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The Spiritual Rostrum.

The Need and Efficacy of Prayer.

A Discourse delivered in London, Eng., through the Medial Organism of MRS. CORA L. V. RICHMOND.

INVOCATION.

Our Father, Thou Infinite spirit! Thou light, and life, and surpassing glory ! Thou strength above all weakness ! Thou delight and thou soni filed with wonderful compassion ! We praise thee. The bound-less firmament proclaims thy power and glory; the everlasting stars revolve in response to thy will and thy law; and worlds in space are fraught with an atom of thy being; the soul of man, more mighty than worlds, and stars, endowed with more surpassing glory than the suns and firmaments of space-the soul of man worships thee, praises thee, because of thy infinit tude; asplies to thee because of thy infinite love; strives to know thee because of thy wisdom and knowledge and surpassing glory. Oh! thou that searchest the human heart; thou whose presence is here even as a voiceless power, even as a penetrating soul I Thou canst judge of the offerings that thy children bring, whether they be of the spirit; whether they be of humility, and patience, and contrition; whether they be of inspiration, and knowledge, and purity, and light; whether they be of thy divine and perfect powers, wherein the soul is made fully in accord with thee. We only know that thou dost move upon all nature, and even as a harmonious voice, uplifteth, elevateth, sustaineth, and guideth us ever. Oh! let us be strong in the strength of meekness. Let us be wise in the wisdom of thy patience and understanding. Let us be filled with the truth of thy power and thy inspiration, until all life shall open before thee in the matchless harmony of human thought; until through thy living deeds and words mankindshall forget their misery and strife; until by kindly deeds and actions they shall be uplifted to behold those angels that forevermore sing praises to thee in deeds and words of loving kindness to thy name! Oh! living Spirit, to thy power, that is upon us everywhere, and thy breath that elevates us beyond space and time and death, even unto immortal life, shall be praises evermorel 

cordance therewith to attain it. Consequently the praying for bread in the prayer of the Lord is considered to be superfluous; since it is claimed by modern thought, with no little degree of reason, that if a man wish for bread he must sow and reap and gather the grain, and the bread shall be forthcoming; that if he wish for temporal power he must build it up through ambition-through every effort of his material nature; that if he wish for success in battle, he must not only pray, but must have upon his side the largest armies, the strongest guns, the most powerful artillery, and the best defense with which to withstand the enemy; and praying is not in accordance with the spirit of military ethics. The leader of armies who prays also does everything in his power to gain the success for which he has prayed.

ral laws, and straightway set himself to work in ac-

In our opinion these extremes are a mistake. We should pray for material things in material ways. God has endowed humanity with intelligence, with hands and feet, with a brain to work, with an earth teeming with plenty, and he prays in accordance with the laws of Nature-sows the seed in the full promise that time and the laws that God has made will bring the harvest. But the materialist will also have us pray for spiritual things in the same way. The materialist applies the spiritual laws to material methods: and. because a man must walk or ride if he requires to go from one place to another, and because he must work if he would have his daily bread, and because he must conform to the laws of Nature If he would have health and activity, they say you must also pray with material laws to accomplish spiritual ends, forgetting that man, in his twofold capacity and in his twofold nature, may have other requirements than those of the body; that there may be other laws transcending those of the physical nature; that there may be other methods that science has not found out, whereby the spiritual nature is sustained and fed. We know quite well that there are certain laws of science, recently discovered, that contravene and supersede previously known laws; we know quite well that the whole material problem of life is a constant and absolute progression from one phase of discovery to another. The materialist forgets that the higher portion of man's nature requires spiritual sustenance, and also forgets that, although Nature is very broad, and science has penetrated very far, there may possibly be laws into which science has not yet explored, and God may have

methods that man does not at present understand. Professor Tyndall would do well, before challenging the Deity in reference to his laws and method of answering prayer, to endeavor to place himself in a condition to know what prayer is; because while too man of science has adhered strictly to the laws necessary in the investigation of material things, while he bends the knees to Nature and searches her mysteries in order to live here, when he comes to the vestibule of the immortal soul, and the great structure of that spiritual fabric, to which mankind look and must look for their spiritual sustenance and growth, savants, without reverence and without awe, without even the commonest honesty of their order, tear down the structures of faith and spirituality, and say: "There is nothing true but reason; that alone will suffice." But let us see if, in these methods of spiritual com-

munion, there be not real laws, outside of and contravening and superseding, in some degree, the strict laws of materialism. It is evident, to the reasoning mind, that the body must be fed and clothed and sustained. It is also evident that the mind must be eduand disciplined. No amount of will answer unless there be also culture, inspiration and guidance. The spiritual nature of man, that vast free soul that supervenes, governs, directs, guides the material, is governed by laws just as perfect, and hence just as capable of demonstration, wherein there can be no more violation, no more contravention than there can be in the physical laws. The nature of man's spiritual existence, therefore, is that which the student should desire to find out, and that no man shall ever do through physical and material methods, It will require other faculties and powers. other qualities of mind to be unfolded in order to open and understand it fully. See with what studiousness and re search the world of science has waited for years for the perfection of telescopic instruments that would aid the eye in penetrating the mysteries of the solar system. How many stars have been added to the firmament by the wonderful discoveries of science I Man's eye was not sufficient, it has been magnified a thou sand and a hundred thousand fold. May it not be true that man's spiritual vision also is limited? that he also requires culture in that direction that he may understand the laws of the spiritual eye? Does it not need a telescope whereby it may comprehend a broader range of spiritual vision, and understand more of its own spiritual nature? Science endeavors, with reason and materialism, to handle that which belongs to intuition and spiritual ity; science endeavors to drag down the spiritual to the level of the material senses; and so if God and spirit do not accept the challenge of being solved in its crucible, then God and spirit have no existence. Because the Delty will not permit himself to be discovered by microscopic analysis, or permit his secret oul-essence to be found in the experimentum crucis of science, because the soul of man is made of finer essences and finer materials than science can analyze, science says there is no soul, God there is not; that the universe is void, and that the powers of man go upward and outward into empty air. bestelling int But at this the soul of man revolts. Each spiritual presence, every intelligent mind, knows that there is something in his organization-spiritual or otherwisethat claims superiority to those mere material tastes: that there are spiritual forces belonging to the spirit that, even though science does not discovor them, proclaim their existence with potency, and power; that thought itself, on its many myriads of pinions, defies time, space and science, and branches out into the broad region of imagination and poesy and faith: that religion, with her snowy brow and ever-living voice, has spoken to man in every age and through many tongues, even through the lips whose words have been just read, more potently and more powerfully because of the lapse of time. They have wakened a response in many hearts; yet you have only an intuitive consciousness of them within you. 'The external expression was given and finished hundreds of years ago; but that expression is incorporated with your own souls by the voice that is within you." It is guite true. as the scientific proclaim, that if God answer prayer it must be in accordance with law; but there he must stop. . It is not in accordance with material laws: and the methods whereby Delty answers prayer can only be known to Deity, and those souls that are in com-munion with Deity. Such as have no soul, or imagine they have none, cannot be within the range of the op-eration of those laws any more than the blind man can see the enn. The laws whereby the spirit converses with spirit can only be known to those who hold such

able ways and channels-so subtle, fine and delicate, | the various forms of nature which are intended to that you cannot measure them by thought, whereby the infinite works out his lawing purposes and makes even the meanest slave and lowest mind of earth subservient to his designs. Doubtless the methods whereby the Infinite solves the problems of mankind to the ages may not be known and understood to the human comprehension, but every subtle change of thought and destiny that unravels itself before the eye of man, constitutes some solution of the divine problem presented to you to solve. "Prayer is the sincere desire of the soul," Now

there are desires that are not of the soul, and these do not constitute a fitting subject of prayer. Those material tastes that cannot elevate nor uplift may not be the subject of prayer-nothing excepting that which comes within the province of spiritual requirements;

for even the daily bread that Jesus instructed his followers to pray for was but a form of expression, and might mean rather a living sympathy for that which is necessary in life, and not its superfluities; not that which simply builds up external ambition and hope, but the laws whereby the spirit can most directly commune with the Infinite must be known and understood by each individual man. That which brings you near est to the highest and best is your best prayer; that which uplifts, exaits and elevates you the most is your spirit's offering; that which disenthralls you from your senses, from your favorite and peculiar folble and folly, that which takes away from selfishness and makes the spirit unaware of its own groveling, that is the best prayer. How shall God answer prayer when the soul, immured and steeped in external sense, merely bends the knee and breathes a word or form of prayer without the spirit? "But," says the materialist, "this is all very well; it does not, however, meet the objection that God does not and cannot transcend natural laws by any amount of praying."

What are natural laws? Who has placed a limit upon the boundaries of infinitude? Who has pointed out to any finite mind the methods whereby Deity may work? It is not in slavish, abject fear, or simply that we blindly believe that Deity can do everything because it is so written; but it is because the Infinite, being free from anxiety as to his infinitude, must have methods adapted to the requirements of every indi vidual spiritual nature; it is because that, if there be a soul in the human being and a spirit called the divine and perfect, there must needs be some method of communion between the two, and to limit the laws of Deity is to bind the Infinite and state an absurdity.

We believe it has been fairly and fully tested, and the direct burden of the text that we have quoted says produce thorns and thisties instead. But if in place one mind cannot he sufficiently notes, nor concentrated, to ask spiritually and receives; but spiritual, temple, through the factures to the unit of the spiritual temple. it says if two of you, or two or three especially assemble together, showing that there must be a condition reguisite. What is that condition? That a sufficiently intent desire, sufficiently potent will power, or uplifting of the Spirit, a sufficiently great and persistent inquiry, will inevitably elicit an answer; so that, if one of you hold a strong desire and wish for spiritual knowledge it may be that the force of your will shall prevail; for the power of the Spirit is will-that potent and subtle force whereby time and space are overcome. It may be that you have not yourself enough: another acting with you forms additional power, and three form still more power; and if a multitude are of one accord, think you that the mental vibration does not reach spiritual substances? and these spiritual For to those who strive there is oftentimes something substances in turn reach others, until at last the very of doubt and despair, because of the material suroul of the universe is penetrated. Those sounds that vibrate upon the external atmosphere go out and out and out just in proportion to their strength and intensity. Suppose one voice be idded, and then three and four, and all your voices. they become so potent and subtle they may reach ever for miles. Now, the spiritual atmosphere is subjected to the same vibrations. You think a thought, and whether it be of good or of evil, in proportion to its intensity it vibrates upon the waves of thought until it reaches the object for which it is intended. If your thought is feeble, your will is weak, it fails feebly upon the spiritual atmosphere; but if intent and quick with inner love or hatred, with a perfect fervor of faith or directness, it goes out and out, until its wayes encompass many souls beside your own. This is what Christ means when he desires a more earnest prayer; and if two sincere minds agree upon any spiritual subject of works, it is less liable to be selfish-it is more likely to be one that can belong to the region of spiritual gifts. When you pray alone you may be limited, you may see only your own wants and your own selfish requirements, you may wish for something that does not come within the range of spiritual gifts and powers; but another mind added to yours, or three or four, form a spiritual atmosphere, and upon this atmosphere the waves must vibrate to the very centre of soul itself. Those who hold converse with and believe in the in tercommunion of departed spirits, and those who oftentimes are aware that in a limited degree this idea of prayer is applicable to the presence of their spiritfriends, if you earnestly wish, earnestly desire the presence of a spirit-friend, it frequently occurs that that wish and that desire form the very atmosphere upon which they can approach you. So that by wishng and aspiring for spiritual things you would come in contact with spiritual beings; and it may be that even in the fulfillment of special prayer God appoints your guardian angels-your ministering spirits. These being there, pass to and fro upon the spiritual pathway, and the spiritual atmosphere has opened out in it a way to answer that prayer. It has oftentimes been asked what occupation spirits can have. If all the wishes and prayers of mortals were to be literally responded to, God could employ the whole host of heaven to give answer through ministering spirits. But it is not every wish that can be answered; it is not every thought that is preferred, every desire of your minds that is a desire of the soul: only the spiritual thoughts, the most earnest desires, can form the subject of answer to prayer; and by whatever means it is brought about, by whatever methods the Divine Mind works, it always brings you nearer and nearer to that spiritual atmosphere to which you peak. This is why Christ said you must ask in order to receive; you must knock before it will be opened; you must seek before you find; because by seeking the very volition is added to the spiritual impetus by which you can receive the gift. Gifts are around you. The air is filled with blessings, and the volceless sky pours down with showers of hope. God is written; and expresses himself in every form of beauty around you. Yet how blind are you to these gifts and blessings unless you ask for them I. How dull the sense and how imperfect the vision to comprehend the powers and the goodness Delty has already bestowed. If you ask for God's mercy, behold it is at your doors i - Your heart is open to receive it; but it may be there waiting If you do not seek. The blind man goes out into, the field and does not behold the beauties of nature and the brightness spread out before him. So he that cannot behold the beauty of the old forest, nor understand

combine spiritual truth, cannot find these hidden blessings; because the soul is the source of that which the soul shall eventually receive, and it has impressed this thought upon you, not only in connection with your wish and devotion, but with that law of spiritual life whereby you may be enabled to influence and converse with the spiritual beings that you imagine are far out of sight and out of reach. The earnest desire. the wish, the longing of the spirit, makes up the potent power whereby the spirit can answer; and if any response to your prayer or messenger of divine love comes, be sure that it must be an uplifting and elevating thought that even allows you a glimpse of that spiritual kingdom that has been shut out from earth,

ignored by it, and entirely denied by materialism. Consider into what a realm of beauty, glory and delight your souls may be admitted simply by prayer, in the sense in which we have interpreted it. Consider that all the upper chambers of the mind—the spiritual structure of the soul's temple-are only to be entered through desire. You cannot be forced upward. No guide nor spirit takes you unwillingly into the region of life and light. It must be growth, aspiration, wish, desire, soul-these are the pinions upon which the soul mounts into the spiritual realm above your heads. Out of your sight, in the region where you do not penetrate often, and where you may not perhaps now enter, is this realm of immortality; so near you that its breath may touch your cheek and fan your brow, and you not aware of it; so near that the pulsations of your heart are not so plain and audible as the pulsation of the spirit to those who seek; so near, that were you aware of its Divine presence and beautiful glow, it would illumine the dark pathway of your lives, and make the earthly clay now dark and cold resplendent with divine beauties and splendors.

The door of prayer is open always. Each moment of your lives you may not only breathe the physical atmosphere, but the spiritual atmosphere that uplifts and strengthens. How blind is that science that gropes madly on in the midst of the very blessing that it refuses to accept, and then says in stolid indifference, "There is no life, no mind, no immortality, no soul, no God ! "

Consider what you would be were these words true Consider what you needs must be even if you were taught they are true; for as mind thinks, so does it become. If you pray down to the earth, so shall you grovel in the meshes of sense and time, building to-day that which shall be washed away to morrowsowing seeds that shall be harvested by chance, and enlarged and expanded, through thought and mind and soul, through aspiration and prayer, through the things of the spirit, through divine and perfect uplifting of soul, you may have the answer to prayer. Behold the answers to your questions t the longings fulfilled and the doubts removed; for as you cultivate thought, wish, desire, its power increases. With one ray added to the lamp, a larger amount of darkness is dispersed; so one light added to your mind, then snother and another, shall illumine it finally and scatter those mists of doubt, prejudice and error that have long held the earth in darkness. Often with those who pray aright does the prayer fall outwardly, and without life and thought it falters for want of strength. roungings and because of the duliness of the things of

That spirit, that voice, has long been hushed; but it will not ever be so. Even as a mountain stream when clogged will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption; for the spirit only waits, asking with soft voice and pleading accents that it may come in. , But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses your earth and your hearts; so the voice, the searching voice, is in your midst to-day, grown stronger through the lapse of years, grown patient through the pain of the world, but waiting. If you hear and receive its voice, and ask for its inspiration, behold it gives it; and when one or two of you shall ask it in the name of Truth, it shall be given.

