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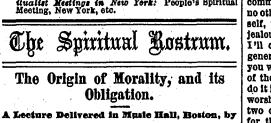
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PROF. WILLIAM DENTON.

[Reported for the Banner of Light by J. W. Day.]

Morality has been defined as conformity to the standard of right. If a man does what we believe to be right we call him a moral man : If he does what we believe to be wrong we call him an immoral man. It is a common Christian notion that all true morality springs from that miraculous revelation given by God to man in the Bible. Apart from that there is no true morality in humanity. Evil flows from man, as springs from the mountain. As the buds blossom and the leaves multiply in the spring, so evil deeds spring from this evil nature that we all possess. No man, according to the Orthodox idea, can be truly moral till he is born again-till his nature is specially and entirely changed. Those who have only been once born are the sinners; those who have been twice born are the saints, made so by virtue of the new nature they possess. The father of the saints is God; the father of the sinners is the Devil; and at the death of each they go to the respective homes of their parents. This is the common notion on the subject, but it is a false one. Let me read from the writings of some evangelical di-

thou shalt not walk with them nor encourage their speaking to thee," Why? "Because I, thy lover, am a jealous lover." Why, then, she would say, if she were sensible: "I don't want you-you may go; to offer such a reason for your injunctions is to insult me!" But that is the reason the Jewish Jehovah gives:

"1, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.''

Is that the way you are going to recommend your self to us? by teiling us that you will curse our chil-dren even to the third and fourth generation for what we may do? Then we will defy your curses, for it is not possible that we can allow such a God as you to rule over us. [Applause.] Suppose a father should say to his son, "Son, you must love me, or I will flog you within an inch of your life!" How much love, think you, would he be likely to obtain by that statement? And how much love or veneration can reasoning beings have for a God whose claims are based on such a miserable statement as this? [Applause.] -The object of these two commandments is a supremely selfish one. Suppose you have power to make a world, and to call millions of human beings into existence: and after so doing you sit down in this world to give your commands to its inhabitants-what would be your first thought, if you were an intelligent and moral man ? You would think : "I have brought these people into existence, and it is my duty to do all I can to make that existence joyous to them ; I am responsible for these men and women that I have created, and I must make them happy." You would therefore give commands for their benefit, and not for your own ! What would you think of a man who in this case should commence with such laws as these : "" Thoushalt have no other gods before me-thou shalt not bow down thyself, nor serve them : for I the Lord thy God am a jealous God.' And if you don't obey my commands I'll curse your children even to the third and fourth generation, for your refusal"? I should say that if you were to act in this manner you would be unworthy of the name of a decent man, and the God who would do it is n't a decent God, and therefore not fit for us to

worship! [Applause.] I object, therefore, to these two commandments on account of their selfishnessfor the act of selfishness is the same on the part of God as it would be on the part of a man. Let us try the next in the list :

"Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain."

Why not? Here we have the same "Lord God' again. You mustn't take my name in vain ! Why not? What better is your name than my name or any other name, that it must not be taken in vain? I tell you there is not a shoe-shop in Massachusetts where I cannot find the material to make a better God than this Jehovah, for there are men in them who would not act so selfishly in his position. Next we read :

"Remember the Sabbath day, to keep it holy.

Six days shalt thou labor and do all thy work : But the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work."

Because God worked for slx days to make the world, and was fatigued and rested on the seventh. must we all devote the seventh part of our time to idleness? But he did not make the world, as recorded, and, therefore, the primary ground of the commandment disappears before the revelations of science. If it was said that after working six days we should need rest, then it would be an attempt to place this commandment on a proper basis, though even then it would not be true. But no such ground is taken, and I therefore object to it. If men should overeat every day in the six it would doubtless be good for them to eat nothing on the seventh : so if men are overworked on the days of the week they naturally require the rest of Sunday. But if the man does not overeat during the week he requires his food just the same on Sunday as on any other day, and the same rule holds good as to his labor; exercise is ne ceasary to health, and a blessing to those who particl pate in it. It is just as much needed as food is. every day, to expand man's physical frame. Here, then, are four commandments of the ten, good for nothing \_ah solutely worthless. We can throw them overboard and never miss them. There are only six left that can by any possibility be of good to humanity. And first in order we come to the injunction :

5001 years before Uhrist, or 1000 years before the time | belongs to Humanity | [Applause.] The speaker deof the creation according to the version given in the old King James Bible;] the apology of the spirit of a deceased person, when brought before his final judges : "I have not blasphemed ; I have not stolen ; I have not stricken men privily; I have not treated any person with cruelty; I have not stirred up trouble. I have not been idle, I have not been intoxicated, or have not made unjust commands; I have not allowed my mouth to tell secrets ; I have not wounded any one, I have not put any one in fear, I have not slandered anyone." I wonder how many persons here could honestly make such an apology [ [Applause.] "I have not let envy gnaw my heart; I have not faisely accused any one; I have not withheld milk from the mouths of sucklings ; I have not calumniated a slave to his master. I have not practiced any shameful orime.' Then among the moral commandments of the Egyp-

tians, the lecturer said there must have been, by this, Thou shalt not blaspheme : Thou shalt not steal Thou shalt not treat any person with cruelty: Thou shalt not stir up trouble : Thou shalt not be idle : Thou shalt not become intoxicated : Thou shalt not slander: Thou shalt not be envious : Thou shalt not accuse any one falsely: Thou shalt not practice any shameful crime."

I tell you we have ministers of the gospel, so-called, in Boston to day who ought to go down into Egypt and learn these very commandments. They would be bet-ter men for it, and learn to treat their fellow-men with broader charity. [Applause.]

Compare these commands with those of Moses and they are greatly superior. What occasion was there for God to come down in cloud and fire upon Mt. Sinai to give to the Israelites a code of morals, when long before the Egyptians, without a miracle, had a better one?

The lecturer then quoted further from the record in the Egyptian book "The Manifestations of Light," wherein the deceased person above alluded to continues his defense, saying, "I have made to the gods the offerings that were their due; I have given food to the hungry, drink to the thirsty and clothes to the naked." Here we have what is not told, or provided for, in the ten commandments. They are all negative except that of "Honor thy father and thy mother." A stone obeys all the ten commandments of the passive Mosaic code except this one. But in the Egyptian code we have an active voice, commanding : "Feed the hungry; clothe the naked; assist all in inferior conditions to your self.<sup>1</sup>

The speaker then referred to the inculcations of the Buddhistic canonical scripturce, which came into their present form two hundred and alty years before the birth of Christ. In them we read : "Thou shalt not steal; Thou shalt not kill; Thou shalt not lie; Thou shalt not commit adultery; Thou shalt not be drunken." The Professor thought it would have been better if it had also said "Thou shalt not take anything that is intoxi. cating." They inculcated aims giving, charity, purity, patience, courage and knowledge. Not content with forbidding lying, the Buddhist reprehended the using of any word that would bring trouble to others.

Mrs. Speir was so struck by the resemblance of Buddhism to Christianity that she says in her writings: One might almost think that before God planted Christianity, he took a branch from the luxurious tree of life and threw it down to India." The fact is, that both religions are branches of the same tree-human-

ity.

sired to know why, when death came to the followers of Confucius, they did not exhibit the gloom and terror of the Christian world at the event? Why? because their holy books do not say anything about hell, a horrible devil, or an angry God; death for them is is conscience, then? It is the voice that says: "Do stripped of its terrible frown. Their sacred books right." What is it that tells what is right? It is the teach them that their departed friends live in spirit, and that they can communicate with them; and they do it. Hence their beautiful tranquility when they die; for they are assured that death brings to the soul nothing more than life! I would that this Christian land had a religion more resembling the Chinese in this respect, to supplant the stilled, sombre, soulcrushing religion of New England, [Applause.] Pythagoras, the Greek philosopher, who lived near-

ly two thousand four hundred years ago, embodied his Idea of true life and moral duty in the following lines:

"Let not soft slumber close thine eyes Before theu recollectest thrice Thy train of actions through the day :

- Where have my feet found out their way? What have I learned, where'er I 've been, From all I 've heard, from all I 've seen ? What know 1 more that 's worth the knowing ? What have I done that 's worth the doing ? What have I sought that I should shun ? What duty have I left undone ?
- Or into what new follies run ?! These self-inquiries are the road That leads to virtue and to God."

I saw these very words in an Orthodox paper, not long since, credited to Dr. Watts, the great psalmwriter. That is the way they rob the heathen to build

up Christianity. [Laughter.] The speaker then cited the teaching of many other o-called heathen philosophers and writers, inculcating abstinence from vice ; the giving to others of their just due: the refraining from being envious of any one; and the avoidance of letting the mind become dormant and inactive; declaring that nothing could happen contrary to the will of God. The speaker said these were in accordance with the demands of good/sense. We can never fall into error if we follow the dictates of reason. God has no better dwelling-place on earth than a good conscience and an intelligent mind. How beautiful! You may compare these declarations with the Jewish best, the Christian best, and I do not think they will be thrown into the shade by any of them.

These men were heathen. Where did they get their morality? It no more came from the Bible than our desire for food, or our appreciation of the beautiful, or the love of the mother for her baby. It is innate, it belongs to humanity, and the man lives not who is destitute of it. No one supposes that our music came from Jubal, whom the Bible says " was the father of all such as handle the harp and organ," or our me-chanic arts from Tubal Cain, "the instructor of every artificer in brass and fron." Man has a faculty of tune, and all sound appeals to it, draws it out and cultivates it. We find races in which the musical faculty is very deficient, as the North American Indians, and others in which it is well developed and has fruited in concerts, oratorios and operas.

So with morality. Men are born with a moral sense. in some more feeble than others ; but in all capable of cultivation. Savages, as a rule, have less than the civilized, and the most intelligent persons, are the best able to decide what is right and what wrong, and are generally most disposed to do what they conceive to be right.

Men found that when their friends were killed it brought sorrow and loss to themselves and decreased the measure of the general safety, and they therefore reasoned: "I must not kill the friends of other people." Their own judgments taught them this. What is conscience, then? It is the voice that says: "Do judgment; any time and at all times-a well-balanced judgment, that will tell us that what is right is what is for human benefit, and that that which troubles and works harm to humanity is wrong. The speaker asked if the doing of what the soul-so-called-declared to be right was to be performed, or that which the sou declared wrong was to be avoided, because any god would be angry, and thought such an assumption to be founded in the grossest absurdity. For man, per-ambulating the expanse of this puny sphere, to imagine that the Soul of the Universe would be pleased with his right or displeased with his wrong-doing, was a proposition that only needed to be stated to exhibit at once its ridiculous impossibility.

Our actions affect ourselves and those around us, and it is in consequence of such effects that we should strive to do right and cease to do wrong. Do you suppose we have attained to the highest type of morality? If you do, you are much mistaken-you are in a fog. People to-day are doing things that five hundred years from now men will think most deplorable-just as we have advanced from those old customs of the past to the clearer light of the present day. Go back to the history of the old worthies of Bible times: If any of our generals should do to our enemies as David did by the children of Ammon, and put them under axes of iron, and harrows of iron, and saws, and "make them pass through the brickkiin," do you suppose we should allow him to command our armies longer? I tell you he would run at liberty only so long as we could catch him, and then we would stop his infamous deeds. [Applause.] If men and women should do today what God blessed them for doing-as we are told in the Old Testament-would there be found a single person in the community-male or female-to approve and defend their practices?

So far we have advanced from what some people call the "good old Bible times"! And are we to stop here? No! [Applause.] The speaker then drew a picture of that which should be in coming time. The day would come when in the universal bible of humanity would be written these great commands: "Thou shalt not take anything that will intoxicate:" " Thou shalt not use tobacco in any shape or form." [Applause.] Another command would also there be found teaching justice to woman. [Applause.] Men and women make up society, and justice is due to one half as much as to the other. Progress, in coming time, would right the present terrible condition of things. [Applause.] "I don't see anything bad," says one. Exactly so, you old sinner; that is just as it was with the old slaveholders, who defended their villainy from a "Bible" standpoint, and cursed the "infidel" abolitionists. I believe the time will come when it will be regarded as a crime for one man to take interest from another for the use of his money. I know I am looking far ahead, but I am here to-day to speak what my soul tells me is the truth ! The highest fruit of civilized humanity is that which is manifested in the man who is ready to sacrifice himself for the benefit of the rest. This has been demonstrated in those men who have most fully carried out the principle in the past-and is shown in the lives of their emulators to-day, who are shaping the higher sentiment of the try to shall say you are a fine fellow-mere obedience to the Ten Commandments will do that-that is only a weak standard of morality; I want you to be vastly better, I amglad for Pagan. Jewish, Christian morality; they have been doing good service in their time among men. I am not here to bless or curse them, but when they strive to drag us back to the old past, and bind us there, then they are a burden and a curse. Ours it is to take one step after another along the path of progress, that we may live truer, and hence happier lives in the great future, than man has ever done in the past [ [Applause.]

vines to prove that this view is sustained by them. Baxter, in his "Saints' Rest," says that "the learned philosophers of Greece and Rome were so far from the true knowledge of things spiritual and divine that they could never reach to know the principles of com mon honesty." Gardiner Spring, in his "Bible not of Man," says: "Pagan lands have never known in what moral rectitude consists, nor have pagan writers ever described it. Nothing can be found in their works to induce the belief that any true knowledge of morality has ever sprung up as an indigenous plant upon the soil of unenlightened reason or natural conscience."

In the Seventh Article of the Methodist Discipline, we are told that "In consequence of Adam's transgression, man is very far gone from original righteous ness, and all his own nature is inclined to evil-and that continually." There is no chance, then, for good, in such a condition of things. • To all these assertions I have merely to say that

Pagan morality-morality that did not come from Christian teachings, or the Jewish Bible-morality that was in existence thousands of years before the first chapter of that Bible was written-existed in Egypt, and developed that country, in connection with its general intelligence, to a state of civilization that absolutely astonishes us even at this present day

The natural standard of morals must be their effect upon human beings. Of thinking beings other than human, we know nothing at all. The natural question with us is: How does a certain line of conduct affect men? if happily, then it is good-it is moral; but if injuriously, then that line of conduct is wrong. And we have no other guide by which to test any matter of this kind that may come up for our consideration. He who does what is beneficial to himself and to oth ers-he is the moral man. The man who does that which is contrary to the best interests of himself and his fellows, is the immoral man.

Now let us look at what is called the moral law, as contained in the Ten Commandments delivered at Mount Sinal, and inscribed, we are told, on tables of stone by the finger of God himself; these commandments that to-day are painted in many of our churches and are regarded by many persons as the highest em bodiment of moral duty! These commandments you will find in the twentieth chapter of Exodus; and after reading them over, and commenting thereon, I will proceed to show you' that other nations, that were in existence long before that to whom this was given had as good a code of morality as this, and one I think you will acknowledge upon examination to be much better.

"Thou shalt have no other gods before me."

But why not? Why, if I can find a better god in the universe for me than you, oh I Jehovah, why cannot I have him ?; If I can find a being that more truly fills my ideal of excellence and right and power, why shall I not acknowledge him as my God? Why should the command be given: "Thou shalt have no other gods before me"? [Applause.] Again, that comman s to suppose that there are other gods, but "I" am the chief one-"/" must come in first; "I" must stand highest; and all others must come after me! [Applause.]

"Thou shalt not bow down thyself to them. nor serve them 19

Why not? "For I, the Lord thy God, am a jealous God."

The very reason I don't want you, then. [Laugh-

ter.] . Suppose a young man who is paying attentions to a young lady should say to herr "Thou shalt have is copy of which was but in every minimy case; part no other lovers but may thought not halk with them. of this book was written seconding to good anthority

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Very good, if they are worth henoring ! [Applause." The mere fact that they have given birth to a child does not necessarily involve that the child owes any particular honor or reverence to them : but it does involve-in my opinion-their duty to attend to the needs of that child. Vastly more appropriate would it have been to have given us a commandment on the duties of parents, than of children. Then come the others :

"Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet ... anything that is thy neighbor's.

These are the sum total of the ten commandments As a moral code they are most miserably deficient. A man can get drunk, and not violate a single one of these provisions ; a man may be a brutal tyrant to his wife and children, and not violate one of them. Taken therefore, as a moral code, they fall to meet some o the most important needs of human life, and yet they are placed before us even by enlightened Christian writers as containing all that God requires of man Turning over to the Episcopal prayer-book, the lecturer said we should find these commandments placed before young children, as including their whole duty to God and man; but I say we have all these com mands-in a better form-existing long before those recorded in the Bible.

The speaker then referred to an inscription on the tomb of Ameni in Benihassen, Egypt, and placed by Lenormant, good Catholic authority, in the twelfth dynasty, or before Christ some 8064 years, and 1500 years before it is claimed that any part of the Bible was written. Here the record read as follows I myself labored, and all the province was in full activity; no little child was ever ill treated; no widow oppressed by me : no scarcity took place in my time and a bad harvest brought no famine; in my judgments, I did not favor the great at the expense of the

poor." Who cannot see, asked the lecturer, that the princl ples of morality were firmly established in Egypt at the time when this was written. At that time, evidently, it was wrong to favor the great at the expense of the poor ; then it was a virtue to give to the widow, and relieve the necessities of the fatheriess, and the man who had done these things fulfilled his duty-all the good deeds that he performed were accounted to him for righteousness. The speaker then proceeded to read from a book, "The Manifestations of Light,"

As time advanced man's moral horizon expanded and the result is recorded in his religious books: thus came "The Manifestations of Light " in Egypt, the Jewish Scriptures, and after them the Christian. I may be told that there is better morality in the New Testament than that contained in the Ten Commandments of the Mosaio dispensation. Even in the better morality which might be acknowledged to exist in the New Testament, duty to God, unfortunately, comes before duty to man, as in the original Ten Commandments we are told:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind! "

And what you have left you can give to your neighbor, I suppose | [Laughter.] I object to that commandment most decidedly. Humanity demands all we can give-let the gods take care of themselves. [Applause.]

A distinguished personage once asked Gotama, the founder of Buddhism, what course he must pursue to escape from evil. The speaker said the date of the conversation was some six hundred years before Christ, and whether Gotama really did say it or not was as capable of doubt as were many of the biblical accounts, but the words put into his mouth inculcated. as a charm against evil, the ministering of proper sustenance to the widows and fatherless; the giving of alms; the constant practice of the works of plety; docility in receiving instruction; modesty; the main tenance of sobriety; and finally the listening to the preaching of the word of God-not, the speaker said. the word of God according to Ohristianity, for him they did not know, but a God which they had whose word was as final and solemnly binding to them as the God of Moses to the Jew, and the "Father" of Jesus to the Christian. Gotama here did not mean the Bible; the Buddhists had one as fully inspired-to their minds—as the Jewish and Christian Scriptures to their respective believers. When we reflect that these instructions were given and believed twenty-five hundred years ago, and by people we had been accus tomed to call heathen, we should begin to find that morality is not all Jewish, or Christian, or Indian, but belongs to all the earth.

Confucius the Chinese sage said, 551 B. C .: "The erfect man ought to behave himself toward his friends as he desires that his friends should carry themselves to him. If he happens to perceive that he has done amiss in anything he is not to rest till he has repaired his fault. If he finds that he has omitted any considerable duty, there is not any violence which he does not to himself perfectly to accomplish it. In a word he is so rigorous a censurer of himself; that he is not at rest when his words correspond not to his actions and his actions to his words."

Jesus never said a wiser thing than that ! M. Lowy, missionary to China, says that the immorality of the Ohinese comes from their human nature, and not from their idolatry. Then the Chinese holy books are better than ours by a long, long way. The effects of reading and studying such writers as this, are surely indiated to-day. The missionary above alluded to had frequently; walked the streets of Ningpo after 8 or 9 P. M.-although living a mile from any Europeanwith as much or more safety than in New York City. Applause.]

In the fifteenth book of Confucius, the speaker said it was recorded that a student asking him for a word that might serve as a rule of practice for all his life, he replied: " Is not ' reciprocity' such a word ?. What won do not want done to yourself, do not do to others!

Time was when the hungry savage knocked down his fellow savage with his club, and picked his bones without a single qualm of conscience.

We can see it to day: How much morality have those Terra Del Fuegoans who, when they are hungry, take the oldest woman of the tribe, sufficiate her with thick smoke, and then pick her bones? When these men were asked why they did not kill their dogs, they replied : "Dog kill otter," but as the old woman could not, she was sacrificed in preference ! [Laughter.] Here is man to-day, so low in the scale that, as appears to us, morality has scarcely made its appearance in his mind. From this rude sayage, almost destitute of moral ideas, we can trace the existence of the timeas we glance at the past—when the highest command ment among men was : "Thou shalt not kill a mem-ber of our tribe." You may kill those of other tribes, but not ours. "Thou shalt not steal from a member of our tribe;" "Thou shalt not lie to one of our tribe "-the outsiders being perfectly legal game. The speaker could trace this idea of morality even in the Old Testament times. When the Lord God sent out his Jewish children to smite the rest of the human family who were so unfortunate as to reside in the same neighborhood with themselves, he commanded them to slay, and spare not-men, women and children: but the man who should kill a Jew-being a Jew himself-must be killed. If he put out a Jew's eye, he must lose an eye; if he deprived a Jew of a tooth, he must make restitution by the loss of a tooth : but he could murder a Gentile at sight, and it was all right. "Our Lord is a man of war," was their argu ment, " and of course we are favorites of his just in proportion as we can emulate his example."

I do not blame these old Jews; they got as far as they could; but are we to make their commands the rule of duty in this nineteenth century? Just as sure as we do, we sink in the scale of humanity ! Whence came this sense of morality? I am told that all men are born with a perfect moral code; that every man knows what is good and what is bad naturally. Look out into the streets; there is no travel, no business today; all the vast industry of the city is suspended. 'Oh. yes." says some one. " It is Sunday." "What then? " "What then, you heathen ! Don't you know the commandment: 'Remember the Sabbath Day to keep it holy'?" So, said the speaker, because some silly Jew, twenty-five hundred years ago, imagined the earth to be a plain, around which rolled the orbs of night, and that Jehovah worked on it like a masor or a carpenter for six days, and was tired and rested on the seventh, we, in this age of light and reason must fold our hands in idleness one day in seventhough science has swept away from the reason of all intelligent thinking men the basis for the command You sit down to dine in your house on Friday; but your servant does n't take any meat; you ask her why; she answers: "It's Friday, ma'am; we must not eat meat on Friday." "Oh! it's wrong to eat neat on Friday, is it? What makes it so? Is meat poison on Friday?" "Oh! it's a rule of our Church." Is this faculty of conscience a part of man's soul? Don't you see it is a matter of education entirely? Teach a child that it is wrong to laugh on Monday, and it will try to maintain a grave counte nance if all the rest do not, and its conscience will lash it, if it does laugh, with unmerciful stings. Why is it that in the moral code of all nations we find the commands: "Thou shalt not kill"; "thou shalt not steal"; "thou shalt not lie"; "thou shalt not commit adultery"? ... Why. do these rules exist broadcast There is the wonderful "golden rule" astrified to Desta, but accepted and tatght by Confidence years be fore his coming. It does n's belong to Christianity it these things to others is to do wrong to humanity.

#### Books Made of Clay. [From the Printers' Circular.]

Far away beyond the plains of Mesopotamia, on the banks of the river Tigris, lie the ruins of the ancient city of Nineveh. Not long since huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenchman, then of the Englishman, has cleared all the earth away and laid bareall that remained of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshiped and the books they read have all been revealed to the sight of a wondering world. The most to the sight of a wondering world. The most curious things preserved in this wonderful manner are the clay books of Nineveh. The chief library of Nineveh was contained in the palace of Konyunjik. The clay books which it contains are composed of sets of tablets covered with very small writing. The tablets are ob-long in shape, and when several of them are used for one book, the first line of the tablet following was written at the end of the const used for one book, the first line of the tablet following was written at the end of the one preceding it. The writing on the tablets was, of course, done when the clay was soft, and then it was baked to harden it. Then each tablet, or book, was numbered, and assigned to a place in the library, with a corresponding number, so that the librarian could easily find it just as our own librarian could easily find number, so that the librarian could easily find it, just as our own librarians of to-day num-ber the books we read. Among these books are to be found collections of hymns (to the gods), descriptions of animals and birds, stones and vegetables, as well as history, travels, etc. The Assyrlans and Babylonians were greatstudents of astronomy. The method of telling time by the sun, and of marking it by an instrument called asun-dial, was invented by the latter nation. None of our modern by the latter nation. None of our modern clocks and watches can be compared to the sun-dial for accuracy. Indeed, we have to regulate our modern inventions by the ancient Babylonian system.

Babylonian system. THE COUNTEY ALLOPATH. — "Doctor, he's awake now." The old doctor slowly lifts him-self, unkinks his stiffened joints, kicks his legs out to straighten out his tronsers, shuts his blg bone-handle knife, brushes the shavings from his ahiny clothes, and goes to the bedroom. The slok man slowly turns his head toward the door-way, smiles sadly, puts out his long, white, bony hand to him, and whispers hoarsely. "Well, doo-tor?" which is a sick man's favorite form of asking how his doctor thinks he is getting along. The old doctor raises the blue paper curtain, and slowly draws a chair close to the bed. "Oh, you are looking ever so much better to day. We'll have you out hoeing potatoes in a day or two." Kind-hearted, warm old doctor 1 Dear old contard, who never fights disease, but surren-ders at its first approach, and labors looingly to smooth the way to death 1 Blessed old bungler, who gives no dying man the warning that would furn his latest hours to business cares and save his heirs a world of worriment l--Ben Wydle.

#### For the Banner of Light. TRANSITION. BY ABBIE BOWER.

Like a sunbeam thou wilt meet me, With a gladsome song wilt greet me, Thou wilt take me on thy breast, To the summer land of rest.

I will clasp thy loving hands, Over in the border lands : And will look in thy dear eyes, Filled with tender, sweet surprise.

Long have been the days, and weary, Since thou left us, brown eyed dearle, In that dreary autumn night When thou took thy homeward flight.

Best of all, oh faithful heart, We shall meet no more to part ; And the anguish sore and pain We shall not endure again.

I can feel thy presence now ; Thy dear hand upon my brow Thrills my being, love of mine, With the old touch half divine.

Like the birds we'll haste together To that gladsome summer weather, Where no chilling frosts will blight, Turning sunshine into night.

