeth; you are so apt to be taken in." Now perhaps I was n't taken in so much as that party seemed to think. Because I did n't grasp every penny that came to my coffers, and *lay it aside* for some indefi-nite use by-and by, he thought I was unwise, and that I allowed other people to over-reach me. mę.

I never suffered for the necessities of life, and I never suffered for the necessities of life, and I had a great many of its bounties and luxuries. I do not regret anything I ever did in connec-tion with making a use of my means. There are other things I do rather regret, but I au not going to tell here what they are. I merely come here to call out to my friends that I have come round again. When I started from home and traveled to any distant point, I seldom com-municated with my connections and friends and traveled to any distant point, I selform forme municated with my connections and friends until I arrived at home; and now I feel as though I had come back 'from one of my peri-odical trips, and it was time to report to my friends, if they care to hear from me, that I am doing very well, and that the last journey I made has been the most profitable one of my life; I know that if I could report it as such in a material sense, the party of whom I have spok-en would rub his hands and be ready to pat me on the shoulder and tell me I had gained wis-dom; but I do not mean it in a material sense; I mean that spiritually my last trip has proved of great benefit to me, and I am very glad to be able to say so. What I want is an opportunity of coming to my friends, either in Brooklyn or New York, I care not which—I have friends in both places. I understand there are mediums in both cities, and it seems to me if my friends have earnestness in this matter, and desire to whon y what is colur on in the understand have earnestness in this matter, and desire to know what is going on in the upper country, they will hunt up one of these med ums and give me a chance to come. That is why I am

edily iound, aiter pa the body, that the teachings of the church had not been applicable to my needs, and that I had turned my thought in wrong directions, had turned my thought in wrong directions, still I know that I have the power of stepping out from the narrow confines of creed and the-ory into the broader field of knowledge, and I have been trying to do this for the last number of months. I think I have succeeded in getting out into a broader atmosphere, and I have a great desire of helping others of my friends out also

also. I would like to send my greetings to the work-men of the National Rubber Company, in the place where I belonged. I assure them I still think of them with kindness. I have attempt ed more than once to make my presence mani-fest in their midst, and I think I shall continue I may discover among old associates some one with mediumistic qualities powerful enough for me to take hold of and utilize; if I can do so, I shall be most happy.

Laura Mendum.

My name is Laura Mendum. Some years have passed since I was gathered home to the world beyond, but 1 still hold my interest in those loved ones who remain on earth. I have a dear sister Sarah, who resides in Worcester, I have endeavored many times to speak to her, and one day when I found her in the presence and one day when I found her in the presence of a medium, at a meeting that she attended, I tried very hard to make myself known. She did not understand, and so I was again dis-appointed. I send my love to my dear Sarah, and would tell her of the many times I have been beside her, watching her doings and inter-esting myself in those things which pertain to her welfare, when she did not know that I was there. It was I who watched over her little girl whon she was so low that it seemed as if the vital spark of life was flickering only to fade away. My sister thought it was a mira-cle that her child recovered. She did not un-derstand that strong magnetic power was brought from the spiritual world, the child her-self being a medium, and that this power was applied in ways that were beneficial, and brought her up again to a condition of health and vigor. I think if our little Laura is kept away from adverse conditions of society and allowed to remein culot at the sole was be be the sole way be the way be at the sole of the and vice. I think it our fittle Laura is kept away from adverse conditions of society and allowed to remain quietly at home, by-and-by, when she has attained her growth and stature, the spirit-world will be able to manifest through her organism in such ways as to convince doubting minds of the truth of immortality. I am one who will be interasted in working to am one who will be interested in working to this end, and I know of others who will be ready for such labor. Grandfather John Mendum sends his love,

Grandfather John Mendum sends his love, and wishes me to say that he, too, is trying to perform a work in this way, for he feels that humanity has great need of knowledge con-cerning these things, and it is his duty to use his powers in such a manner as will be produc-tive of good to human minds, and in company with other loved friends we await the time

when good results will flow from our efforts. My sister's name is Sarah A. Jackson. At sona ther time I hope te come again and be able to give a more extended message, because there are many things I would like to talk over with my sister. I only come this time hoping to attract her attention and awaken an inter-est in her mind concerning the doings of her spiritual friends.

they reach it, much better than they otherwise could; then they will not be obliged to pass any long period of time unlearning many things they have taken up, and will more readily un-derstand the first faint glimmerings of truth as they come to them in the life beyond. This is my mission to them, not only to assure them of my deep love, but to adjure them to step out of the narrow limits which confine them. I have seen a tendency in their minds to shake the head at any new idea which was brought before them. I have seen an inclina-tion to refuse to investigate any subject which they had not formerly entertained, and I am they had not formerly entertained, and I am sure they are cramping their own powers by so loing.

My mother and father have both joined me in the spirit-world. I left them here on earth. They were good, plous, slow-going church peo-ple. They were very much bewildered when they found themselves summoned to pass to an of life, and they could not understand it, for of life, and they could not understand it, for they had expected to pass their time in the pas-sive enjoyment of existence, without making any effort to add to its powers, or in any way take part in its great plan; so they also have been obliged to unlearn and re-learn the lessons of life. They join their petitions with mine to our dear friends, especially to my brothers and every that they and eaver the arous relations our dear friends, especially to my brothers and sisters, that they endeavor to grow spiritual while on earth. I do not know but they will feel very much shocked at the implication that they are not growing, because they think they are religiously inclined, that they are doing right, living as near the laws of God as they know how, all of which may be true, yet they are becoming stultified, they do not reach out and take hold of things that appeal to human nature, they do not desire to investigate any nature, they do not desire to investigate any subject concerning this life or the other that is not on a parallel with what they have so long not on a parallel with what they have so long entertained, so I come to them with these des-ultory remarks, hoping they will be accepted, trusting my love will be received and that my friends will realize that I take a vital interest in their welfare. I have attempted for years to reach them and give them something from the spiritual kingdom.

Daniel Emery.

[To the Chairman:] This do n't seem much [To the Chairman :] This do n't seem much like a Methodist prayer meeting; you are rather too quiet for that. Now, I like a good old-fashioned prayer-meeting, where one gives his experience and is not afraid to exhort his hear-ers to step into the narrow way. I have been told, since passing to the other side of life, that I have been traveling a very narrow way, and that there is a broader one, which is quite as that there is a product one, which is quite as safe to the soul and pleasanter, because it gives one an enlarged view of life. I don't know whether this is true or not—I am trying to find out. I am open to conviction, if anything ap-peals to my common sense; and if I have been peaks to my common sense; and if I have been cherishing false ideas I am ready to let them go, as soon as I can find something good to take their place. So, if you have anything to offer me here, I am ready for its acceptance. I do not know what you people are here for; if it is to listen to what I have to say, I am afraid you will not be edified, for I am in a somewhat strange state of mind; I do not know whether to fool because discrifted to feel pleased or dissatisfied.

to attract her attention and awaken an inter-est in her mind concerning the doings of her spiritual friends. Charles R. Baldwin. Charles R. Baldwin is the name by which I was known when moving among my fellow-men on arth. A few years ago I was in the height the spiritual friend in the spiritual friends. Charles R. Baldwin is the name by which I was known when moving among my fellow-men on arth. A few years ago I was in the height the spiritual friends. Charles R. Baldwin is the name by which I was known when moving among my fellow-men on arth. A few years ago I was in the height the spiritual friends. Charles R. Baldwin is the name by which I was known when moving among my fellow-men of which is vary good, but it is to different from the arth. A few years ago I was in the height that I expected to find that I med a little

William Knight.