> THE ANSWER TO PRAYER. There is a voice-a potent voice-

That answers every earnest prayer ; It cometh low, it cometh soft, Like murmurs on the summer air. When zephyrs roam amid the trees, When autumn's gentle breath is nigh, Behold, upon the evening breeze, The answer to your prayer is nigh.

There is a voice-a potent voice-That reaches every human heart, Whether of selfishness and hate, Whether of love and peace a part; And lot with might as with a sword, Or with the olive branch of peace, From darkness and from deep despair It gives your souls a sure release.

There is a voice-a gentle voice-That wins you ever with its love; It droopeth down from distant skies With plumage like a snowy dove. Shedding its words of peace and love Abroad o'er all your souls to-night; And if ye will but look above Your gaze shall see its image/bright.

There is a voice-a higher voice-That mortals pause ofttimes to hear, That bindeth, with its living joys, Nearer each heart, to God more near ; To turn your weary weeping 6yes Where angels mount to spheres of day,

There is a voice-a golden voice-That ringeth downward from the sky, Telling earth's weary to rejoice, Lifting their hearts to worlds on high : Saying, "After your years of want and pain, Your bitterness and care below, Behold you must not wait in vain

A brighter birth ye still shall know." Oh I with the voice of earnest prayer,

Search ye to find that temple gate, Where angels, clad in white array, Your spirits ever more await. Lo I see them smiling, radiant, pure,

### DISCOURSE.

"If two of you shall agree on earth as touching any-thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them, "-Math. woild: 19, 20.

### The poet has said that:

This WPrever is the soulis sincere desire. Uttered or unexpressed, The motion of a hidden fire. That slumbers in the breast. "

To persons familiar with spiritual exaltation, with meditation, or communion with the Spirit of Deity, the aspiration of the soul, and the uplifting of the thought, there is nothing new that can be said on the subject of prayer. But the tendency of modern thought is to exact science; is toward the solution of all problems of the universe by natural laws; and it was not many years ago, that a challenge appeared in connection with a learned professor of science in England asking that the efficacy of prayer: might be tested by setting apart a certain ward in a certain hospital in the city, and that, those who believed in the efficacy of prayer should . pray for the particular patients in that ward. and see if God would answer their prayer. A shout of, derision, went, up, from the world of science, and naturally one of horror from the religious world. But the fact that any man of science should so far forget his mission and transcend the sphere of scientific investigation as to challenge Deity to the answer of a petty foible of the human mind, shows what is abroad in the world in the nineteenth century.

no answer to prayer proves there is need of some form of testimony whereby the nature of the spiritual communion with Delty may be understood. The abject offerings, of heathen nations to their idols, the sacrificial rites and ceremonies that belonged to the anclent peoples, the offerings of human beings that even now take place among the Brahmins and Hiddus and many of the heathen nations, are not, in our opinion, connected with the spirit of prayer, nor have they anything to do with that form of worship expressed and understood in the language of Christ.

Rither God does or does not commune with the hu-man soul. Either he does or does not respond to the thought, spirations, feelings, desires and wishes of humanity. The Lord of the universe is either blind, deat, souliess, and void of intelligence, or there is a powet intelligence, soul and mind that can answer the human thought. Materialists declare that there is no answer to mayer, that the great powers of the universe and gurnined by laws, that those laws are in-flatible, increasible, illimitable, unchangeable, and that humanity chil never receive an answer unless he faribles: increases of by base who; being splittually blind, fust bumanty said never receive an answer unless he shall ask for something, that is in harmony with natutime and sense

But believe, there is for every soul and every thought an open gateway-the doorway of life, the pathway that leads to this spiritual kingdom. You may all en-ter and partake of its truths. The laws that govern the spirit, as well as those that control matter, and the laws whereby your souls enter into communion with one another, with spiritual beings, with exalted angels with Deity itself, are known and understood by God. To find out these laws, to study earnestly these spiritual gifts, to cultivate them with prayer, and mind, and heart, and soul, should be the province of your own religious avocations. For if the soul is not given for expression and culture, what can it be given for? If the life within you and the light of the mind are not for expression, expansion, delight and joy, what else can they be given for? And prayer of the truest and highest kind is that avenue-that agency whereby you may by the qualities of expression find perfect and absolute communion with the divine. Then you shall receive a perfect and absolute answer through the ministering of angels, through the lofty thoughts that time and sense, through the paths and the gateways that lead to brighter regions, even through death man in appal-for even death is removed by this, and you shall enter into the region of life and light and hope and surpassing loy.

But not alone in a simple verbal utterance. Prayer is that condition in which the soul itself, intent upon its divine aspirations, searches earnestly for that which It expresses in words. Words are deeds. You do not cease to entertain your wish, but express it over and over again, until, by its very earnestness and power, it becomes a living reality. But words are not enough There must be fervor and ure; there must be hope and aspiration; there must be, above all, an accumulation of purity, patience and willingness to wait; withal there must be a struggling with time and sense, an overcoming of all selfishness and mean ambitions. For by entering this atmosphere of great and uplifted thought, you are putting away from you all those un worthy and unhallowed things. Strive for these gifts; ask every be sure the answer comes. The human soul has never framed a question that in the divine benefi cence of Deity there is not an answer for. For whoso has endowed you with the thought of asking a question has also shaped in the orbed spaces the golden star of its response. Whose has given a living hope to the human spirit, has fashioned an answer and fulfillment. In the realm of the soul all longings, therefore, of the soul may be answered. All thought and wish to probe the mysteries that lie beyond death and the grave may find a response. Oh, how many cold, weary hearts and longing eyes have prayed through the dim mist of sorrow's tears to find one answering voice, one echo from the voiceless world where, we say, the loved ones are 1 But prayer will surely bring its answer. Strive and strive, and in some way, most sacred to your hearts and nearest to your lives, there shall come an answer, soft and pitcous as the down-dropping of a dove, or as sweet twilight dows that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. 'So shall be the answer to your prayer.

But you cannot, do not heed the voice of truth, if you do not and will not receive the spirit; if, bowed in ignorance and fear and materialism, you grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, feel its breath; for it will not continue slient long. I their hair uncovered in the assemblies, just as some

Pray, and your prayer shall aye endure, And God the answer sure will bring.

The Unknown.

Abstract of an Address delivered at the Storgis, Mich., Annual Meeting, June 15th, 1894, by A.B.FRENCH.

### [Reported for the Banner of Light.]

More than eighteen centuries ago the Apostle Paul is represented to have tarried some three years at hesus, in Asia Minor, preaching and practicing' his spiritual gifts with wonderful success.

Ephesus was a city of note then ; but prior to Paul's day it had seen a still more remarkable history. Here stood the great temple of Dlana, one of the seven wonders of the world, supported by more than a hundred columns placed there by as many kings. So great was the heathen's zeal for this goddess that more than two hundred years had been spent in buildcome down to you through the dark to the barriers of ing the temple. Many times it had been partially and once wholly destroyed by fire, but Phœnix-like It had arisen as frequently from its own ashes. The city about itself, that holds the earth in its fetters and the soul of | Paul's time had been destroyed by an earthquake, but was soon rebuilt.

> Here dwelt a curious people. They had been taught from generation to generation the lower phases of Spiritualism. Amid much strife and personal danger Paul had succeeded in deeply impressing them, and founded a church which was to endure for six hundred coming years, and at last yield to the florce zeal of Islam.

> A little time before Paul was to leave this city where he had formed so many attachments and labored so long, he received a message from Corinth, well calculated to bring a shade of sadness over his mind. It brought to him intelligence of dissensions, immoralities and petty jealousies in a church he had formed there and left in a very prosperous condition. The news, no doubt, touched him. He probably remembered Corinth as the one spot where the most sacred friendships and attachments of his life had been formed. Here he had worked at his trade as a tentmaker, preached a free gospel, and was made happy by the warm love of Aquilla and Priscilla, and the constant friendship of Timothy and Silas. Here he had looked at the proud Parnassus bathed in the first beams of a Grecian sunrise, while his busy hands were weaving tents in the early morning in his little shop. And when he grew tired toward the evening, he may have seen the same sun kiss the far sides of the Hellcon, in whose shady groves the early muses delighted to dwell.

Paul had been highly inspired at Corinth. Why should he not be? The best sermons do not come to us in the recluse of the library; they overtake us in thefields, flash in upon the mind while we march and toil, just as they came to Robert Collyer when he beat away on his anvil. Paul also had visions and trances and many phases of mediumistic power at Corinth. But now the little church was a bolling, seething calidron of strife. They differed about mar-riage and the relations of the sexes. Some were of questionable virtue, and no doubt others pretended to be a great deal more virtuous than they really were. They differed about materialization, or, rather, the resurrection and appearance of the dead. The woman question was also a troublesome one in this remote age, eighteen centuries before Fourier or John burst forth far and near, and behold you shall hear and Stuart Mill. Some women would persist in wearing

modern women will persist in wearing frizzes and bangs in spite of the protest of friend and priest.

Moreover they greatly differed about spiritual gifts. Some of them were made wise by spiritual influence, and probably acted in the capacity of oracles. Others could describe spirits, and others work what they thought to be miracles-probably give the fire test of something of a similar nature. Still others could speak in different tongues or were controlled by ancient spirits; others heal the sick, while some could look along the horoscope of the future and were gifted with the strange power of prophecy. Each of these ancient mediums feit their gifts were the all-important ones, and hence they should receive the first honors of the Church.

They also differed greatly about their preachers. Some favored the daring and intrepid Paul, and claimed they never heard such inspired discourses as he gave them when he left his little shop and preached his free gospel. Others no doubt criticised this student of Gamaliel and preferred Peter, while others thought Apollos the more gifted and eloquent. They also had a Cephas whom many admired. We may presume some had clinging to them a remnant of old Judaism, and wanted a great national church that should hold all to the strict letter of the law. Indeed I apprehend the Christian Church at Corinth, at this time, has only been equalled by some of our modern conventions and camp-meetings.

Paul, after noting in his reply their immoralities, jealousles and skepticism, and reproving and consoling them as best he could, rose higher than himself. He reached-before he closed his first epistle to the Corinthians-the glory summit, on whose serene height great souls abide. It was the one supreme moment of his life, and in this auspicious moment he found a calclum light which made even the faults of his brethren luminous with virtues. He saw that eloquence is at best a questionable gift; that mediumship, whether inspirational or prophetic, did not make men and women perfect ; but that higher than all, forever smiling behind the gloom of storm and cloud, might be seen the sun of charity. Moreover, that charity has its broad foundations in a common weakness-in the limitation of our knowledge. "For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."...

While we do not believe our knowledge of the universe is confined to the senses, as usually defined, yet it must be conceded our senses do procure for us a very great part of the knowledge we derive of external things. Only a moment's reflection will serve to show us the narrow channel of physical sensation, and hence our partial and limited knowledge of the physical universe.

A few days since I took up an encyclopedia to learn something of the anatomy of the human car and the law of acoustics. As I traced the researches of the anatomist I said to myself, "How wonderful the knowledge we have acquired of this delicate organ!" Then I undertook to learn something of the soundwaves all about us, which we have inferred roll on for ever. I thought of sighing winds and singing flames of the advancing and retreating sound-waves; of their contact and opposition to each other in the universal orchestra. Then I thought of the recent acquirement of the telephone; of the fact that a man in Sturgis can speak by wire to a man in Chicago : then again of the fact that each human car has its own limitations ; and that when sound rises above or sinks below its power of cognition it is lost, and I said to myself: "How much of the audible universe must be referred to the boundless realm of the unknown?" There may be songs so sweet their faintest echo would entrance us with delight and yet we not hear them. Moreover, there may be beings, all unknown to us, who can put their ears close to the Infinite Mother's breast and hear the musical beating of the eternal heart.

Let us say that ours is at best an imperfect hearing and what often sounds to us a "jarring and discord-ant lyre" may be only some shattered nerve in the strange organ we use to touch the realm of sound.

No less imperfect is our sense of sight. The power to recognize objects depends upon the perfection of the Waves of ugnt put plotures of objects in the eye, and we thus become conscious of their existence. But the same light from the same objects often produces very different impressions. How limited the seen and how vast the unseen all about us! When we call the aid of the microscope, a diminutive world is revealed which we cannot see with the unassisted eye. In this world life appears in an almost infinite variety of forms-life everywhere-in earth, air and sky-life in the great deeps of the sea where no ray of light can fall-life under the burning sun of the tropics and in the frozen waters of the Arctic Ocean. To affirm we now know or that science has revealed to us all the forms of life in this world would be to declare our present microscopes perfect, and that a perfect eye had looked through them under every possible condi-tion wherein life could appear. This would be an affirmation of lunacy - the declaration of an imbecile whose utter want of consistency all serious minds would deplore. Moreover, let us suppose we can see by the aid of instruments all the minute forms of life in this world. This would not prove our knowledge of the diminutive world perfect. Other modes of existence would still be open to inference under conditions our senses could not recognize. Still further, our world is the smallest speck in an infinite universe, and we may safely presume that life which appears under such diversified conditions in this world will find still more diversified conditions in other worlds, and thus that the diminutive world is infinite. Hence its boundaries are unmapped and unknown, and our microscopes are only children's toys which reveal but the faintest glimpses of the endless panorama of life. If we turn from the consideration of life in its littleness to the consideration of life in its larger manifestations we are met at every point by the boundless and unknown. It is not at all probable that with all our belescopes we have yet seen all the planets of our solar system. Our scientists are now talking of a new discovery. Only a little way back Uranus and Neptune were unknown. The older astronomers and as trologers gave them no place in their telescopes and horoscopes. No instrument has yet been formed by which we can see the life of these planets. We may reasonably presume men and women live on the various planets of our solar system; but the real conditions of life there are unknown.

tial. Each special science rests upon certain facts which are in themselves often only partial and deceptive. To have a perfect science we must have all the facts upon which such science depends. Moreover. we must make a full and complete application of them.

When tried by this broad rule the unknown is not less perceivable in spiritual things than in our knowledge of the world of matter. How fragmentary all our scientific knowledge! Since the sixteenth century, and especially during the last fifty years, how much time has been devoted to study and research into the history of the earth? We have been trying to read the life-record of this grand old planet of ours, trying to trace on its rock-leaves the story of its birth and childhood and the mighty changes it has undergone, trying to look into its heart of fire, crust of granite, and on its snow-capped mountains. And yet all the earth-history which has been written will no doubt be revised many times as investigation goes forward. We have only as yet gathered a few facts. How many are yet unknown? We have read on its face the lessons of some of its life-struggles.

The hoary rocks, which lie in wild grandeur all about us, tell of great convulsions which in some remote age have reut its breast. The tropical fossils, under its mountains of ice and snow, tell of sudden and wonderful changes in its climate. The sea-soundings of its oceans tell of continents and islands once peopled with life, now slumbering in a grave over which the mad sea-waves chant a death-dirge. The fossil remains of poor savage man, found in earth's cave-temples, whose altars are built of the bones of man and beast in deadly conflict, tell the merciless story of life's awful warfare. But how little we know of the earth's history ! How many fossils lie buried under the almighty pillars of the Andes or Himalayas that our poor eyes shall never see and mortal hand may never touch !

When our earth started on the shoreless sea of space, the forces which pushed it out from the sun as the mother-bird pushes her young from the nest, its past existence and future duration, must be largely referred to the unknown.

Astronomy, the oldest of the sciences, is no less imperfect. Man seems to have been born with his eyes unturned toward the blue heavens. Here looked the old Chaldean from the far plains of Shinah. Here the eye of the Egyptian feasted with delight, while his weary feet trod the green valley and his tired hands built the monuments of the Nile. To the far sky we may believe the wise King of Israel turned his gaze when the dusky faces of his harem could enchant him no more, and feeling the rebuke their pure light gave the soul tempest-tossed on the sea of pleasure, exclaimed : "All is vanity and vexation of spirit."