Sweetly shines the summer moon, Flooding land and low lagoon ; Stealing darkness from the night, Sending brightness for our flight.

On that still, mysterious river, Where the night winds stay and shiver. Death will row me o'er the tide With thou, dearest, by my side.

Farewell, prison-house of clay, For thy walls are worn and gray : From the threshold of thy door I shall pass to cross no more.

# Spiritual Phenomena.

#### A New Materializing Medium. To the Editor of the Banner of Light:

May 3d there appeared in your valuable paper a letter from George Frederic Parsons, formerly editor of the Sacramento Daily Record-Union, containing vivid descriptions of wonders he had seen in his visits to materializing mediums in New York. Now when we consider that Mr. Parsons was formerly decidedly opposed to the philosophy of Spiritualism, and wrote forcibly against it in the Record-Union, and realize his intellectual status and qualifications as a thinker and writer, it must strengthen our confidence in this our new and glorious gospel, which bigots so loudly deride and abuse. The history of the past is blazoned with manifestations of spirit power ; and those who have made a study of its laws and operations can readily recognize Its workings in history and tradition. By bigots, theological teachers, etc., it has been regarded as witchcraft, and by those who thought themselves wiser men, as jugglery and hallucination. Those who had the spiritual penetration to discern the real meaning were punished, and had their mouths closed and vision obscured with the "sacred" seal of the church.

What onward step in human progress has the creedal church not opposed? Every reform which proposes to excavate beneath the decaying mudsills of the past is sure to encounter its opposition, persecution and abuse.

As an institution the Church may have been useful when man was grosser, far more ignorant, and could only be governed through the elements of fear and selfishness. It has ever established and maintained itself upon the idea of the divine infallibility and perfection of its doctrines, hence it can but slowly improve within itself, and must be dragged along in the march of spiritual progress, holding back like an obstinate and rebellious child; but as a oreedal organization it is doomed: Its professors and clergy cannot agree among themselves; they are bewildered by the light of our bright and beautiful philosophy; it is too strong "Patience" materialized and dematerialized in To the Editor of the Banner of Light: for their limited theological vision. Savage, the most beautiful manner, the medium stand- Some time since the undersig Beecher, Frothingham and others are handling it very tenderly, while many Freethinkers, Ingersoll-like, are giving it Vulcan blows, which I predict will gradually destroy fis monstrous teachings of God's eternal wrath and the total depravity of man. But my pen has wandered already too much: and now to the new materializing medium, Miss Helen C. Berry, who has heretofore been known as a physical medium, but has recently become developed as one of the strongest and best in the materializing field I have seen. I was indeed happy to be present at her first materializing séance, held on Sunday, May 25th, at the residence of the Misses Berry, No. 1 Arnold street, where more than thirty spiritforms came from the cabinet -- women, children, and some eight or ten male figures, among whom was my father, who came so strong as to be able to walk around the circle and shake hands with the company, heretofore not being able to leave the cabinet. My sister, as usual. came, as she invariably does whenever I visit a medium. Spirit-forms have now become so much of a reality that I do not need to particularize, but two or three interesting incidents occurred at this scance that ought not to be passed unnoticed. Two ethereal female forms glided from the cabinet to Mr. Low of Chelsea, and lovingly knelt at his feet; one arose, seated herself upon his knee, clasped her arms around his neck and kissed him, calling him "dear father," then, taking the hand of the other form, and bidding Mr. L. good-night, both reëntered the cabinet. Mr. Low informed me that one of the spirits was his daughter, and the other one of her most intimate friends. A gentleman from Cincinnati, who had never before seen spirit forms, but is endowed with an intelligence and liberality that leads him to treat all new subjects with justice and candor, was richly rewarded for his fairness and kindness of spirit. His seat was in the rear row, nearly back of the one occupied by myself. During the séance the form of an aged lady came from the cabinet directly toward me. Her face was wonderfully perfect, and she seemed to possess the power to illuminate or light it up. When the spirit was within about five feet of my chair, and some eight feet from the gentleman alluded to, he hastily arose from his seat, with the exclamation "Good heavens! it is my mother !" and went to her, when there was a manifestation of love and teuderness seldom seen. The gentleman stated that his mother had been gone but a few weeks. Soon after this, a child, apparently about six years of age, came out of the cabinet, and said. "I want my papa," when this same gentleman went forward, and recognized it as his child. which he took up and held for an instant in his arms, when the little fellow said, "I want to go to mamma." As the gentleman put the child down it dematerialized before us. The father | Andrews. I arrived there one dark and gloomy returned to his seat with tears rolling down his cheeks. At the close of the scance he told me which added to the gloom. In fact, when I

that he had come east on business, and having heard so much of "Boston ghost shows," as he had heard these scances derisively termed, concluded to gratify his curiosity. He said he was astonished beyond expression, and would not exchange what he had learned that afternoon for the wealth and honors of earth. What a lesson for those self-sufficient persons who go to séances-throw out a repelling and unfeeling element, particularly so toward the medium and spirits, and then tell us, "I never get anything." I often reply, "You have received all you deserve; you get just what you attract." The Misses Berry have now left the city for awhile, and are established at Onset Bay, where, I trust, they, with their efficient and courteous manager, Mr. G. T. Albro, will pass a profitable and happy season, gaining health and strength to enable them to renew their glorious work in HIRAM E. FELCH. the fall. 16 Brattle Square, Boston, June 10th, 1884.

Materializations in New York City. To the Editor of the Banner of Light :

I am again prompted to address you a few lines on the very wonderful phenomena, "spiritual manifestations," as witnessed by me while on a recent visit to the city of New Yorkduring which time I attended a séance given by Mrs. M. E. Williams, as also three seances given by Mr. Joseph Caffray and his wife, mediums noted for full-form materializations and communications from dear ones in the Great Beyond. At each of these seances I received such tests as could not possibly fail to convince the most hardened and skeptical of disbelievers that mortals can, through such agencies, com municate with those in the spirit-world.

Wonderful, truly wonderful-not only that. but convincing-were the manifestations I saw and felt; for those who were and still are dear to me, came in earthly form to make known to me that they "still live beyond the grave"such were the words which a darling spirit-son made use of at one of those séances.

I would, however, desire to advert more particularly to the séances of Mr. and Mrs. Joseph Caffray, 202 West 36th street, where-as I did on my visit to the Berry sisters in your city, last March-I received such evidence of the immortality of the soul immediately after death as to remove all doubt from my mind of a future existence. A spirit said to me at Mrs. Williams's: " I am called a myth; do I look like one ?" I said, "No, sir; decidedly not!" This spirit, a large man, appeared to me very distinctly for a few moments, and then suddenly vanished, after giving me his name.

At Mr. and Mrs. Caffray's three phases of mediumship are given, viz., a dark seance. independent slate-writing and full-form materialization, all of which must be seen by the skeptic before he or she can realize the occult truths of Spiritualism through the genuine mediumship of bona fide mediums and seers of undoubted integrity.

Spirits appeared and disappeared both in and outside the cabinet, a frail structure hung around with dark drapery, with such rapidity as to convince those present that the medium (Mrs. C.) could not possibly change her garments and general appearance in such rapid time to personate those who came and went in so mysterious a manner, materializing and dematerializing even at my feet, coming and vanishing like thought, and bringing with them beautiful, moist and fragrant flowers, which they presented to myself and others in the most gentle, kind and loving manner-indeed, at the close, showering upon us flowers, as if heaven's conservatory had opened its floral windows to deluge the room with the blossoms of the spiritworld-in which the little guide, Mr. Caffray's protégé, "Patience," was very active, frequently coming to the front of the cabinet and presenting each one in the audience with one of more of those flowers: and at last coming out of the cabinet accompanied by the medium, little

learned that no circles were being held I wished myself away from the place; but, fortunately, as it turned out, there was a bright star ahead for me. I had an introduction to and social chat with Mrs. Andrews. The next day the lady was absent in Auburn. The second evening, on her return, I held my first circle; and that day, luckily for me, another visitor came-Judge McConnick of Pennsylvania-and we remained nearly a week.

I had a good opportunity this first day to make a thorough examination by daylight of the circle-room, cabinet, etc. My wife had frequently manifested herself to me in small private circles previous to this in several test ways, and assured methat if I would go to Cascade she thought she could show herself to me there. I did not tell them my name, where I was from, or give them any information whatover by which they might identify me.

I attended a half-dozen or more circles; our numbers were few, and each night a strong spirit-voice greeted us, calling himself Dr. Baker, one of the lady's controls, I learned. He alluded to me in a very pointed way at each sitting, saying that a lady had come up there with the stranger present, and was very much attached to him; meanwhile a hand was laid gently upon my head and lovingly patted my cheeks. Twice during this experience the form of an Indian girl came and was seen very distinctly-so much so that an artist sitting at my side made a very good sketch of her as she appeared at the aperture.

This was satisfactory to some, but I felt disappointed. It was not what I had come to see. Indeed, not quite enough transpired to fully satisfy me of the possibility of materialization; and so I made up my mind to start for home the next morning. But I soon changed my mind, as Dr. Baker said: "The lady accompanying the stranger will appear at the next evening's This was encouraging, and I resitting." mained.

The next evening Mrs. Andrews took her seat in the cabinet as usual, leaving a very fair light with the sitters. There was a curtain drawn over the aperture in the door of the cabinet which I watched with intense interest. We first experienced a cool breeze-no door or window opening outward-and in a moment I saw a rustle of the curtain. Just then I received a sharp twitch at my coat-collar, and back slid the curtain. No form appeared at first, but instead, the place was filled with a bright, luminous substance, having no outline, but a tremulous motion like the atmosphere on a hot day. In a moment I discovered at the upper part of the aperture something tangible ! It was the plain border of a Shakeress cap: and then the luminous substance kept gathering in that border, and a face formed from it that I readily knew without asking any questions. As the process continued I began to see shoulders, and then arms, and finally clothing: The white 'kerchief folded over, until it was completed and the luminous substance all used up, right before our face and eyes by a gradual process, and to my astonishment and that of all present-there stood my wife in complete Shaker costume I the same as I married her in, thirty-five years before. If all the people of earth should ignore materialization, after witnessing what I had it would make no difference with me-I should still know it was a fact. Judge McC rmick and all present saw the spirit-form the same as I did.

If I had prolonged my stay at Cascade a little longer, I have no doubt my spirit-wife would have gained strength sufficient to have walked out of the cabinet, and talked to us audibly. I was glad she showed herself in that peculiar dress, though it was the furthest thing possible from my anticipations.

SAMUEL MCCLEARY. Watervliet Centre, Albany Co., N. Y.

## Independent Slate-Writing.

through Mrs. Green. The answer to each ques-tion is full, clear and explicit, and very satis-factory. Accept my thanks for your kindness in this matter, and also bear my respect and gratitude to Mrs. Green, whose wonderful me-dial powers will still increase, and the sphere of her usefulness enlarge. Your friend and brother, Jackson, Mich. J. C. BATDORF, M. D.

That the above occurrence took place as stated, and the communications and letters are true copies, I hereby solemnly testify. The Doctor has also consented to their publication. C. G. HELLEBERG. Cincinnati. O.

#### Maine Items.

To the Editor of the Banner of Light: I have recently spent a few days in the town of Farmington, Me. I found it a thrifty one, with good soll for farming, also a delightful place to spend the summer months. But the object of giving you a brief history of the place is more to show your readers what Spiritualism is doing there. I found that one of the oldest allopathic M. D.s had embraced the spiritualistic theory, was a bold and enthusiastic advocate of the same, and that he became convinced by attending materializing seances in Boston, with the most of the mediums for that phase; that he had had the Berry Sisters at his residence, he inviting in his neighbors to witness the manifestations, some of them looking upon them as personators, while others were satisfied that there was something beyond that phase : Their visit created some commotion, both for and against the subject, setting some of the people to

#### American Spiritualist Alliance.

JUNE 28, 1884.

Fo the Editor of the Banner of Light: Bunday, June 1st, Judge Cross being indisposed, Vice-President H. J. Newton occupied the chair, and read an invocation from Spirit Theodore Parker, after which Mr. Anthony Higgins, as the opening speaker, an-nounced as the subject of his remarks, "Christianity

nouncea as the subject of his reinarse, "diffetibility Takenege's Late Tirade Agalast Spiritualism."
 Ishall notattempt to give an abstrato of the talented speaker's discourse, as it is now in the hands of the printer, and will be issued in pampible form. It was unique in its conception as well as in its humor. Taking the second pampible form and the printer, and will be issued in pampible form. It was unique in its conception as well as in its humor. Taking the second pampible form and the provide of the printer, and the second pampible form. It was unique in its conception as well as in its humor. Taking the subject of the second pampible form and the second pampible form. It was unor well as a mater pictor, better calculated to dapp it its robust, with an earnest desire for the its underlying the whole, Mr. Higgins's address is a mater pictor, better calculated to dapp its of the second bould be freely circulated among the masses.
 "Mr. O. P. McCartly followed Mr. Higgins with a few words in the same damitted that he had never been to a stand bad its of conversation with him, the reverse and having some time ago met Mr. Talmage, and having some time ago met Mr. Talmage, and having and that from personal experience he did not know the printer. And pack is a stand bad provide the rever one could carry on during this period of vacation. He then read an lavoation by Spirit share King. J. Newton closed the exceed that the share here revere the day in the spece of the individual work while revere no could carry on during this period of vacation. He then read in low second that form partial mediumistic development of the same here and a low could be free the stand had the prevent of the stand stand proves of the individual work while there, and speck of the individual work while there and fact. Meeting, Mr. W. Danmar salt that while he was a carry on during this period of vacation. He then are an anyone of that fam payobe his case between the Gem work of that fam prevented the t

J. F. JEANERET, Sec.

#### New Publications. BARBABA THAYER ; Her Glorious Career. A

Novel. By Annie Jenness Miller. 16mo, cloth, pp. 180. Boston : Lee & Shepard. The writer of this book is publicly known as a brilint and In

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

the most beautiful manner, the medium standing, head bowed, fast asleep in trance.

A very marked feature was the presence of another guide, "Johnny Grey," who departed | Dr. J. C. Batdorf at Jackson, Michigan, a stranthis life when a lad, in Boston, nearly eighty years ago, a very active and somewhat mischievous spirit, and of "Jim," an intelligent Indian spirit, one of Mr. Caffray's controls, and a very strong one indeed.

I could say much more of the materializing séance, as also of the musical séance (dark), and the wonderful slate-writing, the latter one of the most convincing proofs of spirit-manifestations; but I fear I may be trespassing, as it is, upon your valuable time and space, so I will bring my letter to a close, by stating that I had the pleasure of attending two lectures, given June 15th, in Brooklyn, by Dr. F. L. H. Willis of Boston; and also one in the afternoon, by Mrs. Lillie, both of whom were so eloquent and truth-convincing that the applause elicited was but a feeble manner in which their audiences could express how pleased and delighted they were with the truths presented.

Let us live to die, as we die to live.

W. E. W. West Pittston, Pa., June 16th, 1884.

#### Materialization.

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

I am glad to see this subject receiving the attention of such men as John Wetherbee and others. On the subject of materialization many, even Spiritualists, appear to be in the dark; and until comparatively a short time I have been there myself. I hold that it is the duty of every one to let their light shine, fearless alike of Mrs. Grundy and criticism. There is much light among Spiritualists hidden under a bushel, and hence there is a greater unwritten book on Spiritualism than ever was written, or possibly ever will be; but facts are stubborn things and cannot be ignored. Concerning materialization I have this to say: that I at last was so fortunate as to witness both phases to my entire satisfaction, and I say most emphatically to all investigators: Do not allow yourselves, on any occasion, to seize an entranced medium, for in doing so you know not what injury you may do! If you suspect fraud there are other and better methods than that to ascertain whether your suspicions are well founded or not.

Some years since I was induced by a friend, Elisha Waters, the oldest Spiritualist in Troy, N. Y., a man in whose judgment and honesty I had implicit confidence, to go to Cascade, Cayuga Co., N. Y., where he had been several times, and ascertain what was to be seen there. I had witnessed the materialization of spiritforms ere this, but none that carried conviction or comfort with them. I had never been to Cascade before, and had never seen Mrs. night late in the fall. All the visitors had gone,

Some time since the undersigned visited Mrs. Lizzie S. Green in Cincinnati, O., 108 Smith street, for a slate-writing séance on account of ger to both of us, but who had sent me a sealed letter addressed to a spirit-friend, which he wanted me to lay on the slate and see if it would be answered. I did so, and the following is the answer, independently written on the slate in my presence, which I copied word for

word: "My Dear, Good Father—Most surely I know you are thinking of me every hour in the day, and that you love me with an intensity of feel-ing that words cannot express. You may be assured that I not only often but constantly am with you. I do still occupy the same posi-tion in your band. I have seen Dr. Newton; at present he is engaged in California; but he will come to you soon if he finds he can be of real, valuable assistance to you in your great work of belping humanity who are unhappily subject to the pains and ills incident to mortal life, Another grand and noble philanthropic spirit has recently joined your band; but he, for reaword: Another grand and noble philanthropic spirit has recently joined your band; but he, for rea-sons hereafter to be made known to you, wishes his name withheld. Your prospects for success in your enterprise, as we see them from this side of life, are not only good but most excel-lent. Be patient and work on. Be not discour-aged, although sometimes the clouds gather hove your head and temporarily obstruct the aged, although sometimes the clouds gather above your head and temporarily obstruct the sunshine; it will not always be so. A new ele-ment of power is soon to be added, and a hap-pler combination of circumstances brought about. You are very impressional in addition to your other mediumship, and your guides are generally able to guide you right. Your grati-tude, as well as my own, is due to this medium, the noblest of women, and the great band of spirits, for this day's success. You close your letter, dear pa, with the words: 'To my dar-ling spirit-boy, Watson'; and i close mine: To my dear, noble father, from his loving son in spirit-life, who will never cease to love and honor you. E. WATSON BATDORF. P. S.-I would write about some other mat-ter if you were personally present. Thanks to ter if you were personally present. Thanks to Mr. Helleberg and this band of noble spirits; but for them I could not have succeeded. E. W. B."

I sent back Dr. Batdorf's sealed letter in the same condition I received it from him, with the answer given, and as Mrs. Green and I were much interested in knowing what writings were in it, I asked the Doctor, as a favor, to let us know. I subsequently received the following copy of the sealed letter, and also letter from the Doctor:

the Doctor: "E. WATSON BATDONF, Spirit-Life: MY DEAR SON-Do you know I am thinking of you every hour in the day, and that I love you with an intensity of feeling that words can-not express? Are you often with me? Are you still occupying the same position in my band? Can you secure the coöperation of Dr. Newton as a member of my band? What is my prospect for success in this enterprise as you see it from your side of life? If you can an-swer these questions, through Mrs. Lizzle S: Green, Cincinnati, Ohio, I should be most happy to have you do so, and also to receive any sug-gestion in relation to this or any other matter you wish to speak effor yourself or on behalf of another spirit friend. From pa, to my darling spirit-boy Watson."

against the sunject, setting some of the people to thinking. A number of the inflamental entirema have heaping and to-day the subject is tooked upon in an en-tircly different light from what it was a few years ago. Dr. P. Dyect's the physician referred to, and is encod the profile many inflamental it was a few pay encode history of his experiences in spiritual phenomena, mu-the states with editorial comments. Dr. Dyer infra-duced me to some other physicians and it learned from the states with a discrimit comments. Dr. Dyer infra-duced me to some other physicians and it learned from the states with editorial comments. Dr. Dyer infra-duced me to some other physicians and it learned from the states of the town cockins with one accord; Dr. Dyer is the last man in the plate that we would be state the states and its and the state of the states of the states of the town cockins according to the states of the town cockins according to the states of the provide states and the state of the states of the states states and the state of the states of the states according to the states of the states of the phenomenal states and the states that we have the states and the states of the states of the sea and dum (B. D. Ranger, who has been holding privile states weekly for the past four years, scenar-tion, there which the medium went into what they al-leged to he an intellight and weekle the states of the states and the states with the states of the states of the the states and states and the states of the states of the town were applied to him, but the states with an inveca-ition, after which the medium went into what they al-leged to be ins inding suble states and the states of the town of the states and the states of the states of the town of the states and the states of the states of the town of the states and the states of the states of the town of the states and the states of the states of the town of the states and the states of the states of the town of the states and the states of the states of the town of the

time." Spiritualists can account for these things. Persons who have been favored in listening to J. Clegg Wright in his historical dates, etc., and who were not well in-formed in the spiritualistic theory, might wonder how a man could get up on the impulse of the moment and deliver a discourse or lecture that some of our finest scholars might give a week's study, and then fail to produce so good a one; but to those who recognize the continued operation of the individual mind beyond the death of the body, the cause of this achievement is olear and plain. Boston, June 25th, 1884.

\*P. Dyer, M. D., has within a few days been appoint-et Professor in theory and practice in the Maine Eclection Medical College, Doubtless he will teach his students the use of the potent forces, magnetic, electric and spiritual; in eradicating disease.

Green, Cincinnati, Ohio, I should be most happy to have you do so, and also to receive any sug-gestion in relation to this or any other matter you wish to speak ef for yourself or on behalf of another spirit friend. From pa, to my darling spirit-boy Watson." The above is a perfect copy of the letter I sent to you, securely scaled, to be answered 23 Prof. Phelps, of Andover, having endeay-

tional topics. She has woven into this pleasantly told story many of the principal thoughts and suggestions presented in her addresses, and in the heroine whose life she depicts many will recognize her own self, though the book is not strictly an autobiography. The subject of marriage is one of its leading features, and though the conclusions arrived at differ from generally accepted views respecting the relations and duties of the marital union, the reasonableness of the arguments given in the support of them will be likely to lead all fair, unprejudiced minds into the author's way of thinking. The book is one for the times, and worthy the perusal of all who hall the light of a new era and welcome the coming of new revelations of truth.

THE UNITED STATES ART DIRECTORY AND YEAR BOOK (Second Year). A Chronicle of Events in the Art World, and a Guide for All Interested in the Progress of Art in America. Compiled by S.R. Kohler. 8vo, boards. pp. 221. New York : Cassell & Co. For sale by Estes & Lawing Restor & Lauriat, Boston.

This volume contains a complete list of the Academies, Art Schools, Museums, Collections, Exhibitions, Decorative Art Societies, Art Clubs, etc., in the United States, National and Local, with the history of each ; Books on and Periodicals devoted to Art and Archeology, etc., and is a reliable guide to students of art and travelers of an artistic turn of mind, inasmuch as it informs them of the facilities existing in the United States for the gratification of their tastes, and the methods to be adopted for readily availing themselves of them. Representations of the works of a large number of artists-sculptors, architects, painters, designers, etc., are given at the end of the volume.

PHILLIPS' NEWSPAPER RATE-BOOK. 8vo, cloth, pp. 394. New York : J. F. Phillips & Co., pp. 394. Nev 29 Park Row.

A handsomely printed volume containing descriptions, with advertising rates, of the various American periodicals having a circulation of five thousand copies or more, with lists of papers devoted to specialties, and the name and address of the most prominent weekly paper in each county in the United States and Canada

THE SON OF MONTE-CRISTO. Sequel to The Wife of Monte-Cristo, and End of the Con-tinuation to Alex. Dumas' celebrated novel, "The Count of Monte Cristo." 12mo, paper, pp. 478. Philadelphia: T. B. Peterson & Bros. Esperance, the hero of this story, encounters ad. ventures of thrilling interest. His love for Jane Zeld

amounts to a heroic devotion, while the strange complications to which it leads constitute a series of amazing episodes, seldom if ever met with outside the covers of a work of fiction, and that one of the most sensational kind.

ARCHIBALD MALMAISON. By Julian Hawthorne. 16mo, paper, pp. 126. This FOR-TUNES OF RACHEL. By Edward Everett Hale. 16mo, paper, pp. 221. Nos. 112 and 115 of "The Standard Library." New York: Funk & Wagnalls, 10 and 12 Dey street.

One is reminded, in reading the first of the above, of the elder Hawthorne, by the blending it gives of the weird and mysterious with the natural and common place, in a story of aristocratic life in England in the arst half of the present century. The second is one of the best of a favorite author, whose genial wit and philanthropic nature commend whatever he writes to the public. The story is a narrative of stidden changes and sharp contrasts, the interest of which is well sustained, though its closing chapters are not yory clearly defined or as satisfactory as the reader vory clearly defined or as an and the second s

JUNE 28, 1884.

# BANNER OF LIGHT.

# Pearls.

# "----elegies, And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Eparkle forever."

Wherever the tree of beneficence takes root, it sends forth branches beyond the sky .- Saadi.

Thou hast been called, oh sleep ! the friend of woe : But 't is the happy that have called thee so. -[Southey

No degree of knowledge attainable by man is able to set him above the want of hourly assistance .- Johnson.

> Cool, summer wind, our heated brows ; Blue river, through the green Of clustering pines, refresh the eyes Which all too much have seen. -[Whittler.

The premeditation of death is the premeditation of liberty ; he who has learned to die has forgot to serve. -Montalgne

Sounds and shadows remembered well ! the ground bee's droning hum :

The distant musical tree-tops, the locust beating his -[E. C Stedman. drum.

A wide, rich heaven hangs above you, but it hangs high; a wide, rough world is around you, and it lies very low .- Donald G. Mitchell.