[To the Chairman :] I was an old man, my friend. I had seen eighty-nine years of service in the body, but, thank God, I am not now worn down with age and feebleness. I stand erect and strong in my spiritual manhood. I feel it we down to return to room Dublic Chalo erect and strong in my spiritual manhood. I feel it my duty to return to your Public Circle-Room and testify to the good which I have found on the spirit-shore. I want all my friends, and those who knew of me although not personally acquainted, to know that I live and that I find no greater happiness than that of demonstrating the truth of Spiritualism to doubting minds. I was a Spiritualist here: I gained a knowledge of the immortal life long before I passed from the body. The light which streamed in uponmy soul from celestial heights was a glorious one; it uplifted me upon a highwas a glorious one : it uplifted me upon a highas globous one; it uplifted me upon a high-er plane. I sometimes felt as though I was borne out of materiality altogether, and could bask in the joys of the spiritual kingdom. I have endeavored to be a spiritual missionary since I passed to the other life, and have trav-eled about here and there; wherever I have \$Down of sorrowing hearts which borned for

known of sorrowing hearts which longed for tidings of their beloved dead, I have endeavored

whow not hole needs and here is an endown of a party of spirits who would try to the series and have any ones known of a mary of spirits who would try to the series and have and any rather of a mary of neighbors to meet together and truth from the esternal life, and any gratified to this to meet demonstrate the truth of their gratstand something of the laws of the they will only try to keep passive in mind, and invite my presence to their homes. The allow they neer the allow that is an end that is a mean the truth of the section of the s

I formerly lived in Deerfield, N. H. I had many neighbors and friends there, whom I es-teem highly. Some time has gone by since I walked in the body. I would be a very old man now, and one whose powers and faculties would be of no avail, so I am glad that I am not on the earthly side. I think the great Creator has the earthy side. I think the great Creator has made a wise provision for man, inasmuch as when time presses upon him, causing his vigor to fail, and he becomes like a useless, worn-out being, death comes to his relief and transports him into a new condition where he takes a firm-er hold of existence, a new lease of power and opportunity, and grows proportion are and

er hold of existence, a new lease of power and opportunity, and grows young and strong again. I have had some desire to come back here, especially since my daughter joined me in the spirit-world, not long since. When she looked around and found things so very new and singular, and tried to become familiar with them, and then turned back to the friends them, and then turned back to the friends on earth and endeavored to make them know something of her experience, I felt that if *ehe* could not come. I would like to do so, and send a message of love for her to her dear friends, and assure them that she has found a safe home with her father and other friends in the spirit-world. She, too, had passed through many varied experiences, and had lived to a good age on earth, but from none of these experiences did she vitally realize what the real condition of the spirit is. Now, she is eagerly gaining knowledge, going to school like a little child, trying to understand the lessons outlined before her. I want to tell all those who know anything

I want to tell all those who know anything about me, that I am ready to meet them on the other side of life, and will be very happy to do so. I am quite satisfied they will be very much so. I am quite satisfied they will be very much astonished when they come over; they will not realize where they are or that they have passed through death. That, at least, was my condi-tion. It took me some little time to discover my surroundings and to take my bearings. After awhile I did so, and felt heartily repaid for all the labor.

I would like to make some kind of a start in the vicinity of my old home. I find there one or two who are very susceptible to spiritual in-fluences, and it seems to me that a circle could nuences, and it seems to me that a circle could be formed, or a series of what you Spiritualists call circles, for witnessing manifestations of spirit power. I would be very happy to make one of a party of spirits who would try to demonstrate the truth of their existence, and I call on my old neighbors to meet together and endeavor to understand something of the laws of the which the party of compared in purchas

here. I thank you very much, Mr. Chairman, for courteously permitting me to speak. I will try and repay you sometime, if I can. There is one other little matter on my mind. I hardly care to state it here: It is concerning an event which occurred between a friend and myself, one who was very intimate with me, a male companion, and which was the cause of a little misunderstanding between us that lasted for some months. The breach was healed over be-fore I died, yet my friend has felt very sorry some months. The breach was healed over, be-fore I died, yet my friend has felt very sorry that it ever happened, and I have seen the state of his mind. Now I want him to feel perfectly at ease. I am rather glad that, the affair oc-curred, because it gave me a better understand-ing of him than I should have otherwise had. He may rest assured I am as friendly and af-fectionate toward him as I ever possibly could be. I have an idea that my friend may see my be. I have an idea that my friend may see my message: that is why I mention the little occurrence.

Lizzie Hall.

My name is Lizzie Hall. I passed away with consumption a few years ago. My friends live in this city. I have consins and other rela-tives. I want to send my love to them. I wish them to know that I have been with them many times since I passed away, and that when they laid away my attenuated mortal form they did not part with all there was of me forever. I have been mingling with them many times since then. I have seen the changes taking place with my friends: some of them have gone out to other homes and conditions of life, and while they have become interested in their own personal concerns, I have been pursing a work in the spirit-world which is congenial to me. My friends know I had plans and desires here. I felt disappointed that l'ould not work My name is Lizzie Hall. I passed away with them out, and rebelled sometimes because of the hard conditions which physical weariness because of brought to me.

My will power was strong. I desired to work. My will power was strong. I desired to work-I knew I had faculties that could be expressed in ways of usefulness, and I longed for the power of unfolding my nature. But this has e all been given me in the spirit-world, and I come back happy and free, to tell my friends that death was a good friend to me, and gave me an enlarged life, in a brighter and a higher. world

Oh! I think I may have an opportunity of

1321 A2 FX 36 JUNE 21, 1884.

BANNER OF LIGHT,

verhill, N. H. There I was fairly well known, and to that point I direct my present thought, because in coming back to earth I seem to be attracted to old scenes and associations, and I have a desire in my heart to try and be of benefit to those who dwell in places where I once dwelt on earth. I have not so much of a wish to help them financially, or in material ways, but bless them spiritually by giving them some idea of affairs which belong to the spirit-side of their natures. I wish to bring, so to speak, a new dispensation to their lives; awaken an interest that will help them to perceive that something is going on apart from the mere me-chanical condition of material life, and induce them to seek for some knowledge of the great surging world of humanity that now inhabits the spirit-world. I am working to this end. I would be quite an old fellow were I in the hody, and might not be able to do any good; but yife and see the great need of enlightenment in gearth's children, a power seems to take hold of me, urging me to do what I can to place the truth before them.