But we have no perfect science of the stars. Almost daily new facts appear to change old opinions. Hence the vast stellar regions may be said to be almost unknown. Let us hope as the years go on we shall see further out on the limitless horizon and know more of the worlds in space and their inhabitants.

The same observations will apply to all the sciences. The botanist is daily discovering new plants and flowers; comparative anatomists are finding evidence of unknown species ; the physiologist sees beyond bone, and muscle, and coursing blood, a subtle nerve aura no scalpel can cleave asunder and no microscope fathom; the pale chemist in yonder laboratory, who has nursed the galvanic battery and held the flery lightnings in his hand, trembles on the shores of an infinite sea, where the eternal waves of force roll on forever. We have no complete or perfect science, and the opinions of the scientist change not less than the opinious of the religionist.

In all ages man has been-Janus-like-looking in two directions for knowledge. Standing on the summit of present being, he turns his gaze backward and asks, whonce? Listening in vain for a response to his pleading call, he looks forward and with fast beating heart cries, whither? But the past has refused to yield up her secrets, and on the sky of the future an unseen hand has written the omnipotent word unknown. How little we know of the past. History is a prattling child, pointing, with the areveal an eternity of yesterdays of the past. And what is tradition? It is the half-remembered dream of yesternight vainly endeavoring to interpret the unremembered dreams of an eternity of nights before it. What is man's histor-ical age? Simply nothing to the antiquarian who looks beyond it. History finds man everywhere a civilized being, with uncounted centuries of progress and development behind him. Tradition goes only a step beyond history. Man's legendary age is crowded with full-grown heroes and gods. But whence the children and their mothers from whom the heroes and their ancestry came? Let us be just and say the past is unknown. Let us try to realize that uncounted millions have lived, loved, hoped, tolled and died, whose dust has left no mark our dim eyes can see upon the face of the earth.

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sometimes coast near this shore of the eternal sea beyond us; watching for a hailing sign from a friend and brother; watching for a glimpse of dear baby's face; watching for the dove which nightly nestled on your breast and then flew out in the darkness and left you weeping alone; watching for your dead.

How much has Spiritualism done to push back the borders of the unknown before us? Has it lifted the curtain and revealed the verifies of future being? It is a grand thing to speak imparially and feel we have no cause but perceived truth. Has Spiritualism accomplished all you anticipated? For myself I can truly say it has not done all I had hoped, nor has it accomplished the work it has done by such agencies as I once felt sufe it would employ. So called Modern Spiritualism has disappointed me, and I feel sanguine t has also disappointed many of you.

When, twenty-six years ago, a long procession of teams drove into this village, led by a band of music and loaded with brick to plant the pillars of this free church, you hoped for more than has since been given. Had any prophet of evil told you then that not a dec ade of years would pass before these aisles would be measurably deserted, you would not have believed him. Had the same prophet told you years ago, when these aisles were filled with groups of happy children, marching with gay banners to music's sweetest notes, that winsome childhood would desert this church, that banners and mottoes were to be laid away, a convenient refuge for rats and mice, that the echo of music would die out, you could not have believed it. But to-day it needs no prophet to impress you. The de-serted halls and dead Lyceums in every direction testify that Spiritualism has not chosen our methods. We have offered it churches and it has scorned them ; we have written for it creeds and it has trampled them under foot. Let us be brief and say this: as an organic power in the world Spiritualism has disappointed us; it has built no church, ordained no ministry, consecrated no altars.

How much has it done to push back the borders of the unknown before us? We are hardly more familiar with the land of the dead than our skeptical neighbors. Where our loved ones abide we know not. Only this do we know : that country is not afar off, for many of us have felt the evening breezes which sweep down from its unknown hills into this earthly valley wherein we dwell. We have said we have not reduced the spiritual world to actual knowledge. All which pertains to that world and its environment is largely unknown. Is it a country with hills, valleys, lakes and streams? Do beautiful vines climb over the hillsides forever green with velvet grasses and fragrant with flowers? Do the valleys smile with loveliness as the Valley of Meander glowed with beauty to the maiden in the myth, when she looked back from the hill of Latmos and saw the fair Endymion sleeping there? We know not. Do you tell me this world is a vast zone or belt interlacing the stellar reglons above us? Of what is this belt composed? What the law which keeps it there? When the suns pale and fade and the worlds amid which it threads its way die out, as they doubtless one day will, what the celestial chemistry which shall still hold it there?

What of the associations beyond the grave? Do the heavenly inhabitants dwell in a vast republic? Are there laws and law-makers and law-breakers there as on earth?

Does life in that world follow the seasons as with us here? Does childhood grow into youth and manhood, and then into wrinkled age? Probably a few cranks who know nothing of this world can tell us all about the next. But the thoughtful Spritualist hears but one reply to many of these anxious inquiries, and it is the same word forever ringing in our ears, unknown. No doubt some will now be ready to read me a skepic, and fearing I may not be considered sufficiently Orthodox, let me hasten to say : In all we have here

said, we do not deny spiritual beings make themselves manifest to us in sundry ways. We are not discuss ing the known side of Spiritualism.

To deny forms appear, pencils write, and that the various phenomena manifest in the early Christian church with many added phases are in the world to-day, age. But our friends have not revealed this unknown side. Moreover, in all mental phenomena, such as trance, clairvoyance, divination, inspiration and im pressions, it is still an open question whence the power is derived; whether there are powers within us by which we can coast so near life's hither shore we can see and feel our arisen friends, or whether spiritual beings impart this power. To state the point conversely, in the various mental phases we nave named, do they come to us, or do we go to them? When the psychic describes our diseases, or locates distant places, does he do it by an unknown power within us, or by the aid of some disembodied being? May we not safely say there is in human nature a great psychic realm we have not yet explored. Again, if it be true that forms appear and disappear, what is material and what is spiritual?

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### Written for the Banner of Light. VICTORIOUS-JULY 4th!

BY MRS. C. L. SHACKLOCK.

Ring out, triumphant bells ! For as your music swells, To every heart it tells A welcome story. From dire oppression freed, From party strife and greed, Now may we chant indeed

Our nation's glory ! Froudly our banner waves-Not over coward knaves, Not o'er a race of slaves

In fetters lying; But freemen 1 as of yore, Who rent the yoke they bore, Whose glad hearts throb once more With hope undying.

Land of our sainted dead, For which our heroes bled, No more may martial tread

Invade thy borders. But Peace, with all her charms, Banish War's wild alarms, Free thee from hosts in arms-The base marauders !

And while our banner floats, Bells, neal your joyful notes ! Send from their brazen throats The cannons' thunder. Rejoice i from shore to shore;

Shout ! we are free once more; The bonds which long we bore Are rent asunder.

### What if it be Transfiguration? To the Editor of the Banner of Light:

You have recently put before your readers two very valuable articles furnished by Joseph D. Hull, one upon the mediumship of Miss Shelhamer as manifested in the Banner of Light Circle-Room, and the other in your issue of June 7th, headed "How it is Done." It is seldom that you are favored with articles indicative of such fair and close scrutiny of mediumship as these manifest, or of equal skill, terseness and ability, to put forth with perspiculty the results of careful observation.

That writer says that on one occasion, when with a materializing medium, his departed sister's face was "distinctly visible in every line, .. it left no room for doubt as to the identity." Through another medium, subsequently, that sister writes to him, saying that on the occasion when he saw her face thus distinctly, the presentation "was not my body ... I could only clothe the medium's body with a semblance of mine." She also writes in the same communication, that "from my observation and experience, I should without hesitation say that it is very seldom that a perfect materialization of near and dear friends is sent out of the cabinet." In her view, therefore, much which mortals regard as materialization is transfiguration. What if it be so? How much less marvelous, how much less instructive and helpful is transfiguration than materialization?

I am willing to say, with your correspondent, Let us have the exact and whole truth out in every case." But to whom shall we apply for the desired facts? Generally the mediums, while the work with them is going on, have no knowledge of what is done, nor how anything is done through the use of their organisms, till powers to know anything as to the what and the how are seemingly less than the powers of the members of the circle who ask for the "exact and whole truth."

perhaps most, of them may be unable to tell in advance whether a particular effort will reach materialization, stop at transfiguration, or be an absolute failure. My own observation leads me to deem it probable that at séances for materializations it would generally be impracticable for the spirits to tell us, either in advance or at the time, just how far they would build up anew, and how far transform. We need much information, from many sources. like that from which your correspondent has received what is very desirable: what surely is very acceptable to myself. Let us seek from spirits accounts of their operations among us. Should testimony come in quantity and quality which shall prove that what we are calling materialization is mainly only transfiguration, why should we regret it? Indeed, why not welcome it? Once firmly establish such fact, and many an innocent medium, the grabbing of whose form has been deemed proof positive of fraud, will receive prompt and wide acquittal of

## New Hampshire State Association.

## [Reported for the Banner of Light.]

The Fourth Annual Convention of the New Hampshire State Spiritualist Association, holden at the City Hall, Manchester, N. H., on Friday, Saturday and

Hall, SARDERSER, N. H., OB FURS, CAURAY ADD
 Sunday, the efft, yih and sht of June, 1884. Vice President J. W. Chamberlain in the obair, was opened by interesting remarks by Miss. E. R. Graddock all consider by Vice President Chamberlain. After listening to music from the choir and an invocation if rom Edgar W. Emerson, interveting remarks were made by Mrs. Craddock, Mrs. C. B. J. Durani of Lebanon, N. H., Dr. J. V. Mansfield of New York, and a fine inspirational poem was given through Mrs. L. A. Burtevani of Lebanon. Mrc. M. D. Emerson gave a beautimit goog in Mark Line and their Suggestions of the Needs of the Present." Here remarks were ocharacterized by good practical ideas applied to everyday life, and were solved by an exploration of the Needs of the Present." Her remarks were ocharacterized by good practical ideas applied to everyday life, and were solved by an implicational poem of the Needs of the Present." Here remarks were brance in though her own organism, in which the strutiog if the building and furnishing of a house and that of a human life was beautifully contrasted. Edgar W. Songer, Songer,

had noise truth." We mortals, in our normal states, have be-come acoustomed to call certain presentations, in the presence of mediums, materializations. The mediums adopt our nomenolature, adver-tise in harmony with our terms of speech. If there be wide-spread error in the term we use, we, the observers of mediums, more than the error. Spirits know better than we or medi-turs what portion of the manifestations is ma-terialization, and it becomes us to look to them for correction of errors in our wordings. Many, perhaps most, of them may be unable to tell in The Doctor read a list of eighty-one names given to him upon the platform during the lecture, many of them being at once recognized by parties in the au-dience as those of dwellers on the other shore. After a song by Mrs. Minule D. Emerson, Edgar W. Emer-son took the platform and gave names and descriptions of twenty-one spirits, all but three of whom were re-cognized by parties present. After some able and in-structive remarks by the President, the session closed with a voluntary by the choir. And here letme say that Mr. Lewis R. Parsons and wife of Contoocook, N. H., did efficient service in furnishing music for the Convention. with 'a voluntary by the choir. And here let me say that Mr. Lewis R. Parsons and wile of Contoccook, N. H., did efficient service in furnishing music for the Convention. Sunday, 10 A. M., President in the chair. After mu-sle by the choir the conference was opened by Mrs. M. H. Fletcher of Lowell, Mass. "What Good has Spiritualism Done for Humanity?" was the subject of her remarks, which ably and fully replied to the query it involved. Mrs. F. was followed by Messrs. Hutch-inson of Milford. Sabin Scott of Eden, Vt., and Mr. Larrime from Portsmouth, whose remarks, pertinent to the occasion, closed the conference. The lecture session opened with a song finely rendered by Minnle D. Emerson, entitled "Sweet Spirit, Hear My Prayer." The next speaker announced on the programme was Mrs. Addie M. Stevens of Claremont, but by reason of ill health she was unable to be present, and N. S. Greenleaf, the veteran speaker from Lowell, Mass, was introduced and held the audience for an hour with remarks upon the motto. "Be True to Your Con-victions." which was handled in a very able manner. Mrs. S. B. Craddock was next introduced and gave a short but spirited address. The session closed with music by the Choir. The afternoon session of Manchester. The first discourse of the afternoon was given by Mrs. S. K., Durant, which, though short, was full of pith, and a spiendid production. A fine spiritual song, entitled "Beautiful Home of the Soul," was sung by Mrs. Min-mie D. Emerson. J. Clegg Wright was then intro-duced, and was listened to with breathless attention, making strong points and illustrating them clearly. Should like to give a synopsis of this and all other leo-tures, but, unaccustomed as I am to the duties of a re-porter, feel that I cannot do the speakers justice. A. Tr. M. the session opened, the President in the chair, with a song by Mrs. Emerson: J. Clegg Wright was the locitors, closing with two poems upon stub-jects given by the audience. A solo was then sup by Mrs. Emerson in her usual pleasant manner, wh

Eass by our solar system, and what mean the pale and flickering lights beyond? Av I they are unknown suns and unknown worlds driving their blazing charlots onward. Poor indeed is our sight. We may pity the blind fish in the cave, that never saw a sun rise or beautiful flower-garden, but there may be beings who not less lament our blindness.

We need not pursue the senses further to show their limitation. It is said the five senses are at last resolved into one sense, the sense of feeling. Let us admit this statement, but we are still forced to concede that feeling depends upon the susceptibility of the nerves to receive impressions, and that our nerves only report such sensations as come within their limited range.

With such formidable barriers all about us when we inquire into physical nature, how absurd the claim of the materialist that physical knowledge is real and spiritual knowledge chimerical; that science is reliable and religion unreliable. There can be no position more inconsistent than that of materialism. He who denies the reality of matter is just as consistent as he who denies the existence of spirit or soul. All we know of the existence of matter is by the impression certain external things make upon us. In its last analysis matter is an unknown quantity and quality. It is something we weigh, divide, extend. and yet which eludes all weight, division and exten sion. Matter is unknown ; we simply know that certain things and forms impress us ; we name the forms we see and feel; we call a certain appearance tree, another rock, and yet another flower. But what are tree, rock, flower? Put these appearances in the retort of the chemist and they vanish. The caustic Car lyle no doubt felt this unknown quality in matter when he said, "We start out of dumb nothingness, take appearance, and are apparitions; round us as found the veriest spectre is eternity."

With an unknown quantity and quality at the base of the physical universe, how imperfect must be all hysical science? All knowledge derived from physial phenomena must necessarily be limited and par-

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soul? Behind the cradle where lie in sweetest sleep baby's plump fingers and dimpled cheeks, the unseen hand has again written in letters of flame the omnipresent word unknown. Look at the young strangers who wake to consciousness in this great world. Each human angel rises on the sca of life, draws a breath of the same air, utters the same birth-cry, opens its eyes to nearly the same wonders : but when the child looks back and asks the path over which it came, the wayes have closed in behind it, and nothing is left save the broad expanse.

Many theories are advanced to account for life before birth. Some of them are very beautiful. I was especially touched with the theory of the old Druids: that life runs in three cycles ; the first of which is the cycle of infinity, where nothing can exist but God, and which none but the infinite can traverse ; the second, the cycle of metempsychosis, where all things that live are born of death; and the third, the cycle of felicity, where all comes of life which shall be our heritage hereafter. It is pleasant to think that all life begins at the lowest point and rises to the highest; that fate reigns below man and all is necessarily evil, and above all is good, while our lives are a strange mixture of good and evil.

But what knowledge have we of man's past? No voice has spoken from the dim silence; no eye has looked behind the yell; no soul bethinks its former self. All we can say is this : we have arisen from an unknown sea; and the eternal past, about which we declaim so much, is unknown. It is an empire unmapped and unnamed-an undiscovered country, waiting for some daring explorer to touch its wave-kissed shore, climb its giddy, alpine heights, and give it a name.