# Banner Correspondence.

#### Missouri.

ST. LOUIS .- Mr. H. A. Redfield describes phenomena witnessed by him at a séance of Mrs. Miller, in February last, as follows: "I was sitting beside a gentleman from Hillsboro', Ill., when a lady spirit

February last, as follows: "I was sitting beside a gentleman from Hillaboro', Ill., when a lady spirit came, and reached her arm toward us. I advanced, reached out my hand, which she declined and said in a full round volce: 'I want my husband.' I took my seat, and the gentleman at my side, whose name was Klatfelter, went forward, embraced and klased the spirit, who, as he afterward informed me, was his first wife. The spirit conducted him to a chair near the cablact, which he occupied; she sat down on his knee, placing her arm around his neck for some two to three minutes, when she retired to the cablact. "A Miss Ada Thompson, of Denver, Col., theatre, came, danced, was applauded. Miss Ada Ander-son, of Cincinnati, Ohio, came, out three times, waitz-ing quite well. A ballet dancer came out and danced around the room most charmingly three or more min-utes. A smail lady spirit came with a scart, holding it in her hands and going to each person in the circle, for each to examine. It appeared to be slik, quite soft, of a creamy white color. Another spirit came with a scart that seemed made of the finest white Cashmere wool. Another lady came with a rich, in-describable periume or aroma in or on her hand. Next came a lady spirit who called for a wine-glass filled with water and nothing else. She then named several persons to come forward and touch the glass with noie finger; the writer was one called for, and with five others touched the glass while the spirit held it. A slight tremor was noticed, then a sparkle or faint sound, as of the commengement of fermenta-tion in clder; then an unmistakable odor, as of wine, was noticed, when it was declared complete, and we took our seats. The glass of new-made wine was ex-amined by tasting and smelling by the writer and others, and pronounced Muscatel wine in taste, odor and color. Before she took her place in the cabinet, a commit-tee of three helds took fire, Miles thing a commit-

took our seats. The glass of new-made wine was examined by tasting and smelling by the writer and others, and pronounced Muscatel wine in taste, odor and color. Before she took her place in the cabinet, a committee of three ladies took Mrs. Miller into a private room and examined her clothing and person and found no white garments, and immediately after this examination she entered the cabinet. All the lady spirits were robed in pure white, some of the dresses descended from the shoulders without being confined at the waist by a belt. Some came out with long flowing hair down the back of the bead. Some some of the shoulders without being confined at the waist; others were confined at the waist by a belt. Some came out with long flowing hair down the back of the bead. Some showed long, skinny, bony arms, slim in person; the arms of others were round, plump, and under a pressure of the hands as firm and solid as in physical life. Some were short, say five feet four inches, others from five and a half to five feet eleven inches tall. Occasionally a lady spirit would come out with a shawlof lace over her hand and and asked: 'Who is this?' She replied: 'Sarah.' I embraced her, as the was the daughter of a very dear friend, now on the other short. My own daughter, Emma, came, beckoned to me, held out her arms for a drace whiling over the floor in a waitz for some two or three minutes, when the power weakened, and she was compelied to retire to the cabinet for strength. She came out on another occasion, and after waiking about with me and commenced to descend to the floor, or dematerially without going into the cabinet. During all this time the medium's waits in a scattling about with me pared and commenced to descend to the floor, or dematerially, without going into the cabinet. During all this time the medium's face, while numerous here and commence to descend to the floor, or dematerially, without going into the cabinet. During all this time the medium's face, while numerous here and and on the medium's wrists, and

# very much; but I had not the least idea of going again. The first meeting I attended was at a private house. Then Mr. Fisher asked me if I would not go to a hall and hear the lady that was speaking there. We went, and Mrs. Burnham read for me, and gave me her wo-man's sympathy in such a way, that though she went away and forgot me, she unconsciously made me her true friend. When the right time came we had her with us again, and what she said interested me. Then I commenced to read the Banner of Light, and all the days and months that followed, it was my guide and staff; and though I was brought up in the Church, and was a memoer at that time, I took myself out of it, and have worked for the cause of Spiritualism ever since. God bless the Banner."

#### Florida.

ARLINGTON RIVER. -- E. O. Faull writes : "I herewith transmit a message from one now active in the other life, one who in earth-life was an old and well-known resident of Boston, Col. Robert Cowdin. The message was given through 'the mediumship of Mrs. A. Coombs of, Minneapolls, Minn., who has been our guest the past winter and spring, and has given us many evidences of spirit control. Bhe had no knowl-edge of the Colonel, previous to his appearance at our oircle. He made himself known, and fave us satisfac-tory proof of his identity. We were his friends and near neighbors before the war, and the writer of this was a member of his (the First Massachusetts) Regi-ment during the war. He says : "Tell my friends in Boston I would like to communi-cate with them, and if they will give them unmistakable proof of my identity. I have found my son, who passed away during the war; he was wounded in bat-tle, and left upon the field; was picked up by the Con-federates, and died in their hands, from the effects of wounds. I have also found my little son who passed away from the effects of an accident.'" ARLINGTON RIVER. - E. O. Paull writes : "I

#### · Pennsylvania.

PITTSBURGH.-J. C. Winslow writes that having been for a number of years subject to frequent attacks of lung disease, and almost despairing of finding rehief, he was led to consult Mr. F. G. Reuter, No. 16 East street, Allegheny, whose guides not only cured him, but convinced him that those who were called dead still live and interest themselves for the benefit of their friends on earth. He therefore recommends him to the sick and suffering.

#### Wisconsin.

MILWAUKEE .- H. S. Brown, M. D., writes : " Mrs. Spencer is doing good service to the cause of Spirituallies here by her tests of spirit presence, given in pub-lic and private. Her stay here shows distinctly that preaching, praying or declaiming will never be the foundation of the worship of Spiritualists, but it will be spirit tests, and work of a more practical nature than mere talk."

#### Washington Booming.

To the Editor of the Banner of Light: Prior to the advent of Mrs. Maud E. Lord in our city,

some months since, it looked as if Spiritualism would

be left without any visible expression. For reasons

be left without any visible expression. For reasons unnecessary to name now, the Society became disor-ganized and maintained a fiful existence for some years. Mrs. Lord gave it a new impetus, aroused the valley of dry bones, and we began to live again. Then came Mrs. Sawyer with her materializing phase and Dr. Kceler catching the shadow after it has fied. Between them Washington was aroused and illumi-nated as never before. The churches became alarmed, the police were employed to play spy, threats were made, notices were served, and finally we got into the court for violating the law licensing dog and other shows by taking door-fees. Mrs. Lord got a permit; Mrs. Sawyer, I think, paid the license, and Keeler went to court. Our hope was that the case would go against us, and thus allow an appeal. But the prose-cution failed on their first and only witness, and thus saved themselves from a glorious scorching which we had in store for them.

saved themselves from a glorious scorohing which we had in store for them. The decision in our favor, on this incidental case, is by no means a finality. The ambiguity of the law and discretionary power still remain, and are liable to be brought into use at any time. Our Committee applied to the District Committee in Congress for a hearing on the new license law, for the purpose of having the power of the commissioner de-fined; but so far no answer has been given. It is, therefore, a matter of some moment to us, and peti-tions to Congress would be in order. The enforcement of the law, as now construed, would drive every medi-um from the capital. Bor the annoyance, loss of time and money in the contest, though winners, we have no redress.

of the law, is allow construct, would drive every indu-ism from the capital. Bor the annoyance, loss of time and money in the contest, though winners, we have no redress. Now comes the Georgia celebrity to continue the in-terest. On Thursday last the scientists, by name and numbers, were interposed. Three only put in an ap-pearance. They beheld the facts with a sort of stuil-ied stolldity. No attempt was made to penetrate the mystery, to divine the cause, to ascertain what or who did it. One said, "Unaccountable!" another, "Fsy-chic force," and the last poor fellow, "Blood power!" and now add the new "dimension" of matter, which the professor of mathematics of the Johns Hopkins in-sitution is dishing up to the scientific satellites of Europe, and you have the sum of scientific suitifica-tion. It is a confession of judgment. The newspa-pers are giving a fair representation of the facts, concede that there is no trick, and that they are worst-ed. To mend the matter, the "Mystery" is the town talk, and she will reap a harvest of money for mani-festations merely physical and, to us, common and in-ferior of their kind. The parties in interest are not only anxious to avoid the cause, she dows mothing of the facts and forms of spirit manifestations, avers that because she does all that mediums do, it annihilates the whole of them. But they are building wiser than they know. The common scase of the masses will not accept their in-terport and she will reap a harvest of the stroking interest, of a Banner could be had at any stand yesterday at s o'clock.

not a Banner could be had at any stand yesterday at 3 o'clock. On short notice, to-day, the hall was well filled to hear Mrs. Dr. Lunt Parker, lately from your city, who gave a practical lecture, a short poem and some very fine tests, which 'were well received, and the Society resolved to meet again at night. We are now hoping to effect a thorough organization, incorporation and le-gal existence, so as to be 'ready for efficient fail work, when we hope to invite the best talent to our rostrum. Meantime I would say to all liberals visiting Wash-ington, that if they will call at 6163d street, Northwest, or sond postal. I will take pleasure in finding them lib-eral quarters in a double sense. JOHN B. WOLFF. Washington, D. C., June 15th, 1884.

#### [Republished by Request.] HE AND SHE.

"She is dead !" they said to him ; "come away ; Kiss her and leave her-thy love is clay !" They smoothed her tresses of dark brown hair, On her forehead of stone they laid it fair; Over her eyes that gazed too much They drew the lids with a gentle touch ;

With a tender touch they closed up well The sweet thin lips that had secrets to tell ;

About her brows and beautiful face They tied her vell and her marriage lace. And on her bosom they crossed her hands; "Come away !" they said, "God understands."

And they held their breath till they left the room, With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread The sweet, the stately, the beautiful dead, He lit his lamp and took the key And turned it-alone again-he and she. He and she ; but she would not speak, Though he kissed, in the old place, the quiet cheek.

He and she ; yet she would not smile. Though he called her the name she loved erewhile. He and she; still she did not move To any one passionate whisper of love.

Then he said : "Cold lips and breast without breath, Is there no voice, no language of death? "Dumb to the ear and still to the sense-But to heart and to soul distinct, intense.

"See, now ; I will listen with soul, not ear ; What was the secret of dying, dear?

"Was it the infinite wonder of all That you ever could let life's flower fall?

"Or was it a greater marvel to feel The perfect calm o'er the agony steal? "Was the miracle greater to find how deep Beyond all dreams sank downward that sleep? "Did life roll back its records, dear, And show, as they say it does, past things clear? "And was it the innermost heart of the bliss To find out so, what a wisdom love is?

" Oh perfect dead 1 oh dead most dear, I hold the breath of my soul to hear. "There must be pleasure in dying, sweet. To make you so placid from head to feet i "I would tell you, darling, if I were dead, And 't were your hot tears on my brow shed-

" I would say, though the Angel of Death had laid His sword on my lips to keep it unsaid." "You should not ask vainly, with streaming eyes, Which of all deaths was the chiefest surprise ;

"The very strangest and suddenest thing Of all the surprises that dying must bring." Ah ! foolish world ; oh most kind dead ! Though she told me, who will believe it was said ? Who will believe that he heard her say, With the sweet, soft voice, in the dear old way,

"The utmost wonder is this—I hear And see you, and love you, and kiss you, dead !

"And am your angel who was your bride, And know that, though dead, I have never died !" —Eduin Arnold.

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

In Banner of Light, May 17th, is given a communication from JUDGE J. L. LOTT, Lottsville, Warren Co., Pa. My acquaintance with him dates back only to July, 1883, when he came to Cassadaga Camp-Grounds, built a beautiful cottage, remaining with his estimable and mediumistic wife (Mrs. S. M. Lott) on the grounds until the middle of October, his feeble health being greatly improved by his sojourn in that salubrious atmosphere. He was endowed with rare intellectual powers of mind, deep but of the home-and unobtrusive, kind and affectionate in the home-oircie; an early and devoted Spiritualist, carrying conviction to those about him by his persistent fidelity to its principles as seen in his everyday life. SARAH A. BURTIS. intellectual powers of mind, deep but critical, quiet

Rochestor, N. Y., May 29th, 1884.

#### SENATOR MORTON.

I have been reading with interest each number of your valuable paper, and though always interested, never expected to read of a message from any person known to me. In your publication of March 22d there is a communication from a gentieman well known to me. While in earth life he was SENATOR OLIVER P. Monron from Indiana. He was a man of grand and powerful intellect; in Washington by politicians he was both respected and feared, and by many will nev-er be forgoiten. 430 Lawrence street, Camden, N. J.

#### ASA STEERE.

ABA STEERE. In the Banner of May 10th is a message from ASA STEERE of Centredale, R. I. I knew Mr. Steere many years ago, and was well acquainted with him. I learn from the residents of the neighborhood where he re-sided that his place has been sold, as he stated in his message. *WILLIAM ABMINGTON. East Providence, R. I., May 27th*, 1884.

#### Nemoka Camp-Meeting.

Remoka Camp-Meeting Society of Spiritualists will hold its accond annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 13th and closing Sept 21st. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the beat results. The arrangements for railway rates will be found in circu-lars which will be issued at an early date. By order of the Executive Board. Mits. M. J. MEAD, Secretary.

#### Meeting at Nemoka.

Meeting at Nemeka. The Directors of the Michigan Biate Spiritual and Liberal Association, at a meeting lied this date, decided to held their summer meeting at Nemoka, near Lansing, convening July 25th, 1854, and closing Aug. 4th. The most distinguished talent possible to procure will be present, and we hope that a large altendance may be secured during the session, as every possible means will be used te make the meeting one of instruction and pleasure. The Nemoka camping grounds (80 acres) are very pleasenity sit-uated on the banks of Pine Lake, about two miles out of Lansing, on the Chicago and Grand Trunk Railroad. They are casy of access from all points, and furnish in many ways simeot surpassing opportunities for pleasure-scetters. A cor-dial invitation is extended to all. WM. R. ALGEN, Secretary. W. CHONK, President. Fint, Mich., May 24th, 1884.

#### Meeting at Mantus Station, Ohio,

**Meeting at Mantus Station, Ohio.** J. Frank Baxtor, the well-known able vocalist, elocution-isi, locturer and medium, has been engaged by the Mantus Association of Spiritualists for Bunday morning and even-ing (morning at 10:30 and evening at 7 o'clock), June 29th, 1884, at D. M. King's Opera House, Mantua Station, Port-age Co., U. No postponement on account of weather. As a locturer, vocalist and medium, Mr. Haxtor nover fails to fibid an audionce with deep interest. His medium-ship is singularly convincing and interesting. *Ever Order Com*.

Quarterly Convention. The Spiritualists of Lockport and Western Now York will hold a three days' Coursention at Lockport, N. Y., June Zith, 28th and 29th. Able speakers will be engaged to address the needing. For order of Committee, GILBERT MUNEY, Scoretary.

Mount Pleasant Park Camp-Meeting. The Iowa Conference of Spiritualists will hold its three weeks' Camp-Meeting at Mount Pleasant Park, Clinton, Ia., commencing Aug. 3d, 1884, and closing Aug. 20th. For further particulars and information, address the Secretary. Clinton, Ia. D. SKINNER.

The Michigan Association of Spiritualists Will hold its Second Annual Camp-Meeting at Lansing Mich., commencing Aug. 7th and closing Aug. 18th. J. A. MARVIN, Scoretary, Detroit, Mich.

# Rew Books.

THIRD EDITION. BIBLE MYTHS, And their Farallels in other Religions: Being a Comparison of the Old and New Testament Mythsand Miracles with those of Heather Nations of Antiquity; consid-ering also their Origin and Meaning, With numerous illustrations,

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Author of "Gates Ajar," "The Story of Avis," etc. Miss Elizabeth Stuart Phelps's new volume has been swalt-ed, since its first announcement, with great interest, and it is provably safe to predict that it will be the best read book of the senson. It is not philosophy or selence, or a sys-tematic presentation of truth or theories of truth; it is a product of spiritual feeling-a dream, a conjecture, a proph-ecy, who shall say? The experience of death itself, the first realization of the new conditions, the instruction and guid-ance of the spirit commissioned for that purpose, the meet-ing with discubodied spirits still chained to the earth-life, the sensation of the upward fight, the arrival in the heav-enly fields, the return to comfort the mourners, the euphasis upon the all-pervading sense of security and endless oppor-tunity, the glimpses of the occupations, joys and retinions of the heavenly existence-all this is conveyed with a ten-derness, a reverence and a vivid power which makes pro-found impression upon the reader's mind. The author's conceptions of here are new holly pure and iofty, yet warm with human love and interest. They touch the deepest yearnings of the soul and serve to strengthen faith and quicken aspiration. - Oloth. Price, 1,25, postage 10 cents. For sale by OOLBY & E1001.

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ART FIRST: THE BELATIONS OF MAN TO THE SPIRIT-

#### Ohio.

OINOINNATI.-K. G. Walker writes: "It was a matter of great regret to the many friends of Mrs. Belle Fletcher, Hamilton when she left this city last fall for Fletcher Hamilton when she left this city last fall for an indefinite and extended tour to other cities, and her return a short time since was guite an event to Spiritualists here. She was joyfully welcomed by all her old friends. During her absence she visited Kansas Oity, Mo., Indianapolis and Richmond, Ind., and Oh-cago, Ill., winning many friends, and doing excellent work for our great cause in each place, especially in Kansas Oity and Richmond. But to her, in spite of in-ducements elsewhere, there is 'no place like home'; and she has returned to stay, she says, among us, where her fine mediumship has had long and search-ing testing, and come out bright and convincing every time.

Where the pleasure of attending one of her Sunday time.
We had the pleasure of attending one of her Sunday evening scances a week or two since, and, as usual, the tests and manifestations were very fine. The spirit-singing was beautiful. Two gentlemen were surprised and gratified by receiving communications from two friends in spirit-life, named Jacob and John, one of whom tied crape on one gentleman's arm, telling him he had been pall-bearer 'at his funeral. A great many spirits manifested themselves to their friends that time and space will not permit me to describe; but they were all recognized and greeted by loving friends.
Mrs. Hamilton is doing a great work for our cause, and we trust abe may be pared many years to prove the truth of everlasting life. She has rooms at 324 Bace street, where ahe will kindly welcome all who come to see her."

#### New York.

NEW YORK CITY .- Mr. L. E. Waterman writes : "The closing session for the season of the School of Mediumahip, conducted by Mrs. M. A. Gridley in Con-servatory Hall, this city, washeld on the evening of Sat-urday. June 14th, with an unusually large attendance. Mrs. Gridley, we believe, was the first to undertake such a work. The interest evinced by those who attend, and the development and progress of many whose mediumship has become a blessing to themselves and their friends, greatly encourage her to hope for still better results another year. But besides the benefits to the members in earth-life, another advantage of this school is the power and opportunity which if gives to numerous individuals in spirit-life to make substantial progress in their development, as well as to help them to such knowledge as enables them to organize more efficiently their mediums wholes natural and sure work is to more widely disseminate first a faith in and secondly a knowledge of the Spiritual Philosophy, whose teachings are continually elevating the stand-ards of life and leading, to the better living which is a certain means of progress for humanity. Hence it is not surprising that the example of this School has been followed, and any others have been organized in dif-ferent places, and are bettowing like benefits upon all who come within the reach of their infinence. "It is to be hoped that such schools will continue to spring up all over the world, until every one may be taught the value of understanding the laws of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as a means of developing the swo of medium-ship as means of developing the swo of medium-ship as means "The closing session for the season of the School of Mediumship, conducted by Mrs. M. A. Gridley in Con-

#### Sturgis Annual Meeting.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: We missed the familiar face and eloquent tongue of "Cephas" from our meeting this year-the first time he has been absent in, probably, a dozen years-nev-ertheless, the reputation of, and interest in our anni-versary was finely sustained by four speakers of na-tional celebrity, namely: Measra. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearsall. The walls of the Spiritual Church were decorated with appropriate emblems worked out of evergreens and flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semicircle the legend, "Nearer, my God, to thee." On the wall was represented .a " cross"-the emblem of vicarious atonement-as though resting on nothing, but in the act of failing to the ground; while over the door of entrance was the symbol of faith--" the an-othor"- with a piece of broken chain attached; both very suggestive/indeed. Mr. Edmonds: of La Grange, Ind., presided at the organ, and sung with very acceptable execution some appropriate selections. Mrs. Jane Potter of Burr Oak reoited one of Lizte Doten's poems with much feel-ing; her elocution was good; it drew tears from many eyes.

ing; her clocution was good; it drew tears from many eyes. One of the most interesting features of the meeting was, the part taken at the "conference" which pre-cedes the regular speaking by some of the old gentle-men who for many years have been telling us that " In all probability this meeting will be the last for me"; but they are with us still, and as of old, telling us that our "religion" is "good to die by." They all seem happy and content to bide, their time." Old Mr. Kelly has become quite blind from great age; when I took his hand, he said: " Bro. Harding, I could see you a little last time; but i can's age out all now." Old Mr. Filmore of Ind., brother of the President, was pres-ent, and in good thealth, Withough nearly as old as Mr. Kelly. Mr. Stebbins made a good point for American institutions, at the conclusion iof. Mr., Filmore's re-marks, when he referred to two brothers, one a hard-working and honest farmer, and the other President of the, United States-both being equally entitled to respect by Americans. Hon. J. G. Wait presided as usual; and suggested that in the absence of Bro. Lynn I should send you a note to inform your renders that " the twenty-fifth anniversary of the building of the first spiritual meeting house in the world," was as usual a success. Sturgie, Mich., June 16th, 1844.

Sturgis, Mich., June 16th, 1884.

When St. Louis IX.; of France, was at Acre in Palestine, he sent an embassy to the Sul-tan of Damascus. With the embassy was Yves, who come within the reach of their influence. It is to be hoped that such schools will continue to spring up all over the world, until every one may be taught the value of understanding the laws of medium-ship as a means of developing his own physical organ-ism to be a fitting medium for the use of his own spirit in securing its best unfoldment in this life." PORTLAND.-Mrs. Annie D. Fisher writes: "I wish to say a word for the Banter writes: "I wish home like an angel of light, bringing glad tidings of jor. It has mall both the short years since I knowy influences brought to bear upon the string once, just for the mutual to be a first preating its may be the sourd of the source of the string of the sake of the rewards of provide the string of the same of the source is the work of the sake of the same of the source is the source is the string of the string of the string of the source of source of the sake of the rewards of provide the string of the same of the source is the string of the string of the string of the sake of the sake of the sake of the sake of the same of the same of the sake of the sake of the sake of the sake of the same of the same of the sake of the sake of the sake of the same of the same of the same of the sake of the sake of the same of the sake of the same of the sake of the same of t

LEVI W. DAVIS.

I wish to acknowledge the correctness of the com-munication from MR. LEVI W. DAVIS, of Wentworth, N. H., published in Banner of Light, May 17th. My husband knew him well and recognizes the communi-cation as coming from him. I have sent his message to the family, hoping it will comfort them and lead them to learn the truth that

"Ever near us, though unseen, The dear immortal spirits tread; For all this boundless universe Is life; there are no dead."

Yours ever for the truth, ADDIE M. STEVENS. Claremont, N. H.

#### THOMAS PITMAN.

I wish to say that in reading one of the Banners of March 8th, I find a communication of THOMAS PIT-MAN of Eagle, Wis. I was acquainted with him most intimately for over twenty years, and I can say that what was given in the communication was exactly like him, and all that was given relating to this life I

know to be very correct. Yours for progress, PROF. A. B. SEVERANCE. 219 Grand avenue, Milwaukee, Wis., May 36th, 1884.

#### Letter from D. D. Home.

To the Editor of the Banner of Light:

Will you kindly allow me to announce to your readers my intention, the coming winter, to compile the third and, in all probability the last volume of " Incidents in My Life"? I request this favor, hoping that any old friends of mine (having in by-gone years either been present at any of my scances or had interesting experiences connected with my gift of second sight.) will have the kindness to write a concise account of the simple facts and forward them to the enclosed address.

I have already, from different countries, been favored with interesting replies, and it would be particularly gratifying to me to have at least a few facts narrated by the friends of my youth.

To allay all antagonism in the circles of thinkers who are not in accord either with my manner of action or of thought, I beg to inform them that, unlike my last book, "Lights and Shadows," very slight, even if any, allusion will be made to them or their principles. I announce this to avoid a repetition of the oftentimes shameful correspondence showered on me in the year 1876, when, from a sense of duty, I was compiling a work which gave me more pain than pleasure to print; but I never for an instant have regretted the accom plishment of my duty. Very faithfully yours.

D. DUNGLAS HOME. St. Petersburgh, Russia, May 28th, 1884.

P. S.-My permanent address is Genéve, Switzerland, (Suisse,) Poste Restante. D. D. H.

#### Passed to Spirit-Life:

From Buffalo, N. Y., June 7th, by accidental drowning. little Joseph Bradley, son of Mr. and Mrs. H. Bradley.

Both parents are firm Spiritualists, and their son was born and educated in the belief of spirit communicat; and will no doubt often return with meisages of love to cheer the hearts of his afflicted parents. Indeed, he has already done so, but not of so decided a nature as he probably will be able to manifest in the future. At the funeral firmds were profuse in their forai gifts, and appropriate remarks were made in harmony with the spiritualistic sentiments of the parents. and the second real to

From her residence, Fort Canby, W. T., May 11th, 1884 in the 42d year of her age, Mrs. J. C. Woodruff, Presiden of the Pacific Association of Spiritualists.

be use racing association of operations. She was a woman of many virtues, of fine intelligence, of extensive infinence, and was deeply interested in the suc-cess of the Association; and, happing for us, we believe that abe will continue to be, even in her home in the "Summer-Land." P. A. SMITH, Cor. Sec. P. A. S. *Honore*, W. T., May 324, 1834. West & although

From the residence of J. Stanley Underwood, Wallesley Mass., June 6th, Jane L. Eston, formerly of East Boston Bred 74 years

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cumstances and Opinions, are constantly changing; there-fore, to be consistent, we should weigh and judge both sides of the subject. The fascinating teachings are contrasted with their op-posites, the curtain is drawn, their effects shown, also the causes which produce inharmony; the remedy is suggest-ed; "Social Freedom" teachings are other beneficial or themselves as to its moral tendency and practicability. It is designed as a "two-edged-sword" rejoinder, to send individuals who accuse Spiritualism of leading to the doc-trine. Send it broadcast. T2 pages. Price 25 cents, postage free. For sale by COLBY & RICH.

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Perusal. Noticeeof Spiritualist Moetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNEB OF Light goes to press every Tuesday.



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of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-Spirit S. B. BRITTAN.

#### The National Holiday.

Next Friday being the 4th of July, the Banner of Light Establishment will remain closed throughout the day.

As the Banner forms will go to press one day in advance, in consequence, parties having annonncements, etc., which they hope to see inserted in our issue for July 5th, must have them at this office early on Monday morning, June 30th.