truth before them. I have come here hoping some friends will hear of my return and take an interest in spiritual things. I hope to be able to come at other places and speak a good word, or give some experience of mine which may be productive of good to others, and in that way I may accomplish a little work fer humanity.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. April 1.-Henry C. Wright; Old Billy Gray; Caroline Ferguson; Joseph W. Butler; Henry Pasilck; Emily Strong; Burritt Marwille; Milton Bonney. April 4.-Lotela, for Hoses Sturtevant, Dr. John Lee, James W. Sears, Julia Fiagr, George C. Hobbs, C. E. Ohandler, Susan E. Barker, Anna Sproit, W. P. Evans, Annie Stout, Oaroline Lee, Ellen Hinest Esther Har-rington; William P. Jenny; Anabelia R. Sullyan; Aman-da Neison; William C. Roundy; Worcester. April 3.-Hoses Webster; Mrs. Ellen Hinest Esther Har-rington; William C. Roundy; Worcester. April 1.-Oharles L. Richards; Caleb L. Hudson; Maria Stapleton; Israol Canfield; Ermine Case; Carrie E. Mar-balt Frances Mary Parker; George Abercromble. April 16.-Colonel Theodore Gay; Oharles H. Wesson; Oatharine Farmer: James Work; Abigail Armstrong; Eliza M. Hardy; White Eagle. April 18.-Beojanin G. Fölsom: James Edward Hooper; Eméline Strong; Colonel Orsen Perkins; Harriet Elipley; Leonard Jackson; Lillie Perry. April 22.-Capt. David H. Seilingham; Susle A. Myers; Mrs, Emily K. Hobinson; Samuel Underwood; Elizabeth Jenkins. April 25.-Roy, George C. Pennell; Henry W. Allen; Mary, Harvey; Nahum Perkins; Sophia Brown; Samuel Fowler; Della Howe. April 26.-S. B. Brittan; John E. Robinson; Lulu E. Mar-tin; William H. Ahi, Elizabeth Young; Pat; Julia Wilett; Beile.

April 29. — Sarah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willett; Belle. May 2. — S. B. Brittan; John E. Rohlnson; Lulu E. Mar-tin; William H. Ahi; Elia Sterling; Gipsy. May 6. — Calvin Torrey; Stylia Fogg; Myron B. Knight; Mary E., Driscoll; Oharles E. Codman; Helen Prince; bam-uel A. Downes; Lizzio Allen. May 9. — Lille Sprague; Charles T. Worthen; Thomas Lyford; Allee O. Mayo; Maria P. Anderson. May 9. — Lille Sprague; Charles T. Worthen; Thomas Lyford; Allee O. Mayo; Maria P. Anderson. May 10. — Wash. A. Danskin; Acelaide E. Sonnemann; Gen. W. T. Spiceley; Mirs. Mary Downieg; Caleb Martin; John Macomber; Nanule Graves. May 10. — Horace Gleason; Charles J. Hanley; Mrs. Emi-Iy A: Van Alen; John Close; Hannah M. Stevons; Georgi-ans Carver; Henry Wolfe. May 20. — Mary Williams; Jacob Hedly; Seth Perkins; Julia Mackintosh; Dr. B. B. Mershon; Mildred Howard; Mrs. Clara Stillman; Neille Fostor. May 21. — Gearfield Learned; Minnie Palmer; Capt. John K. Hyer; William H. Blowm; Manah E. Couldge; George W. Rogers, Mrs. Beulah A. Slevenson. May 21. — Georfield Learned; John Stevenson. May 21. — Robert Anderson; John Tyerman; Susle Grant; Della Grimm, Mrs. Ida Sawyor; Elia Mayo. Jame 3. — Mrs. Elvira J. Swan; Celia Leonard; Isalah Atkins; William H. Brown; Hannah Hunt; Laura A. Martin; Addie Callahan; Jonathan White; Rosswell; Forest Flowar. June 6. —Gen. William MaoRae; Mrs. Mary Ann Lam-son; Jefforson Currier; Melissa Howard; Marion K. Young; John Ward.

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IND EX. Angel Care. A littie while longer. Angel Yisitants. Angel Yisitants. Angel Yisitants. Angel Friends. And He will make it plain. A fragment. A fragment. Beautiful angels are waiting. Beautiful Lind. Biy love we arise. Come up thither. Come up thither. Come sg with me. By love we arise. Come sg with me. Day by day. Day Sy day. By Sy INDEX.
 By love we arise.
 soa.

 Come up hither.
 Tenting nearer home.

 Come up hither.
 Trust in God.

 Consolation,
 The hand of rest.

 Come, go with me.
 The babbath mogn.

 Day by day.
 The cry of the spirit.

 Don't ask me to tarry.
 The nearer home.

 Evergreen shore.
 The river of time.

 Fridernity.
 The angels are coming.

 Fridernity.
 The happy by-and-by.

 Gone of crest.
 The calen of bilss.

 Gonde abore.
 The ching shore.

 Gonde abore.
 The bany by short.

 Gonde abore.
 The bany time is come.

 Gonde abore.
 The calen of bilss.

 Graitude.
 The bany spirit-land.

 Home of rest.
 The bany spirit-land.

 Hors and there.
 The bany spirit-land.

 He's gone.
 The bany spirit-land.

 He's be there.
 The bany spirit-land.

 I'm called to the better land.
 Voices from the botter land.

 I ong to be there.
 We shall meet on the bright,

 Looking by over.
 We come angels.
 Gathered home beyond the 563. He's gono. He'ro and there. I shall know his angel name. I shall know his angel name. I shall know his angel name. I oncling to the there. Looking over. Looking over. Looking over. Looking for home. Let mei love one another. Let mei love one another. Let mei love one another. Live for an object. My arbor of love. My home beyond the river. Moving Homeward. My guardian Angel. Not yot.

We shall meet on the bright, elc. Weicome angels. Which shall we meet again? We welcome them here, We'll meet them by-and-by. We'll meet them by-and-by. We'll meet them by-and-by. We'll mechor in the harbor. We'll machor in the harbor. We'll gather at the portal. We shall know each other there. We'll dwell beyond them all. Waiting on this shore. We'll ourneying on. Waiting ourneying on. What must it be to be there. Where we'll weary never-more.

more. Whisper us of spirit-life. Waiting at the river.

CHANTS. Come to me.

How long. I have reared a castle often. Invocation chant.

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ly guardian Angui vot yet, vo weeping there. vo death. vot yet for me. Never lost.)nly waiting.)ver there.

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7

New Pork Advertisements.

MRS. M. E. WILLIAMS,

MATERIALIZING BEANCES, 232 West 46th street, New York City, Béances: Monday, Tuesday and Thursday evoltage, at 8 o'clock, and Wednesday and Saturday externoous at 2 o'clock, Beats secured in ad-vance personally or by letter. Feb. 22.