And now, my old friends, we stand here to-day upon the summit of present being, all of us looking forward. We have looked back times without number over our present life-paths; and the way has been, to some of us, strewn with wrecks and wet with tears. How billy, stony and crooked has this way been! With some of you the path of life has been shadowed with the clouds of bereavement and disappointment. Ay ! I see some of you are looking backward now! I read

it by the tear kindling in your eyes. Why this tear? Perhaps on this backward journey you have reached the first cross-road and there is a coffin in the way; under its heavy lid lie life's fondest hopes-it is the icy form of mother's darling. Back a little further, where the road took its sharp turn in the valley, there is another shadow ; you tried to bury a great love there. but your strength failed you before you hid it out of sight, and whenever your thoughts go back to the halfcovered grave the tears will flow. How varied the shadows over our little journey from the cradle! How sad the mistakes we have made, and how much we need charity ! Do you know I do not admire people who never made a mistake. The saintly touch-menots are illegitimate children in this world. I never felt any great admiration for the virtue that never knew a temptation.

We have said we are all looking forward, and herein comes the central thought of this discourse. When we look down the future path the coffin and the grave are there. Moreover, the distance is short. When the June roses come again some of these old veterans will be absent in body from our annual convocation. Now what of that future? For twenty-six recurring Junes some of you have come up here as faithfully as the good Mussulman makes his journey to the temple at decca. You have been watching all these yearswatching for the white sails of fairy boats which

ndle o known, just as the eloquent T. Starr King trembled when he found that hid in a single drop of water there was electric energy enough to "split a cathedral as though it were a toy," and that each drop we drink contained a thunder storm.

Let us say this: Spiritualism has revealed the presence of occult forces within and without us-forces as glorious when rightly employed as they are dangerous when improperly dealt with-forces that have played games of chance with star-eyed science and won the victory-forces that have extorted unwilling confessions from hoary-headed prejudice-forces that have revealed the verity of spiritual things while they have strangely withheld the knowledge of real spiritual life-forces which have led us up to the door of an immortal temple, but refused to permit us to look within -forces as real as their revelations are oftentimes unreal-forces as reliable as the information they give is often unreliable - in short, revelations of unknown powers.

With our knowledge so limited, and a broad field in viting investigation, how sad the spectacle Spritualists themselves present. Like Paul's little church at Cor inth, some are troubled about long hair and uncov ered heads. Some are especially anxious to dress this modern wonder in a suit of Sunday clothes, forgetting that wonders generally choose their own raiment. Others want a church, and others to draw the reins of social ostracism. But the thoughtful soul, realizing how little we know of life's spiritual side, will content itself by patient investigation.

Herein comes a major question we must not omit. Is the unknown unknowable? Shall we ever be able to map the unmapped empire which stretches out on every side? Let us be hopeful. When we reflect that each human being begins this life at zero, that intellectually we start life with a simple consciousness capable of reporting only a limited amount of external phenomena, and that from this intellectual cipher poets, scientists and philosophers have grown ; moreover, when we add to this accumulated wisdom the great fact of the endless duration of life - the even glorious fact of immortality-what hopes inspire us?

If the unlettered child can grow into a Locke, Bacon or Humboldt in one brief lifetime, what shall eternity produce? If a moral consciousness with no moral experience, without even a taste of the bitterness of vice or sweetness of virtue can, in the little journey from the cradle to the grave, grow into a Confucius, Socrates or Jesus, what shall the unknown ages yet to come reveal of moral grandeur and herolam?

We are looking to-day through dim shadows ; hence, we only get partial views of each other. To morrow we shall see in a clearer light-a more glorious sunshine-yes, in the white light of charity, " " which thinketh no evil."

My pulse beats higher when I think of the conquests yet to come. The vision before me makes thrill my every nerve. The unknown is receding on every side. The geologist has opened another chapter and found many a missing link in life's chain-the long silent stars are speaking, and unknown and unseen suns now touch me with their light. Chemistry has found new forces, and matter has become to the scientist luminous as the kisses of the moon on the fair face of a lake. Indeed, there is no matter ; all is spirit-all is soul. The shadow side is what we call matter, and its sunny side is soul. At last they meet and mingle as clouds meet on the brow of night. The past is present, and the present is the future. Death is life, and poor blundering humanity has at last drank at the fountains of eternal youth.

the damaging charge. Wherein is the presentation of the features and form of a departed friend less cheering, less instructive, less marvelous, when fairly and fully outwrought by transfiguration, than by materialization? The two processes seem to me to start alike. In each some elements in the medium are availed of and manipulated by the spirits, and from them, or by combinations formed with them, as much progress toward materialization is made as either the occasion solicits or as is possible to be made under existing conditions and circumstances.

I am satisfied beyond the slightest doubt that have seen full-formed departed ones far outside of any cabinet. 1 believe in materialization. Transfiguration, however, may be more common-may often come within the abilities of many spirits and many mediums who, though at times and under some conditionsable to execute materialization, at other times can get on no further than transfiguration. It seems not unreasonable to admit possibility and probability that both spirits and mediums frequently anticipate materializations, but lack power to get on beyond transfiguration. When this occurs it is not from fraud or fault on their part, but a necessity; therefore no blame should be attached to them, either for announcing purpose to materialize, or for failing to reach their proposed result. It might perhaps be prudent for mediums, and for all of us, to regard a very large part of the wonderful presentation of the features of the departed as but transfigurations; they would be as valuable under one name as the other. ALLEN PUTNAM.

46 Clarendon street, Boston.

As when a pebble is dropped into the placid waters of a lake, circling wavelets move in all directions, so a great thought thrown upout the bosom of public opin-ion, though the first concussion may be trilling in ap-pearance, will start wavelets of impressions and feel-ing, each succeeding a prodecessor, till the great mass of society may be aginated — Dr. 7. H. Hewdord 2

by parties present. The following resolution was presented by the Sec-retary and adopted by a unanimous vote:

Resolved, That the thanks of this Convention be pre-sound to the speakers and singers for the gool service they have rendered; to the people of this city, and the different railroads for the entertainments and second modations ren-dered this Convention.

The exercises of the convention closed by the read-

The exercises of the convention closed by the read-ing of a fine poem by Mrs. James. Among those from abroad who gave efficient work to the Association may be mentioned N. S. Greenleaf and Mr. and Mrs. Fletcher, from Lowell, for which they have the thanks of officers and members ; and it may be further remarked that the convention was a decided success, a very harmonious feeling prevailing through all its sessions, the audience gradually in-creasing in numbers, though a small admission fee was charged every evening to meet expenses. It is hoped seed may have been sown on good ground that may eventually spring up and bear good fruit. Washington, N. H., June, 1884.

In the seventeenth century, when an Englishman was impertimently questioned about shother man's concerns, he replied in the can's phrase of the time! "What have I to do with Bridshaw's windmill ?"

A GALLART SOHOOLSOY'S TOAST The gifts i May they add charity to healty, subtract survition Disma ship multiply grains interious, divide time by indus-try and recreation, reduce Kandal to its lowest de-nomination; and raise virtue to its bignest power 1222.

As Onlo girl with forty eight loes was been to he might to make \$, good all-toe singes \_ Re \$5 Refeat ut abstrate subtreas

# JULY 5, 1884.

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

# Spiritual Phenomena.

## Wonderful Seance with Dr. Caswell. with Suggestive Remarks.

To the Editor of the Banner of Light:

Among the various spiritual manifestations which are occurring at the present time, that of materialization seems to be one of great interest to the investigator. It is not my intention to attempt an elucidation of this muchmooted subject, since abler pens than mine have contributed valuable information upon questions that arise in respect to it.

It was my privilege to be present at a séance for materialization on Wednesday evening, June 18th, at the home of Dr. D. E. Caswell, No. 55 Elm street, Charlestown. The company was small, numbering but ten persons, most of whom were ladies. The utmost harmony pervaded the scance; indeed, so perfectly was this law, which underlies all successful spiritual manifestation, expressed upon this occasion, that none of the usual methods of producing it were resorted to. It was the only séance for physical manifestations I ever attended where music, either vocal or instrumental, was not used as a means of generating harmony among the sitters, and I must confess that the spirit of music, as expressed through the harmony that pervaded the atmosphere of that seance room, seemed in much closer accord with the occasion than much of the singing which is heard upon similar occasions, and which is supposed to be so important a factor in wooing the spirits, some of whom have developed so high an appreciation of true music that they would be repelled rather than attracted by the harsh notes and the illtimed selections which often jar even upon the less sensitive ears of mortals.

The number of spirits who materialized upon this occasion was not as large as I have sometimes seen, but they manifested with great powor, nearly all of them being able to walk around among the sitters, and to converse in audible tones.

It may be well to state for the benefit of those who have not attended any of Dr. Caswell's séances that the forms are all illuminated. Their ethereal garments scintillate with coruscations of light. None can form any adequate idea of these illuminations unless they have witnessed Baker) directs the gas to be lighted, when there besimilar phenomena.

were quite a number of ancient spirits, who walked among us and made many prophecies concerning the future of spiritual manifestations. Mr. Bartholomew, formerly a Universalist minister in Boston, materialized outside the cabinet in full view of all present, and spoke words of encouragement. One Egyptian spirit, with garments wondrously luminous, remained outside the cabinet for some time, walking around and covering his ethereal mantle over each member of the circle, thereby imparting of his magnetic power. The dear spirit Longfellow materialized very beautifully, and called me to him, in accordance with a promise made by him just before I left home.

Altogether I think this was one of the most remarkable séances I have ever attended, the small number present no doubt rendering the conditions more favorable for strong manifestations. [As is always the case.-Ed.]

Had I not already occupied considerable space, I would like to refer to the subject of olothing to be worn by persons attending a seance for physical manifestations. Black is a repellant, while white or light clothing supplies better chemicals for the spirit friends to draw from. This fact is well known among every one who is at all familiar with the science of these spiritual manifestations; and yet persons who know these thin :s will go into the séance-room clad in black, without one particle of color to relieve the sombre effect and supply chemicals from which the spirits can draw.

Let us do everything in our power to aid and encourage our dear angel friends in their efforts to bring us knowledge. The work should be-it

age, came to the cabinet door, and calling me by name asked me to approach her. I did so, and she gave me a beautiful rose. She then called every one in the room singly the same way, and gave each a rose. But what to me was the greatest wonder of all was this: A light about the size of a cent was seen about two feet in front of me. It commanded to enjarge and about the size of a cent was seen about two feet in front of me. It commenced to enlarge and grow moreluminous and continued to do so until it became a full-size adult female form, and brighter than the burning gas above our heads. It then spoke, gave me my mother's name, and said, "I am your mother," and told me never again to laugh at what I knew nothing about.

said, "I am your mother," and told me never again to laugh at what I knew nothing about. I easily identified my mother by a private mark on the spirit's face that my mother had on her face while living in this life. She then handed me a beautiful flower, diminished in size back to the little bright spot I first saw, and then vanished entirely. I have the rose to this day. If Mr. Caffray uses every skeptic as he used me, he must have set many a mind thinking. I told you when I commenced I was no Spir-itualist; but to tell you the truth I don't know what I am now. There is an old adage, "seeing is belleving," so I must confess I am turning a Spiritualist. I suppose my friends will hugh at me when they see my name signed to this arti-cle, but I can't help it; let the good work go on. I will answer all inquiries as to my experience, and will take the Banner of Light hereafter, for I am a happier man. Corner of 32d street and 6th Avenue, } New York City.

### Soul-Cheering Facts. To the Editor of the Banner of Light:

Briefly let me give to your readers additional testi-mony to the ever-accumulating facts of spirit materialization. I have recently attended several of the séances of Mrs. Stoddard Gray and her son, at their residence, 323 West 34th street, in this city, and I must say in all candor, that if I had never before believed in the fact of materialization of spirits I should be compelled to accept it as beyond all question, after what I have witnessed at these seances. The parlors in which they are held are spaclous and well-furnished; giving a pleasing and harmonizing effect to the mind of the stranger. The circle is seated by Mr. Gray, a few feet from the cabinet; and after brief explanatory remarks the light is turned out for a few moments, when at once manifestations begin by the spirits making music, handling a guitar, bells, etc. Before the light is turned out, DeWitt C. Hough goes into the cabinet (which stands wide open for the inspection of all), dressed in his dark suit, and seating

himself passes speedily into a trance. His mother stands outside in view of all. When the spirits have finished their brief entertalument in the dark, the controlling spirit (Col. E.

gins and is maintained some of the most remarkable Among those who appeared on this occasion demonstrations ever witnessed. Spirits-male and female- come in great numbers, talk to and touch their friends, often materializing and dématerializing in the presence of all. They frequently come two at a time, and some come far out into the room, often walking round with Mrs. Gray and others. They weave lace and form other drapery, etc., in sight of all. At one of the séauces which I attended a few nights since, a spirit coming out of the cabinet, went from the seance room through the door (which was open) into the adjoining parlor, and halting at a window fronting the street opened the blind, stood gazing from the window at objects in the street, and then returned in sight of all to the cabinet.

This evening, on going to the scance, I asked permission, and obtained it, to put some paper and a pencil in the cabinet, with a brief note of request to my spirit-daughter to write me a communication. She complied, calling me up to the cabinet, and writing the note in my presence and in the presence of all, in a very brief time, and folding the paper gave it to me with the pencil and paper I had placed in the cab-

inet ! I recognized as well as I could in the then rather dim light, my daughter, her every manner being per-fectly natural and characteristic. She held out her very small hand to me, which itself was enough to impress me with strong conviction that it was her. The communication written by my daughter was as fol lows:

lows: "Dear, Dear Father-When can I be able to come strong? Can it be soon? I think I can give you a proof of my presence and power by playing upon the plano. I will try, if I can have an opportunity. Oh i how I long to be always near you. Soon we will be in the house together not made by hands, but woven from our deeds in this life. God grant we may always be together. Give my love to mamma and sister (here she began to lose power). From your loving MOLLIE," MOLLIE."