#### Message from Dr. H. F. Gardner.

The communication which was published in the Banner of two weeks ago from the spirit Dr. Henry F. Gardner, so well known to the early workers in the ranks of Spiritualism, was not passed by without the serious attention which it challenged from all readers. It abounds in points of living interest and is full of prolific suggestions. It was said by him with perfect truth at the start, that the whole world seems to be in a state of agitation at the present day upon religious or spiritual matters. And well is it for the world, too, that it is so. Perhaps Spiritualists themselves are not able to realize the fact like others who are within the fold of the churckes, but it cannot be doubted, as assorted, that spirits standing outside of these folds and gazing abroad over the whole world of human life can plainly discern the movements of the great convulsion whose results are to be reckoned up in the not distant

who think they know the whole of Spiritualism while really knowing little about it. Bishops and cardinals, and perhaps a pope for a head-centre, would follow. For one, he protested with all his power against it, and he called upon the Spiritualists of the United States to express their views frankly on the wisdom of establishing such an organization. He did not hesitate to affirm that the meeting of delegates from spiritualistic societies, some time ago, assuming to represent the mass of American Spiritualists, and framing a constitution and by-laws, possessed no authority to do what it did, never having been delegated to perform any such work.

What he had to say generally on the subject is of universal interest, and deserves to be seriously heeded by Spiritualists everywhere. While fully believing in the desirability and efficacy of local organizations, he nevertheless declared that Spiritualists do not want creeds and formulas, constitutions and by-laws, so arbitrary in their nature that they could not be broken away from. Local societies, which are only gatherings of the people to listen to spiritual teachings and to hold communion with spirits, and for purposes of a social nature, he considered to be all very well; but when it comes to a plan for a central organization, with Its principles framed in a creed and all the attending display of dictatorship, he said the spirit-world does not want it, and will not recognize it if established. And he felt sure that other spirits, if consulted, would respond with similar information.

Of the intrinsic value of spirit intercourse he was well persuaded. Every intelligent spirit, he thought, should try and manifest itself as characteristically as it could, since it would aid in the work of human enlightenment. He said that spirit intercourse tends to uplift man from a condition of degradation and dishonor to a a plane of purity, integrity and knowledge. There can be no doubt of it, let the pulpits and religious weeklies denounce it as they will. How spirit communion can make one less moral rather than more so, those who assert it does will find impossible to explain.

Dr. Gardner was among the most positive of the pioneers of Spiritualism in the expression of his views. It was he who engineered the famous challenge to an investigation by the Harvard professors, in this city, nearly thirty years ago, a report of which they have never yet made and have not dared to make. Few men could have performed as effective work for the cause as he did at that time. He seemed, in fact, to have been specially raised up for it. In the world of spirits he is doing even more for the cause than he could have done here. It will be well to heed seriously the views of such a spirit when given on those matters which are vital to the comfort and welfare of all believers.

#### Nineteenth Century Persecution.

One of our correspondents, Col. S. P. Kase, a prominent citizen and well-known Spiritualist of Philadelphia, writing in regard to the arrest of Messrs. Gordon and Kerr in that city, furnishes us with some items in regard to the mode of procedure of the authorities there, which, if correct, will enable our readers to divine the animus of the arrest of those gentlemen, and trace it directly to the door of those creedal bigots who desire to place "God in the Constitution."

On a trumped-up charge, Gordon and Kerr were arrested in their own house, early in March, and hurried off to the lock-up, where they were confined for several days. On the 28th their counsel obtained a writ of habeas corpus, and they were discharged, the court holding that the charge of fraud was untrue. It came out in the examination that the arrest had been concocted in the "Press" office, and a sensational account had been written, and ready for publication, before the scance took place. The prosecution then alleged that a Mrs. Knight. one of those present at the séance, had been defrauded; but even though that lady, it is alleged, denied it, the court decided that she had been defrauded, and held the defendants in bonds of \$400 each, which were promptly furnished by Hon, T. R. Hazard. At the next term of the court, as no bill of indictment had been presented by the grand jury, Gordon, feeling himself aggrieved and injured, caused the arrest of his assailant, Morris, (a reporter of the Press), but he was promptly discharged by the court. Then Morris had Gordon rearrested and committed to prison, where he remained for some ten days, till his counsel had the arrest vacated. On the same day, Saturday, the District Attorney presented a bill before the grand jury. charging Gordon and Kerr with having conto be pushed with more vigor and a greater spired to cheat and defraud Mrs. Knight, notwithstanding that lady's asseverations to the contrary; and on the following Monday the Commonwealth called on them to plead to the new indictment. This was an evident attempt to railroad them to jail, but their able counsel enemy on any side and at every turn. In mat- filed a demurror, which was argued May 23d. Still undaunted, the District Attorney on the following day, Saturday, May 24th, sent a new bill before the grand jury, and on Monday, to express his regret that he saw more discord. 26th, Gordon and Kerr received notice that this or at any rate less harmony, among Spiritual. new issue would be tried on Wednesday. May ists to-day than when he was in the form with 28th. Their counsel promptly moved to quash them in this city. Those who ought to set the that, also, and it was to have been argued on the 29th, but for reasons best known to the mutual bickerings and fault-finding; attending | District Attorney, he refused to call it up for Premising these statements to be correct, they show the lamentable condition to which our country has been brought by the attempted coalition of Church and State. The Constitution guarantees equal rights to all, and this persecution of mediums is only hurrying forward the day when the Spiritualists and other Liberals will demand their rights, and enforce them at the ballot box I When the late Gov. Jewell of Connectiont allied himself with the "God-in-the-Constitution" bigots of Philadelphia, the Banner's opposition was so strongly felt in that State, that he was fain to withdraw his endorsement to their scheme, and did so in a card in this paper, which resulted in his reëlection. When the Republican authors of the infamous Russell Bill in Ohio presented themselves before their constituencies, seeking an endorsement of their action, thirty thousand Republican Spiritualist votes relegated them back to obscurity. The eleven millions of Spiritualists of this country are peaceable, law-abiding citizens. They are willing to allow the utmost latitude to their fellows, and demand equal rights for themselves in return. . . .

# That "Psychological-Dynamical-Tri-

## chotomy,"

(Vide the Charleston-Washington scientists,

et al.), Miss Luia Hurst, otherwise known as "The Georgia Wonder" and "The Electric Girl," continues to arouse profound interest wherever she goes. There is no evidence so potent to certain orders of mind as physical force exerted to the successful completion of a given end; and the powers expressed through

years of age are well calculated to convince people of this sort, who feel in each case where they have witnessed an exhibition thereof, that from the tangible evidence of their own senses there is no appeal. It is reported that Miss Hurst is about to be brought to New York for exhibition at one of

the principal Broadway theatres. Among the avant couriers sent out in the press, as is the managerial wont when a new object of interest is about to be brought before the public in any special locality, we find the following testimony to her powers in the New York correspondence of the Boston Herald for the 22d inst. :

" Mr. Charles Frohman was telling me about her the other day. He went to see her performance in Washington under the general impression that she was a fraud, but he says that he personally saw her lift chairs with three men on them by simply applying two fingers of her right hand to the back of that domestic implement. He himself tried to stand still with a billiard cue in his hand, while she placed two fingers on the cue, and, without any exertion at all on her own part, pushed him all over the stage, driving him to a violent perspiration, and setting him puffing for dear life. The young girl does not claim to be a medium, and insists that she does not know what gives her this remarkable strength..... She comes upon the stage without any apparatus whatever, and the only known force that she possesses lies in her two fingers."

While Miss Hurst for reasons of her own does not claim to be a medium," we submit that no other conclusion than that she is one. is capable of being reached by any person at all conversant with mediumistic development and the signs accompanying it. Elsewhere we have paragraphed the views of the Deutsche Zeitung of Charleston, S. C., (from which paper we have already translated several morceaux bearing on the case,) in regard to Miss Hurst's gifts (as also those of Miss Mattie Price); on our third page in the course of Mr. Wolff's letter will be found several important statements regarding the first-named lady's achievements in Washington; and we here subjoin extracts from a letter to The National Republican, signed "G. A. B.," wherein the writer sums up the main points regarding her-at least so far as they interest Spiritualists.

After referring to the singularly inane phrases in which the scientists who have expressed any opinion in the premises have striven to hide their real or assumed ignorance as to how the phenomena, whose existence they cannot deny, are produced in presence of Miss Hurst and Miss Price - in the latter instance it being averred by the Cincinnati doctors that all the feats of this unsophisticated school-girl are accomplished by muscular strength, "guided by a cunning knowledge of the power of the lever and the laws of gravitation "-the writer closes with the following well-put query, the answer to which is left to the sober reflection of every spectator who may hereafter attend the exhibitions of the "wonder" of Georgia (or of Ken-

#### tucky, for that matter):

"Let me summarize a few facts in connection with Miss Hurst's exhibition. First, the power displayed is both phenomenal and abnormal; it is controllable and intelligent; she is conscious during its continuance; it came to her less than a year ago, without any volition on her part, and it may in like manner leave her, despite her wishes to the contrary ; it does not increase with her; she claims not to know the source from whence it comes ; it requires no mental exertion: she can do more at certain times than at others. She says: 'I must feel assured all the time that the obtects will do as I wish them to. If I lose confidence then I can do nothing, but when I feel well and am sure of myself I have no difficulty in doing some very strange things. I don't understand it myself.'... One party says : 'She claims to be in a perfect gale of spirits when exhibiting her powers, laughs nervously while the manifestations are going on,' etc. But to conclude : Here is a case of unusual physical power displayed, vastly greater than the normal ability of the girl. From whence does it proceed? An adequate cause, of course, and natural, not supernatural. It must be commensurate with the effect produced. This cause does not reside in Miss Hurst. All the evidence goes to show that she is but an agent for its transmission : she does not create it. This power displays intelligence. Now it is an axiom in mental science that intelligence must originate in and emanate from mind, embodied or disembodied. In the case of Miss Hurst, from whose mind does it proceed ?" Another writer in the Republican, whose identity will be recognized by our readers from the initials appended, "D. L.," vigorously excoriates the eminent scientific gentlemen who announce that the phenomena occurring with Lula Hurst are due to nothing else than "unusual muscular strength." This opinion, made by presumably sensible men, looks to us more of a phenomenon than anything attributed to Miss Hurst, when we reflect upon what powers and capabilities it seeks to account for. "D. L." remarks that if the phenomena are due to nothing else than muscular strength, it would be a very easy matter to discover whether the muscles of the arm swell when, for example, she places the palms of both hands on the side of a chair which three men can only with great difficulty press to the floor :

#### Rosamond Dale Owen.

Miss Rosamond, daughter of Robert Dale Owen, whose purpose to assume the public platform as the field of her professional labors we have previously mentioned, made a success in May, at Newcastle, Eng., where she lectured with great acceptance on temperance, the training of children and Spiritualism. Upon the last named subject her remarks are of far more than ordinary interest, particularly so to the the organism of this unlettered child of sixteen | English public, who hold a sort of inherited respect for the views and opinions she so clearly presents, on account of that they and their ancestry entertained for her grandsire, Robert Owen, with whom wealth, ease, and the respect of his equals, were as nothing compared with the call he felt made upon him to teach that all men are equal, and that there must be some remedy possible of application for the removal of the suffering and misery which he witnessed around him.

Alluding to spirit-communion Miss Owen said that with her it was as natural as a perception of the sunshine, and filled her with a glad sense of genial life. The morning after her mother's death, she took her little niece, a child of six, into her arms, and told her the grandmother whom she loved so dearly had gone to heaven. She looked up with a sweet light in her eyes-"Oh ! how glad I am for my grandmamma; she will see her dear mamma that she has not seen for so long, and her little children that died; perhaps they are all kissing one another at this moment; I wish I could see how happy they are." And, as she raised her face with a strange look of ecstasy upon it, it seemed as though the beautiful dark eyes were looking straight into heaven. "My friends," said the lecturess, "it is a blessed thing when the soul of a little one waxes strong under the light of

so gracious a belief." As an illustration of Miss Owen's eloquence and style of argument we quote the following: "Bince the angel of the Lord appeared to those who had loved and hoped and suffered and rejoiced in the days of the Old Testament, up to the present when humanity is still struggling upward toward perfection, spiritual sight and hearing have been the finer senses of the world, leading the way when eyes of flesh failed to see, detecting sounds of danger afar off which the grosser senses failed to hear. Throughout the ages Spiritualism, or an experimental knowledge of another world, a little higher, a little better than this, has been the goal which has cheered flagging feet, and given them wings when they were too bruised to bear the jagging rocks of earth's wayfaring any 'This world is enough for me !' one hears conlonger. stantly-but these words are uttered in days of prosperity and gladness, when this earth may be enough for a short season; but even conceding that it may suffice for darker times, is that a reason why we should refuse a faith which makes the world not only enough but fills it with a glad abundance of life?

A man who has a few acres of ground may obtain food and sustenance therefrom ; but for that reason should he, while stooping over his daily toll, refuse to lift his eyes to the everlasting hills beyond his narrow field, and to fill his heart with a larger life while he gazes? God has given us eyes whose field of vision may be confined within the narrow width of a city street, and such eyes may find use for their marvelous mechanism in this confined outlook ; and yet when the city-bound man stretches his limbs in the mountainclimbing of his short summer holiday, must these same eyes be lid-velled, must he refuse to look abroad with exhilaration when he reaches the heights?"

#### Onset-by-the-Sea.

Now is the time to flock to this charming GROVE-for Amusement, Comfort, and Instruction. Late notes from there inform us that over eight hundred people are now in summer quarters at the various hotels, cottages and tents.

The annual camp-meeting exercises will commence on Sunday, July 13th, and close on Sunday, Aug. 10th, but regular services will also be held on the last three Sundays of August. Fact and Conference meetings, a splendid array of speakers for the rostrum, music by the Middleboro' Cornet Band, entertainments, literary and otherwise, and the presence of many excellent test, trance and physical mediums, all combine

## JUNE 28, 1884.

#### The Hochstrasser Case,

About two months ago Mr. Hochstrasser was arrested under the notorious "Doctors' Plot Law" of New York State, as an illegal practitioner of the art remedial, at the instance and according to the opinion of the Board of Censors of the Saratoga County Medical Society (Allopathic). He was held to bail, and his case brought recently before the Grand Jury, who failed to find a bill against him, and thus demonstrated their own good sense and love of fair dealing. The Saratoga Eagle, ever fearless in the expression of its opinion, feels that it would be unjust to allow the outcome of this case to pass without emphasizing the lesson it conveys upon the attention of the citizens thereabout, and therefore speaks its mind in the following unmistakable fashion :

" The Grand Jury, in the consideration of the Hochstrasser case, made celebrated through our columns, upon the testimony and the minutes of Police Justice Barber, failed to find a bill, sustaining the position taken by W. J. Miner and A. W. Shepard, counsel for defense upon examination. The issue is in accordance with the prediction made and position taken in the Ragle, and by intelligent officens generally.

The Grand Jury examined the case carefully and patiently, and apparently readily fathomed the mo-tives underlying these proceedings.

The medical consors may as well make up their minds that this is a land of liberty, and that we are living in the nineteenth instead of the sixteenth contury.'

#### "A Voice from the Grave."

Under this heading The Saratoga (N. Y.) Sentinel, for June 19th, copies the message of LOBENA STANDISH, prefacing her words with the following remarks of its own:

"At the Banner of Light free circle held in the office of that paper March 11th, the following communication was given through the organism of Miss Shelhamer, the medium there engaged, and was published in the Banner of May 24th. People in Wilton and Greenfield who knew the Standish family recognize Lorena Standish as one of them who died a few years since. She was a deeply interested witness when her brother, James Harvey, was tried for the murder of George W. See, in August, 1874. The brothers, William H. and Ezra, yet live in the vicinity. The name printed Elisha, probably means Elijah, a brother who is dead, we believe. Altogether it is considered by those best acquainted with the family as quite characteristic."

#### In Re "Elder" Waite.

We learn from the Newburyport Valley Visitor that the notorious Elder Waite, whom the Tremont Temple church folks induced to lecture there several years ago against Spiritualism-and got dreadfully sold in consequenceis now in Canada under the name of "Wolfe." He was referred to in the Gospels: "a wolf in sheep's clothing." The Tremont Temple bigots have been peculiarly unfortunate in their selection of preachers and lecturers for many years. Their zeal has sadly deteriorated their judgment. Spiritualism was never more prosperous, never more powerful for good, than at this very moment, notwithstanding the rank opposition it has had to contend with on its rapid march toward a glorious fruition.

#### **Gerald Massey**

Lectures for the Spiritualist Society meeting in the Metropolitan Temple, San Francisco, on Sunday, June 29th, and sails for Australia July 4th.

Dur thoroughly ecclesiastical and Orthodox contemporary, the Boston Journal, is ever and anon thrown into much mental distress-probably at the multitudinous and pecuniarily remunerative manner in which Sunday Heralds, Globes and Stars are circulated in this city and elsewhere (there is no Sunday Journal, which perhaps accounts for the "milk in the cocoanut")-and gives an opinion of the strong-meat order against the issuance of Sunday papers. If there is anything particularly marked in the history of the Journal it is its fond and deep love for "the holy Sabbath "; but beneath the varnish of its caustic phrases expressed from time to time on this question it but poorly conceals its devotion to the spirit of Puritanism-indeed, it verges rather toward the ground occupied by the modern God-in-the-Constitution zealots themselves, than to that held by the ordinary progressive spirit of the age. If the Journal managers could, we do not question that they would with godly zeal rejoice in closing up the offices of the Sunday papers of this city and elsewhere. One cause of the especial objection which the Journal seems to have to the Sunday Herald, is evidently the fact that the latter paper has recently intimated with truth the likelihood of the Sunday press doing a good deal of work for which the pulpit-with the occupants of which the Journal is in notable sympathy-is becoming more and more disqualified. In our opinion, judging by the Journal's bigoted course in the past, not only in regard to Sunday papers but also to most of the progressive movements coming under its notice (Spiritualism included). if liberty of conscience were to be left to the control of papers of its lik. we doubt if we should be any further away from John Calvin and his kind than on the day he finished his iron-clad Institutes. # How astonishing it is that "respectable" citizens of Boston, especially at this late day when general intelligence is so easily attained, can be found who will allow their religious (?) prejudices to so far warp their judgment as to cause them to break the peace of the Commonwealth by assaulting our mediums. Yet such is the fact. Had they been shot down, as were the mob in Cincinnati not long since, it would in law have been considered justifiable homicide. But what is more astonishing than anything else is the fact that the so-called "free religious" journals tacitly endorse these very respectable" law-breakers. That Mrs. Fay and Mrs. Bliss are legitimate mediums for the manifestation of spirit forms, there is no question. Hundreds of our best citizens can attest to this fact. We have received any number of communications since the assault in question in evidence of the reliability of these medial instruments of the spirit-world, which lack of space alone compels us to omit ; but, as a specimen, we give below the remarks of a very respectable lady, Mrs. K. B. Stiles, in regard to the mediumship of Mrs. Bliss. She says : "I have attended several of Mrs. Bliss's seances, where I received indubitable proof of the genuinenes of the materializations. I am told, by my dear spirit guides that ere the close of the year more marvelous manifestations than have yet occurred will be given to the people. All things are possible with the spirit friends if we only give them the proper conditions."

future. Within the coming ten years the spirit predicted that we should see such a revolution in religious circles as even we have not dreamed of, although we are free to admit that vast possibilities in this direction have seriously entered our conception. To Spiritualism very much of it is ascribed, but it will be mainly due to the growth of humanity, the expansion of thought, and the spread of toleration.

But such great results can never be accomplished without effort and sacrifice. We are advised that we must continue to face the foe of illiberality with all the strength of united wills. Within the next five years, as we are warned, this attempt to convert God into our legislative politics by enacting the declaration of his existence in our common Constitution, is concert of action than ever. All former efforts in this direction will be as nothing in comparison. Hence the advice is timely given to all people of progressive thought to move prudently, in order to be in a position to meet the ters spiritual and religous, no less than politi- and the indictment quashed. cal, eternal vigilance still continues to be the price of liberty.

The communicating spirit was constrained example of harmony are mostly addicted to to trifles and letting what is vital and lasting argument on that day. go. And he likewise regretted to see so little protection extended to the mediums, whose friend and defender he was known to be when on the earth-plane. Well may he wonder, as he does, at what is to be the final result of it. He feels compelled to confess, on looking at the private lives of many of those who are addicted to this fault-finding habit toward mediums, that they themselves exhibit no more purity or probity in them than those whom they so readily accuse and condemn. Therefore he promises to afford the mediums all the protection within his power, being still interested in the growth of Spiritualism and the work of its chosen instruments.

On the subject of a formal, not to say creedal organization of Spiritualists, the spirit said he did not believe the time was ripe for it, nor in fact did he believe it ever would be. He thought we had had enough of organization in the past. He did not believe in crystallizing Spiritualism with creeds, or that it required anything approaching a sacerdotal scheme in its service. The moment "The National Asso-"ciation of Spiritualists," or any similar highsounding organization, is set up, a formula of opinions and dogmas is sure to follow, and then the work will be taken away from the spirits. And with the utmost emphasis and point did he add, that even the development of mediums, if it were possible, would be placed in the hands of a few censors, or self-constituted directors,

15 The city of Toronto, Canada, will celebrate its Semi-Centennial by a carnival of festivities extending from June 30th to July 3th, inclusive. inclusive.

"The swell of the muscles of the arm in this case might be tested by encircing it with a delicate thread which would easily break under pressure. For one, I could discern no other muscular effort in her performances than was due to the endeavor to keep her hands on the chair as it moved from side to side, under the resultant action of forces emanating from her person and from those who were trying to press it down..... It will be time enough to call it muscular force when we have come to believe that the electric current that shatters a church-steeple should be called steeple force, and that it is evolved from the weather-cock."

A correspondent writes us that he attended by invitation a materialization scance last Sunday evening in a private residence on Tremont street, Boston. The parties holding the séances (which commenced last November) until recently have been decidedly opposed to Spiritualism-the principal man in the management of the sittings having been for twenty years a deacon in the Scotch Presbyterian Church, while his son and wife (the latter being the medium for the séances) are members of the same organization. Our informant is of opinion that when this medium is more fully developed, striking manifestations of the materializing order will occur in her presence.

OUT-OF DOOR MEETINGS .- Be sure to read the notices in various parts of this issue concerning projected Spiritualist meetings at Island Park, Ind., Mount Pleasant Park, Is., Mantua Station, O., Lockport, N. Y., Lansing, Mich., etc.; also what is said of the forthcoming Camps at Onset, Lake Pleasant, Niantic, and Lake Champlain,

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to make the season a pleasant one. Excellent accommodations, too, the present year, have been provided. On Onset avenue one will find Hotel Brockton, B. J. Keith, landlord; Hotel Onset, formerly the Prospect Park House, by Messrs. Neal & Sanborn, besides numerous private houses open to the friends.

The Onset Bay Association Headquarters Building has been removed, and a new Headquarters is now being built at the rear of the auditorium, on Onset avenue. Two weeks since the last building lot for sale, south or west of Onset avenue and East Central avenue, was sold. Riverside, east of the bridge and near the railroad station, has been staked out into lots and will become part of Onset. Sixty cottages have been built at the Grove this season. The consequence has been a rise in value of the real estate. A lot that would have realized but little more than \$25 five years ago, can now be purchased for no less than \$200 or \$250, and the prices are advancing this year much more uniformly and at a greater rate than ever before. So much for Onset in 1884. The property there will double in value in less than five years.

Saratoga Springs.

This grand locality of world-wide popularity in consequence of the healing properties of its water, is alive with active Spiritualists, who have good speakers every Sunday. The First Spiritualist Society is thus doing a grand work for the promotion of the cause there. The meetings are held in the Court of Appeals Room, Town Hall, at 10:30 A. M. and 7:45 P. M. There seems to be a widespread public interest in Modern Spiritualism, says the Daily Eagle, and the services have been well attended in the past: "The phenomena of Spiritualism form the foundation of its philosophy. Without the phenomena, it is fair to criticise the philosophy as fine-spun theories which are purely speculative, and therefore unworthy of acceptance. In the person of Dr. Mills the Saratoga Spiritualists are fortunate in having one of the finest platform test mediums in the country, and the exercise of his clairvoyant gifts has awakened great interest. There is disappointment expressed every Sunday evening when no phenomena are presented, as many are induced to attend for that purpose, and many more would be present if it were definitely understood that tests would be given."

Mr. J. J. Morse, the excellent trance medium, is speaking in London to the general acceptance of very intelligent audiences, we understand. His recent Sunday lecture there on "What is Poverty ?" was, it is announced, a forcible production, and one worthy of being published in full. Mr. W. J. Colville is also speaking in London. His subjects June 15th were: "True Spiritual Marriage," and "The True Gift of Healing." Mrs. Richmond's series The circ of Healing." Mrs. Richmond's series of discourses in London cease with this month, when she will, lecture at different localities in the provinces. How statements of the splitters affect the genuineness of the splitte-the provinces.

ES Dr. Wm. Reeler, who professes to photograph spirit-forms of the friends and relatives of deceased persons in conjunction with likenesses of the sitters is located at 46 Dover

#### BANNER OF LIGHT.

#### The Free-Circle Meetings

At this office close the present week, June 27th. They will be RESUMED, as usual, in September : due notice of the time will be given hereafter.

#### Inconsistency of Skeptical Scientists.

Alluding to the diametrically opposite opinions expressed by scientists respecting the claims of the Spiritualists, a portion like Profs. Wallace and Crookes bravely declaring them to be founded on truth, others, like Huxley and Tyndall, after the manner of bigots generally, pronouncing them false, the Spiritual Record BAVE :

"These downright contradictions among members of the Boyal Society are curiously absurd. If it were a question of chemistry, or astronomy, or optics, they would institute experiments or go to the ends of the earth to make observations-fit out polar expeditions, or plunge into the horrid torrid regions of Africa, to get at the truth; but as it is only going into the next street, or spending an hour in getting proofs that the living human spirit survives the death of the body, they scorn any such investigation. Have they not settled the matter-given lectures and written books about it ?"

#### Warren Chase.

The Erie (Pa.) Despatch of June 16th adverts in the following highly complimentary strain to the recent labors there of the veteran Bro. **Chase:** 

"Hon. Warren Chase delivered two lectures before the Spiritual Society at G. A. R. Hall, yesterday, each discourse being well attended by eminently respectable citizens, their wives and familles. The reputation which Mr. Chase has achieved as an orator and thinker was ably sustained, and his hearers manifested their satisfaction and enjoyment in many ways, The gentleman exhibits neither rant nor rancor in his lectures, but soars calmly and, from a Spiritualist standpoint, philosophically to the spiritual altitude which he wishes his audience to reach with him. If scholarly address, oratorical magnetism and powerful earnestness can make converts, then Mr. Chase must be a tower of strength to the spiritualistic faith.'