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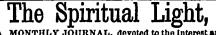
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Jan. 24. The Spiritual Light, A MONTHLY JOURNAL, devoted to the Interest and Forgression of Humanity, from a Spiritual and Lib-eral Standpoint. Edited and published by J. D. HAGA-MAN, Chaitanooga, Tenn. The LiGHT will open its columns as a Broad, Progressive and Liberal Journal, and will give fair and equile spressions to all forms of thought. Above all things it alma to be Liberal, and to be devoted to Spiritualism in its Broadest, Highest, most Extensive Application. Terms of Budseription, in Advance, Postage Paid: One Year, \$1,00; Bit Moulths, 60 conta; Three Mouths, cents. Bpecinen copies sent Firste. Make all Money Orders payable, and direct all communi-cations to J. B. HAGGARAN, P. O. Box 606.

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WHAT SHALL WE DO TO BE SAVED Y WHAT SHALL WE DO TO BE SAVED Y the Ballyton of Belence." This is the base of works to szcits thoughts, how persons will be aven from main and misery in D is world and the part wird, that from main and misery in D is world and the the Bagins humans. For a base of the second to be in the hands of every reader of the Bagins humans. For and by OOLST & BIOH.

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LIGHT. BANNER OF

Banner of Fight.

8

ALL SORTS OF PARAGRAPHS.

Men live by their minds as well as by their bodies. Their bodies have no life of themselves; they are only receptacles of life, tenements for their minds, and the will has much to do in continuing the physical company or giving it up.

It costs more for a baby to get teeth than it does for a grown person.-Oil City Derrick.

"Speaking about 'mean temperature," observed a citizen to a meteorological friend, "it seems to predominate this year."

"ALLOW FOR THE CRAWL."

In Two, Parts.

-That's what the clothier, of course, had in mind When he said to the customer, "Long? Not at all, ho sheve is just right-as you'll presently find-In cutting a coat we allow for the crawil"

In cutting a coat we allow for the crawl !" The expression was one wholly new to me then; But set me to thinking how well it applies Not merely to coats, but to women and inen, In matters of life is sibey daily arise; Consider the shrinkage in human affairs-The promise how great, the performance how small, And lest disappointment should come unawares, Remember the sleeve, and "allow for the crawl !" -John G. Saze.

Poverty has been defined to be, a hundred dollar bill cut in two in the middle and both ends lost.

" I do know I have more trouble than any woman on "I do know I have more trouble than any woman on earth." "Oh! no. my dear, don't say that." answer-ed Benedict, not moving his eyes from his paper. "I do say it !" site replied more stoutly. "There's no calamity could befail a woman which I have not suf-fered." "Oh ! no. my dear, not so bad as that I for in-stance, you are not a widow," he answered sweetly. Bhe held her breath two seconds and then retorted-and it made the Sentinel man laugh the next hour to hear the shot-"I said 'calamity, sir !"-Indianapo-its Sentinel. Its Sentinel.

The proposition of two children, each of whom had one strawberry, to play "strawberry festival," was rejected by one of them because there were too many strawberries.

A boy who had been sent to carry a sliver card-basket to a young lady as a bridal present was asked upon his return to the office if he found the right place. "Oh, yes." "See the girl herself?" "Yes." "Did she seem surprised?" "Very much so." "Say anything?" "Why, yes; she told her mother that she presumed it was plated, but would be good enough for her aunt out in the country."-Exchange.

ALLOPATHIC TO THE CORE .- The following item is from the Philadelphia Call:

is from the Philadelphia Call: "I must caution you," said the physician, "against drinking wine," "But I drink very little, doctor," re-monstrated the sick man. "That may be, but you must leave it off altogether. Whe, nowadays, is so ndulterated with drugs and chemicals, that it is unfit for human consumption." "What would you advise me to take?" The doctor then wrote out a \$2,50 pre-scription of drugs and chemicals.

It is n't safe for a newspaper to say anything about the weather in this climate. One of our exchanges asks : "Did you ever see colder weather than this?" When we read the item the mercury was up among the eightles, so we were inclined to say we had.

"Mary," said a Philadelphia mother, "Mary, I heard you coax young Mr. Blank to remain as he arose to go when the clock struck ten last evening. Mary, it was wrong in you; why did you do so?" "Why, now," artlessly replied the malden. "Mr. Blank is very good company, and you know you have always taught me to keep good company, and so I kept him."—The Eye.

"Yes," said the reverend gentleman, "I am rector of the church, my mother-in-law is di-rector, and my wife is cor rector."

He who strikes the *first* blow, or he who introduces the *first* personality, is chiefly to blame. No creed, nor court, nor law, nor custom, can excuse the *first* violence, or a departure from politeness called "per-sonality." As well might we expect "figs from this-ties," as to expect gentieness in return for violence or personalities.—*F. J. Emary, Oscola, Ia.*

Two well-dressed ladies were examining a statue of Andromeda, labelled: "Executed in terra cotta." Says one, "Where is that?" "I am sure I don't know," replied the other, " but I pity the poor girl, wherever it was."

A bent pin on a chair is an indication of an early spring.—*Texas Siftings.* And orange peel on the side-walk is an equally unfailing sign of an early fail.—*Sar*-atoga Eagle. And if it should be a banan skin, autumn man wish he was summers else?—*Warsaw* Wasp

"I will not dilate on this theme," said an orator. "That's right," said a listener; "dle early by all means and spare your audience."

The surest and most direct path to happiness is that in which one seeks to do good to all around him, reahumanity as the great design of our existence.-Dr. J. II. Handford.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Besworth Sigred-Every Tucklay and Friday atternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Wells Memorial Hall. The Shawmut Spiritual Ly-coum meets in this hall, 967 Washington street, every Sun-day at il A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

us. J. S. Haten, Conductor. Weils Memorial Hail, 697 Washington Street,-The Spiritualistic Phenomens Association holds meetings every Sunday afternoon at 24 o'clock. Able speakers and test mediums. All are cordially invited. Beats free.

39 East Newton Bireet. — The Mediumistic Phenom-ena Association holds meetings every Sunday at 2% F. M. The public and mediums cordially invited. James A. Rilss, President; James Dodd, Recording Secretary; L. M. B. Robbins, Corresponding Secretary.

DI. B. Robbins, Corresponding Secretary. **713 Washington Mirsed.**—The Fraternity of the White Gross holds regular bunday meetings at its Rooms at 104 A. M. and 74 P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings is regular business meetings, and on Friday evenings a circle for spiritual culture. Admis-sion free on Sundays and on Tuesday evenings: Thursday and Friday evenings only members and such as they may invite. John Orvis. Secretary.

Eagle Hall, 616 Washington Sireet, corner of Facer.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetingsalso Wednesdaysiternoonsat an'clock

Bo'clock. Harmony Hall, 34 Easex Mircet (1st flight). -Sun-days, at 10% A.M., 2% (seats free) and 7% F. M.; Thursdays, at S F. M. Prescott Robinson, Chairman.

Working Union of Progressive Npiritnalists.-J. Comodore Street, Secretary, 276 Columbus Avenue.

Chelses.-The Spiritual Association meets every Sunday in Oid Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 3 and 7% p. M. Tits L. AD 1587 HARNONIAL AID BOCLETY meets at Tem-ple of Honor Tiall, Hawthorn street, every Friday after-noon. Business meeting at 40'clock. Entertainments in the ovening. Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Becrutary.