Miss Carrie Miller, daughter of the editor of the Psychometric Circular, called from the cabinet for me to come up to it. As I did so she dematerialized, and while I was standing by the side of Mrs. Gray, outside the cabinet in full view of all, she formed herself at our feet, and rising to full stature walked about the room. I would that all who earnestly desire to realize the joys flowing into the soul from these demonstrations of our continued life after what we call death, could have witnessed what I, with fourteen others, witnessed this evening in this séance. Such mediums as these and Mrs. Carrie M. Sawyer (who is now here, but returns to Washington soon) surely must be doing untold good. As well might the attempt be made to roll back the tide of the great Mississippi, or check the flow of the ocean's tide, as to successfully ignore the grand fact of the palpable, ocular and tangible return of our spirit-friends in a temporary material habiliment ! How beautiful and soul-cheering, soul-elevating, and refining, are these grand facts which give us the proof that-

# Hanner Correspondence.

### California.

SAN FRANCISCO .- Benj. Lewitt writes : " Coming SAN FRANCISCO.-Benj. Lewitt writes: "Coming to this coast for the benefit of my health I visited Santa Barbara, where I found that fine materializing medium, Mrs. Emma Hurst, whom I had visited often in Terre Haute, and though she had not been giving scances for some months, owing to poor health, being, I am happy to say now much better, she consented to sit, employing a little clothes-closet for a cabinet. White Dove, her control, soon commenced taking to us. My spirit wile came into the room, opening the door of the cabinet-closet, and showing the medium, who was entranced and sitting upon her chair. A little girl-baby then appeared, her mother being the medium's sister, who was present. She approached and recognized it with delight. I afterward feit the baby hand, and saw the medium seated as the door of the closet was throwu open; there was no room for a doubt to exist in my milud as to the genuincness of these manifestations. Several of my own relatives, with Michigan and Indiana friends, appeared, also Capitaln Clary of Kansas City. He was a very fine form, probably six feet tall, and as he grasped my hand said. 'My friend, I am still engaged in the good work as much as when on earth.' As I grasped the hand of a spirit friend seated in a chair in front of me, the spirit, gort modium in view, stood close to my side. Mother samk away while I was taking to the other spirit, Dr. McCulloch, whose hauds I was hold-ing on my lap. My spirit daugiter Emma came across the room, and sang with her own spirit voice a hymn, as she atod near me. Mrs. Hurst intends to give pri-vate scances to friends who may wish to investigate. I have had good scances with Mrs. Reynolds and Mrs. Souther here, and believe them to be genuine. Mrs. Miller from St. Louis and Denver, is staying over for a few days as she goes to Los Appeles, and is giving good satisfaction here. Mrs. Hurst intends to visit her friends east next fail, if her health permits." to this coast for the benefit of my health I visited

### District of Columbia.

WASHINGTON .- Dr. M. L. Julihn writes : "Seeing Mrs. Sawyer's name referred to in the Banner I feel as though I had neglected a duty by not acknowl-

Ing Mrs. Sawyer's name referred to in the Banner I feel as though I had neglected a duty by not acknowl-edging the salisfactory experience I have lately had at her scheces here in Washington : My daughter Mag-gie, who died two years ago, returned materialized at four different times. She was recognized fully by my-self and daughter Eva ; she conversed with her sister and called her by name. At a schuce at which I was not present Maggie came and was recognized by some who had seen her at a former scance. She wore crape on her arm, symbolic of her mother's approaching death, which she said would take place at the end of that week. My wile died the following saturday night, true to Maggie's prediction a few evenings before. Some two weeks after this occurrence myself and daughter Eva were again present at a scance of Mrs. Sawyer's. Maggie came out and conversed with her sister and brought a message from her mother, saying she was happy and would be more so if we would not grieve after her. She also said that previous to her death, when unable to speak, she saw herself surrounded by the dear ones who had passed on before. The latter message was very satisfactory to us, as my wife-during her liness-had expressed a desire that she might be so favored previous to her death. A ther dark scances the spirits often appeared filumi-nated. Besides, many other striking and beautiful manifestations would take place during the light us well as dark circles. I consider Mrs. S. to be a most estimable indy. All who met her were charmed with her pleasant, unaffected manner. Unfortunately her health was not good, which caused her much suffer-ing, and at times she was compelled to discontinue her noble work and thereby greatly disapoint the many who were eager to learn of their spirit friends through her agency."

### Vermout.

EDEN MILLS .- Sabin Scott writes that Mrs. Lizzle Manchester, of West Randolph, spoke on the 1st of June at Essex Junction with great acceptance. After attending the New Hampshire State Conven-tion, a report of which is given in another column, Mr. and Mrs. Scott went to Batton Lauding. Vt., where Mrs. Manchester, Mrs. Crossett, (ieo. A. Fuller, J. D. Stiles and others took part in the proceedings of one of the best conventions ever held in Vermont.

### **New Publications.**

BROKEN ENGLISH. A Frenchman's Struggles with the English Language. Amusing as a Narrative and Instructive as a Handbook of French Conversation. By E. C. Dubols. In English and French. 18mo, cloth, pp. 76. Bos-ton: Lee & Shepard. ton: Lee & Shepard. Some of the most laughable mistakes, made by one

nore familiar with the French language than the English, are here exhibited in a dialogue between M. Dubols, a Frenchman, and Mr. Brown, a Vankee. The book will be of great utility to those for whom it is designed.

WHIRLWINDS, CYCLONES AND TORNADOES. By William Morris Davis, Instructor in Harvard College. 18mo, cloth, pp. 90. Boston: Lee & Shepard.

In this perihelion period, when the most unaccountable storms are spreading fear and disaster over the earth, a study of the subjects treated upon in this volume is being engaged in by all thoughtful minds, and nothing has been published that will aid in this direction any way comparable with this essay, which was originally the basis of a course of lectures by the author at the Lowell Institute in this city, in 1883. It is illustrated with several useful maps and diagrams.

Spiritualism in South America. To the Editor of the Banner of Light: Despite the powerful influence of the Roman

To the Editor of the Banner of Light: Despite the powerful influence of the Roman Catholic Church in South America, Spiritual-ism appears to make wonderful progress among these populations of Spanish origin. I read in La Lumière, a bl-monthly paper pub-lished in Paris (France) and devoted to Spiritu-alism: "Our brethren of Buenos Ayres, are more advanced than we are in a practical point of view. The Spiritualist Society 'La Frater-nifé,' of that city, has founded a college for girls where the principles of our philosophy are taught, together with spelling, writing, and the other branches of general education." Again: "A Brazilian Spiritualist Federation, the purpose of which is the study and prona-gation of Spiritualism, was organized in Rio Janeiro on the 2d of January, 1884, Mr. F. Ewer-ton Quadros presiding. On the 28th of August, 1883, the second anniversary of the public man-ifestation of Spiritualism in Rio Janeiro was celebrated in that city. One of the most spa-cious halls of the committee of organization. Over a thousand persons participated in the festivities, and a great number of societies were represented by deputations. With the permission of the Minster of War, an offer of music by a military band was tendered by the colonel of a regiment garrisoned in Rio Janeiro. Eloquent words were spoken on this occasion. Music by a military band was tendered by the colonel of a regiment garrisoned in Rio Janeiro. Eloquent words were spoken on this occasion. I the display of enthusiasm which uplifted every one present is a favorable omen of the future progress of Spiritualism in Brazil." The Rev. "How-Do-You-Feel-Now" De Witt Talmage has called Spiritualism a great delu-sion. If so, it is a delusion so well adapted to the wants of humanity, answering so fully the secret yoarnings and, highest aspirations of

sion. If so, it is a delusion so well adapted to the wants of humanity, answering so fully the secret yearnings and highest aspirations of mankind, so compatible with reason and with common sense, that with giant strides and re-sistless power it is successfully invading the strongest buiwarks of the best organized insti-tutions of old Orthodoxy. Bespectfully, J. F. JEANERET,

Respectfully, J. F. JEANERET. New York, June 24th, 1884.

### The Biography of Mrs. J. H. Conant.

This lady for many years occupied the platform at our Public Free Circle Room for the purpose of allowing spirits of the departed to communicate through her physical life with the people of earth, as is well known to our numerous readers. Her medial gifts were so remarkable that many friends urged upon us the necessity of publishing in book-form the results of her public ministrations, which were of a deeply interesting character-similar to such as are given to day in various portions of the world.

This valuable work is still on sale at the Bookstore of Messrs. Colby & Rich.

At the time the book-which had an extensive circulation—was published, various papers in different parts of the country took occasion to speak of it in highly commendatory terms. The scope and originality of the matter contained in the volume under consideration make it eminently provocative of thought, while the high morality and cheerful trust inculcated in its pages render it especially fitted to hearts whose perceptions go out for sympathy in life's trial hours.

### Passed to Spirit-Life:

From Leominster, Mass., June 6th, Helen Louise, eldest daughter of Alden and the late Eliza Derby, aged 18 years. A life so short on earth, yet so rounded out and complete, one rarely rees. With gentle, unpretending grace, she walked the round of daily duty, loving and serving all in the large home circle, yet finding time with heart and hand and volce in song to serve the cause of Temperance and the Spiritualist and Ladles' Ald Societies. When weakness and increasing weariness foreight of the beautiful that rest would of the day of rest came, and on the sweet June Babbath following, friends and relatives, the Sons of Tem-perance, the Sign of School gathered underneath the beautiful trees shading the home, bringing the fair flowers in great profusion, so that the room wherein site lay was it the day of the choir, the beloved isler Joining the role as wing by the choir, the beloved isler Joining her volce as when the dear one had stood by her side. To the writer the heavens seemed opende. So may it be to father and companion, to aged grandmother, sisters and friends, to whom her life was a benediction. daughter of Alden and the late Eliza Derby, aged 18 years.

From Hamilton, Mass., while sitting in his chair, Capt. Samuel B. Gregory.

Samuel B, Gregory. He passed quietly and serenely out from "this life of mor-tal breath "into the spirit sphere, joining that "innumer-able throng which no man can number," for which his spirit was prepared and ripened by the frosts of seventy-one winters and the sumstheo of an ever abiding faith in a con-tinued conscious existence which survives the change call d death, as taught by Spiritualism. His body was buried from the home of his brother, Capt. Wm. Gregory, of Marbiehead, Tuesday, June Oth, at 2 p.M. Vory interesting and appropriate exercises were con-ducted in accordance with this new and blessed revelation it o mankind, consisting of choice music by Miss Amanda Bailey and Mrs. Hall, and an eloqu nt and able discourse by Mrs. Clars A. Field of Boston, who readily saw and communicated with his "arisen spirit," and gave to his boreaved wife and children messages of assurance and con-solation, bidding them all not to mourn his transition. E. E. CONANT.

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SUBSTANTIALISM: OR, PHILOSOPHY OF KNOWL-EDGE. Based upon the perception that the emanations which are continuously radiating from the forms of sub-stance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities-tangible, sapid, oderous, lanthous, and soncrous-of the forms to which they are fruital. By Jean Story. Cloth, 12mo, 784 pages.

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Or, instead of a book, choice of ONE of the be low-described beautiful works of art:

### ENGRAVINGS.

DESCRIPTION OF THE PICTURE.—A woman holding in-spired pages sits in a room around which Night has trailed herdusky robes. The classed hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon. "cold and pale," shining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rico. Bise of sheet, 22x28 inches; engraved surface, 10x21 inches.

A river, symbolizing the life of an, winds throughs landscape of bill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea-an emblem of eternity-re-minding "Life's Borning" to live good and pure lives, go "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of im-mortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original miniting by Joseph John. Engraved on steel by J. A. J. Wilcor. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

## "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat as it hay in the swollen stream, two or-phans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the brink of the fearful cataract the children were stricken with terror, and thought that death was involtable. Suddeniy there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-mined and resisties impulse that tarlied through her whole being, she grasped the rope that lay by her side, when to never a quiet eddy in the stream-a little havon among the orcks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inch-es; engraved surface, 1520 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The

"NEARER, MY GOD, TO THEE."

"LIFE'S MORNING AND EVENING."

must be-a work of cooperation. Let us study how we can best advance this great truth. Yours for truth. MRS. K. R. STILES.

### Skepticism Vauquished. To the Editor of the Banner of Light:

I am not a Spiritualist, nor have I made any investigation of the phenomena of Spiritualism until recently, when my attention was called to the subject by a friend, who asked me to go with him to a sitting. Though somewhat averse to the step, I went as requested. We were met at the door by a young girl of, I should judge, about seventeen years, whom I afterward learn-ed was Mrs. Caffray, the materializing medium. She kindly invited us to enter, and gave us a seat in a room where about twenty people were seated. Presently Mr. Caffray made his appear-ance from another room, and invited us all into his back parlor, where he holds the sittings. I went in, laughing to myself at the foolishness of my friend, for he did look so sincere. At first we all sat around a table, taking hold I am not a Spiritualist, nor have I made any

his back parlor, where he holds the sittings. 1 went in, laughing to myself at the foolishness of my friend, for he did look so sincere. At first we all sat around a table, taking hold of hands. The lights were put out, and in-stantly some one put the bells in and touched me all over my face. A hand played the guitar on my head and placed astrong light before my eyes. Then I felt a cold breeze all over me, and by this time began to think there was something more to be experienced at these sittings than 1 had anticipated. I called out, "Where is the medium?" and he spoke from his chair, saying, "I am here "; when immediately, right in front of me, some one else spoke in a heavy voice, saying, "And I am here." "Who are you?" I asked, and the answer was. "I am John Gray things that no one knows but myself. He then whispered one other thing in my car. which was a secret to me, and sail: "I know you don't want 'any one to know 'this, so I whisper it to you to Blow you I know." I tell you, Mr. Ed-itor, I felt as if I was going through the floor. My friend, of course, was highly delighted. Next the light was lit, and the medium brought out two slates; sat four others and myself around the 'table' and commenced washing them. My friend asked me to look and see if they were clean. I looked, to please him, and found them all clean. The medium then put a plece of pen-oli between these two clean allates and put them together. We all took hold of hands, when, most surprising to me, there in the light I heard that plece of pencil move around between these slates. In a few minutes I heard three loud knocks, and the medium asked me to open them. I did so, when Eureka I I found the slates full of writing, and there before my eyes was a mes-sage in my mother's handwriting, telling me things to do which I promised her I would do before she passed away, but which I had neg-lected. I was overwhelmed with astonishment; the perspiration poured from my forehead; I had got done haughing.

lected. I was overwheimed with astonishment: the perspiration poured from my forehead; I had the dium invited any one to examine his cabinet (as he called it). My friend advised me to go up and examine it, and look for trap doors; but I declined doing so; though three or four did go up, and pronounced everything all right. Next, the lady medium went into the cabinet. The light was lowered a little, but there was suff-oient light left, for I took out my watch and saw what time it was. Mr. Caffray then wound up a large imusic box, set it playing, and then in your columns were I to describe all that hap-pened. I will mention a few only of the many remarkable incidenta: A little girl, apparently about nine years of

### Though death seems to sever All our earthly tles, We'll live again, and live forever,

### Beyond the deep blue skes.

I understand Mrs. Gray and her son expect to attend the approaching camp-meetings. Of course very many will then avail themselves of the opportunity of witnessing the wonderful and convincing manifestations that occur in their presence. P. O. JENKINS. New York, June 11th, 1884.

### Spirit-Photography.

To the Editor of the Banner of Light I wish through your paper to add some evidence in favor of spirit-photography. During our stay in Bosfavor of spirit-photography. During our stay in Bos-ton we called on the spirit-artist, Wm. M. Keeler, No. 46 Dover street. This was the first time we ever met Mr. Keeler. He had no knowledge whatever of our friends deceased, and without any preparation we sat for spirit plotures. At the first itting Mrs. Herbert, the medium, sat with me, and on the plate there came two plain plotures of deceased friends, one of whom never had a pleture taken while in the form, the other was Mrs. H.'s little boy.who died in England some ten years since. At the second sitting I sat alone, and there came on the negative plate my father's face and there came on the negative plate my father's face and there came on the negative plate my father's face and there tast alone and there came on the plate her other tast alone and there came on the plate her other tast alone and there came on the plate her other tast alone and there came on the plate her other tast alone and there came on the plate her other two deceased children-a girl and a boy. The slain as our own. Mr. Keeler had no pletures of our deceased friends to copy from. If he had had them, there was no time between the slitings to prepare them for use. This being the fact, it is but fair to conclude that Mr. Keeler is a very fine spirit artist. We are ready to go before any court and make affidavit that we have received six pletures taken while in the form. Again, Mrs. Herbert is a clairvoyant medium, and she asseverates that she saw each spirit is to rstand for its respective ploture, as represented on the nega-tive plates. Forther than this, three of the spirits have since came and said they sat then and there, and had their pletures taken as represented. *A. M.* BTODDARD. *Lake Pleacant, Mass., June 20th*, 1884. [This statement also bears the signature of KLIZA. ton we called on the spirit-artist, Wm. M. Keeler, No.

[This statement also bears the signature of RLIZA O. HERBERT. as endorser of its correctness.-ED.]

Read "ZOELLNEB'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place,) Boston.

Be not simply good-be good for something .- The

PAMPHLETS RECEIVED.—THE LOST ARTS. DANIEL O'CONNELL, the Irish Patriot. Two addresses by Weudell Phillips. Lee & Shepard, Boston.

THE THEOSOPHICAL SOCIETY, Proceedings of the General Convention and Celebration of its Eighth Anniversary, at the Parent Society's Headquarters at Adyar, and in Patchcapps's Hall, Madras, December, 1883, and RULES OF THE THROSOPHICAL SOCIETY, with an Explanation of its Objects and Principles. Two Pamphiets. Graves, Cookson & Co., Madras.