HT The Deutsche Zeitung (Charleston, S. C.) -from which we have recently translated several statements bearing on Lula Hurst and her singular powers-in the course of an editorial paragraph of a later date alludes to the adventof "a fourteen-year-old girl," Mattie Lee, of Kentucky, in the same phenomenal field, and avers that notwithstanding the contradictory (attempted) explanations of the would-be-thought learned, "the few who have properly investigated the case have become convinced that the secret power manifested is outside of and independent of the medium, and that it is intelligent."

We shall publish in our next issue an interesting account of a recent scance for the materialization of spirit-forms held in the Charlestown District, Boston, at the residence of the medium, Dr. D. E. Caswell. If the statements therein contained are correct, and we have no reason to doubt our informant, the séance in question was not only interesting to the spectators but wonderful, as any possibility of fraud must have been altogether out of the question.

KT Annie Lord Chamberlain went to Milford, N. H., last Monday for the purpose of holding four musical séances. She will be at Onset Bay from July 12th to Aug. 10th, going thence to Sunapee Lake Camp. Wherever she may be an excellent opportunity will be afforded the public to witness some of the most remarkable spiritual phenomena given through the mediumship of one of the oldest and most truthful workers in the cause. We recommend her to the patronage of all.

According to a report of remarks made at a meeting of the Spiritualist Alliance, given in another column, Rev. DeWitt Talmage admitted that he had never attended a spiritual séance, and that from personal experience he knew nothing of spiritual phenomena. We supposed as much: no one who had would speak as he did in regard to the subject. Of what value is the opinion of any man upon any subject of which he confesses he knows nothing?

#### A. B. French. We have just received and placed on file for publication in the Banner a very full abstract of an address delivered at the Sturgis, Michigan, annual meeting, June 15th, 1884, which we have no doubt will be perused with pleasure and instruction by our thousands of readers, as Bro. French is one of the ablest lecturers in the

field. We have received from the publishing house of the Spiritual Offering, Ottumwa, Iowa, four pamphlets, namely: I. Thirty-Sixth Anni-versary Addresses by Mrs. Cora L. V. Rich-

mond in Chicago, Ill., and Mrs. Nettle Pease Fox in Omaha, Neb. II. Spiritualism; What Is It, and What Has It Accomplished? An Anniversary Address, delivered in Omaha, Neb., by Col. D. M. Fox. III. Henry C. Gordon; An Autoblography, and some of the Wonderful Manifestations through a Medium Persecuted from Childhood to Old Age. By Thomas R. Hazard. IV. Woman's Right in Government. A lecture by Mrs. H. S. Lake, before the Wapello (Ia.) Co. Women's Suffrage Association.

KP We recommend to the attention of grove meeting and society committees among Spiritualists the claims of Allen Putnam, Esq., as a thoughtful man, a graceful orator and an unflinching Spiritualist. He will answer calls to lecture-also attend funerals or solemnize marriages-wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Friends, do not fail to peruse Spirit Henry O. Wright's message on our sixth page. It should encourage all true Spiritualists to persevere in the grand work before them; to lay aside every inharmonious thought, and strive to so live that the world shall acknowledge the divine blessings awaiting it from the higher life.

Friend Colby, of the Valley Visitor, says: Death is the best friend of humanity; and the grave is a reward, not a punishment," meaning, we suppose, the gateway to a higher life and a better world-which it is.

Dr. E. B. Fish. 33 Boylston street.

#### Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Street-Every Tuesday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

sixth page. L. B. Wilson, Chairman.
Weils Memorial Hall, 967 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Bunday atternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Beats free.
30 East Newton Street,—The Mediumistic Phenom-ena Association holds meetings every Sunday at 2% F. M. The public and mediums cordially invited. James A. Bliss, President; James Dodd, Recording Secretary; L. M. B. Robbins, Corresponding Secretary.

M. B. Robbins, Corresponding Secretary. **719 Weahington Street.**—The Fratornity of the White Cross holds regular Bunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other eatertainments: on Friday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. A dmls-sion free on Bundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis, Secretary. Engle Hall, 616 Washington Street, corner of Essex.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Meetingsalso Wednesdayatternoonsat 80'clock.

Bo'elock. Harmony Hall, 84 Essex Sireet (1st flight). -Sun-days, at 10% A. M., 2% (seats free) and 7% F. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman. Working Union of Progressive Spiritualists.-J. Comodore Street, Secretary, 275 Columbus Avenue.

**Chelses.**—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Bistion, at8 and 7% P. M. THE LADIES' HARMONIAL AID SOCIETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday attor-noon, Business meeting at 40 clock. Entertainments in the evening, Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Secretary. **Cambridgeport.**—Spiritual meetings are held every Sunday evening in Pelnam Hall at 7% o'clock.

SHAWMUT LYORUM.-The members of this Lyceum with their friends, will meet next Sunday at 10 o'clock, at the corner of Park and Tremont streets, where at the corner of Park and Tremont streets, where they will find cars to convey them to West Roxbury Park for a day's recreation in one of Nature's tem-ples. This will be the last gathering until Septem-ber. Mr. Danforth proposes, in a report of the session of last Sunday, to include a general review of the work accomplished by the Lyceum during the term just closed, and will do so soon.

and correct psychometric readings by Dr. H. F. Tripp, followed by David Brown, who made a few pertinent and well-timed remarks, after which he gave many clear and positive tests which were readily recognized, being mostly given to entire strangers. Rev. Mr. Lothrop delivered an eloquent and feeling address, which was well received and appreciated. Mrs. A. L. Luli made some excellent remarks, and closed with a large number of clear and unmistakable tests, which were recognized. Mrs. L. F. Greene, one of our well-known and re-liable mediums, made a few remarks and gave many tests, which were recognized and pronounced correct. Remarks were also made by Dr. Eames, Mr. Kirsh, Mr. Hudson, the chairman, and several others. and correct psychometric readings by Dr. H. F. Tripp PAINE HALL LYOEUM EXCURSION. - The Children's Lyceum No. 1 had their summer excursion on Thursday the 19th, going in the steamboat at 9:30 A. M., and spending the day at Melville Garden, Downer's Landing. The day was very fine, the sail pleasant, and the young people had a happy time of it. On arriving at the Garden they quickly scattered, over the various points of those beautiful and well-kept grounds. Luncheon-baskets seemed to be very quickly grounds. Luncheon-baskets seemed to be very quickly in order, some in groves, some in the different places or summer-houses provided. The most attractive spot seemed to be Music Hall, where music and danc-ing wers in order. Mrs. Clara Field and a few other speakers were present, but enjoyment and not preach-ing seemed to be the feature of the occasion, so we have no oratory to report, but the occasion, was one that was much enjoyed by those who composed this even reion party. excursion party.

#### Movements of Mediums and Lecturers.

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

Geo. A. Fuller of Dover, Mass., will lecture at Clin-ton, Mass., July 6th; will deliver the opening address at Onset Bay Camp-Meeting, July 13th; also speak at the same place July 16th; will lecture in West Dux-bury, Mass., July 27th; in Hanson, Mass., August 3d. He will preside at Sunapee Camp-Meeting from Aug. 8th until Sept. 3th; and lecture at the same place Aug. 10th, Sept. 2d and 6th. Will speak at Queen City Park Camp-Meeting Aug. 37th, Bept. 11th, 13th and 14th. Mrs. A. P. Brown, Can De addressed till guther po.

Mrs. A. P. Brown can be addressed till further no-tice, 43 Manchester Corporation, in care of Mrs. M. J. Fosdick, Manchester, N. H.

Fosdick, Manchester, N. H. Mrs. T. F. Brooke (nés Henley) has so far recovered from her long sickness as to be able to ride out. She expects to be able to go to Onset soon, not for busi-ness but to recuperate. She is at present stopping at 30 Worcester Square, Boston.

Capt. H. H. Brown can be engaged in northern Ver-mont for July 6th and 18th; anywhere in Vermont, New Hampshire or Massachusetts for July 20th. He will attend the Yearly Meeting at McLean, N. Y., Aug. 1st, 3d and 3d. Address Queen City Park, Burling-ton, Vt.

ton, Vt. Mrs. E. Hardinge Britten will give a special course of six lectures at Republican Hall, 33d street, New York. the first three Sundays of July, morning and evening. The last Sunday and first Sunday of August at Ne-shaminy Falls; Sunday, Aug. 10th, at Onset Bay, and the last two Sundays of August at Lake Pleasant. Mrs. Britten is disengaged Sunday August 17th, and will be happy to receive applications, addressed to 303 West 34th street, New York.

West 34th street, New York. Mr. F. B. Hawkins has adopted a new method of spreading the truth of Spiritualism. He has secured the sole right of giving readings from the forthcoming novel, "An American Iconoclast," the hero of which is a young man who wars against theological creeds and zealously uphoids Spiritualism. For particulars address him at Mount Vernon, N. Y., Lock Box 95. A. B. French delivered the funeral discourse of Ashbel Tilotson, for twenty years a subscriber of the *Banner*, on the 11th inst, at Thompson, Ohlo. On the 14th and 15th he was present at the Sturgis, Mich., an-nual meeting; June 29th he loctures at Island Park Grove, near the city of Elkhart, Ind. Frank T. Ripley spoke and gave tests in North Madi-

Grove, near the city of Eiknart, ind. Frank T. Ripley spoke and gave tests in North Madi-son, Me., last Sunday. Next Sunday he will be in West Charleston, Me., and July 6th in Skowhegan. In August he goes to Michigan, and will be pleased to stop in any place on his way thither, to lecture and give public tests. Mr. R. has been quite successful during the last eight months in Maine, and those who desire his services during his Western trip will do well to engage him at an early date. His present address is Morrill, Me.

Is morthly, me. P. L. O. A. Keeler, the physical medium, is located at 44 Dover street, Boston, for the present. Circles for materialization of spirit forms are held on Friday even-ings and Saturday alternoons. Mrs. Dr. J. W. Still goes to fill a course of lectures at Copenhagan, Lewis Co., N. Y. also in Oneida Co., N. Y.

Jennie B. Hagan spoke in Cummington, Mass., last Sunday, and will lecture in West Duxbury next Sun-day, June 29th.

day, June 29th. George Fox Baker of Granville spoke to good au-diences in the Court of Appeals Room in the Town Hall, Saratoga Springs, N. Y., Sunday morning and evening, June 15th, and Mirs. H. Morse Baker addressed the So-

June 15th, and Mrs. H. Morse Baker addressed the So-clety morning and evening on the 22d. Luclus Colburn will be in Fletcher, Vt., June 19th; will attend the State Convention the 20th, 21st and 22d, and speak on the 4th of July for the Liberal Flenic in Lincoln, Vt. He will also speak the first two Sundays following at the same place.

#### Special Notice.

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.

#### To Correspondents.

A No attention is paid to anonymous communications. Name and address of writer in all cases indisponsable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

If correspondents expect to see their communications in the Banner, they should not write with pencil. We have neither the time nor the inclifation to properly preparesuch scrawls for the press. Use ink, friends-ink, ink, INKI We have said this many times; but some people fancy an editor belongs to them individually, and that they have the exclusive right to "ride rough-shed "over him whenever suits their convenience to do so. Buch is not the fact, however, so far as we are concerned.

## HARMONY HALL, 34 ESSEX STREET.-On Sunday Subscriptions Received at this Office

NOTION TO OUN MICHAELE MATEONS. J. J. MORSE, the weil-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Eights if fitcen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 108 dreat Portland street, London, W. England, where single copies of the Banner can be obtained at 4d. each: if sent per post, Md. extra. Mr. Morse also keeps for sale the Mpir-lings and Beformatory Works published by us. COLEY & HOR.

INDIA BOOK DEPOT. KAILASAM BRUTIIKRE, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the *mpiritum* i and **Heformatory Works** published by Colby & Bich. They will also receive subscriptions for the Banner of Light at Rupcos 11-12-0 per annum.

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

The Spiritual and Beformatory Works published by Color & Bioh can be found at the onice of The Truth Sector, 21 Clinton Place, New York City.

THOY, N. Y., AGENCY. Parties desiring any of the Spirifund and Reformato ry Workspublished by Colby Rich will be accommodator by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

#### PHILADELPHIA BOOK DEPOT.

**PHILADELPHIA BOOK DEPOT.** The **Spiritan and Beformatory Works** published by COLBY & BIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 316 North 10th street. Bubscriptions received for the Hannes of Lights at \$3,00 per year. The **Eanner of Light** can be found for sale at Academy Hall, No. 310 Ppring Harden street, and at all the Spiritual meetings: also at 503 North 8th street, and at news stand at the Chestnut street end of the new post-office.

CLEVELAND, O., BOOH DEPOT. LEES'H BAZAAR, 105 Gross stroot, Gloveland, O., Cir-culating Library and depot for the splittual and Liberal Books and Papers published by Colby & Rich.

DETHOIT, MICH., AGENOY. AUGUBTUB DAY, 63 Bagg street, Detroit, Mich., is agent for the Banner of Lighs, and will take orders for aby of the Spiritani and Heformatory Works pub-lished and for sale by COLBY & BICH. Also keeps a supply of books for sale or circulation.

ROCHENTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Bochester, N. Y., keop for saie the Spiritual and Bo-form Works published by Colby & Rich.

# AUBURN, N. Y., AGENCY. Parties desiring any of the Npiritual and Beforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

ST. LOUIS. MO., BOOH DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Referenceory Works published by Colby & Rich.

# HARTFORD, CONN., BOOK DEPOT. E. M. ROBE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Spiritual and Beformatory Works pub-lished by Colby & Bich.

WASHINGTON BOOK DEPOT. The Boberts Bookstore, D. MUNCEY, Proprietor, No. 1010 System at street, above New York avenue, W schington, D. C., keeps constantly for sale the BANNER OF LIGHT, and suply of the Spiritual and Reformatory Works published by Colby & Rich.

# ADVERTISEMENTS.

# DR. JAS. A. BLISS, DEVELOPING MEDIUM,

Will give Private Sittings during the summer senson every day except Wednesdays at his cottage at West Central Avenue, Onset Bay Camp-Ground, Mass., from 0 A.M. to 5 P.M. On Wednesdays, by special engagement, at 29 East Newton street, Boston, Mass. Terms, \$1,00 per sit-ting. DEVELOPING CIRCLE every Wednesday evening at DEVELOPING CIRCLE every Wednesday evening at Onset. Admission 25 cents. BLISS'S DEVELOPING PAPER

BLISS'S DEVELOPING PAPER Is especially magnetized to develop mediumship of parties at a distance that are not able to have private personal alt-tings. Price 25 conta per sheet, or 5 sheets for \$1,00. Lotters of inquiry containing two 2-ct. stamps answored free. BLACKFOOT'S MAGNETIZED PAPER, to heal the sick. Price 10 cents per sheet; 12 sheets for \$1,00. DR BLISS proudy refors investigators to the following mediums he has developed the last season: **Mr.James B.Cocke**, of Boston, Mass., was developed during the first sittings as an Unconscious Trance and Mu-sical Medium; in four sittings, as a Lecturer and Platform Test Medium, acknowledged by all who have met him to have been a marvelous development of mediumship. **Mr.Ressie Hinston**, of Egleston Equaro, Boston, as Full-Form Matorializing Mediums, and many others. Address all lotters, until Oct. 1st, JAMES A. BLISS, Onsat Bay, Massa.





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## SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

A Complete Historical Compendium of "Modern Spiritualism."

This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have innepired in EVERY COUNTRY OF THE EARTH from the beginning of the Ninetcenth Century to the pros-ent time. The SPIRITUALIST will find a complete manual of every phenomenon he wishes to refer to.

phenomenon he wishes to refer to. The INVESTIGATOR will obtain a compendium of all he

The INVESTIGATION WILL COMMUNICATION WILL COMPONENT refuted medis to study. The BKEFTIC will be answered, and the OPPONENT refuted at 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 PLAN OF THE WORK INCLUDES SUBJECT STREAM OF THE WORK INCLUDES BURITUALISM in Germany, France, Great Britain, Aus-tralia, New Zealand, Polynesian Islands, East and West Indios, Cape Town, South America, Mexico, China, Japan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzeiand, Scandinavia, Spain, Italy, Austria, Belgium, Turkey, &c., &c., and America. This volume contains nearly 600 puges royal octavo, fine tinted paper, handsomoly bound in cloth. As fow, if any, of the portraits of ILLUSTRIOUS STRIT-UALISTS given in the first European subscription copies can be reproduced, those remaining will be divided into two sets of 22 in each set. Purchasers can be supplied with lists of the illustrations in each issue. In order to insure to this invaluable work a wide and rapid distribution, Dn. Wh. BHITTEN, THE PUBLISHER, has put the price at the SIMPLE COST of the book, namely, \$2,50. Orders by leiter to be refersed to DH. WM. BRITTEN, care of J. W. Lovell, Publisher, 14 Vesey street, New York; where also the book can be found on sale; at the offices of the Spiritual papers, and at all MHS, BRITTEN'S Lectures.

the Spiritual papers, and at all MHS. BUITTEN'S Lectures, Also for sale by COLBY & RICH, Bosworth atreet, Boston, Mass. Idwis-May 24,

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## **ANNUAL CAMP-MEETING**

ANNUAL CAMP-MEETING Will be held by the LOOKOUT MOUNTAIN (AMP-MEETING ARACCIATION OF APIE, July 37th, inclusive, on their groundshiely purchased and property, located on the summit of Lookout Mountain, near Chattanooga, Tennessee. This noted resort will be refitted and remodeled into a Camp-Ground. Ampte hotel and cot-tage room will be provided. Guests desiring to erect tents will fund ample space and pleasant locations. The grounds are noted among fournas for the natural curlosities of the Natural Bridge. Telephone Rock, Ginnt's Grin, Old Man of the Mountains, Fat Man's squeeze, etc. The spring-waters on this property are unequaled for their health- giving qualities. The great views from this mountain are conil us to the Camp-Ground. Epidemics cannot reach this mountain. Nohealthier spot can be found on the American Continent. During July the mountain will be decked with the gayety of many colored and fragrant flowers. This will be a grand resort for both Northern and Southern courists. . The chart location and fragrant flowers. This will be a grand resort for both Northern and Southern courists. . The spiritual space rubulished at Atlanta, Ga., also all other spiritual papers. . Boccial rates will be arranged on all railroads. . For further particulars, address the Screetary. J. W. White, Chattaniooga, Tenn., Prevident; J. Seeman, Chat-mooga, Tenn., Treasurer; G. W. Kaies, Atlanta, Ga., screetary. . Bretial Notice.-The Convention of the Southern Asso-relation of Spiritualists of the country are invited. . May 24.-8wi8 . SISTERS, <u>READ THISI</u>.

SISTERS, READ THIS!

A Wonderful Spirit Remedy that has no Equal,

**MRS. DR. FRANCIS HARGROVE'S** 

Female Blossom of Health

Female Blossom of Health The positively a Spirit Remedy in every particular, given to her by a spirit friend at a time when her own life was despaired of. This Vegetable Compound is speedy in its action, positive in effect, and permanent in its work for all disesses to which women are subject. There certainly is no better remedy on the face of the earth. It acts with a mar-velous power of sympathy upon the most sensitive organs, immediately promoting a healthy circulation of the blood, conveying the waste, decayed particles of matter from the system; having a direct action upon the Slomach, Liver, Kidneys and Womb, removing all inflammation, and there-fore subduting the Irritable conditions, imparting vitality to all organs which life is dependent upon. If alf month's treatment, \$5,00; one month's treatment, \$6,00; sont safely packed to any address in the United States. Money by P. O. Order or Express.

We are in receipt of a pamphlet titled "The Biblical and Theological Objections to Spiritualism, answered in a colloquy between a clergyman and an ex-parishioner." The contents of the brochure-which is published by the Secular Press Bureau of the American Spiritualist Alliance-justly bear out the claim set forth by its title. Parties desiring copies can address the Secretary of the Bureau, J.F. Jeaneret, 137 West 85th street, New York City.

A Sydney, N. S. W., amateur solentist who has attended a few materialization seances, has broken the spell of mystery ! He says the forms that appear are "hollow india-rubber figures distended with air !" Is n't it passing strange that this discovery has never been made before ! It beats the toe-joint theory "all hollow."

The managers of meetings, for whose convenience we print standing notices in this paper, should be careful to inform us when such meetings are closed for the season, so that, in justice to our readers and the public, such announcements may properly be withdrawn till the period of the resumption of the sessions.

By reference to another column the reader will find the card of W. Erspenmuller, manufacturer of genuine Worcester Table Sauce, also dealer in German and French mustard, etc. The gentleman is located at No. 28 Indiana Place, Boston, and merits the attention of those desiring good articles in the line of his particular class of trade.

15 Another Spiritualist gone home: Wooster Smith of Chicago-a newspaper salesmanformerly of Boston: He was a practical printer by trade, and became reporter and editor of several papers in Massachusetts some years ago, besides holding various offices of trust under the General and State governments, we understand.

The Boston Daily Advertiser for Wednesday morning, June 18th, chronicles the fact that twenty thousand francs have been bequeathed to the Institute of France, from which an annual prize is to be given for the best essay on the future of Spiritualism.

A Report of Proceedings at the Fourth Annual Convention of the New Hampshire State Spiritualist Association, held in Manohester, N. H., June 6th, 7th and 8th, will be given in our columns next week:

IST D. Stufdevant writes us that the organ-ization of Spiritualists concerning which he wrote us May 18th, should be, credited to New-ton, Is., instead of Central City, as published. 25 D. Sturdevant writes us that the organ-

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CHELSEA, MASS .- Mrs. S. Dick occupied our ros trum last Sunday evening, and gave a short lecture, improvised a poem upon subjects given from the audience, followed by many fine tests. Next Sunday evening at 7:30, Mrs. S. Dick will occupy the rostrum, which will close our meetings until Sept. 7th. L.

#### Dr. Babbitt

To hold a Class in Boston, commencing July 8th. Dr. E. D. Babbitt, Dean of the College of Magnetics, in Cincinnati, proposes to give a five weeks' course of lectures, comméncing July 8th, in Chromopathy, Magnetic Massage and other fine forces, alded by Mrs. Dr. English, an accomplished lecturer on Anatomy, Hygiene, Pathology, etc. Those who can pass an examination will receive the diploma of the College, conferring the title D. M., (Doctor of Magnetics.) To Bostonians this is an important announcement, as they will not soon have the opportunity of hearing Dr. Babbitt's lectures here again, while those outside of Boston may find it very desirable to dwell for awhile on the seashore and at the same time become acquainted with this new and greatest department of thera-peutics. For circular and further information address Dr. Babbitt, 64 Bast 4th street, Cincinnati, O., or apply at the Banner of Light office.

#### Mr. James R. Cocke has taken parlors at No. 8 Concord Square, Boston, Mass., and will give sittings daily for communications, the development of medium ship, and clairvoyant diagnosis of disease. He will also make arrangements to give his musical séances in and around Boston. He holds a developing circle on Sunday mornings, at 11 o'clock. Persons visiting the city will find Mr. Cocke at home during the summer, as he does not expect to be at the Camp-Meetings for any length of time. Some of our New York friends should take the hint.

A little shild of our sequalitance thinks that "God must be glad when prayer meeting night comes, 'cause he hears such lots of news."-, Turner's Falls Reporter,

THE SPIRITUAL OFFERING. Published weekly in Ot-umwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,60. THE OLIVE BRANCH. Published monthly in Utica, N. Y.

100 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-ianlity, both Hero and Hereafter. London, Eng. Price

33.00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year,

postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

#### For Sale at this Office:

For Sale at this Office: The Religio-Philosophiloal Journal. Published weekiy in Chicago, Ill. Price Scentsperceopy. \$2, 50 peryear. VOICE OF ANGELS. A Semi-Monthly. Published in Somerville, Mass. \$1,50 per annum. Single copies 5 cents. FACTS. A Monthly Magazine. Published in Boston. Single copies 10 cents. MILLER'S PSYCHOMETRIC OIRCULAR. Published monthly by G. R. Miller & Co., 17 Willoughy street, Brook-iyn, N. Y. Single copies 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ot-timme, Iowa, by D. M. and N. P. For. Fer year, \$1,50. Single copies 5 cents. THE ROSTRUM. A Fortnightly Journal, devoted to the philosophy of Bpirtualism, etc. Price 5 cents. THE ROSTRUM. A Fortnightly Journal. OFF PHYSICAL OULTURE. Published monthly in New York. Price 10 Conds.

cents. THE SHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH! Utics, N. Y. A monthly. Price 10 cents.

10 cents. THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50

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## **BATES OF ADVERTISING.**

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion.

Bach insertion. Business Cards thirty cents per line, abarry each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 19 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 Glenora, Yates Co., N. Y Ap.5.

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

#### BUSINESS CARDS.

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

TO FOREIGN SUBSCRIPTERS The subscription price of the Basmer 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 Usi-versal Postal Union. -

ALBERT WORTON, 210 Stockton street, keeps for sale to Banner of Light and Spiritaal and Hefbrma-terr Works published by Colby & Blob. C. C. M. C

READERS of the Banner need not be sick, need not complain of lame, weak back. Our Magnetic Shields will renew all the life-forces, increase spirituality and shed sunshine and happiness in homes now clouded by disease. It is foolish to ignore the grandest truth that ever dawned upon finite mind. Why not investigate and find out what Magnetic Shields are? Find out something about the in-ventor of these Shields. Do not dismiss this subject with a knowing smile crystallizing into a thought of Humbug? This Shield is not that kind of a Bug! School forcer Biosk, free to al. It won't harm you to read it. Send postal card for one at once !

CHICAGO MAGNETIC SHIELD CO..

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

# **ONSET BAY GROVE** ASSOCIATION.

FOURTH OF JULY CELEBRATION

The Oration by Cephas B. Lynn, Esq. Music by Brock-ton Band. Old-fashioned Clam Bake in Hotel grove, Meals at all Restaurants. New first-class Skating Rink in full operation. Got regular excursion tickets on O. C. R. R. from all stations. 1

#### OAMP-MEETING

Commences July 13th, closes Aug, 10th; also three extra Sundays in August. Best speakers and mediums. Send for Programme containing particulars, and time-table. Ex-cursion Tickets now ready for entire season. June 28.-1w



#### **Cenuine Worcester Table Sauce**

TOR all kinds of Meats, Fish, Game, Soup, &c. Also Best Tomato Ketchup, Salad Oll, Sardines, and Spanish Olivo and Salad Dressing. Also dealer in German and French Minstard, Cider and White Wine Vinegar, best brands of Teas, etc. No. 28 Indiana Place, Boston, Mass. June 28.-6wis\*

Vital Magnetic Cure! A LL Forms of Invalidism treated, according to Natural ized Paper, and advice, \$2,00. Sent anywhere on receipt of price. Give particulars of case.