вакот, вестияту. Cambridgeport.--Spiritual meetings are held every Sunday evening in Pelham Hall at 7½ o'clock.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .--This Lyceum met last Sunday morning with a full complement of officers and children, there being sixty members in the Grand March. Recitations were giv-en by Blanche Crook, Willie Wilcox, Lizzie and Neille Costello, Heien Sanders and Mabel Roberts. Lulu Morse recited "The Sword of Bunker Hill"; Gracie Burroughs. "The Dencon's Courtship "; Rosa Wilbur, "Spiritualism and its Teachings"; Master Eddle Hatch sang a song; trio, by Mr. and Mrs. Hatch, Ir., and Miss M. T. Shelhamer; reading by Mr. Bachand, of "Excelsior" Group. Next Sunday will be our last session previous to the summer vacation. The Sun-day following, the children with their friends and help-ers are to go into the country for a day's recreation. Next Sunday we wish to see a full Lyceum, also a large audience, to close our very successful occupation of this hall. complement of officers and children, there being sixty

ALONZO DANFORTH, Cor. Sec. S. S. L. 23 Windsor street, June 15th, 1884.

SPIRITUALISTIC PHENOMENA ASSOCIATION. - A good audience assembled in Wells Memorial Hall last Sunday, and Father Davenport in his opening remarks Sunday, and rather Davenport in his opening remarks culled many a truth of Spiritualism from bis experi-ence of many years. Looking at Spiritualism as it was and as it is to day, he concluded that having stood severe shocks it must have facts for its founda tion. David Brown and Mrs. Peanell made short remarks, and gave descriptive delineations of spirit friends. The meeting closed with remarks from Mrs. Herbert from California. ALONZO DANFORTH. Cor. Sec. of S. P. 4.

ALONZO DANFORTH. Cor. Sec. of S. P. A.

HARMONY HALL, 34 ESSEX STREET .- On Sunday last David Brown gave descriptions of spirits. Miss Maggie Keating did excellently. Dr. Twitchell was

Maggio Keating did excellently. Dr. Twitcheil was at his best noon of clear reasoning, and Mrs. Lull in-terested the audience with truths in relation to spirits, as also did Mr. Hudson. In the afternoon Prof. M. Milleson criticised those who, loaded with the wealth of this world, and know-ing of the truth that the denizens of spirit-life are bere to work out great reforms, yet, rather than belp medi-ums, throw obstacles in their way, and thus hinder the work of the spirit-world on earth. At the evening session the same gentleman spoke on the needs of more courage and less cringing conservatism. Gen, Wiseweil spoke of the Catholic Church as a means of holding in check powers detrimental to the good of materializing, and Dr. Eams stated that he had been seen three times, by three different people, at points far removed from his physical body.

CHELSEA. - Spiritual Association, Odd Fellows' Building: Next Sunday, Conference at 3 P. M.; at 7:30, Mrs. S. Dick will speak, improvise, and give tests.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Though "the season" is at its height, and the galeties of fashion are prominently before the eye of the observer, the cause of Spiritualism is yet making good progress in the great British metropolis. People who say Spiritualism has died out in London must have very queer notions of death; certainly by death they cannot mean silence, inertia or inactivity, for there never was a time since the advent of Spiritualism when more deen-rooted

turned to the subject. In some cases I know genuine converts have been made in this way. As my movements are entirely directed by my inspirers I cannot say what will be my destination after July. I remain in London through June, and have engagements in Man-chester, Sowerby Bridge, Bradford, and other places in July. After that I do not know where I shall be; and I am quite content to leave my future, as I have left my past, in the hands of my invisible directors, who have never once deceived or misled me. I can say with confi-dence that I never took a single false step prompted by my guides; whenever I have acted unwisely I have been foolish enough to allow myself to be influenced by persons in the flesh who wanted to rule me, and the spirits with me. Of such folly I trust I may never be guilty again. I close with theso words as a testimony before the world of mortals to my unshaken confidence in the spirit-world, and my deter-minate resolve to be governed entirely by those friends without whose assistance my life would be a failure. Yours sincerely, W. J. COLVILLE.

Decease of Mrs. Nichols.

To the Editor of the Banner of Light: There has just passed from this sphere of earth-life a woman, a Spiritualist, and a medium, who was once well known to a large number of sanitary and social reformers in Boston, New England, and throughout America. Forty years ago Mrs. Mary S. Gove gave, and later published through Harper Brothers, her lectures to women on Anatomy and Physiology. From Portland to Baltimore, to women and mixed audiences she preached the gospel of health. In 1847 she had a water-cure establishment in 10th street, New York. J, engaged then in journalism, was writing papers upon the health and other social reforms, which induced her to invite me to visit her. The result was our marriage in 1848, since which time we have worked together in books, journals, and healing the sick. Coming to England in 1861 we have made our home for eight years at Malvern, and the rest of the time in London. While still residing at New York she discovered that she was a medium-clairvoyant, healing, writing, etc. In England we have had mediums like Mr. Eglinton, Mr. Bastian, Mrs. Fletcher, at various times, as members of our family, some for years, and had the opportunity of seeing a great number and variety of manifestations.

About two years ago Mrs. Nichols, always delicate, with hereditary cancer and consumption, fell upon our door-steps and broke her thigh bone. It did not heal well. For two years she suffered much from neuralgia; but her mental activity and desire to help others kept her at work. Two weeks ago she broke down uttorly, and after ten days of unconsciousness ceased to breathe, at the age of seventy-four years.

Mrs. Nichols was a Neal-a cousin of John Neal of Portland, one of the most vigorous and gifted of the literary men of New England. I heard him lecture in Boston about 1835. In the early days of our residence in England, when we had but our two pens to get a living, she wrote for Fraser's Magazine and Dickens's Household Words. To both of us, indeed, Mr. Dickens was most kind and helpful. We were indebted also to the friendship of William Howitt and Robert Chambers, both stanch Spiritualists. "A Woman's Work in Water Cure," by Mrs. Nichols, has had a large circulation here, and I observe is sold in Australia. Her novel of American life, "Jerry," was recognized in the Saturday Review as containing "a perfect mine of original character,"

Through all, for thirty years, she has been a thorough and devoted Spiritualist, a friend of mediums, and favored with remarkable manifestations. It is too soon for me to write as I would wish to write, and may later on, of her life and work. I write this as her body lies in its coffin, waiting for burial, because I think you will allow me in this way to give her farewell to the many in America who hold her in kindly remembrance. For my part I never hope to see a better, braver, more gifted, or more loving woman in T. L. NICHOLS. this world.

T. L. NICHOLE 82 Fopstons Road Earl's Court, London, S. W., J June 1st, 1884.

Meeting of the Wisconsin State Association.

To the Editor of the Banner of Light:

At the late meeting held in this place by the Wisconsin State Association of Spiritualists, the speakers present were Judge Holbrook of Chicago, Mrs. L. M. Spencer of Milwaukee, and G. H. Brooks, lately from Kansas.