THE BITTER CRY OF OUTOAST LONDON. An In-uiry into the Condition of the Abject Poor. Cupples, Jpham & Co., Boston.

WORK AND AIM OF THE AMERICAN HUMANE ASSOCIATION. By its Scoretary. Guo. H. Ellis, Bos-ton.

DETERIORATION OF THE PUBITAN STOCK, and Its Causes. By John Ellis, M.D. The author, New York, and Edgewater, N. J.

THE MORMON QUESTION. An Address by James V. Stillman. Reported by William B. Wright. J. P.

M Builman. Reported by William B. Wright. J. P. Mendum, Boston. THE BIBLE : WHAT IS IT? By J. D. Shaw, Edi-tor and Proprietor of "The ludependent Pulpit." Waco, Texas.

THE FRANKLIN REFORMATORY HOME FOR IN-BRIATES. Twellth Annual Report. Franklin Home, Locust street, Philadelphia.

MASSACHUSETTS HOMEOPATHIC HOSPITAL AND LADIES' AID ASSOCIATION. Fou port. Rand, Avery & Co., Boston. Fourteenth Annual Re

DIRTETICS and CHANGE OF LIFE. Two pamphlets by Alice B. Stockham. Sanitary Publishing Company, Chicago, Ill.

Chicago, III. THE READING CLUB and Handy Speaker. Serious, humorous, pathetic, patriolio and dramatic selections in prose and poetry for readings and recitations. Ed-ited by Geo. M. Baker. No. 13. Lee & Shepard, Bos-

### Words in the Right Direction.

An exchange notes the following fact regarding the young men of the country, and appends to the statement a whole "homily" in a nutshell-every word of which is true :

"There are more young American men in the penitentiaries in this country learning trades than there are outside of them. The principal cause of this is that we are educating our young men for gentlementrying to make lawyers, doctors, preachers and clerks out of material that nature intended for carpenters, blacksmiths, tailors and other honest 'hewers of wood and drawers of water.' It is a mistake, and a great one, to teach the boys and girls to believe that to labor is disgraceful, and that to do nothing for a livelibood is more becoming the society in which they expect to move and have respect. There are many men's sons and daughters, who are now being edu cated to play the part of ' leading lady' and 'walking gentleman' in the great drama of life, who will ' light out ' for the penitentiary or a poorhouse before they have played their parts and the curtain drops. Go to

### THE PIANO.

work,"

THE PIANO. Hark to the strains of the jingling plano, . Floating like walls of a gathering storm: Tinkle ting, tink, from eight in the evening— Bumble, dum dump, till past two in the morn. Arpegrio, staccato, andante, tranquillo, Con dolore, allegro, nixcumarouse— All of it fruit of the manipulation Of a music-struck miss in a neighboring house. List to her "classical" interpretation: Dingle dink, pinkle plak, grumble, grum grum, Exquisite torture of auriculation— Toopey toop, pookey pook, plunkey plum plum.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under the on an av heading.

### Nemoka Camp-Meeting.

**Nemoka Camp-Meeting.** The Nemoka Camp-Meeting of Spiritualists will hold its second 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 best results. est results. The arrangements for rallway rates will be found in circu-

ars which will be issued at an early date. By order of the Executive Board. MRS. M. J. MEAD, Secretary.

### Meeting at Nemoka.

Meeting at Nemoka. The Directors of the Michigan Sinte Spiritual and Liberal Association, at a meeting held this date, decided to hold their summer meeting at Nemoka, near Lansing, convening July 26th, 1864, and closing Aug. 4th. The most distinguished talent possible to procure will be present, and we hope that a large attendance may be secured during the session, as every possible means will be used to make the meeting one of instruction and pleasanty. Sit-Nenoka camping grounds (80 acres) are very pleasanty sit-uated on the banks of Pine Lake, about two miles out of Lansing, on the Chicago and Grand Truuk Kaliroad, They are easy of access from all points, and furnish in many ways almost surpassing opportunities for pleasure-seckers. A cor-dial invitation is extended to all. W.M.R. ALGER. Secretary. W.CRONK, President. Fiint, Mica., May 24th, 1884.

The lowa Conference of Spiritualists will hold its three weeks' Camp-Meeting at Mount Pleasant Park, Clinton, 1a., commencing Aug. 3d, 1884, and closing Aug. 32th. For further particulars and information, address the Secretary. *Olinton, Ia.* D. SKINNEL.

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, Secretary, Detroit, Mich.

## MARRIAGE AND DIVORCE

BY RICHARD B. WESTBROOK, D. D., LL.B.

BY RICHARD B. WESTBROOK, D. D., LL.B. This work treats on the following subjects: Preface; introduction; Chap, I. The True Ideal of Mar-ringe; 2. Free Love; 3. The History of Marriago; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Estabilishei Frinciples; 8. Objec-tions to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctine and Discipline of Divorce, by John Million (1613, 1644). This book is not an apology for free-and-casy divorce, and is not intended to undermine the foundations of mar-riage or the sacredness of the family relation. Cloth. Frice Socents, postage free. For sale by COLBY & RICH.

### The Bible---Whence and What? BY BICHARD B, WESTBROOK, D. D., LL, B.

Printed from good type and bound in cloth. Price \$1,00. For sale by CULBY & RICH.

W HAT IS SPIRIT? An Essay by CLEMENT PINE, of England. It is a maxim of one of our modern sayants that the ca-pacity to ask a question implies the corresponding power to answer it-a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author yentures the attempt the solution of the problem, "What is spirit" Paper, 5 cents, postare free.

Paper, 5 cents, postage free. For sale by COLBY & RIOH.

curfew toils the knoll of parting day.'' \*\* from the church tower bathed in sunset's fading light, '' The lowing herd winds slowly ofer the lea,'' toward the humble cottage in the distance. 'The plowman homeward plods his wary way.'' and the thred horses look eagerly toward their bome and its rest. A hoy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the pleture. In one hand she holds wild flowers, in the other grass for ''my colt.'' Stein, copied in black and two tints. Dusigned and painted by Joseph John. Size of sheet, 2123 inches.

## "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious grouplugs, in which are becautiful and interesting blendings of a happy family with the animal kingdom. The compan-ion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and instity celebrated painting de-signed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inclues.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenary where Spiritual Telegraphy began its giorious and undying mission of light and love. From the original rainting by Joseph John. En-graved on steel by J. W. Watts. Size of sheet, 20224 inches.

### "WOODLAND HOURS."

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

A mother and her child are away from the city for recrea-tion in a German woodiand; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her fittle girl "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleeful, regulab expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved no steel by J. A. J. Wilcox. Size of abeet, 22x28 inches.

### For each additional Engraving 50 cents extra

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHY OF KNOWLEDGE. By Jeau Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultiva-tion of the GOOD in humanity; thence urges the utter repu-diation of the soul-degrading practice of idoi-worship, whether the idois be ideal-good, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. Izmo, paper, small pica, 113 pages.

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

TALES OF THE SUN-HAYS. What Hans Christian Antiersen tells a dear child about the Bun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian An-dersen, Written down through the mediumanip of Adei-ma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. 6. Bloeds, of Brooklyn, N.Y. Paper,

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

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

OLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medi-cal Man. Paper.

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Wix Months......

Mount Pleasant Park Camp-Meeting.

### LIGHT. OF BANNER

### TO BOOK PUBCHANERS.

FO BOOM PUBLINAMERS. UNLAY & RICH, Publishers and Booksellers, Bosmorth eitest (formerly Monigomery Place), corner of Province streat (formerly Monigomery Place), corner of Province streat, Boston, Hass., k ~p for sale a complete assortment of N picitani, Progressive, Reformatory and Mia-cellan cous ibooks, at Wholesals and Retail. Torms Cash.-Ordersfor Books, to be sent by Express, unst be accompanied by allor at least hair cash. When the money forwarded is not sufficient to fill theorder, the bai-snee must be paid C.O.D. Orders for Books, to be sent by Mail, nustinvariably beaccompanied by cash to the amount of exch order. We would remind our patronschatthey sam remit us the fractional part of a dollar in posinge stamps - noses and toos preferred. Posings stamps in quantities of MORE than one dollar will not be accepted. All bu dness operations looking to the sale of Books on com-mision respectfully declined. Any Hook published in Eng-and or America (not out of print) will be sent by mallor all published on the Book Published and or Sale bu Dipress. T Catalogues of Books Published and for Sale by Colby & Richsent free.

### SPECIAL NOTICES.

**NPECIAL NOTICES. AT** In quoting from the BANNER OF LIGHT care should be taken to distinguish between cellorial attices and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shales of opinion to which correspondents give utterance. **AT** We do not read anonymous letters and communica-tionispensible as aguaranty of good faith. We cannot under take 'o return or preserve manuscripts that are not used. When newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a time around the article he desires specially to recommend for Next.

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

Banner of Fight. the light.

### BOSTON, SATURDAY, JULY 5, 1884.

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

# COLBY & RICH,

PUBLISHERS AND PROPRIETORS. LUTHER COLBY------EDITOR, JOHN W. DAY-------ASSISTANT EDITOR,

CF Business Letters should be addressed to ISAAC B. RICH, Hanner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRITS. B. BRITTAN.

### Taimage Refuses to Investigate.

Were anything more wanted than had already existed in proof of Brooklyn Talmage's determination to build up the views he presents regarding Spiritualism upon false premises, rather than upon the facts, it has been overwhelmingly supplied by his treatment of the very fair and honorable offer of Mrs. Williams, given in her "Open Letter" to him, published in our columns of June 21st, of an opportunity to learn something of the phenomena upon which it is founded. To one who really desired to know the truth and to impart his knowledge to others, nothing could be presented that would have been more eagerly sought or promptly accepted. In that letter, Mrs. W. said :

Following Mr. Talmage's vehement attack npon Spiritualism many had written, spoken, and given their own and the experiences of others in reply ; but here was an opportunity for a close, personal investigation of the subject, a hand-to-hand encounter with facts that

for that purpose: He arrogantly refuses to attend where intelligent, refined and cultured people meet, in the quiet of as respectable a home as the world contains, to see with his own eyes and hear with his own ears what millions, including scientists, philosophers and learned men of all classes the world over, consider palpable proofs that the dead live and that immortality is not a myth.

Has he not got a notoriety to sustain? To learn aught of the truth concerning that which he has so grossly maligned might possibly stir up some qualms of conscience, might fan to a glowing spark the smothered honesty in his soul, and compel him to retrace his steps, confess himself in the wrong, and apologize to the millions he has sought to crucify. But no; with him "ignorance is bliss," and he has no intention of risking the happiness it bestows by any attempt to become wise. He chooses rather to hold others-those who look to him for instruction-within the meshes of that same ignorance which works such blessedness in himself, and thus make them participants of his joys. But let him remember there will come a day of awakening, and on that day woe to him who attempts to shut out the truth and

# The Increasing Recognition of

Woman. At last woman, after thirty years' petitioning and waiting, has received the recognition which never should have been denied her by the Massachusetts Medical Society. It is justly regarded as the triumph of a principle for which shouts of satisfaction should go up from every side. It was as far back as in 1852 that the movement began for admitting women to the membership of the Society equally with men. After fifteen years, in 1867, the Society voted that the admission of female students to the Massachusetts General Hospital was inexpedient. Six years later, in 1873, the Society was legally advised that its Censors, a body of its own creation, could decide whether sex was a disqualification for office; and on the strength of such advice the Society instructed the Censors not to admit women. Two years later, in 1875, a special committee for the first time reported in favor of admitting women.

The subject, however, was indefinitely postponed. Then after four years more, in 1879, the Councillors voted in favor of admitting women. but the vote was rescinded in the following year. The year following that, in 1881, the whele subject was laid on the table of the Society. In 1882, a member moved to amend the by-laws so as to admit women; but the motion was declared to be out of order, on the ground merely that it belonged to the Council rather than to the Society to take the initiative in a matter like a change in the by-laws. An appeal being taken from this ruling it was sustained by a vote of 131 to 125, a bare majority of half a dozen. But a motion declaring it expedient that duly qualified women be admitted on the same terms as men, was adopted by a vote of 104 to 60. Upon which, the Council, by a vote of 65 to 36, indefinitely postponed the subject. A simultaneous motion that either the Society or the Council might take the initiative in proposed changes was voted down.

But this year, at its recent meeting, the matter was brought up first in the Society by a member's proposing to amend the by-laws so as to admit women. The President ruled it out of order, on the same ground with a similar ruling two years ago. The President even refused to receive a motion for an appeal from his decision. But after some little discussion he saw fit to recede from his refusal, and allowed the appeal to be taken; and on a vote thereupon the Society refused to sustain his ruling. Victory was evidently at the gates. A subsequent motion to admit women was then passed by a vote of 209 to 122. The Council on the same evening concurred in this vote of the Society by a vote of 63 to 47. And thus was won. Women may now become physicians appealed to his every sense, leaving to the hon- in "regular standing," and minister at the bedest convictions of his better nature the se- sides of their sick and dying sisters professionally. The Medicos yield only after a hard contest, just as the Theologicos do : but it is ineritable that it should be so, as surely as that the world advances. Thus do the barriers of bigotry give way before the progressive power of free thought and liberal sentiment. Thus do worthless, because senseless, old prejudices melt and vanish in the crucible of modern intelligence and emancipated reason. Woman is to be sincerely congratulated on her signal victory in this case. It signifies much more than what is contained in the mere action itself. It is fruitful in meaning. We are permitted to conclude that the bursting of one barrier will make the breaking down of the rest so much the easier ; that, light being once let in behind the screen of bigotry and prejudice, it will penetrate rapidly to the furthest confines of the realm in which benighted old superstitions reign. Humanity itself rejoices and is glad over a triumph like this. A new and nobler element of blessing, heretofore shut out from all useful activity, is at once allowed free play. Sympathy will henceforward enter as a vital force into the accepted system of healing and restoration, and the power of spirit is to be felt and recognized everywhere.

### Indian Dealings.

We read in the Salt Lake City Tribune an article on the "removal " of Indians which favors it in the sense of restricting them within reasonable limits; but as a condition precedent it would give to each Indian family a section of land, and, if necessary, add the needed tools to till it, together with cattle, horses, sheep and hogs. Then it would secure to the red man an inalienable title, in entail, if necessary, to prevent its being squandered. But, it says, the idea that all the vast domain covered by the Sioux reservation must be kept as a park and game preserve for the use of wild men is utterly indefensible. The policy it would lay down with respect to the Indians is, to placate them from time to time, so as to deal with them ultimately for their best good. As for keeping faith with them, it explains fully what it means by that when it says that "if perfect faith had been kept with all the Indians, it is doubtful if the white settlements to day would extend much, if any, beyond Ohio. The whole land was Indian land; and if the Indians' rights had been perfectly respected therein, it would be mostly Indian lands yet. But the rights of the white race came in, and encroachments on the one side led to concessions on the other, until it became the established policy of the country to remove the Indians from time to time as their lands became useful and marketable."

And in all this it professes to "see no reasonable ground of complaint"! It thinks it was "inevitable in the nature of the case," and admits that it has been the prevailing rule from the first feeble settlements on the Atlantic coast until to-day. It insists, however, that the early settlers got the lands in a much more dis reputable way than has been done since; and it considers that much more regard is paid to the rights of the Indians now than then. It is not willing to hold the nation chargeable with guilt in the matter of dispossessing the Indians of their lands, for that has been the insuperable need of the times; but it is perfectly willing to allow that it has "shamefully mistreated" them in paying them for what it has taken, according to the agreement. The dispossessed Indian, it says, is treated as a public creditor, and, like the other creditors, is made to wait. "His claim is not disputed; the debt is acknowledged to be just; yet, year after year, Congress simply ignores it, because physically it can, and neglects or refuses to appropriate the money as it falls due." It says that "morally the obligation is sacred, but in fact the payment is not made." It is not aware that any one attempts to justify or excuse this shameful state of affairs; it exists from year to year, an ugly blot upon the fair fame of the country.