#### Address, DR. G. D. MYER, June 28. 333 Race Street, Cincinnati, Ohio. June 28.

CHABLES HIFEL, Cincinnail, Ohio. CHABLES, HIGLEY, MAGNETIC PillySiCIAN, being permanently located, would inform the readers of the Banner that he is now propared to take at his pleasant home patients, and treats successfully all diseases of an infammatory nature. Makes a specialty of female weakness, having permanently cured many cases which he could citic you. No. 21 Flich street, Syracuse, N. Y. June 28.

## To the Sick in Mindor Body.

HAVE had experience in treating disease by New Meth-ods, also trained skill as Nurse under skillful Burgeons. For a term of three menths or more I will unite both qualifi-cations in one, and give such care, attention and treatment as is necessary to any one desiring my services at their homes, at moderate terms. For references, etc., address OHARLES D. STONE, Marbiehead, Mass. June 23.-2w<sup>o</sup>

## MRS. C. M. HART. Mind Reader and Healer,

90,00; sont an foly packed to any address in the United States. Money by P. O. Order or Express. **mitN. DR. HARGROVE, Indopendent Medical Beireat, 1248 Washington street, Boston, Binss.** All letters of inquiry must contain stamp. Free Privato Clairvoyant Modical Examinations for Ladies daily from 9 A.M. (05 P.M. Also Free Medical Circle for Examina-tions Sunday 2:30, Wednesday 7:30. Reliable advice given in reference to all business matters. iw -June 23.

W ILL furnish the best testimonials of her high Chris-tian principles and power to head. All seekers after truth please call. Office hours from 9 to 12 A. M. and 3 to 9 P. M. Mrs. H. has removed from Newton street to 1503 Washing-ton street, corner of Brookline. Terms for tenching Chris-tian Science Method of Healing, \$2,00 per visit. June 28,-iw\*

#### PIERRE L. O. A. KEELER

Will hereafter hold his wonderful Full-Form Materi-alization Séances on Friday evenings and Baturday af-tornoons at 3, at his residence, 44 Dover street, Boston. June 23, -11\*

## MRS. ANNA CONNELLY'S

Redemption for the Hair. Without Lead, Silver, Sulphur or Deleterious Drags of any kind. Positively restores the Grayest Hair in stops the hair from failing cut and makes it grow. Powders sent, post-paid, as a trial, for 30 days longer. The \$1 pack-ages for 50c. Postage stamps taken. ANNA CONNELLY, 680 North 11th street, Philadelphia, Pa. 4wis-June 14.

## LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vincland, N. J. CHARGES REASONABLE. Fob. 23.-23 wits

Fob. 32. -230418" Fob. 32. -230418" **PROF. BEARSE, Astrologer, 259 Moridian** astroet, Boston, Mass. (Ward 1), celebrated for the ac-curacy of his predictions; foretoid and published inonths before its occurrence the danger to the late President Gar-field. Reliable on Business, Marriage, Disease, and all con-ditions of life; Mystories solved; points and clues given to Detectives, from the planetary configurations. Full particu-lars and horoscope free. Send age, stamp, and hour of birth if possible. Frof. Bearse's new book on Astrology soon to be published. **BOARD.** - Spiritualists and others visiting excellentboard, at MRS. RUGGLES'S, 342 Statest., Brook-lyn, N.Y.

iyn, N.Y. 2000-23. MRS. E. S. PHILLIPS, 247 West 39th street, New York City, Trance and Test Medium, Hours from 9 till 4, Saturdays excepted. June 28.

**OBSESSION;** OR,

The Origin of Evil.

A Paper given in the interest of Spiritual Science, BY PROF. M. FABADAY.

Obsession is the irregular or perverted action of the nat-ural law existing between spiritual and physical life. This law, understood and utilized for beneficent purpose, is that which gives to man the idea of immortality; but perverted in its action by the ignorance and often by the design of those using it for selfish ends, produces intense mental suf-foring and often moral obliquity upon those who do not know of its existence or the real source of their troubles. Paper. Price 10 cents.

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

PIRITUALISM DEFINED AND DEFEND. DED. Being an Introductory Lecture delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEE-BLES.

BLES, and han, Menomine, Australia, by or any Lin-The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infaillible oracle, honor no image, trust to no sacrificial "scapegoat" to screen them from justice; nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, inves-tigate, and judge of all subjects for himself." "Faper, is cents, postage free. For sale by COLBY & RICH.

MRS. M. W. LESLIE,<br/>TEST AND BUSINESS MEDIUM, 160 Castle street,<br/>Boston. Readings by letter, \$1,00.For sale by COL BY & RIOH.Distan. Readings by letter, \$1,00.1w - June 25.BEANCES AT HOME.<br/>During June 25. -1wDuring June, P. L. O. A. KEELER can be engaged<br/>sachusetts. Address, for terms, 44 Dover street, Boston.During June 25. -1wSpirit-Photographer Keeler<br/>I's and by college struke for the street, for a short time.<br/>I'w - June 25.Bis At 46 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 46 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 46 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 67 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 66 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 67 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 67 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 68 DOVER STREET, for a short time.<br/>I'm - June 25.BittingsBart 68 DOVER STREET, for a short time.<br/>I'm - June 25.Bitt

JAMES R. COCKE. NO. 8 CONCORD SQUARE (near Tremont street). Sit-tings daily, during the aummer, for communications, the development of metiumship, and clairvoyant disgnosing of disease. Musical Séances in and around Boston as per appointment. Developing Circles 11 A. M. Sundays, June 23.-4w

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

# Message Department.

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

Son. All express as much of the those who may recognize more. Agrit is our carnest desire that those who may recognize the messages of their splrit-friends will vorify them by in-forming us of the fact for publication. Agric Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. LEWIS B. WILSON, Ukairman.

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

#### Report of Public Séance held April 1st, 1884. Invocation.

Invocation. Bpirit of Truth, we invoke thy presence. We would so come under thy influence that our hearts may be receptive to the teachings of wisdom. Oh i may we grow strong in wisdom and goodness. May we trans-mit unto others those revealments which thou hast and ever will bestow upon us, so that those who sit in darkness and doubt may feel their lives illuminated, and become animated with new hope, and press on-ward toward the higher life where their loved ones await their coming. Oh i may the spirits gathered here be enabled to give cheerful tidings of the immor-tal world. May the good work speed on and on, un-tial life, and every heart rise above the sorrows of the external existence and bask in the eternal glory. Amen.

#### Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT. — You may now pre-sentyour queries, Mr. Chairman. QUES.—[By S. J. Daily, M. D.] If re-incarna-tion is true, do the friends of a spirit, in the spirit sphere, mourn for one who may be forced to leave the sweet joys of his home and take up an earthly abode the second time? Ans.—Intelligent spirits do not grieve when one of their companions is impelled, from any cause whatever, to part with them, knowing that the separation, under the direction of an All-wise, Over-ruling Intelligence or Supreme Spirit, has been ordained for some useful pur-pose; knowing, also, that, in comparison with eternity, all separations are but temporary-for the loving human soul must and will ultimate-

I) find and know its own.
 Q.—Can spirits leave their homes and go to distant scenes merely for curiosity?
 A. — Spirits have the power of traversing space at pleasure, and of passing from place to an even of the spirit scenes.

place under the impulsion of any motive suffi-ciently strong to sway their will. Q.-Of what do spirits make the walls of

their houses?

their houses? A.—The habitations of spiritual life corre-spond to those material bodies known to you as wood and stone. We perceive that your correspondent desires to know if spiritual hab-itations are composed of substance analogous to that of which spiritual bodies are formed. Just as your own fleshly bodies and the materi al substances of your habitations contain with in themselves elements from the solitan with atmosphere, so do the spiritual bodies and the spiritual habitations of intelligences in the higher life correspond, but in no other sense.

#### Henry C. Wright.

Chairman, I give you greeting; and to all friends of human progress I say, hail! At this season I am forcibly attracted to earthly life, and have come into contact with old co-work-ers and friends who are making their influ-ence felt throughout the world by seeking to exercise a spiritualizing power. I would have my old friends understand that I am with them. I am not idle, nor do I lose interest in the concerns of humanity. Never before was I so thoroughly alive to the interests of my fel-low-beings as at this precise moment, and with in the last forty-eight hours I have made my influence felt in more places than one on this footstool.

footstool. Living as we do in this progressive age, and enjoying advantages which are heaped upon humanity, I feel that we have great cause for

humanity, I feel that we have great cause for thankfulness and for rejoloing. Thirty-six years ago Spiritualism made itself known through the agency of the tiny rap; that little feeble knock, which appeared so insig-nificant at the time, has made its power felt throughout the world; it has echoed from zone to zone, and sped along until it has encircled the entire globe. And not only the tiny rap has made its influence felt, but "the dawning light" which streamed downward thirty-six years since from heavenly lands, has spread and increased, and now illuminates every quar-ter of the earth. In what section of this planet may we look and not find some gleams of truth, some evidence of progress, some manifestation some evidence of progress, some manifestation of spiritual power? In not one, for even the very savages have felt an uplifting power, di-recting their thought to higher scenes and con-ditions recting their thought to higher sounds and ditions, drawing their natures up in aspirational moods toward the divine power. This is the work of the spirit-world, which has been exerting an influence upon humanity every-where, in order to liberalize and enlighten the entire race. In looking back to the early days of Spirit-ualism, and remembering the trials and strug-gles of mediumship, the painful experiences through which the advocates of our beloved philosophy were obligged to pass, we recall many strange and startling incidents which occurred. In tracing the progress of our phi-losophy from those early times until the pres-ent day, we can perceive that it has been one continuous and steady march onward; there has been no retrogression, no standing still; the power of truth has sped along, gaining ve-locity at every turn, and springing forth in grander power at every moment. How Spiritgrander power at every moment. How Spirit-ualism appeared to mankind a quarter of a century ago is not known by many at the pres-ent time. To day the teachings of this phi-losophy are recognized, acknowledged and re-spected everywhere, by intelligent people who have given their attention to the subject. What mediumship was a quarter of a century ago cannot now be realized by the young peo-ple of the present time who are developing medial powers. Then mediumship was one pathway of thorns, of rugged, steep places. Those who were called upon to become agen-cles for spirit-power were scourged and de-Those who were called upon to become agen-cles for spirit-powar were scourged and de-nounced, the finger of censure was pointed at them from all quarters; with bleeding feet and angulahed hearts they were obliged to press on doing their Father's will. To day medlums are abused and misrepresented, it is true, but their pathway is one of roses, compared to that of their earlier predecessors; they are sur-rounded by an element of love and sympathy, such as our earlier mediums did not dream of. So I feel that we have cause for reioloing and So I feel that we have cause for rejoloing and congratulation to day. The work is increasing, congratulation to-day. The work is increasing, the power is growing and the future of Spirit-ualism is assured. What though we have trials to encounter? What though we are obliged to struggle on, from day to day, amid difficulties and obstacles that are being placed in our way? What though we meet with intolerance from without and with accusations and inharmony from within our ranks? These there exists without and with accusations and inharmony from within our ranks? These things are to be expected. Never yet did a cause springing up immediately grow and flourish. Never yet did any reform gain power and strength with-out being obliged to encounter opposition at every step. Never yet did any of the world's reformers, those who now wear the crown of glory in the higher realms, receive their reward in a moment or in years of time. Every reglory in the higher realms, receive their reward in a moment, or in years of time. Every re-formatory measure has been obliged to win its way through the midst of unnumbered difficul-ties. Every great and glorions soul who has battled for humanity's weal has been obliged to press forward, bearing the banner of truth and progress under heavy clouds of affliction;

ants are asleep. Never before were they so act-ive as at this present moment; never before did the interest of humanity lie so closely at their hearts; never. before have they exerted themselves for the enlightenment of mankind as they are doing at this hour, and I am per-suaded that the good work will continue to increase.

New mediums are to be unfolded whose spiritual gifts will be of such a character that in-disputable evidence of spiritual power will be disputable evidence of spiritual power will be given through their organizations : and not only this, but the power of the spirit will make itself manifest everywhere—in the privacy of home and in the sanctuary of ecclesiasticism. It will sweep along grandly, beautifully, illuminating each life, and I dare predict that when thirty-six years more of experience and struggle have

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higher knowledge than you have hitherto re-ceived. Great ideas are awaiting their recep-tion in the active minds of earth, and as we look abroad over even this one fair land, we discover many organisms susceptible to spir-itual influences, receptive to truths impressed upon them by angelic teachers; and it is only a question of a few years how these teachings will be received, and what their glorious results will prove.

will prove. So, friends, let us link hands together, you on the mortal side, and we on the spiritual, deter-mined to consolidate our forces in manifesting God's truth, resolved to come into harmony and sympathy with each other, for the purpose of unfolding our best powers with aspirations, as we advance from day to day to become purer and better on more worthy the compution and better, and more worthy the companion-ship of exaited intelligences of the eternal life. Henry C. Wright.

#### "Old Billy" Gray.

"Old Billy" Gray. A long period of time has elapsed, Mr. Chair-man, since I walked the streets of this good city. Many years ago I was recognized as one of the most successful merchants of Boston, and previous to that period I was acknowledged to be one of the most enterprising business men of Salem. There were few of the active busi-ness men of this city but what knew of me. I was brought into relationship with many of its citizens, and was ever ready to extend the hand ness men of this city but what knew of me. I
was brought into relationship with many of its
citizens, and was ever ready to extend the hand
of friendship to them. You may ask what
brings me back here to day. Oh! I take an interest in the people of earth. I want to know
what they are doing, and how they are advancing. I look around me, and understand that
this is an age of progress. It is also an age
when everything is done in short order! Your
young men of this city do not pause to reflect
upon any matter of importance as we of the
old days would have done; they seem to rush
into matters without premeditation as to ressilts, yet I can realize that this is only the outcome of old conditions, and that, in swinging
from one extreme, you have gone to the other,
in trying to outgrow the old surrounding which
r caused men to hesitate and to make up their
minds upon any subject very slowly; in fact,
almost becoming fossilized in their ruts, you
t have rushed to the opposite end of the line,
making haste in every direction.
I find no fault with this, however, because I
know, so far as we can understand anything of

I find no fault with this, however, because I know, so far as we can understand anything of the future, that all these matters will be right-ly adjusted by-and-by, that humanity will find the golden mean where they can rest, basing their opinions upon experience and the knowl-edge they have gained, and elaborating new ideas from this same knowledge and from the truths presented them from higher sources. I am here with a goodly company this after-noon : friends of long ago, who exhibit an in-

plan for the future, so as to bring the highest results from spiritualistic labor and ideas. At this time conventions are held in the spirit-world, which are attended by earnest souls who desire to be of use to humanity; and I assure you, friends, that great questions are discussed at these meetings; issues are evolved which are of the utmost importance to markind; plans are outlined which, by-and-by, will show bright and glorious results. But I will not tarry long-er. I have no desire to take up your time. I thank you, Mr. Chairman, most kindly for your courteous reception.

thank you, Mr. Chairman, most kindly for your courteous reception. My name is William Gray. I would prefer to have you announce the name by which I was most familiarly known-Old Billy Gray. I will add that it matters not whether the spirit comes representing himself to be William Gray, Thomas Jones or Tim O'Donnell; if the end he has in view be wise and lofty, then the name may be cast aside as ineganificant. may be cast aside as insignificant.

#### Caroline Ferguson.

My name is Caroline Ferguson. I am here, hop-ing to reach my mother, Mary A. Ferguson, who lives in Hartford, Ct. I wish to send her my love, and tell her how happy 1 have been since I passed from the earthly body. I know it seems a long time to her since I was by her side, for she felt that much of the light of earth had left her when I was taken away. She has felt the paslong time to her since I was by her side, for she feit that much of the light of earth had left her when I was taken away. She has feit the pas-sage of years, and longed herself to zo from the body into that world of light whither I have trav-eled; but she did not know I could come back to her, bringing my love, trying to assist her on her way I have many times attempted to chase the shadows from her heart, and make her feel there was much in life for her, beauti-ful and sweet. Sometimes she did think she was doing wrong to mourn so; then again the shadows would settle down heavier than ever. I have never made myself known in this way before. I have earnestly wished to do so. I bring a cluster of violets as a token of re-membrance to my mother. Just a little while before I died—a few months—I was presented with a bunch of sweet violets by a dear friend, and I brought them to my mother. She kept them as long as she could, and then pressed them in a book. She has that bunch of violets now. I want to tell her that when she looks upon them and thinks of her little girl and the

now. I want to tell her that when she looks upon them and thinks of her little girl and the dear friend who presented those violets—who is herself in the spirit-world—she must try and realize that we are with her, and that we do not bring faded flowers, but fragrant, fresh blossoms, which may strengthen her heart, if she will only receive us in thought—feel that we come with love and with blessing. I am go-ing to try to come again sometime, that my mother may fully realize I am not dead.

#### Joseph W. Butler.

Joseph W. Butler. It does me good once more to express myself in such a way as this. I have never manifest-ed through this medium before, but I have at-tempted to make myself known through other agencies at distant places, and I shall continue to try and make myself felt until I succeed in convincing my friends that I live and that there is no death for the soul. I was a man who dis-liked pretension and display. I believed in plainness of speech and in all things that tended to truthfulness of expression, and I am just the same being now. I did not desire to have my friends eulogize me, but I did feel happy when listening to the appreciative words that were spoken, and felt the silent expressions of ap-proval of friends whom I knew and loved. They were of great value to me in my spirit-home, were of great value to me in my spirit-home, and appeared like so many beautiful gems to

adorn my dwelling. I return, bringing kindly greeting and affec-tionate remembrance to all friends, and assure them that I am pressing onward, taking up new ideas and new studies, like a child attending school; and I intend to pursue this course until I gain a knowledge of the ways of life.

In school, and I intend to pursue this constoling until I gain a knowledge of the ways of life. I have been experimenting with an individu-al who appears to be a writing medium, whose powers are not fully developed as yet; but who is able to receive brief messages from spiritual intelligences. I understand that he is called an independent, mechanical writing medium; that what is given through his agency does not pass through his own mind at all. I hope by-and by to be able to indite a mes-sage through his organism, that I may send it to my friends, and it will be of such a convinc-ing character that they cannot question its au-thenticity. Until I succeed in doing some things of this kind I hope my friends will feel I am near to them, interesting myself in their welfare and making my influence felt as far as welfare and making my influence felt as far as possible. It is not yet two years since I depart-ed from the body, at Syracuse, N. Y., where I have a number of friends. Joseph W. Butler.

approach of death. I should certainly have de-sired an opportunity of arranging matters con-nected with myself, but yet I do not feel that I have any right to complain. Death came upon me suddenly; I had no time to call for help;

I formerly associated with. I was quite well known in New Haven, Conn. My business was that of a carriage manufac-turer. I am Burritt Manville. I lived a good many years on earth, and I have no right to feel that I have been cut short of earth-life, for I had arrived at what is commonly called the allotted age of man.

#### Milton Bonney.

I was a well-known resident of Lawrence I was a well-known resident of Lawrence, Mass. I occupied a number of public positions, and was many years ago mayor of that city. and since that time I have interested myself more or less in public affairs, therefore I know my name is familiar in many households there. I trust my message will be received by friends and former associates in the same spirit is which it is nearfound that of neare and good in which it is proffered, that of peace and good will to all.

will to all. I feel that it is a good time to manifest and to express my affection for dear ones. I assure them that I am satisfied with my condition; the change has been a glorious one for me. I have had the power of interesting myself in public affairs in the spirit-world. There we have legislation, and the privilege of selecting and electing such officers as we feel are quali-fied to guide and guard the public welfare. I am deeply interested in the usage and general workings of society in the higher life. I find enough to do to employ my time and thought. I am never idle. We also have charitable institutions, in which

We also have charitable institutions, in which I am greatly interested, for I believe that one of the divinest principles of the human heart is charity, expressed in kindly dealing toward the unfortunate and those in lowly circumstances who have need of assistance and educa-tion. Such should be surrounded by the hightest and best influences which the more en-lightened and privileged classes can afford them. In the spirit-world we have many op-portunities of exercising our kindly sympathy

Be kind enough, Mr. Chairman, to record me as Milton Bonney. I passed from the earthly state only last fail.

#### Report of Public Séance held April 4th, 1884. Questions and Answers.

QUES.-[By "Sincere Investigator."] Were the spirits that came on the mount of transfig-uration flesh and blood, or only vapory forms? ANS.-We believe that the spirits who presented themselves on the mount of traisfigura-tion did so in materialized forms, and that the appearance was a spiritual manifestation, akin to those taking place in your midst in these later

days. Q.-[By J. B.] Has the controlling intelligence, as a spirit, a better knowledge of space, particularly as to its boundlessness, than when

Henry Paslick. I do not exactly know where I am, Mr. Chair-man. The last thing I knew of this kind of life was at Louisville, where I belonged. I was the janitor of Jefferson Connty Court Henry and the state of the space than they had when inhabiling

at the exam JUNE 28, 1884.

here, and the world I have entered corresponds very closely to the one which I have left. I bring my love to friends, and tell them memory does not fail me; I feel renewed in be-ing, and do not regret casting off the old body, only I would have liked some warning of the approach of death. I should certainly have de-sired an opportunity of arranging matters con-nected with myself, but yet I do not feel that I baye any right to complain. Death came upon but she asks for tanging have been with her, but she asks for tanging a evidence of our pres-but she asks for tanging have been with her, but she nected with myself, but yet I do not feel that I have any right to complain. Death came upon me suddenly; I had no time to call for help; ing in my head, a momentary sensation of op-pressed and impeded respiration; then I lost standing beside and looking down upon the prostrate form which I recognized as myself, but which I soon discovered was only an out-ward garment after all. Not many days have passed since I left the body, but I feel that as I find myself to be an active man, possessed of reason, it was my duty to announce my condition to my earthly friends, and request of them the privilege of coming into personal communication with those whom I formerly associated with. Second to complete the share been with her, but which I soon discovered was only an out-body, but I feel that as I find myself to be an active man, possessed of reason, it was my duty in the spirit-world, and unite in sending love to you; they also are trying to make themselves known, and we think atter a while we shall succeed in our efforts."

#### GEORGE C. HOBDS.

GEORGE C. HOBDS. A spirit gives the name of George C. Hobbs. He says it did not seem as though he was slok very long: he went sconer than he thought he would. He was about forty-seven years old when here. This spirit does not come very close to Lotela. She sees him a little way off. He is very anxious to send his love to his friends and to make them realize that he lives. He is exerting his will-power to make Lotela speak of him. His home was in Jamaica Plain, Boston. He has no especial message to give here, only if some of his nearest friends will visit a private medium he will try and talk to them, because he has some matters he thinks important that he wishes to speak of. C. E. CHANDLER.

#### C. E. CHANDLEB.

C. E. CHANDLER. A brave comes who lived way off in the mount-ains of the far West, near where Lotela used to live when she was in these hunting grounds. He comes from Bear Creek, Wyoming, up be-yond Cheyenne. He says he put himself out of the body. Lotela wants to know what he did it for. He says he did not feel good; he got tred of staying here looking after the old ranch, and he just put himself out. He tells Lotela he was a sheep-raiser. He feels gloomy and unpleas-ant now, and comes round here because some spirit friends brought him, to learn how to get up into a brighter condition. They think if he makes himself known it will help him. He says he has some friends in the Cheyenne country, and perhaps they will hear he has got back. He has not gone to a place of punishment, but He has not gone to a place of punishment, but feels restless, and wishes he was back again, looking after the old place. It is but a little while since he went over, and he wants to try and make himself known to his friends. He gives the name C. E. Chandler.

#### SUSAN E. BARKER.

tion. Such should be surrounded by the high-est and best influences which the more en-lightened and privileged classes can afford them. In the spirit-world we have many op-portunities of exercising our kindly sympathy and charity toward those who are in need. I adjure my friends to do all in their power to bless their fellow-men, and at the same time not to neglect the unfoldment of their own souls, or, indeed, the interests of their material lives, so far as those interests are in accord with the rights of their follow-beings. I en-treat them to spend a portion of their time and means in the distribution of the best gifts of life, spiritual and temporal, to those who re-quire them. Seek to do what good you can, and you will find a beautiful world of light when you pass from the earthly tenement of lay. This is my message to my friends, wafted on the wings of love to those whom I prize in memory. I assure them I shall endeavor, in the future, to come close to their hearts with messages of peace or of instruction, if they care to listen. Be kind enough, Mr. Chairman, to record me as Milton Bonney. I passed from the earthly state only last fall. fall; then you will understand why you did not make the change last winter you contemplated doing, and which your spirit-friends prevented. Susan E. Barker."

#### ANNA SPROTT.

A spirit says she only wishes to give a brief A spirit says she only wishes to give a brief message. Her object in coming is to reach Jas. A. Sprott of Wilton, N. Y. She says: "Tell him I wish to communicate with him on our private affairs. I have seen the way he has moved, and what he has accomplished since my death. I have some advice to give him, and I want him to know I can come around him. 1 with also to send my hora to my friends. Long wast him to know I can come around him. I wish, also, to send my love to my friends. I am satisfied with the spirit-life, but yet there are material matters which attract me back, which I want to see settled more fully than they have been. After that I will pass on in the spirit-world and not again interfore with things be-longing to the past, which are purely of the physical life. Anna Sprott."