The Judge's lectures consisted mainly of accounts

HER SECRET TROUBLES.

The Unknown Trials which a Woman Endured Without Complaint-

Why they Vanished.

Near the close of one of the most trying of the few hot days of the present year a pale, carefew hot days of the present year a pale, care-worn woman might have been seen at the win-dow of her dwelling apparently in a condition of complete exhaustion. Her efforts to meet the accumulated daties of her household had been great but unsuccessful, while the care of a slok child, whose wails could even then be heard, was added to her otherwise overwhelm-ing troubles. Nature had done much for her, and in her youthful days she had been not only beautiful but the possessor of health such as is seldom seen. But home and family duiles, and the depressing cares which too often accompany them, had proven greater than her splendid strength, and she felt at that moment not only that life was a burden but that death would be a grand relief. This is no unusual experience. It is, in fact, a most common, every-day occur-rence, and a great prayer is constantly ascend-ing from thousands of homes for deliverance from the deadly power which is enslaving so many wives, mothers and daughters. And yet these duies of life must be met. No woman can afford to turn aside from the proper care of her home and the ones who are committed to her care, although in doing these duiles she may sacrifice her health, and possibly life itself. The experience of one who successfully overcame such trials, and yet retained health and all the blessings it brings, is thus told by Rev. Wil-liam Watson, Presiding Elder of the Methodist Episcopal Church, residing at Watertown, N. Y. He said : "My wife became completely run down through overwork and care of a sick member of our household, and I entertained serious apprehensions as to her future. She was lan-guid, pale, utterly exhausted, without appetite, and in a complete state of physical decline. And yet she did not, could not neglect her duties. I have seen her about the house, trying courageously to care for the ones she lowed, when I could teil, from the lines upon her worn woman might have been seen at the win-

trying courageously to care for the ones she loved, when I could tell, from the lines upon her face, how much she was suffering. At times she would rally for a day or two and then fail back would raily for a day or two and then fall back into the state of nervous exhaustion she felt before. Her head pained her frequently, her body was becoming bowed by pain, and all hope or enjoyment in life seemed departed. What to do we could not tell. I resolved, however, to bring back her life and vitality if possible, and to this end began to treat her myself. To my great relief her system has been toned up, her strength restored, her health completely recov-ered, and wholly by the use of Warner's Tip-pecance, which I regard as the greatest tonic, invigorator and stomach remedy that has ever been_discovered. I was led to use it the more invigorator and stomach remedy that has ever been discovered. I was led to use it the more readily as I had tested the health-restoring properties of Warner's Safe Cure in my own person, and I therefore knew that any remedy Mr. Warner might produce would be a valuable one. I have since recommended both Warner's Tippecance and Warner's Safe Cure to many of matching of Linear source of Destore of De-

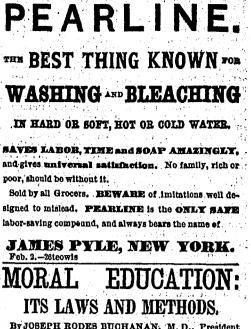
Tippecance and Warner's Safe Cure to many of my friends, and I know several Doctors of Di-vinity, as well as numerous laymen, who are using both with great benefit." If all the overworked and duty driven women of America could know of the experience above desoribed, and act upon the same, there can be little doubt that much of the pain and most of the depressing influences of life might be avoid-ed. Such truths are too valuable to remain un-known. known.

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

187 West 35th Street, New York.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 60th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

m Wall, 57 West 25th street, corn or fith A've



JAMES PYLE'S

JUNE 21, 1884.

IIS LAWS AIND JIEJTHUDS, By JOBEPH RODES BUCHANAN, M. D., President of the American University, Author of "Bystem of Anthro-pology," Editor of Buchaham's Journal of Mas, and Pro-lessor of Physiology and Institutes of Medicine in four Med-ical Colleges, successively from 1846 to 1881; Discoverer of Cerebral Impressibility, and of the Sciences of Psychomo-try and Sarcognowy. Governments, Churches and Col-leges for many thousand years have striven in vain to con-quer Crime, Disease and Misery-A. New Method must therefore be adopted--If that Method can be found in this volume, does it not indicate a beiter future for Humanity? Contents: 1, The Essential Elements of a Liberal Edu-cation; 2. Moral Education; 3. Evolution of Genlus; 4. Eth-ical Outure; 5. Ethical Principles and Training; 5. Rela-tion of Ethical to Religious Education; 7. Relations of Ethical to Practical Education; 8. Bphere and Education of Woman; 10. Moral Education and Peace; 11. The Education of Woman; 10. Moral Education and Health; The Pantological University; The Management of Children-by Mrs. Elizabeti Thomp-son.

The Management of Children-by Mrs. Elizabeth Thomp-son. This work has been received with enthusiasm by progress-ive minds. It fascinates all classes, from the clerical to the senostic, because all markind agree in the importance of virtue and the necessity of a better education. A few brief extracts from published opinions respecting the book will give the general sentiments of its readers: A copy of it should be in every household and on every teacher's desk. -Neumarket Advertiser. This is an important work on a most important subject. We commend Dr. Buchanan's book to our readers, and wish him success in the great work he has undertaken... Bosion Commonizealth. Great as have been the improvements made in educational matters during the past quarter of a century, they are small and inadequate compared to the system proposed by Dr. Buchanan...Hartford Times. Cloth, \$1,50, posinge 10 cents. For sale by OOLBY & RICH.

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Transcribed by M. FARADAY, Late Electrician and Chemist of the Royal Institution, London, England.

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THE TYLER BOYS.

BY F. M. LEBELLE.

BY F. M. LEBELLE. This is a capital story, well written, lively and entortain-ing. There is as much dramatic interest in the affairs of these little people as in these of grown-up children upon a wrider stage. The characters are so vividly portrayed that the reader can see them every ene. The Spiritual Philoso-phy is nleesly interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of these who un-dertake it. ertake it. Cloth, 75 cents, postage 5 cents.

THE FAIRFIELDS.

CONTENTS.-Castle Rock, The Fledge, Waiter's Secret, Aunt Jerusha's Visit, The Separation, The Departure, Willing Hands, Playing Lady, Something Wrong.i The Victory, The Confession, Compensation. Cloth, 76 cents, postage 5 cents. For sole by COLBY & RICH.

137 West 35th Street, New York. HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANEMET, Secretary. The Secular Press Bursau has been reorganized for effi-cient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bursau, to J. F. JEANEMET, Secretary, 137 West 33th street, New York City.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West Sid street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held overy Wednesday evening at 8 o'clock, J. F. Jeaneret, Secretary, 137 West 35th street.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 334 street, Morning service 11 o'clock: evening, 7:45, Seatsfree, Pub-lic cordially invited. The speaker for the present is Mrs. Emma Hardinge Britten,

At a recent meeting of poorhouse guardians, in England, the topic for discussion related to the expediency of supplying paupers with fish dinners once a week. Mrs. Charles, one of the members of the Board, insisted that fish was not fit food for paupers, because it contained phosphorus, which, while it was excellent for brain-workers, wasnot needed by paupers, as they did not use their brains. The measure was carried, however.