All the trouble rises from failure to appropri ate according to agreement. Therefore the Tribune concludes that it is not so much in the moving of Indians from needed lands that the alleged shameful treatment of them consists, as in cheating them in the appraised value of the lands and then refusing to pay even the price of the undervaluation.

We have thus cursorily summarized the Tri bune's article as another contribution to the discussion of the Indian question now going on in the columns of the press in various parts of the country. We are glad to note the expressions of individual minds everywhere, as they show that interest in this topic is being widely aroused, and point to the time when America will as a nation be brought face to face with the rightful demands urged by its own quickened conscience in behalf of the red man.

The excuse that is generally offered by anti-Indian partisans for the diabolical course of injustice which has been thus far pursued toward the Indians, is the singular one of advancing civilization basing itself upon Christian principles. Then Christianity has nothing better to rest itself upon than simple greed, taking the name of necessity / If that is Christianity, let us hasten to have nothing to do with it. If civilization is a something that can "advance" only by the great triumph over triple-plated prejudice pursuing evil and wicked courses, then it is a misnomer, and not to be wished success. But we are not yet ready to believe such to be the most rigid investigation; if they are not true, they real meaning of civilization. What are the savages themselves to think, when they are told that civilization is coming to benefit and elevate them, but that it feels obliged to seize their lands and take from them their possessions before it can begin to be of any benefit? Would they be less than reasonable beings if they replied that they cared for no such civilization as that, deeming themselves better off as they are? What hollow hypocrisy it all is, to pretend that progress consists in going back on all the rules and doctrines of justice, truth, and common morality !

some birds fly southward when winter approaches - there must be a sunny clime to which their instinct carries them. Has nature given to man-queries the Doctor-the instinct to migrate to a better country only to mock him? The Athenians used to say that music came from the harp, but Socrates said that music came from the harper: destroy the harp, and the harper may get another. The soul does not come from the body, which perishes in the grave; but the mind may be clothed with a spiritual body. The inferiority of man as an animal is an acknowledged fact. What a helpless thing is man in his infancy, compared to an animal at the same age! Yet animals indicate no progress, while man ever advances to a broadening future; he is under the law of development.

Sir Isaac Newton once learned the multiplication table; Francis Bacon once studied the simlearned his alphabet. All human perfection is the result of development. The prima donna who charms by the sweetness and compass of quence, have attained their eminence under the law of progress. Some say that mind is a molecule; no one has ever seen a molecule; no one can define it, except to say that it is the primordial condition of matter; but all agree that this molecular atom is indivisible-that it has oneness, and is indestructible. Grant all mental molecule is indivisible and indestructible, mind is immortal, and man shall live forever. These be all stout utterances, by one whose belief far outruns his expression. He speaks, too, of that which he knows, for he cannot but know of the truth of immortality from the return of those who have passed out of

this tabernacle of flesh and blood.

### The Press the Great Educator.

Every now and then something comes to view in the columns of the daily and weekly secular press, showing with what a powerful hand the papers of this country are conducting the work of educating the masses in progressive sentiment, aud enfranchising them from the narrow and contracted views which the clergy and their lay appanages have, for reasons of selfinterest, so rigidly inculcated in the past, and to maintain which they are still putting forth such vigorous though ineffectual efforts at the present time.

We do not remember to have seen of late : clearer evidence in proof of the truth of the above assertion than is to be found in an editorial article appearing in the Boston Star of the 22d ult .- from the brave and generous sentences of which we excerpt the following for the benefit of our readers everywhere.

After stating that probably few persons have any idea of the growth of Spiritualism among the people, and, further, that it (the Star) does not claim to be in possession of special information regarding its doctrines, the editorial writer goes on to state:

"We believe that the Spiritualists are, by their numbers and by their talented leaders, as well as by the extraordinary developments of their mediums, entitled to fair treatment and a fair showing.

The Spiritualists are as honest and sincere in their belief and teachings as are those who differ with them, and any attempt to write, to talk or to cough them down will not avail. In our country we claim that every man has the right of civil and religious liberty, and that he should be allowed to enjoy those opinions and to practice his peculiar rites and ceremonies. The Catholics, the Protestants, the Jews and the Gentiles enjoy perfect freedom in the exercise of their peculiar views and church worship. The Spiritualists are, as a general rule, a temperate and well-ordered sect. They disturb no one. They set forth their peculiar religious ideas without offence to any other class or sect. Believing in progress in the political, scientific and religious world, we welcome all ideas which tend to make people better and which lead to habits of industry and to a grander idea of the Deity, of nature and of a future existence.

In saying so much in regard to Spiritualism we express no opinion for or against its tenets or professions. If its ideas are correct, they will stand the

# JULY 5, 1884.

## The Very Latest-Telepathy1

Scientists and doctors alike are noted for a love of the mystical in language: A "word of learned length and thundering sound" has great attraction for them, especially if it be a word the borders of whose meaning may be gradually and cunningly shaded outward to meet exigencies from "channels yet unrecognized" not looked for at the time of its coinage. These quid nuncs have now gotten up a new alphabetic combination and christened it TELEPATHY. Should any of the common herd desire to know what it means they are referred to the following, as given by our lively contemporary, the Boston Post. [The Post's account further stipulates that the writers alluded to do not treat of "apparitions of the dead" under this astounding cognomen. But we submit that there is no warrant that they will not attempt hereafter to stretch the word plest elements of philosophy; Max Müller once a syllabic ell further with particular reference to the department of "eschatology"]:

"A discussion of what is called telepathy is opened by the Nineteenth Century. The word means feeling her voice, the orator who delights by his elo- at a distance the impulse of another mind through channels as yet unrecognized. There are two forms which telepathic phenomena are held to assume. One is that of simple thought-transference, or mind-reading, under the control of scientific experiment. In a mesmeric or hypnotic condition, and, indeed, without it, experiments are held to have shown that impressions or ideas can easily be transferred from one mind to another by an act of will. The second form is that this, and it is all that we can ask; for if this of a sudden, unexpected impression passing from one mind to another as a sort of presentiment or apparition."

### "Editing a Paper."

The Southwestern Railway Advance, Chicago, Ill., contains under recent date the following pithy sentences captioned as above. They embody as a whole a truth which is often lost sight of by those whose experience in newspaperdom is limited to a reading, more or less cursory, of the printed sheet after it reaches the public eye:

"Editing a paper is a nice business. If we publish jokes, people say we are rattle headed. If we omit jokes, they say we are an old fossil. If we publish original matter, they blame us for not giving selections. If we publish selections, folks say we are lazy for not writing something they had not read in some other paper. If we give a man a complimentary notice, we are censured for being partial. If we do not give complimentary notices, folks say we are a hog. If we insert articles that please the ladies, the men are lealous. If we do not cater to the wishes of the ladies, the paper is not fit to make a bustle of. If we remain in our office and attend to out business, folks say we are too proud to mingle with our fellows. If we go out, they say we never attend to our business. If we wear old clothes, folks say business is bad. If we wear good clothes, they say we are extravagant. Now, what are we to do? A brother editor says : 'A newspaper and a newspaper editor that people don't talk about and sometimes abuse are rather poor concerus. The men and business that an editor sometimes feels it a duty to defend at the risk of making enemies of another class, are often the very first to show ingratitude. The editor who expects to receive much charity or gratitude will soon find out his mistake : but he should go ahead and say and do what he conscientiously thinks right without regard to frowns or smiles."

### A Sign of the Times.

One of our religious exchanges gives its readers the following news item : "It is believed by scientists who have given the subject close attention that people live longer than they used to live, and there is an assurance that much may yet be done to prolong our lives. The late Dr. Farr, in his description of the march through life of a million children, has given the following results : Nearly 150,000 will die in the first year, 53,000 in the second year, 28,000 in the third year, and less than 4,000 in the thirteenth year. At the end of forty-five years 500,000 or one-half will have died. At the beginning of sixty years 370,000 will still be living. At the beginning of the eighty years, 90,000; at eightyfive years, 38,000, and ninety-five years, 2,100. At the beginning of one hundred years there

will be 223, and at 108 years 1." A few years ago this editor would have been gored by a

quence of that appeal for a righteous judgment. How it was received is told by an attaché of a New York paper, The Truth, who called upon Mr. Talmage on the evening of the 22d ult. to ascertain from his own lips what action he intended to take, when Mr. T. is reported to have

Satu: . ... I have not seen the challenge yet, but have heard of it, and have not thought much about the matter, ' . Well,' it was asked, 'do you intend to accept the chal-barrow!'

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Woll, 'it was asked, 'do you intend to accept the chal-lenge?' Must decidedly no. These people I have mentioned from the pulpit, and there only woll I answer them.' 'Y cu hiered, then, to answer them from the pulpit?' 'I cannot say at present. I have not given the matter say thought. In fact I have matters of much greater weight to devote my time to and cannot trille with anything of minor importance. If any good could result to any one from it I should certainly not object, but such not being a probable supposition, I am inclined at present to ignore it.'

The letter of Mrs. Williams cannot be called a "challenge"; it was simply an offer of that lady's services to enlighten him upon what he had in his assumption of a teacher concerning, exhibited an entire lack of knowledge of. How an offer of that kind can be "answered" in a pulpit it is difficult to see, for all the answer there can be to it is to accept or reject it, and the latter he has already done, and there is nothing more to do. But Talmagian tactics do not deal with public matters in any such modest and reasonable manner-there must be a splurge and a hullabaloo, and an exhibition of that kind can be made only in his pulpit, where whatever is said, be it true or false, admits of no reply and of no denial.

In the New York Telegram of June 23d, we find a further showing of the curt manner in which Mr. Talmage treats the invitation of Mrs. William, and some idea of the sources of information concerning Spiritualism he has availed himself of. A copy of that paper containing the chief points of Mrs. W.'s letter being produced, he is reported to have said :

"Eccuse me: I do not want to see it. I never stald: "Eccuse me: I do not want to see it. I never read such through amateur mediums, who could tilt the table and make raps, to satisfy me upon the subject. I know all about smallpox and the plague, although I have never seen a case of either, and I class Spiritualists in the same cate-gory. . My opinion about Spiritualism and Spiritualists remains and will remain unalitered, and I have no intention of investigating the subject further,"

So Mr. Talmage does not want to see and never reads about the phenomena he was asked to consider; he is content with the opinions of friends who are doubtless of his own way of thinking-because no better informed than and quite as fully prejudiced against it as himselfand with the tips and raps of "amateur mediums." What an "amateur medium" is we do not know; but if "tips and raps" are the extent of the phenomena that occur in their presence, there is a broad field remaining untouched for one who has seen only those forms of evidence. Notwithstanding this, Mr. Talmage emphatically says that the opinions he has expressed "will remain unaltered," and that he presented, and refuses to visit Mrs. Williams | tones" of magnificent resonance !

M Allen Putnam, Esq., says truly, on our second page, that transfiguration and materialization start from the same point, and are names for degrees of power, since what was intended to be a materialization at the outset may only reach transfiguration, because of a failure of power on the part, alike and unitedly, of "cabinet spirits," the medium, and the circle generally. As it is a question as to how far the power possessed will allow the spirit-operators to go, at any particular time, Mr. Putnam very reasonably thinks it would be impracticable for the spirits to habitually announce in advance whether they were about to give an example of the first, or transfiguration-or the second, or materialization ; the result depending upon many and ever-varying conditions. As the opinion of a veteran investigator in the spiritual field, this article of Mr. Putnam will add interest to the present controversy on transfiguration, etc.

127 To Prof. Barnard of the Agricultural Department, Washington, D. C., we desire to attribute the most truly ridiculous effort at explaining the mysterious occurrences in presence of Miss Lula Hurst, yet attempted-and when we consider the numerous foolish utterances made in this direction by supposed-to-be learned physicists, doctors, etc., we opine that we are saying a great deal in making the assertion. Yet we stick to it : Prof. Barnard's bray further." Hence he ignores the opportunity louder than any yet made, and has "head-

### Rev. Dr. Newman on Immortality.

To one who raised the question, Dr. Newman has made pointed and complete reply in the columns of the Gazette, of Pittston, Penn. He sets out with the statement that there are but two unities in the universe-matter and mind; perhaps many forms of the one and many degrees of the other; on one side the deity, the spirits of men, and the instincts of animals-on the other material things, whether animal, vegetable or mineral, organic or inorganic, gases, fluids, solids, atoms, worlds, systems. You may change the form, color, or dimensions of matter, but the essence abides. You cannot annihilate matter. There has been nothing added to nor taken thence from the first.

He proceeds at once to assail the dogma of materialism. Can matter think? he asks. Where there is thought there is a thinker; and where there is a thinker there is a personality. Thought is by no means always associated with matter; it is located in a material being solely as the condition or limitation of our earthly being. Strong minds are to be found in frail bodies, and frail minds in strong bodies. If man is all material his growth and decay should be proportionate; but when the body is on the point of dissolution the mind is aflame, like a star of the first magnitude.

My body is not myself, asserts Dr. Newman, it is my instrument; 1 control it; it carries me ! The telescope is but the prolongation of the eye; the ear-trumpet is but the expansion of sound. When I see my body in a mirror I do not see myself, I see only the house in which I dwell. We are all of us conscious of two states at once. When health is full, and every corporeal function is perfect, passion, remorse and anguish may rage within; on the other hand, when Job's body was smitten with the black leprosy, his intellect was as clear as the morning. When Huss was burning at the stake, his intellect shone forth in glory. When Francis Spira was in despair, all his physical functions were intact and healthy.

man; it is inborn. From nature we learn that is water; where there is an eye, there is light; of her powers. Ser annound and the AD

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will not prevail. One thing is certain: the spirit of liberality is abroad in the world. Men are everywhere investigating with care whatever is put before them. Hell fire and brimstone no longer terrify the timid or the ignorant. The great public mind is throwing of prejudice and superstition. The press is the great educator of the multitude."

### The Tariff Question

Seems to be agitating at this time more than ever before the two great political parties of this country. Some politicians argue a doing away with the American system, and the adopting in lieu thereof of the English system, namely, a tariff for revenue only; while others argue to the contrary. Hon. Thomas H. Dudley, of the New Jersey Agricultural Society, in an adshould we adopt the English system the consequence would be the destruction of our manufactories, and, by destroying our home market, cause the, farmer to suffer materially. Mr. Dudley says, and with much force, we think, that care should be taken in every system so as to pay the most that can be paid to labor: that the American system aims at this, its main object being to protect labor and give it the largest possible return-the largest that can be given consistent with the cost of production. Its beneficent effects are to divide capital and distribute the largest proportion of the products of the earth among the people. This is done at the expense of the few for the benefit of the many-at the expense of capital for the benefit of labor. And this, he says, is as it should be; for it enables man to be a man in every sense of the word, and live as a human being ought

to live. The English system, on the contrary, does not aim to protect labor, but to protect capital as distinguished from labor. It does not distribute wealth to the many, but to the few at the expense of the many. Its effects have been to accumulate wealth in the hands of the capitalists—to make the rich man richer and the poor man still poorer-until they have arrived in England at a condition of society which quite justified one of her most able and gifted statesmen, when speaking of her people, in saying that they had, on the one hand, a grand and magnificent (sic) aristocracy, and on the other hand a double-headed pauperism.

Which horn of the dilemma, farmers of America, will you accept-the English system of free trade, or the American system of protection to the manufacturer as well as the agriculturist?