All good and useful things are of allow growth, and Spiritualism is to be no exception. And yet when we remember what our cause has accomplished during the last thirty-six years we can hardly call it a thing of slow growth. We can certainly affirm it is a child of the skies; it has been born of the spiritual king-dom; for from the very day when it first made likely hown end understood at Hyderylla it

in the second

I am here with a goodly company this after-noon; friends of long ago, who exhibit an in-terest in the welfare of humanity, and they easy: All hall to you, friends of earth 1 for we desire to be of service to you in any way that will advance your power or spiritualize your beings. We return from the eternal life to send out an influence that may be felt and recog-nized as a stimulating power, calling men up from lowly conditions to a higher plane of thought and of effort. Among those present with me I will mention

Among those present with me I will mention Samuel Gray, my own brother, Peter C. Brooks, Gardiner Greene, old Dr. John Warren, who has assisted me to control this instrument, and others. You cannot suppose these men of thought and intelligence, as well as of activity and energy, are here for any idle purpose, or merely to listen to the utterances of those spirits who wish to announce themselves; on the contrary, they are here because they desire to exert an influence upon you who are present and upon others not here seen, one that will be felt as an uplifting power that will enable the cause of truth to take new root in your hearts, to find of truth to take new root in your hearts, to find a new acceptance and interpretation; and I am of the opinion that wherever earnest spirits unite in harmony and peace for beneficent pur-poses, there will a mighty work be accomplished. My object in coming to your room, sir, is to reach the ear of one gentleman in this city, to whom I sometimes manifest. I do not always

whom I sometimes manifest. I do not always make myself known under my proper name, nor is it necessary. I have a work in view, one that I feel I must and will accomplish in con-nection with more than one of the most ener-getic, intelligent, and intellectual business men of this city, and I am persuaded that I can best perform that work in the way that I have obcean. I wigh to gay to my mediumistic beat perform that work in the way that I have chosen. I wish to say to my mediumistic friend: You are not to fear my approach; you are not to hesitate when I desire to send any message through your organism, or take upon myself the appearance of any other person-ality. I shall not injure any one of God's oreatures by pursuing my own plans, but I be-lieve I shall accomplish considerable good for the cause of truth and for the blessing of hu-manity. Then, my friend, feel satisfied that you are in the hands of a higher power than that of earth, one that is directing and sustain-ing you through the experiences of life, that ing you through the experiences of life, that will open before you new lines of labor, that will place you among other scenes and associa-tions than those of merely home-life, and will call for a demonstration of your abilities to those who are in need of such manifestations of spiritual power and intelligence as may be of spiritual power and intelligence as may be given through your agency, and which will convince those who think themselves wise, and have scoffed at Spiritualism. I speak from this place, enjoining upon you fidelity of purpose. Do not shrink from the task laid upon you, but feel that you are in the hands of an All-wise, Over-ruling Power, that will ever uphold and protect you. I bring the love of your entire band, who join with me in my charge unto you, whom we look upon as our child.

whom we look upon as our child. I am told that this is the Anniversary of the battled for humanity's weal has been obliged to press forward, bearing the banner of truth and progress under heavy clouds of affliction; and we must expect these things. All good and useful things are of slow growth, and Spiritualism is to be no exception. And yet when we remember what our cause thas accompliabed during the last thirty-six years we can hardly call it a thing of slow growth. We can certainly affirm it is a child of the akies; it has been born of the spiritual king-form; for from the very day when it first made itself known and understood at Hydesville it has grown, expanded, and gained in strength the spirit-world is kile, or that its inhabit-

anitor of Jefferson County Court House, and janitor of Jefferson County Court House, and had been for a good many years. I want to send my love to my Kentucky friends and tell them 1 am doing well. I felt strange for a little while after I got out of the body, for, sir, I did not know I was going so soon. I reckon people called me an old man—but I felt well enough. I did n't know that my time had come. You understand, sir, I was at work, fix-ing up the old court-house, because there was to be a grand demonstration in the place, and I had that as a part of my duty. I fell from the building, and I must have hurt myself bad-ly. I don't remember much about it, only ly. I don't remember much about it, only that in a few days I was out of the body, and I feel rather mixed like when I try to think of it. I want my friends to know I have come back. I never expected to come so far North as this, but I have been a traveler since I went over but I have been a traveler since I went over, and have seen a great many strange sights. If I can come home and talk with my friends, I am satisfied I can give them a great deal of in-formation which they would like to receive, and I shall look for an opportunity of coming in that way. My name is Henry Paslick. You must pardon me if I co not make myself clearly understood, for I am troubled in my head, coming back so for the first time.

#### Emily Strong.

Will you please to say, Mr. Chairman, that Emily Strong comes to her brother Henry, who lives in Boston? I have been dead over eight Nes in Boston? I have been dead over eight years, and I have never spoken in this way be-fore, but I have shown myself to my brother twice: once when he was alone in his private apartment, busy with some writing; he looked up and saw me standing but a little way from him. He was very much distressed, because he thought my appearance a warning that he was not to live very long. That was are the was not to live very long. That was some time ago. The second time he was talking to a party of friends concerning his own past experiences and his plans for the future, and a young friend and his plans for the future, and a young friend possessing mediumistic powers was there. I attached myself to her, and my brother Hen-ry, who is himself a clairvoyant but does not know it, saw me. He was again startled, but these visions have created an interest in his mind concerning Spiritualism, and I want to foster that interest if I can: so I come here to send him my love, and tell him he need not be at all afraid; I would not harm him; I would really love to gain power to show myself to him 66 at an arraid; 1 would not harm min; 1 would really love to gain power to show myself to him at any time I desire; and I hope he will try to develop his mediumistic gifts. He will make a fine clairvoyant; the spirit friends will have no difficulty in showing themselves to him by-and-by if he only follows this advice. What I wish difficulty in showing themselves to him by-and-by, if he only follows this advice. What I wish for him to do at present, is to sit alone in his room two evenings a week, at 8 o'clock, and bring his mind into harmonious conditions. He must banish all thought of his plans and am-bitions for the time and do his mind on subst must canish all thought of his plans and am-bitions for the time, and fix his mind on spirit-ual things, and we will try to manifest; we will be with him, and after a while I am certain we shall have the power of giving him direct evi-dences of our presence All our friends who shall have the power of giving him direct evi-dences of our presence. All our friends who have passed on to the spirit-world unite in send-ing him love and greetings, and they will do all in their power to accomplish the work which we have outlined for him.

#### Burritt Manville.

I merely wish to report my condition to earth-ly friends to assure them I have arrived safely on the spirit-shore. There I find a good coun-try, filled with pleasant homes and peaceful, in-dustrious people. I have seen no sign of discord dustrious people. I have seen no sign of discord or of strife, and each person seems to be em-ployed in his own affairs. I do not see but what the people have occupations the same as you do

edge of space than they had when inhabiting mortal forms, but a spirit may travel unceas-ingly, year after year, and yet find no boundary of space. We believe now, as fully as we did when in the body, that space is unlimited boundless, in every sense of the term, at least to the comprehension of a finite being. Q.—Some spirits teach that everything now

Q.—Some spirits teach that everything now in existence always existed—whether matter, soul or spirit. If that is true, has that within us which thinks and feels been thinking and feel-ing from eternity ? A.—We believe that the soul, which is that part within us that thinks and feels, has been contenue and consistent with time i access

coëternal and coëristent with time; conse-quently, we have no doubt but that it has been thinking and feeling, in some degree, through all the past. But our opinion is, and it is based upon experience and observation, that as the soul continues to gain in experience, its powers for expressing thought and its ability for understanding sensation are quickened and increased

#### Lotela, the Indian Maiden,

For Hosea Sturtevant; Dr. John Lee; James W. Sears; Julia Flagg; George C. Hobbs: C. E. Chandler; Susan E. Barker; Anna Sprott; W. P. Evans; Annie Stout; Caroline Lee; Ellen Hosmer; James Pratt; Little May; Mrs. Emma Bragg; Martha Crowley; Uncle Nathan. How do, Wilson brave ? Lotela going to give the messages to-day.

#### HOSEA STURTEVANT.

The first message Lotela gets is from an old brave who gives his name as Hosea Sturtevant. He lived in Centre Harbor, N. H. He wishes to send his love to his friends, and to tell them that he has a comfortable little home in the spirit-world. He says he belonged to a race of farmers here, and he believed in sticking to one place. Since passing over to the other side he has met with many friends, but has gained more information from his father than from others, and now he comes back to try and learn what he can about Spiritualism, and to en-deavor to reach his friends with the knowledge that he is doing well, and is happy. He was over sixty summers old when he died.

#### DB. JOHN LEE.

Dr. John Lee sends greeting to his friends. He passed to the spirit hunting-grounds from Hartford, Conn., and says he has many friends in Hartford, New Britain and other parts of that State. He has friends in Worcester, and other localities of Massachusetts. He desires to send greetings and regards to all his friends, that they may know he forgets none, and also that he is well satisfied with his spiritual condi-tion. He says he has experienced great sur-prise at the knowledge the change has brought him; he finds he did not understand life as thoroughly as he believed he did; but he is quite satisfied to take up new lessons and pur-sue them. He hopes in a little while to have the power of giving a direct communication in the city where he lived the latter part of his life. This spirit passed away in January. JAMES W. SEARS. Dr. John Lee sends greeting to his friends.

#### JAMES W. SEARS.

JAMES W. SEARS. Now a spirit comes and gives his name as James W. Sears, and he says: "Tell my friends loome with my son Philip, who has joined me in my spirit-home. We are happy together, and unite in sending our love to our friends. We have endeavored to manifest at our old home, but did not succeed. We shall try again, for we wish to convince those near to us that we live, and that there is no such thing as death." He gives his wife's name as Rebecca Sears, and says his friends are in Washington, D. Q.

#### JULIA TLAGG A spirit wishes to reach her friends in New

#### W. P. EVANS.

A young brave, not much over thirty sum-mers old, who has only been in the spirit-world mers old, who has only been in the spirit-world a few weeks, who is not strong and cannot con-trol the medium, wishes to send his love to all friends. He says he could not gain health and strength in California, although he sought and hoped to do so; physical weakness overpowered him, and he had to pass out from the body. There is some man in Boston whom he wishes to reach and have a talk with. He thinks he will succeed in doing so after a while, through some other medium, but the spirits tall him he must first gain strength and spiritual power, so that he will understand how to over-come the psychological conditions which he en-counters whon he attempts to influence a mecome the psychological conditions which he en-counters when he attempts to influence a mo-dium. He sends love to friends in Malden, and says that since passing out he has been with them. He hopes to make his presence known by-and-by. He will return to Oakland, be-cause he finds there a spiritual power which he thinks he can make use of, and he also intends to go to Santa Barbara for spiritual strength. He gives the name of W. P. Evans. Lotela gets it that he was named after some good, great man.

#### ANNIE STOUT.

ANNIE STOUT. There's a little spirit here who has only been away a little while. She wants to send her love home, and have her people know she can come to them. She is all right now, only when she tries to come and talk her throat feels sore, and she do n't feel good in the bead, but in the sum-mer-land she is happy and well, and likes her new home. She is hardly large enough to tell this, so a spirit, one of the band, gives it, for it is what she wishes to convex, and she will try is what she wishes to convey, and she will try to send messages of consolation so that her peo-ple will not grieve for the great affliction which death brought to their home. Annie Stout. The guide says the message should go to James Stout. Waterbury, Conn. Stout, Waterbury, Conn.

The guide says the message should go to James Stout, Waterbury, Conn. CABOLINE LEE. A very beautiful spirit comes now, and gives the name of Caroline Lee. This is what she says: "More than thirty years ago I made my home in Boston. I had many friends, and a large circle of acquaintances. A number of those dear ones have joined me in the spirit-world; yet there are dear ones remaining here in this good city to whom I would send my greet-ing and my love. I wish them to realize that no degree of time or change can separate kin-dred hearts. Although I passed out from their external lives many years ago, yet I have con-tinued to be linked to their spirits. I have and the startling experiences which have come to some of the me. Spiritual experiences: have oome to certain of my friends which have never been given to the world, but which have swayed their lives to a large extent. I wish to saure in order to demonstrate the power of spirit over mortal friends with love, sympathy and kindly feeling. Those things which have been given to inval the startling experience by spirit agency in order to demonstrate the power of spirit over mortal friends with love, sympathy and kindly feeling. Those things which have been given to inval friends have the 'power to return to their mortal friends with love 'sympathy and kindly feeling. Those things which have been given to how urge them to tho world desired they should. I now urge them to forcible attention than they have been disposed to do. The bonds of affection and sympathy not only with investig but with my family. He sands his out them over the pathway of life, riffic name is Hugh Lee." **Extent Howner** 

Lotels sees a squaw about forty summers old

## JUNE 28, 1884.

sheet.

value to him.

sage, because some of them read the talking-

JAMES PRATT.

LITTLE MAY.

#### BANNER LIGHT. OF

Rew Pork Advertisements.

# MRS. M. E. WILLIAMS,

MATERIALIZING SEANCES, 222 West 46tb street, New York City. Béances: Monday, Tuesday and Thursday evenings, at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock. Beats socured in ad-vance personally or by letter. Feb. 23, Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

WILL hold at their residence, 323 West 34th street, New York, Séances for Full-Form Materialization and Communications from Spirit Friends, Sunday, Wednesday and Friday evenings at 6 o'clock-Sunday at 1, and Tues-day at 2 F. M., till Yilly 1st, July and August will be at Onset Bay and Lake Pleasant. 4w-June 14.

DR. DUMONT C. DAKE, REMOVED to 5 East 12th street, New York City. Cures Theurables," Magnetism a specialty. Remedies sent by Express. Diagnosis by correspondence. Send for Cir-cular. 1w\*-June 28.

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MRS. L. M. MARSH, 229 WEST 40TH STREET, New York City, Magnetic Healer and Developing Medium. 13w - May 10. MAGNETIC MASSAGE IIEALING. First visit and treatment free. S. B. FIRATT, 52 Broad-way, New York.

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A. C. COTTON, Manager and Assistant Editor.

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She is not very close to Lotela. She gives the<br/>name of Ellen Hosmer, and brings her love to<br/>her Boston friends. She says: "I have been a<br/>resident of the higher life for nearly ten years,<br/>but I have not forgotten my dear ones. I wish<br/>them to feel that I still love them, and always<br/>shall. Mary is with me, and also sends love.<br/>Charles, too, desires his friends to know he is<br/>still a worker: that although he has cast aside the<br/>mortal body he is in full possession of his native<br/>energy and activity, and can no more remain<br/>idle an hour now than he could when in the<br/>body. All his friends know he was a most inde-<br/>fatigable worker."Uncle Nathan, or Uncle Nate, as some of the<br/>most familiar ones called me."<br/>LOTELA.Wow, Lotela's about got through with the<br/>spirits; the medium is getting tired, and it<br/>is n't very good weather. The medium did n't<br/>feel very well, so the guides wanted Lotela to<br/>come in. Blossom said she would n't come<br/>again, because some one said one of the mes-<br/>sage, because some of them read the talking-Inost familiar ones called me." LOTELA. Now, Lotela's about got through with the spirits; the medium is getting tired, and it isn't very good weather. The medium didn't feel very well, so the guides wanted Lotela to come in. Blossom said she wouldn't come again, because some one said one of the mes-sages she gave last time wasn't true. Lotela's going to come every time she gets a chance. Blossom is a little pale-face spirit, and she feels awful bad if things don't go straight. Lotela wishes some of the people that have so much fuss to make would come up and try it for themselves; they would n't say anything then. We should like to have 'em for just about one council hour. Guess they'd get enough of it. Lotela don't care: if it aint just right she'll try to come back and make it all right; if she can't make it right she'll have to let it go wrong. You ought to see how the spirits feel. Some of 'em are just as tickled as can be if they can only say one word to their friends, and that makes Lotela want to give 'em a chance. If you was away from your friends a long, long time, and had n't had a chance of letting 'em know how you were or what you were doing, would n't you be tickled just to send 'em a few words? I guess you would. **MEESAGEES TO BE PUBLISHED.** 

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Aprils.-Hosea Webster; Mrs. Ellen Hines: Esther Har-rington; William P. Jenny; Anabeila R. Suillvan; Aman-da Nelson; William C. Roundy; Worcester. April 11.-Oharles L. Richards: Caleb L. Hudson; Marin Stapleton; Israci Canfield; Ernuine Gase; Carrie E. Mar-shali; Frances Mary Parkor; George Abercrombile. April 15.-Colonel Theodoro Gay; Uharles H. Wesson; Catharine Farmer; James Worst; Ablgail Armstrong; Elitza M. Hardy; White Eagle. April 18.-Benjamin G. Folsom: James Edward Hooper; Emeline Strong; Colonel Orson Perklus; Harriet Ripley; Leonard Jackson; Lillie Perry. April 22.-Capt. David H. Hollingham; Sasle A. Myers; Mrs. Emily K. Robinson; Samuel Underwood; Klizabeth Jenkins. April 25.-Rov, George O. Pennell; Henry W. Allen; Mary Harvoy; Nahum Perklus; Sophia Brown; Samuel Fowler; Della Howe. April 29.-Sarah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willeti; Bilio. May 2.-S. B. Brittan: John E. Robinson; Lulu E. Mar-

sheet. JAMES PRATT. There's an old brave—I should think he was eighty or ninety summers old when he passed from the body — down in the council-room among the audience. He gives the name James Pratt. He says he has friends in Boston, and in many Massachusetts towns. He has been gone a good many years, and has tried a num-ber of times to make himself known. He feels it his duty to announce himself in this way, because his friends are in doubt as to the truth of Spiritualism, and he feels that they would like to receive some proof concerning it from some one they knew. He says that he was not a believer when here, but was an attendant of the Episcopal Church. He was rigid in his ideas, and had no thought that spirits could return and communicate with mortals after death. He says it took him some years to en-tirely throw aside his old ideas, and freely em-brace the truths of the spiritual; but he was obliged to do so after a while. Then he became eager and earnest in his attempts to reach friends on earth, that he might convince them of his existence and of the lessons he had learned. This brave was very active when in the body, and continued active in business almost until he passed over, for his powers remained unimpaired until nearly the close of his abilities and the expression of his individ-uality so long. Age was beautiful to him, for it ripened his experience and prepared him for the other life. In spite of the old opinions and false ideas which he had entertained for a time, he feels that the earthly life was one of great value to him. LITLE MAY.

April 29. -Barah M. Butler; John Maguire; Henry Knght; Hannah Elizabeth Young; Pat; Julia Willet; Bolia, 2.-B. B. Brittan; John E. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John E. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John E. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John E. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John E. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John F. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John F. Rohinson; Lulu E. Martin, 2.-B. B. Brittan; John S. Roight; Mary 6. -Contwin Torrey; Hylvis Fogg; Myron S. Knight; Mary 6. -Chile Brague; Charles T. Worthen; Thomas Lyford; Alice O. Mayo; Maris P. Anderson.
 May 13. - Wash. A Danakin; Adelaide E. Sonnemann; Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin; John Maccuber; Nannie Graves.
 May 10. -Horace Gleason; Charles J. Hanley; Mrs. Emily A. Van Alen; John Close; Hannah M. Stevens; Georgiana Oarvor; Henry Wolfe; Manab M. Stevenso; George W. Rogers; Mrs. Bealah A. Stevenson.
 May 23. -Gearfield Learned; Minnie Paimer; Capt. John K. Hyer; William H. Brown; Manab E. Coolidge; George W. Rogers; Mrs. Bealah A. Stevenson.
 May 23. - Gearfield Learned; Minnie Paimer; Capt. John K. Hyer; William H. Brown; Manab E. Coolidge; George J. Jone 3.-Mark, Elvira J. Swan; Cella Leonard; Issiah Atkins; William H. Brown; Hannab Hunt; Laura A. Martin; Addle Callahan; Jonathan White; Rosswell; Forest Flower.
 June 3.-Mir, Elvira J. Swan; Cella Leonard; Issiah Atkins; William H. Brown; Hannab Hunt; Laura A. Martin; Addle Callahan; Jonathan White; Rosswell; Forest Flower.
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Adbertisements.

he feels that the earthiy life was one or great value to him. LITTLE MAY. Lotela sees a spirit who says she is the famil-iar control of a medium, and she wishes to send her love to her, and to tell her that everything is moving along just right. She says: "You have doubts, and you wonder if the way will be cleared for you so that you may perform the work which you feel pressing upon you, and that those connected with your life will look upon it with favor. I come here to say: Yes; all things will be made plain before you, be-cause you have been called to the work by the spirit-world, and those who are now opposed will have information brought to them which will assure them that it is from heaven, and when they become convinced that the power of the spirit is really at work, that its results will prove good to humanity and to themselves, they will oppose you no longer; and we think the time will not be long before they will do so. In the meanwhile you must feel hopeful and encouraged; trust your spirit-friends, for what they have given you in hours of quiet is true. When you are alone at night they come to you, bringing messages of cheer. They have spoken in your ears and you have heard them; they have guided you so far, and you may have confidence that they will continue to do so in the future. I come here because I have seen your thought going out to this place, and you have wished you could get a message from some member of your band that would be encouraging, while at the same time it would not reveal to the people the plans and labors which you have in view. I have done the best I can, and I will try to give you something clear and distinct through your own mediumship before the ist of June." The spirit says she was known as Little May. MBS, EMMA BRAGG. Dr. F. L. H. Willis May-be Addressed till further notice, Glenora, Yates Co., N. Y.

Definition of the second secon

Dr. Jos. Rodes Buchanan 20 FORT AVENUE, BOSTON, is now giving atten-psychometric diagnosis and the use of new remedies discov-ored by himsolf. His residence is in the most elevated, healthy and picturesque location in Boston, and he can re-ceive a few invalids in bis family for medical cere. His work on Therapeutio Sarcognomy will be issued next June -price two dollars. MISS, BUOHANAN continues the practice of Psychometry. Feb. 16.

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MRS. EMMA BRAGG. Lotela sees a fine-looking lady, who has at-tempted to come here before; but could not control the medium's organism. She says that at first she felt bewildered and distressed in the spirit-world, because the conditions belonging to physical life hovered around her; but in a little while they cleared away, and she found herself in a beautiful country; surrounded by loving friends, all doubt and confusion passed from her mind, and she became able clearly to comprehend what was taking place around her. Now she is free and happy, gaining 'strength and knowledge day after day in the spirit-world. She has met her father, and together they are as little children, learning the lessons of life. He is tolerant, and ready to accept whatever wise spirits have to give him'; he regrets that He is tolerant, and ready to accept whatever wise spirits have to give him'; he regrets that he did not accept and appropriate to himself the spiritual teachings when on earth, but is gratified that he may do so now. They send their love to their friends, and wish them to un-derstand that he highest advantages of life seem to be opening before them. They bring consolation and peace to those affiloted ones who remain on earth, and will ever seek to guard and guide them. This lady has made herself known to some one through the slate-writing phase of mediumship, and hopes to do so again, although she is not able, just at pres-ent. She has many friends, and to them all she sends her love, wishing them to know that all is well with her. Her home was in Boston Highlands. She has friends there, and in dif-ferent parts of Boston, in Chelsea, and sur-rounding places. Her name is Mrs. Emma Bragg. Bragg.

MRS. EMMA BRAGG.

#### MARTHA CROWLEY.

A spirit gives the name of Martha Crowley. A spirit gives the name of Martha Crowley. She says her mother's name is Catherine Crow-ley, and she lives in Boston. She wants her mother to know she comes to her. She says: "Mother, it was I that made the raps on the head-board of the bed last summer. I wanted to tell you *I was there*. I wished you to feel my presence and know that in all times of trouble I was with you. I thought when you heard the raps you would think of me and say: 'Sis has come to comfort me in my distress'; but you felt afraid and wondered what it could be, so I did not try to come in that way again. But if felt afraid and wondered what it could be, so I did not try to come in that way again. But if you can only believe I am with you, that I try to make myself known-not to frighten but to bless you-I know I shall get power, because Uncle James says you are a medium, and he and I together can make manifestations right in your own room. So, mother dear, please don't get alarmed, but invite us to come and give what we can, and I am sure in a little while you will receive messages from us that will do your heart good." "OLD UNCLE NATHAN."

will do your heart good." "OLD UNOLE NATHAN." There's lots of spirits here, but a good many of 'em can't give Lotola anything. There's an old brave, tall and stout ; he do n't give Lotela any name, only Old Uncle Nathan. This is what he says : "Tell the folks that old Uncle Nathan has trotted round again." He always said when he got out of the body he should make his appearance, if it was possible for dead folks to do such things. He's a jolly old fellow : when he laughs he shakes all over. He now says : "I think I shall be recognized, because I told 'em that if there was such a thing as the dead returning, I would be round and let 'em know that Uncle Nathan is not asleep. I've found things pretty lively over on the other side, and I try to keep 'em so. I did n't believe in people getting drowsy: when I saw them disposed to do that thing, I started 'em up a bit; sometimes it was with plus, sometimes with a long pole, and sometimes it was with a sharp tongue. On the other side I am trying to do the same thing, keep things from getting stagnant, and I have a spley time of it. Bless your soul! I do n't know what it is to grow old. Sometimes I'd find gray hairs appearing around my temples; then after awhile I found the hairs, sray and all, disappearing, and folks said I was getting old. But I told 'em they were mistaken; it was only because I was growing so wise the brains is cattered the hair. You see the hair and brains:could n't grow together, so I willing-ly parted with one for the sake of t' other I''. He's is futury old. brave, anyhow. He says: "Now, mind what I tell you, I'll be back this way again sometime, if it is n't for years, and I'll make myself known, just as sure as I am

North Weymouth, Mass., July 21st, 1883. My daughter was troubled with Catarrh for a number of years, finally it settled on her lungs. She became alarmed and applied to an eminent physician, who examined her, and said her lungs were very badly diseased. She had to keep her bed nearly all the time: she could find nothing to help her. I procured some of **Bastes' Consumption Pills**. She took them, and commenced to improve. She is now in good health, and has been for some time. I am acquainted with many people who havo been saved by these **Pills** after beling pronounced in the last sizes of Consumption by the best lung doctors in Boston. I would advise all afflicted to use the **Pills**. Truly yours, ADNER P. NASH.

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#### RULES

#### LIGHT. OF BANNER

## JUNE 28, 1884,

# Banner of Bight.

8

## ALL SORTS OF PARAGRAPHS.

NEVER TALK BACK.

NEVER TALK BACK. Never talk back! such things is reprehensible; FAA feller only corks hisse'f that jaws a man that 'shot; In a quarrel, ef you 'il only keep your mouth shet and be sensible. The man that does the talkin' 'll git worsted every shot!

shot ! Never talk back to a feller that 's abusin' you— Jest let him carry on, and rip and cuss and swear ; And when he finds his lyin' and his cussin 's just anusin' you, You 've got him clean kaflummixed, and you want to hold him there !

Never talk back, and wake up the whole community, And call a man a llar, howsomever that 's his fix ; You can lift and land him furder and with gracefuller impunity

th one good jolt of silence than a half-a-dozen kicks! -J. W. Riley, in Indianapolis Journal. with

A writer has touchingly and truly said of a mother, and her abiding devotion : "You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love.'