The scientists now know quite well what Lula Hurst is : she is a "Psychological Dynamical Trichotomy, or something of that sort." so say the most learned of the learned men.—Doutsche Zeitung.

The Boston Advertiser is chilly on Blaine. Hood's Sarsaparilla sends around its card, with Blaine's pic ture thereon. It must be good for chil-blaines. Take a'dose, neighbor Advertiser.

"The Tale of a Bumble Bee," is the title of a new book for children. As the season is approaching when they will all have more or less experience with the actual tail of the bumble bee, any facilitous account would seem to be superfluous.—Burlington Free Press.

The kind of personal malice which would invade the sanctity of the private domestic circle in order to annoy or injure the object of its hate, is simply Satanic.

Sliver and plated ware can be cleaned beautifully and expeditiously by rubbing them with a plece of fiannel dipped first in kerosene, then in whiting. It should then be polished with a plece of chamois skin. - Western Agriculturist.

On the 2d inst. the anniversary of the death of Garibaldi was commemorated throughout Italy. Statues of the dead hero were unveiled in various parts of the country, and in Rome a large procession marched to the capitol and laid wreaths of flowers upon his bust.

Several religious conventions have protested against Sunday newspapers, on account of work being done on them on Sunday. As more work is done on Sun-day for Monday's papers than for the Sunday editions, they orght to protest against the Monday morning pa-pers also.—Gardiner (Me.) Home Journal.

An exchange summarizes the English actor Irving's " Impressions of America " thusly :

** £ \$ £ \$ £ \$."

This is the law of benefits between men: The one ought to forget at once what he has given, and the other ought never to forget what he has received.— Seneca.

A CRUSHED SERENADER. A CRUSHED SERENADER. He warbled till the morning light Came dangling o'er the hilitop's rim; But no fair maiden blessed his sight, And all seemed dark and drear to him. With heart aglow and eyes ablaze, He drew much nearer than before, When, to his horror and amaze, He saw "TO LET" upon the door.

The Chief Justice of Washington Territory, in opening his term recently at Tacoma with a grand jury made up equally of men and women, said that he had held six terms of court in which women served on both grand and petit juries, and that no juries in the Territory had ever performed their duty with more promptness and good sense than these.

At a peneral conference of the M.¹ E. Church, in Philadelphia, recently, a motion permitting "females" to preach was, lost by a vote of 126 to 222. If the sis-tern would average this insult, says, the Sunday Free Lence, by withdrawing from the church in a body, it would collapse is a holy minute; and its preachers would be competited to minute; and its preachers involved for fruit. Schoor, N. 7 Smit Truth Solitor, N. T.

Interest taken in it in London than at present.

Mrs. Cora L. V. Richmond's meetings at Kensington Town Hall are an unqualified and unprecedented success ; every time she speaks the spacious hall is thronged; the public literally flock to hear her inspired eloquence. All classes of the community are represented in the audiences ; the carriages of the nobility besiege the doors, and the humblest among the working people are equally appreciative and regular in their attendance.

Mr. William Eglinton is intensely popular. Mr. William Eglinton is intensely popular, and deservedly so; his mediumship is if possi-ble more satisfactory than ever. The mere an-nouncement of his name suffices to fill St. James's Hall, one of the most fashionable at the west end of the city. I heard him read a most valuable and instructive paper there on Tuesday, May 27th, when the seating capacity of the large hall was far too limited to accom-modate anything like all who sought admit-tance. The chair was occupied by Dr. Wyld-a venerable and scholarly representative of the medical profession — who for many years the medical profession — who for many years has been an earnest Spiritualist. M. A. (Oxon) and others made brief, pithy addresses after Mr. Eglinton's, and then a committee was appointed, including Miss Florence Marryatt, the worldenowned authoress and actress, to sit with Mr. Eglinton for the obtaining of slate-writing phenomena. The writing after a short delay was satisfactorily obtained between closed slates, as in the manner often described in your

columns. On the following evening, Wednesday, May 28th, I had the honor to give a grand evening concert in Neumeyer Hall, Hart street, Bloomsconcert in Neumeyer Hall, Hart street, Blooms-bury, where, as your readers are doubtless aware, I have been lecturing twice every Sun-day, under influence of my inspirers, for some time past. The concert was a perfect success from every point of view. The artists were all eminent professionals, who added to their pre-vious high reputation by the able manner in which they acquitted themselves on that occa-sion. Between the parts Mrs. Richmond gave a brief inspirational address on the birth of mu-sic, followed by a poem. Though quite a large so, followed by a poem. Though quite a large per centage of the audience were not supposed to be Spiritualists, almost every one present pro-nounced the oration a gem of eloquence and beauty. To attempt an abstract would be almost a sacrilege, it was so exquisite as a whole, and so necessary were all the parts, the one to the other, that to sever them or change the lan-guage would be to completely mar the effect: Such speeches must be reported verbatim or not at all.

at all. Near the close of this entertainment I was introduced to give an inspired poem, when four subjects were presented by persons present, one of which was: "Mrs. Weldon and her lawauita." The audience applauded raptur-ously when my guides advocated Mrs. Weldon's cause, and spoke of her self-denying work for helpless orphans. If ever there was a true, good woman on earth, Mrs. Weldon is one. I knew her many years ago as the support of more than twenty otherwise homeless orphans. Though I am as prominently before the pub-lic as an inspired lecturer as I ever was, I am also filling many concert engagements, where, in addition to singing, I give poems under spirit-influence in lieu of readings or reoita-tions. By this means my guides set the people to inquiring into the source such nature of the inspiration which enables me thus to declaim poerry off-hand on subjects given by the addi-ence: and many persons hitherto unacquainted with Spiritualism have had their attention Near the close of this entertainment I was

Kansas. The Judgo's lectures consisted mainly of accounts of his own experiences in the investigation of Spiritu-alism, and were well received. Mrs. Spencer's were given under control, and after each she gave tests, de-scribing spirits, etc., which were mostly recognized. Mrs. Spencer is growing rapidly, and without doubt ere long will stand in the front rank of reformers. She is doing a grand work in Milwaukes. G. H. Brooks is a young speaker, having been in the field but a short time. He speaks in a semi-trance, in reply to questions handed him by the audience, and I predict for him a brilliant future. The discussions throughout were highly practical. This is the first meeting held since the perfection of our organization, and gave universal satisfaction to all attendants. We have already a large membership, and should be pleased to have all Spiritualists in the State cooperate, to the end that in union there is strength. Send your names and one dollar to the Sec-ratary, and thereby become a voter in all that inter-ests the friends of the movement. The St. Paul, Chicago and North-Western and Wis-consin Central Railroads extended the usual courte-sles of reduced rates, which will increase the attend-ance materially in the future. The interest was marked throughout. Chicago, Milwaukee, Fond du Lac, Osh-kosh, Ripon, Oconomowe; Weyauwega and Milton Junction were represented. The next meeting will be held in Omro, Sept. 5th, 6th and 7th. Dr. J. C. PHILLIPE, See' Wisconsin State Association of Spiritualists.

Worcester. Mass.

Fo the Editor of the Banner of Light:

Our platform was occupied the four Sundays in May by Mrs. C. Fanny Allyn, who spoke to large audiences upon subjects selected by them; also favoring us at the close of each lecture with some excellent impro-

the close of each lecture with some excellent impro-visations. Mrs. Allyn is frank and fearless in her advocacy of truth as it reveals itself to her, and is one of the earnest workers in the field of reform. She is also deeply interested in the success of the Children's Lyceum, and gave on Wednesday evening, May 22th, a lecture, "Across the Continent," illustrated with views, the proceeds of which she generously divided with the Children's Lyceum here. Sunday, June 1st, Mr. Shelley W. Denton favored us with some of the incidents of his travels with his father (Prof. Denton) in Ametralia, New Zealiand and New Guinea. Mr. Denton has a very easy manner of speaking, is evidently at home upon the platform, and entertained his audience for over an hour with his graphic descriptions of the country, and of life in those eastern islands. As a gentleman remarked after the lecture: "It seemed as though we were looking at the very scenes he was describing." Mr. Denton should keep in the lecture field. We have closed our lectures for the season. I hope every Splritualist and liberalist in the city will fiel the importance of maintaining Sunday lectures, and give us all the assistance they can, that we or our success-ors may be encouraged to reöpen the lectures again in the fail.

Lake Pleasant, Montague, Mass.

Mr. N. S. Henry, our Secretary, who has watched the grounds all winter, is making up the circular and

clearing up the grounds ready for the campers."

clearing up the grounds ready for the campers. H. L. Barnard of Greenfield is building a skating-rink one hundred and eighty by seventy feet; it is nearly half done. He also has opened the hotel to feed the hungry and give rest to the weary. Mr. John H. Smith and wife, from Chicago, Ill., are here, cularging the Pavilion to amuse the campers. Mr. and Mrs. Mason are here. Mrs. Mason is a good medium and a splendid singer. Mr. George James and family, Mrs. Stone, Mrs. Howard, Mrs. Severance, Mrs. Libbe, all from Bos-tan, and many others, are coming soon. Dr. George W. Frost, of Russell, Mass., held the first séance on the grounds this year, at our cottage. The exercises consisted of satisfactory demonstrations of splitt power, both in the light and the dark circle form. We believe him to be a genuine medium, and Can recommend him to all. Dr. Jack gave us a call, and was controlled by vari-ous splitt-intelligneces who were all recognized, being characteristically depicted through his medial organi-zation. Mr. AND MRS. HARVEY LYMAN.

"Medicine," says a writer in the Secular Review, "posits as its immovable standpoint the non-existence of the vital principle or soul," But as medicine has been wrong in almost everything it ever asserted, and changes continually in theory or practice, why abould it be right in this particular to The Herald of Health, London, Eng. London, Eng.

nue. The People's Spiritual Meeting (romoved from Fro-bisher Hall) overy Sunday at 24 and 74 F.M. Frank W. Jones, Conductor.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 F.M. All the spiritual papers on said in the hall, and all meetings free. Wm. H. Johnson, Presi-dent. dent.

Church of the New Spiritual Dispensation, Clin-ton Avenue, below Myrile (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 75 P. N. Sunday School for adults and children at 10% A.M. Ladles' Ald Boclety meets Wednesdaya 12% P.M. Cluurch Social meets over Wednes-day evening at 7% o'clock. Psychic Fraternity, with class-es for mediumship development, meets Thursday evening of each week at 7% o'clock. A. H. Dailey, President,

Brooklyn Spiritual Fraieraity.-Thursdayeven-ing Conference meetings will be held, at 8 o'clock, in the Hall of the Union for Christian Work, 14 Smith street, two doors from Fulton avenue. S. B. Nichols, President; John Jeffreys, Secretary; A. G. Kipp, Treasurer.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South2d street, at 74. Oharles B. Miller, President; W. H. Oofin, Secretary.

The Everett Hall Spiriual Conference, 398 Ful-tonstreet, meets every Saturday evening at 80'clock. Spir-itual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Aronue and 18th street, every Wednesday evening, at 8 o'clock. Mediums' and Experience Meeting every third Wednesday in each month. All spiritual papers for sale. Seats free. 5. B. Rogert, President; Dr. Fatch, Treasurer.

The Vermont State Spiritualist Association

The Vermont State Spiritualist Association Will hold its Quarterly Convention at J. H. Brown's Hall, Barton Landing, Friday, Saturday and Sunday, June 20th. Zist and 22d, 1884. All our State speakers and mediums are expected, and cordially lavited to be present, to add to the interest of the meeting. In addition to our own State speak-ers and mediums, J. D. Stiles, from Boston, the wonderful test medium, has been engaged to give tests from the plat-form; also George A. Fuller; from Flichburg, Mass., the popular platform crater, has been engaged for the meeting. There will be good music provided, and everything done to make the meeting pleasant for those who may attend. It is expected the several railroads in the State will give return checks to those who pay full fare one way to the meet-ing. Good board at the hotel for \$1,00 per day. All are cor-dially invited. *Chairman Board of Managers: Montpeller, May 28th*, 1884.

Meeting at Mantua Station, Ohio

Meeting at Mantua Station, Jans; J. Frank Barter, the woll-known able vocalist, electition-ist, lecturer and medium, has been engaged by the Mantus Association of Spiritualists for Sunday morning and even-ing (morning at 10:30 and evening at 7 o'clock), June 29th, 1884, at D. M. King's Opera House, Mantus Station, Port-age Co., U. No postponement on account of weather. As a hecturer, vocalist and medium, Mr. Barter hever-falls to Kold an audience with deep interest. His medium-ship is singularly convincing and interesting. *For Order Com*.

Compounce Lake.

Compositive Lake. The Annual Meeting and Picela of the Western Connecti-cut Association of Splittuniists will be held at Compounce Lake on Wednesday, June 26th. Mr. and Mrs. J. Lulie will be present and add to the Interest of the meeting with music and lectures. Business Meeting with music and of A.M. Lecture at 2 P.M. All are invited. MRS, A.E. MILLS, Secretary.

THE OCCULT WORLD.

By A. P. SINNETT. Contents: Introduction; Occult-ism and its Adopts: The Theosophical Society; Recent Oc-cult Phenomena; Teachings of Occult Philosophy. 'The Boston Commonwealth's asys of this work that it ''is a strange story from that land of wonder-India. 'It intro-duces us to marveis that we, like Hamlet, could not believe without seeing. It disclaims any connection with spiritism, but holds that there is a science of soul that surpasses all the gains of our material science. 'It is ensbrouded in mystery -the light gleams through the cracks in the wall to this secord clamber. It whols the appetite to know more about this ferra incognita.'' Price 81,00, postage free. For sale by COLBY & RICH.

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