Postmaster Tobey is authority for the statement that the law permitting transient newspapers to be mailed at the rate of one cent for four ounces has tak en effect.

The Prince of Orange passed to spirit-life at the Hague, on Saturday, June 21st. The Princess Welhelmine will be his successor, so says report.

> "LL.D." The Harvard College LL.D. Has lost its force as a "degree." It would n't give a Butler fame, Though " G-o-v." prefixed his name. This only proves, when bigots rule, How easy 't is to play the fool !

"Doctor, I have got the ".... began a friend to a physician. "There, stop right there." said the man of physic, adding: "You know I am rich and I can now afford to tell you that there is nothing the matter with you: nine people out of ten imagine four-fifths of their ills. Divert your mind and you will be all right." That 's the kind of doctor to have. But Digby is desirous of ascertaining how many patients that doctor killed before he became rich. This puts us in mind of a large firm in Boston which did a flourishing trade in the liquor business many years ago. When it became rich from peddling out large quantities of "flouid damnation" the chief of the establishment retired from business and became a strict temperance man; and, of course, denounced those who continued in the business. But, then, he had become a good church-member, and of course his past sins were forgiven. Now we ask, in sober earnestness, how many drunkards do you suppose spent all their earnings and brought up in premature graves before that liquor-dealer became rich, joined the church, and posed as a genuine temperance man?

Tawhiao, the titular King of New Zealand, is in London and quite a lion. He is a "tattooed man," and his versonal magnetism is described as phenomenal. He abstains from strong drink and human flesh, and delights in the shop-windows. He said that he came to see the ruins of London, according to the wellknown prophecy in his own country. But he came a little too soon, says a waggish contemporary.

#### "ALLOW FOR THE CRAWL."

"ALLOW FOR THE CRAWL." Part Tico, In fine, recollect that in human affairs, In social connections, in travel and trade, in courtship and marriage, in sermons and prayers, Some graths of concession must always be made; Be therefore a prudent though generous man, Unfriendly to none, and voracious with all; Belleve in your neighbors as much as you can, Just always be sure to "allow for the crawl1." —John G. Saze,

The admittance of women to the Massachusetts Medical Society recently by a vote of nearly two to one was a triumph of justice over prejudice and narrowness in the medical profession.

W. Irving Bishop, the alleged mind-reader, passes himself off upon a credulous British public as a Bos-tonian, and Boston has no.redress.—Boston Horald.

"Petticoat" Bishop, alluded to above, whom the Music Hall magnates feted several years ago to the tune of several hundred dollars " for the benefit (sic.) of the Old South Church," on the supposition that he would "expose" Spiritualism, is now charged by London Truth with fraud and theft. The Boston Journal con- wit : tains a special despatch from London to this effect.

Testimonial Correspondence. TO MESSRS. COLBY & RICH, Publishers of the Banner of Light:

We, the undersigned, officers of the different Spiritualist organizations in the City of Boston, State of Massachusetts, and representing the sentiments of their members generally-recog-

nizing the fact that through your efforts as proprietors of the Banner of Light, the grand truths of the cause so dear to all our hearts have been widely disseminated throughout the land for the benefit of humanity-feel it to be a duty we owe to ourselves as Spiritualists and to the public, that we put on record our unqualified endorsement of your dignified course of action, and our deep appreciation of the good work that has been accomplished by and through your instrumentality.

We therefore take this method of bringing such endorsement before the people. Especially do we desire to commend the proprietors of the Banner of Light for their great liberality in aiding pecuniarly not only our Children's Progressive Lyceums and the Sunday Meetings, as they have done for many years, but also for the assistance they have rendered to mediums and others when sickness or adversity has placed such in needy circumstances :

Therefore, in token of harmonious unity in the above expressions of private esteem for personal worth and of public recognition for the important services rendered everywhere by yourselves to the cause of Spiritualism, we hereunto affix our signatures :

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Houghton.

#### Camp-Meetings.

The prospects are most excellent for success at the different Camp-Meetings during the season of 1884. A representative of the Banner of Light recently made a tour of inspection to the following named camps: LAKE PLEASANT, MASS.

LAKE FLEASANT, MASS. This well-known, salubrious camp, is already a scene of busy activity. The spacious hotel, conducted by H. Barnard, of Greenfield, Mass., is open and ready for guests. Many new cottages are being built. Over four hundred lots have been rented for this season, and ad-ditional contracts are being made daily. An immense skating pavilion is being erected by Mr. Barnard. It will be formally dedicated July 4th. The grounds have been put in excellent condition. Nearly thity families have already taken up their resi-dence at Lake Plensant for the season. Excursion tickets will be sold over the Fitchburg railway and all connecting lines. The managers of the camp will do all in their power to make the meeting a success. THE LIST OF SPEAKERS.

THE LIST OF SPEAKERS.

- Following is the list of speakers, with date Aug. 3. Mrs. S. A. Byrnes, Chas. Dawbarn.
  5. C. Fannio Allyn.
  6. S. A. Byrnes,
  7. Chas. Dawbarn.
  8. O. Fannio Allyn.
  9. Mrs. R. S. Lillie,
  10. Capt. H. H. Brown, Mrs. R. S. Lillie,
  13. Lyman C. Howe.
  14. Capt. H. H. Brown.
  15. Mrs. N. J. T. Brigham.
  16. Lyman C. Howe. Following is the list of speakers, with dates:

-Mrs. N. J. T. Brigham. -Lyman C. Howe. -Rev. E. F. Powell, C. B. Lynn. -Mrs. Fannie D. Smith. -J. G. Jackson. -C. B. Lynn. -Hudson Tuttlo. -Mrs. Emma Hardingo Britten, J. Frank Baxter. -Hudson Tuttlo.

\* 26. — Hudson Tuttio.
 \* 27. — Mirs, Hudson Tuttie.
 \* 28. — Mirs, Emma Hardinge Britten.
 \* 29. — Hudson Tuttic.
 \* 31. — J. Frank Excler, Mrs. Emma Hardinge Britten.

TEST MEDIUMS. Mrs. Maud E. Lord, J. Frank Baxter, Edgar W. Emer-son, Dr. W. B. Mills and Isa Wilson Porter. CHIPS.

Harvey Lyman is busily engaged beautifying the ground in front of his cottage, and conveying passen-gers to and from Miller's Falls, etc. The camp officials are ilooded with letters relative to the meeting, from all parts of the land.

#### NIANTIC, CONN.

NIANTIC, CONN. This camp is a gem. Its growth has been slow but sure. On June 13th a Banner representative walked through its streets, and was pleased to see the evi-dences of growth. A tower, one hundred and fifty feet high, which will command a grand view of the sea, is being creoted. Able lecturers will address the people on Sundays during the technical camp-meeting season. Announcements of speakers will be made in due season. The N. L. N. Ruilroad will sell excursion tickets to New London for fare one way, plus ten cents. This camp will become a permanent summer home for hundreds of people. The conveyance from Niantic dépôt to the grounds will be improved. Steamboats from New London and other points will make regular trips to the camp. make regular trips to the camp.

#### LAKE CHAMPLAIN, VT.

LAKE CHAMPLAIN, VT. This camp is two miles from the thriving city of Burlington. It commands a splendid view of Lake Champlain, and is destined to grow into a condition of prosperity and power. Dr. E. A. Smith of Brandon, Vt., has been arranging matters with railroad mana-gers. The New London Northern and Central Ver-mont and branches will sell excursion tickets. The meeting will begin Aug. 14th, and close Sept. 15th. The steamer "Reindeer," from Ross's Point, will make daily trips to the grounds. Excampers will also run from Burlington to the camp. Able lecturers will address the people.

#### GENERAL MISCELLANY.

GENERAL MISCELLANY. At all the camps the voice of a commissioner of the Banner of Light will be heard. Excursion rates from New London to Lake Pleasant will be \$3.20 round trip. On Aug. 16th and 30th special excursion rates will be given at \$2.20, train leaving New London at 6.30 A. M.; leaves the Lake at 9:30 P. M. The "Tower," at Niantic, will be a great attraction. The view from the "bluft," at the Lake Champiain camp, is unsurpassed. Powerful Evangels for Spiritualism : Camp-Meet-Ings.

Superintendent JOHN ADAMS is perfecting the neces-

Superintendencourse sary railroad arrangements. The Troy delegation will be very large this year. OEPHAS.

#### Cleveland (0.) Notes. To the Editor of the Banner of Light:

As Camp-Meeting season approaches Spiritualism languishes in halls. The most ardent Spiritualist ob-jects to climbing two or three flights of stairs with the

THE STAGE-DRIVER'S STORY.

# How General Scott's Life was Saved and How His Driver Twice Escaped Death.

The traveler of the present day, as he is hur-ried along by the lightning express, in its buffet cars and palace sleepers, seldom reverts in thought to the time when the stage-coach and packet were the only means of communication between distant, points. It is rare that one of the real old-time stage-drivers is met with now-a-days, and when the writer recently ran across Fayette Haskell, of Lockport, N. Y., he felt like a bibliographer over the discovery of some rare volume of "forgotten lore." Mr. Haskell, although one of the pioneers in stage-driving (he formerly ran from Lewiston to Niagara Fails and Buffalo), is hale and hearty and bids fair to live for many years. The strange stories the formerly ran from Lewiston to Niagara Falls and Buffalo, is hale and hearty and bids fair to live for many years. The strange stories of his early adventures would fill a volume. At one time when going down a mountain near Lewiston with no less a personage than General Scott as a passenger, the brakes gave way and the coach came on the heels of the wheel-horses. The only remedy was to whip the leaders to a gallop. Gaining additional momentum with each revolution of the wheels the coach swayed and pitched down the mountain side and into the streets of Lewiston. Straight ahead at the foot of the steep hill flowed the Niagara river, toward which the four horses dashed, apparently to certain death. Yet the firm hand never relaxed its hold nor the clear brain its conception of what must be done in the emergency. On dashed the horses until the narrow dock was reached on the river bank, when by a masterly exhibition of neve and daring, the coach was brought to a standstill before the pale lookerson, could realize what had occurred. A purse was camered to a part of the stand start had occurred. A purse was reached on the real Scott and presented to the standstill before the pale lookerson. on could realize what had occurred. A purse was raised by General Scott and presented to Mr. Haskell with high compliments for his skill and bravery. Notwithstanding all his strength and his ro-

bust constitution the strain of continuous work and exposure proved too much for Mr. Haskell's constitution. The constant joiting of the coach and the necessarily cramped position in which he was obliged to sit, contributed to this end, and at times he was obliged to abandon driving

and at times he was obliged to abandon driving altogether. Speaking of this period he said: "I found it almost impossible to sleep at night; my appetite left me entirely, and I had a tired feeling which I never knew before and could not account for." "Did you give up driving entirely?" "No. I tried to keep up, but it was only with the greatest effort. This state of things con-tinued for nearly twenty years, until last Octo-ber, when I went all to pleces." "In what way?"

"Oh ! I doubled all up; could not walk with out a cane, and was incapable of any effort or exertion. I had a constant desire to urinate both day and night, and although I felt like

both day and night, and although I felt like passing a gallon every ten minutes, only a few drops could escape and they thick with sedi-ment. Finally it ceased to flow entirely and I thought death was very near." "What did you do then?" "What I should have done long before: listen to my wife. Under her advice I began a new treatment." "And with what result?" "Wonderful. It unstopped the closed pas-sages, and what was still more wonderful, reg-ulated the flow. The sediment vanished, my appetite returned, and I am now well and good for twenty more years, wholly through the aid of Warner's Safe Cure, that has done wonders for me as well as for so many others." Mr. Haskell's experience is repeated every

Grove Meeting at Island Park. The Spiritualists of Eikhart, Ind., and vicinity will hold their First Annual Grove Meeting and Basket Picnio at Island Park, Eikhart, on Sunday, June 20th, to which they invite their friends, and all others who may desire to meet with them and enjoy the day and occasion. Mr. A. B. French of Ohlo, an eloquent and talented speak-or, will deliver the principal locture of the day at 2:30 F.M. Mrs. L. M. Spencer of Milwaukee, a good trance speaker and test medium, will deliver the forenoon lecture and give tests at the close of each lecture. In addition to good instrumental music, it is expected that Mrs. Oile Ohlids Denslow will be present and sing at the meeting. A good restaurant is on the grounds, where refreshments can be had by those who do not care to bring their own, Good shade, good water, pienty of seats, and large nice grounds for piencies. Biand gates will open at 0.4. A. forenoos services commeacing at 10:45. A small admission fee to defray expenses. By order of Committee. Mr. Haskell's experience is repeated every day in the lives of thousands of American men day in the lives of thousands of American men and women. An unknown evil is undermining the existence of an innumerable number who do not realize the danger they are in until health has entirely departed and death perhaps stares them in the face. To neglect such im-portant matters is like drifting in the current of Niagara above the Falls.

#### Mr. J. Clegg Wright in Vineland, N. J. To the Editor of the Banner of Light:

Parent, Mrs. Dr. Bowe, Dr. Gibbs, the veteran Spirit-ualist of our congregation, and several others took

ualist of our congregation, and several others took active part. Mrs. J. F. Coles, an old and honored medium, gave an invocation at the opening of the evening seasion. Mr. F. W. Jones, the conductor of the meetings, fol-lowed by reading a poem. "The Chemistry of Charac-ter," Mrs. M. C. Morrell desoribed several spirits. Mrs. Parent also gave several spirit.descriptions, nearly all recognized. Mrs. Coles gave a short ad-dress, followed by remarks by Mr. T. O. Ostrander. Judge Nelson Cross will give us an off-hand talk up-on "Mediums and Mediumship" next Sunday even-ing; and Mndame Delesciuze will lecture Bunday evening, July 6th, upon "The Mad World, or Truth," in which we expect a rich treat. 25 Great Jones street, New York, June 23d, 1884.

#### New York City.

The Ladies' Spiritualist Aid Society held its last 'Social" for the season, Saturday evening, June 7th, at the residence of Mr. and Mrs. Milton Bathbun. The attendance was good, and the exercises, consist-ing of music, readings, speeches, an auction sale, and later on a little dance, were very interesting. The Society will resume its regular meetings and monthly "Socials" in the autumn, when due notice will be given in the Banner.

#### SECULAR PRESS BUREAU

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, 187 West 85th Street, New York.

187 West 35th Street, New KOFM. HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Storetary. J. F. JEANEBET, Scoretary. The Socilar Press Bureau has been reorganized for effi-clent 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 Bureau, to J. F. JEANEBET, Secretary, 187 West 35th street, New York City.

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 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-dent.

dent. **Church of the New Spiritual Dispensation**, Clin-ton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sundays at 8 and 7½ F.M. Sunday School for adults and children at 10% A.M. Ladies' Aid Bociety meets Wednesday at 2% F.M. Church Bocial meets overy Wednes-day evening at 7% colock. Fay Chic Fraternity, with class-es for mediumship development, meets Thursday evening of each week at 7% colock. All meetings free, and the public cordially invited. A.H. Dailey, President.

Brooklyn Spiritual Fraternity.-Thursday even-ing Conference meetings will be hold, 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 Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Oharles B. Miller, Presi-dent; W. H. Comn, Scoretary.

The Everet: Ifall Spiritual Conference, 898 Ful-ton street, meets every Saturday evening at 8 ° clock. Spir-tual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President.

The South Brooklyn Spiriual Society meets at Franklin Hall, corner of Third Avenue and 18th street, overy Wodnesday evening, at 8 o'clock. Mediums' and Experience Meeting overy third Wodnesday in each month. All spiritual papers for sale. Beats free. S. B. Bogert, Fresident; Dr. Fatch, Treasurer.

Grove Meeting at Island Park.

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**ORTHODOXY:** 

How the whirligig of time does straighten out things! | to Messrs. Colby & Rich, publishers of the Banner of And Spiritualism "still lives" in spite of these theological escapades.

Far out of sight, while sorrows still infold us, Lies the fair country where our hearts abide; And of its bliss is naught more wondrous told us, Than these few words : "Ye shall be satisfied?"

ADVICE TO FARMERS.-" Eternal vigilance and lots of Paris-green," remarks our lively contemporary, the Randolph (Wis.) Radical, "is to be the price of potatoes this season;" and it goes on to say that the local store-keeper has the Paris green and watering pots, but parties must supply their own vigilance.

A small piece of resin dipped in water, which is placed in a vessel on a stove, will add a peculiar prop-erty to the atmosphere of the room which will give great relief to persons troubled with a cough. The heat of the water is sufficient to throw off the aroma of the resin, and gives the same relief that is afforded by a combustion of resin. It is preferable to combus-tion because the evaporation is more durable. The same resin may be used for weeks.—Ex.

A facetious contemporary alleges that the interests of Spain and Italy, as well as of France, are, it seems, bound up in Morocco.

> He took the pistol from the shelf, Did n't know 't was loaded, Pulled the hammer back to see, And up to heaven he go did.

The "Sage of West Roxbury" rises to inquire: "If a result is produced by a cause, and a cause produces a result, is the result produced by the cause the consequence of the cause, or is it caused by the effect that produces the cause anterior to the result the cause produces?"

GOOD ADVICE-JUST IN TIME.-Be deliberate in all things. Hurry is the bane of summer in the city. Rapid walking, hasty eating, excited talk, severe labor-all that rapidly consumes vital energy is dangerous or detrimental. The blood should be kept, as nearly as possible, in its normal state. Many are not careful to seek the shady side of the street. The sun should be avoided as much as possible. Exciting thoughts or conversation should be put aside. Deliberation should, rule in all things; and this will be of great advantage, says the Philadelphia Call.

VACATION. VACATION. When the lessons and tasks are all ended, And the schools for vacation are closed, The children who flock to the Common To roll on the grass are disposed. But their fond aspirations are shattered As they read, all too plainly, alas ! The legend so grim in its meaning-"No persons allowed on the grass."

The population of the Italian kingdom has doubled in the last one hundred years. Sixty-seven per cent. of the people are illiterate. Can'the Catholic Examiner inform us why it is that so many people in Italy are illiterate? Surely the head of the church should attend to this important matter, or the people won't long believe he is immaculate.

Two bank cashlers dropped out of their places one day last week from the usual cause, and a third began his term of eight years in jail. It was not a very good day for cashlers, either; but it is apparent that there is a good deal of moral as well as of other liquidation going on just now. The returns so far show all to have been Sunday-school superintendents, deacons and church members.—N. Y. Truth Sosker.

PERSONAL-If Daniel McKean, formerly living in New York City, and last heard from in Philadelphia, Pa., will send his address to M. H., 403 Fourth Ave-ting New York (Riv) he will hear something to his ad-result to hear the banking of the second s

of this friendly recognition of our labors on your part. The words of good cheer which are thus expressed by fellow-citizens and neighbors bear with them a double value; and, encouraged thereby, and by the assurance which the past has emphatically demonstrated, that we are sustained and endorsed by progressive spirits in the Higher Life, and that we have the approval and sympathy of true-hearted Spiritualists everywhere on earth, we shall in future endeavor, as we have striven in years that are gone, to be faithful to duty and the fulfillment of the mission assigned us by the Angel World.

COLBY & RICH,

Publishers Banner of Light.

#### Niantic, Conn., Camp-Ground.

Niantic, Conn., Camp-Ground. The Connecticut Spritualists' Camp-Ground is begin-ning to take on its regalla. Quite a number of the campers have already arrived and located for the sea-son, and many others are soon to follow. Quite a number of cottages have been built since last season, and many others are yet to be built. The season at Niantic opens this year July 15th, and continues until Sept. 15th, yet there is no better time to enjoy the atmosphere of the places and the breezes of the sea than the place. We are almost surrounded by sait water. Clams are delicious and abundant. The speakers engaged for the coming season are as follows : follows

follows: Aug. 3-Warren Chase. \*\* 10-J. Frank Baxter. \*\* 17-Mrs. Sarah A. Byrnes. \*\* 24 and 20-J. Clegg Wright. \*\* 31 and Sept. 3 and 7-Mrs. Amelia Colby. A large dining hall is being built, and is to be under the management of S. P. Fenn of Putnam, CL., as ca-terer-as are the dancing, roller-skating and restau-rant in the larger pavilion. A. W. Bill will have charge of the transporting of passengers and baggage to and from the depôt, and as heretofore will do his best to please the campers. One-half fares on the New London Northern Railroad after July 15th. The steamer "Sunshine" from Hartford, Ct., and intermediate points, will as heretofore carry Ct., and intermediate points, will as heretofore carry passengers at reduced rates. Don't fail to visit the Niantic camp ground during your summer travels.

#### Salem, Mass.

Sunday evening, June 22d, we held a meeting; which as well attended, and the controls of the writer of this succeeded in making the session interesting by. the reading of a poem, speaking, and giving tests of spirit presence which were readily recognized. MRS. G. E. Enowman, Cor. Sec. S. S. S. 201 Zecco street.

 M. B. Robbins, Corresponding Secretary ; E. C. Lagrange and the second approaches Spiritualised in any state of the second approaches Spiritualised in the second slekly, endaverous set, verging on insanity. Mr. C. is yet bright, clear, vigorous, and though up in the sev-enties, holds his own with many of our younger work-ers. The closing session of the Children's Lyceum took place last Sunday (22d) with an extra large attendance and unusually attractive exercises. Floral offerings were brought by most of the scholars, leaders and vis-itors, and most of the regular exercises were given up to speaking, music and singing, closing with appropri-ate remarks by the Conductor, Charles L. Watson, and others, all feeling to turn out *en masse* next Sun-day (20th) on occasion of The Epitteenth Annual Plents of the Cleveland Ly-ceum, which takes place in Kont's Grove, Geauga Lake, about twenty miles from Cleveland, the N. Y. P. and O. Railroad suspending their rules in compliment to us by running a special train on Sunday. Tickets for the round trip, fifty cents; children twenty-five cents; those ten years and under free; starting from Gentral Déobt at Vidauct, 9 A. M., friends of neighbor-ing towns along the line cordially invited to attend and participate with us. Those not caring to bring baskels can find ample fare at reasonable rates, at Kent's Hotel in the Grove. Miss E. Anne Hinman, trance speaker, of Winsted, Ct. now speaking in Mi-lan, O. has been invited and will in all probability be present and address the friends. Invitations have also been sent to the Grattan Smith Family of Singers at Palnesville — the finest spiritual vocal quintette, without doubt, in the contry. Arrangements are now being perfected to bring this wonderful family more prominently before the public. Flying visits numericips this summer-commencing at Onset Bay, fol-lowed by a series of stiring concerts through the principal eities of the New England States, in the fail, reportabily be made to some of the Eastern camp-meetings this winter. J. Frank Bazter.—This distinguished medium-vocal-ist an decurren of boston, Mass., who has been speak-ing so successfully the past two weeks in Willoug

#### Correction.

Correction. To the Editor of the Banner of Light: My attention having been called to an unfortunate error occurring in my report of the proceedings of the American Spiritualist Alliance, as printed in the Banner of Saturday, June 14th, I hasten to come forward and correct it, begging, in justice to all con-cerned, to have it mentioned in your next issue. One of the closing paragraphs of the last report says Mr. Anthony Higgins related that Mrs. Sawyer had given a very satisfactory scance to General and Mrs. Grant and Rev. Dr. Newman. Instead of Mrs. Sawyer I should have said Mrs. Maud E. Lord, who was the medium on the occasion referred to.

medium on the occasion referred to. Respectfully, J. F. JEANERET, Secretary. New York, June 19th, 1834.

THE CONCORD SCHOOL OF PHILOSOPHY will com mence its sixth term July 23d of this year, and continue two weeks. Six or seven days will be assigned to a discussion of the Genius and Character of R. W. Emerson, and two days to a discussion on Immortality, with essays by Dr. Peabody, Dr. Holland, Dr. Harris and John Fiske. Other topics will be introduced during the term. The lectures will be morning and evening, except Saturday evenings, on the six secular days (in the morning at 9 o'clock and in the evening at 7:30), at the Hillside Chapel, near the Orchard House, Concord. Mass.

California has a monster vine that yields over three tons of grapes.

the force of their will and ambition. The soul had the control of the body and almost completely molded it, but circumstances also came in and had a modify-ing influence. Magnetism was claimed to be the great power and regulator as well as medium between soul and body, and a subile fluid by which the soul controls the body; "Healing by faith," the "Overshadowing of God," "Metaphysics," "Christian Science Cure," etc., were terms which misled. He ridiculed the expression, "overshadowing of God," as a phrase which carried to the mind no idea. The cures which are made are due to the strong psychic and magnetic powers of the practitioner and are directly traceable to spirit-power and magnetism. The method belongs to the magnetic healing art, and has been effective in all ages. The lectures were characterized by great force and point in delivery, yet with a marked emphasis of cau-tions reserve. On the morning of Sunday, June 22d, Mr. Wright again occupied our platform. The subject was chosen by the audience, viz.: "Theosophy and its Teachings in Relation to Modern Spiritualism." The thermom-deter stood at 100°, yet there was a good audience, and the manner in which the control dealt with the subject delighted and astonished all present. In the evening Mr. Wright kindly offered the plat-form to Dr. English of reenspivania, and Dr. R. D. Babbitt of Cincinnati, O., who had come specially to explain the "Color Method of Treating Disease." Dr. English briefly addressed the meeting, showing how imperfect was the Allopath's method of ouring dis-ease; and was followed by Dr. Babbitt, who entered into the details of his unique method of cure. His re-marks were listened to with pleasure, and a certain amount of interest created in the subject. Mr. Wright at the close wound up the talk of the evening by a hearty encouragement of the plans of the two speakers. Mr. Wright has another Sunday at Vineiland, after which he may be heard of at Unset Bay Camping. Ground.

Ground.

#### Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Bunday atternoon at 25 o'clock in Republican Hall, 55 West 83d street. Headquarters and Beading-Boom for members at 137 West 35th street, where social meetings are held berry Wednesday evening at 8 o'clock. J. F. Jeaneret, Secretary, 137 West 35th street. every

Secretary, 17 West 35th street. The First Society of Spiritualists holds its meet-ings every Sunday in Bepublican Hall, 55 West 33d street, Morning service 11 0'clook; evening, 7:45. Seats free, Pub-lic cordially invited. The speaker for the present is Mrs. Emma Hardinge Britten. New York City Ladics'Spiritualist Aid Society, permanently located at 171 East 60th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

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