Er Elsewhere will be found a psychometric reading of Miss Lula Hurst by Mrs. Buchanan; The desire to live forever is instinctive in As a curious specimen of the results of this gift we place it before our readers, that it may bear has no "intention of investigating the subject (by interview) in the Washington Star is much every instinct has its correlate; where there is its part in the controversy now being waged. 

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Papal "bull" for placing "patristic philosophy" where it would be obliged to answer a question relative to the above, and which will naturally suggest itself to an inquiring mind : 'How about the old Patriarchs? Were they a special creation ?"

EF Alluding to the deteriorating effects of severe test-conditions to which mediums are frequently subjected, a writer in The Liberal, Sydney, N. S. W., says that numerous apparently effective tests suggest themselves to him, yet he should hesitate to apply them, for his experience as an investigator of spiritualistic phenomena has taught him that in continuous sittings, free from the allegation of fraud and from an avowed suspicion thereof, better tests are supplied, unasked for, than any emanating from either sitters or outsiders. "Spiritualdress upon this important question, argues that ists," remarks the writer, "should not overlook the important fact that mediums and controlling spirits are as idiosyncratical as ourselves, and that to induce them to do their utmost for us we must treat them humanely and considerately. Equanimity on the part of mediums is essential to success. How can they pass into the necessary equable mental condition when occupying the position of a quasi culprit, about to undergo an ordeal to vindicate himself from a prima facie charge of fraud?"As the phrase runs, ' Put yourself in his place.'"

> BT The press is beginning to agitate a very important question : no less than the fact that foreign landlords are becoming numerous as well as powerful in the United States. Many of this gentry are already holders of at least 20,647,000 acres of United States territory. They have turned their attention particularly to the new States beyond the Mississippi. A single English company holds 3,000,000 acres in Texas, and a Dutch company 4,500,000 in New Mexico. One man, the Marquis of Tweedale, owns 1,750,-'000 acres; and the Duke of Sutherland (who owns from sea to sea in Great Britain,) has a half million acres here; and may soon be turning tenants out to starve, and burning their domiciles to make room for his sheep and deer, as was done on the Sutherland estate in Scotland. This whole business is anti-American and anti-demooratic. The soil should belong to its cultivators, and America to Americans. We want no non-resident landholders; and no person should be allowed to own a foot of soil, though he reside here, who is not an American citizen or has declared his intention to become one.

Mrs. J. W. Bartlett and Allie Richardson of Stoneham, Mrs. Hunt, Canton, Mass., and Mr. — Rich; will please accept our thanks for choice flowers for our Public Free Circle-Room table. Vinis-1 THE REAL TO

installment of a report, prepared for our oola wing, there is air; where there is a fin, there about the "Georgia Wonder," and the source umus, of the work done of late in Leeds Ring. is water; where there is an eye, there is light; of her powers. wernen als hoofs voormaas, 115 enned.

## JULY 5, 1884.

# BANNER OF LIGHT.

### Floral Sunday in Cleveland, O.

The Cleveland Leader of June 23d contained the following account of the interesting closing exercises of the Children's Progressive Lyceum in that city :

in that city : "An interesting session of the Children's Progressive Lyceum was held at Weisgerber's Hall, yesterday, on the occasion of the formal closing of the Spiritualists' Sunday-school, for its usual vacation of two months during July and August. The platform was tastily adorned with choice plants kindly furnished by Mr. J. H. Wade, and the conductor's stand was liter-ally strewn with roses and other beautiful flow-ers brought by the children and friends. The letters O. P. L. tastily formed of variegated flowers, decorated the front of the rostrum, and was the artistic workmanship of Mr. John Whitworth. Charles W. Palmer opened the services with an introductory on the plano, and the Lyceum

Whitworth. Charles W. Palmer opened the services with an introductory on the plano, and the Lyceum children sang under the lead of the late musi-cal director, Mrs: Ella Williamson, 'Catch the Sunshine,' which was followed by the reading of the 'Silver Chain' by the guardian, Miss Tillie H. Lees, entitled 'Sweet Summer-Land.' Then followed the giving of motices by all the children in rotation of groups ; this was a par-ticularly pleasing and instructive exercise in which even the visitors were requested to join. The onductor read a lengthy but interesting poem on 'Flowers,' which was highly appreci-ated. Then came the speaking and singing, for which the Lyceum is noted, about a dozen per-sons participating, among whom Almeda Welsh, Annie Cohen and the little Sell sisters, Alice and Carrie, in their plano duct, were particu-larly neticeable. Among the older ones who recited were Eddie Cooke, Nellie Ingersoll, Mr. Thomas Lees and Ethel Fenn. 'The Bayadere' was excellently rendered by Mrs. Ella William-son. This part of the programme was con-cluded by a brillient fortagie on the plano buck.

Thomas Leesand Ethel Fenn. 'The Bayadere' was excellently rendered by Mrs. Ella William-son. This part of the programme was con-cluded by a brilliant fantasia on the plano by Miss Josie Stewart, daughter of the late James 1 Stewart. At this point a letter was read by Miss Lees, from Mrs. P. T. Rich, late the guar-dian of the Lyceum, now living at Whitt, Tex. (Her letters are always very interesting and well received by the Lyceum children.) At the conclusion of the exercises Dr. New-comer took the platform and complimented the improved efforts of the scholars, and sang a stanza or two of 'Beautiful Home.' Mr. Thos. Lees, on rising to move for a two months' ad-journment, moved also that a vote of thanks be tendered Mr. Wade and the many kind friends who had contributed so much to the floral decoration of the platform. Conductor Charles L. Watson then said a few appropriate words to the school on its breaking up, thanked kindly the friends for their presence and their floral presents, and closed by hoping to see them all at the Lyceum grove meeting at Geauga Lake next Sunday. The usual Banner March was then performed, and the children on leaving were each presented with some of the flowers used in the foral decorations. Mr. Thomas Lees announced that if sufficient inter-est was manifested by the Spiritualists in and around Cleveland, an excursion would be or. est was manifested by the Spiritualists in and around Cleveland, an excursion would be or-ganized to the Cassadaga Lake Camp-Meeting, near Chautauqua, N. Y., during the last ten days in August."

23 A correspondent writes us that he recently visited Mrs. H. W. Cushman, the musical medium, No. 6 South Eden street, Charlestown District, and found her still confined to her bed, but improving, with a fair prospect of recovery. Her sickness seems to be nervous prostration, combined with the temporary loss of the use of her right arm-the latter trouble being caused undoubtedly by the great demands made upon that portion of her system for the past thirty years during her guitar séances. "She is," writes our correspondent, " obliged to employ a nurse to lift and care for her, which involves considerable expense, and she has but a few dollars now on hand to meet it. Will some of the well-to-do persons among those who in the past have received benefit through her medial gifts, and any other kindly disposed parties, remember her in donations to meet the demands upon her while confined to the house by her affliction ?" Funds may be sent direct to her, as above.

Ko A writer in The Pulpit Treasury, New York, for July, is sure that the only hope for the church at present is for it to break camp from all its advanced ground, and "sound the retreat to the positions of scripture." A dogmatist of the most pronounced type, he has managed to oram a prodigious supply of the most unmitigated folly into the comparatively small area accorded him. He wants the modern pulpiteers to manifest the fervid zeal of Jonathan Edwards and preach the "divine (?) side " of religion till, as at Enfield, under that great prototype, the audiences shall spring to their feet in terror and "seize hold of the balusters of the pews to save themselves from sinking into hell !" He wants-but it matters not what he wants. He is simply a dazed and blear eyed owl, surprised on the dull and leafless branches of a dying creedal tree by the brilliant beams of Truth's rising sun. Such as he have no place in the new order of things. 197 The Boston Herald recently spoke a word of cordial endorsement of the address at West Point given to the graduating class by Gen. Crook, the celebrated "Indian fighter," wherein he expressed it as his opinion that with proper treatment "the American Indian would make a better citizen than many famong the whites] who neglect the duties and abuse the privileges of that proud title ": and that "his [the Indian's] nature is responsive to a treatment which assures him that it is based upon justice, truth, honesty, and common sense." After speaking highly of what this distinguished military officer has to say for the poor and oppressed, the Herald turns its gaze upon the political field, to see what hope for the Indian can be discerned there, but it is forced to exclaim that in this direction, among the lawmakers, "justice moves with leaden feet, while jobbery is "railroaded" through Congress."

# Cremation in the Old World.

This improved order of procedure for the disposition of mortuary remains continues to gain favor in the estimation of the continental peoples, as signs witnessable in France, Belgium and Italy clearly show. In the latter y enjoyed by those who braved the deluge of rain to country a new orematory has been erected in get there. the Camp Verano at Rome, being the fourth in the world, and recently the first body was incinerated therein. A correspondent of the New Orleans Times Democrat speaks of this building and the Italian process, as follows:

"In Rome the body, enveloped in a specially made shroud, rests on an iron frame above a fire of wood and coal, and it is believed that no other method of oremation is so simple and at the same time so cheap and so unobjection-able. The new orematory is a handsome build-ing, in the Egyptian style, and consists of three chambers, two of which are above around ing, in the Egyptian style, and consists of three chambers, two of which are above ground. In one of these latter the actual incineration takes place, and in the other is kept a register for the preservation of full particulars for every corpse that is burned. Beneath these rooms is a spacious vault, in which on shelves are ranged ornamental urns of porcelain, bronze and silver to contain the ashes of the dead."

The Toronto (Ont.) Globe of June 18th records that MB. RICHARD ARNOLD, city passenger and ticket agent of the Grand Trunk Rallway in that city, passed to spirit-life on the morning of the day previous. He was born in 1811. He left a widow and two daughters. His funeral took place on Thursday, June 19th, under the direction of King Solomon Lodge, A. F. and A. M., of which the deceased was an honored member.

In our columns next week will appear the text of a report of the three days' Convention of Vermont Spiritualists at Plymouth, in that State, June 13th, 14th and 15th ; also, An Address, delivered before the New Orleans Association of Spiritualists, by its President, at the Celebration of the Thirty-Sixth Anniversary.

## Spiritualist Meetings in Boston:

Wells Memorial Hall, 087 Washington Street.— The Spiritualistic Phenomena Association holds meetings every Sunday Sternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Scats froe. 30 East Newton Street.—The Mediumistic Phenom-ena Association holds meetings every Sunday at 2% P. M. The public and mediums cordially invited. James A. Billss, President; James Dodd, Recording Secretary. M. B. Robbins, Corresponding Secretary.

M. B. Robbins, Corresponding Secretary. **719 Wrahington Street.**—The Fraternity of the White Oross holds regular Sunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. A dmis-sion free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis, Secretary.

Eagle Hall, 616 Washington Street.corner of Cobb, Conductor, Meetingsalso Wednesday afternoonsat 80'clock.

Harmony Hall, 34 Essex Street (1st flight),-Sun-days, at 10% A.M., 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.-J. Comodoro Street, Secretary, 276 Columbus Avenue.

Cambridgeport.-Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

HARMONY HALL, 34 ESSEX STREET .- On Sunday last Miss Keating gave a fine lecture and excellent de scriptions of spirits, Dr. Tripp psychometric readings, without a mistake, and Dr. E. B. Fish used his ex-traordinary healing powers to relieve pain and suffer-ing. Prof. Milleson, as usual, counseled greater depth of research into laws of spirit-control, and criticised the shallow curiosity-hunting of so many who call themselves Spiritualists. The two discourses should have been heard by everybody. Mrs. Leslie was in her best vein, and did most excel-lently. Jennie Rhind gave a fine presentation of Sco-tia's weird-like spiritual training, so inherent in her inner life. Mrs. Abble N. Burnham gave a fine treat from her highly evoluted soul-powers; she is always interesting and instructive. These meetings will be continued through the summer. scriptions of spirits, Dr. Tripp psychometric readings

CHELSEA .- James R. Cocke, trance, musical and test medium, will occupy the platform of the Chelsea Spiritual Association next Sunday, at 7:30 P. M. L.

### Movements of Mediums and Lecturers.

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

Dr. E. A. Pratt's address will be Onset, Mass., until Sept. 1st.

Sept. 1st. Miss Susie M. Johnson is now at Los Angeles, Cal., where she is lecturing. The Spiritualists on the Pa-cific coast will find her to be an interesting and in-structive speaker.

structive speaker. 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 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 365 West 34th street, New York. West 34th street, New York. J. W. Fletcher will lecture and give tests Aug. 3d and 5th, at Onset Bay; Aug. 10th, Neshaminy Falls; 24th and 31st inclusive, Cassadaga Lake; Bept 6th and 7th, Lake Pleasant; the remainder of September and October, Brooklyn, N. Y.; November, Troy, N. Y.; December, Haverbill and vicinity; January, Provi-dence, R. I. All letters to be addressed to 2 Hamilton Place, Boston, Mass. Mr. Fletcher and family will arrive at Lake Pleasant about July 3d, and rest there for the month. Frank T. Ripley speaks in South Norridgewock, Me., July 13th. Me., July 13th. Mrs. Clara A. Field will speak at Bucksport, Me, July 13th. Address her at 43 Winter street, Boston, Mass. J. Frank Baxter spoke to large and appreciative au-diences in Willoughby, O., June 15th and 22d, and was tendered a reception at the residence of Mr. and Mrs. E. W. Bond, on the evening of June 18th. Edgar W. Emerson of Manchester, N. H., is en-gaged at the camps this summer as follows: Ne-shaminy Falls, Pa., July 19th to 29th; Cassadaga Lake, N. Y., July 31st to Aug. 11th; Lake Pleasant, Mass., Aug. 12th to 21st; Lake Sunapee, N. H., Aug. 23d to Sept. 8th. A. B. French lectures Aug. 1st. 2d and 3d at Four-Sept. Stn. A. B. French lectures Aug. 1st, 2d and 3d at Four-Mile Lake, near Paw Paw, Mich.; 9th and 10th, at the Lansing, Mich., Camp-Meeting; 12th, 13th and 14th at Nemoka Camp-Meeting; 16th and 17th at Antwerp, Ohlo, Annual Grove-Meeting; Aug. 24th to 31st inclu-sive at Cassadaga Camp-Meeting. He can be addressed at Clyde, Ohlo, for lectures or services at funerals.

### **Onset Bay Notes.**

The New Bedford Mercury says, "Everybody is going to Onset on the 4th." The orater, Cephas B. Lynn, is always worth hearing.

The Roller Skating Rink was opened with an attend ance of about four hundred, the exercises being high-

Mrs. Bullock's Restaurant is in a very central loca-

get there. Mrs. Bullock's Restaurant is in a very central loca-tion, near the auditorium, and is a good place to get single meals or regular board. She also furnishes rooms. See her advertisement. The Quartette engaged to sing at Onset Bay Camp-Meeting this season, under the direction of Frank E. Crane, organist, will introduce several new and origin-al pleces, including songs, duets, choruses, etc., writ-ten expressly for the occasion by "Herbert Leslie," the well known author of many popular songs of the day. The list as thus far published is : "That Beautiful City," "When We Pass the Golden Gate," "Passing Over," "Hither, Bright Angels," "We Shall All be Happy Soon," "The Land Far Away," "Angel Messengers," "Land of Bright Spirits." These are issued under the head of the "Onset Bay Serfes." Each plece is published separately, containing both words and music. They will be for sale at the head-quarters of the organist or of Mr. Charles W. Sullivan. Western people are on the way to spend the summer at Onset. Go to Boston by the cheapest routes from the West, and there buy excursion tickets to Onset Bay. The latest issue of the Wareham (Mass.) Times which has reached this office, contains among others the following items of information, under the general heading of "Onset Bay": One hundred and fify cottages are occupied. James A. Burgess is to be Chief of Police and is now on duty. H. S. Williams and wife have arrived from New

S. Williams and wife have arrived from New York. It is estimated that there are eight hundred people

An old-fashloned clam-bake dinner will be served in the grove east of Hotel Onset on the 4th of July. Act-ive preparations are being made to have the celebra-tion exceed anything of the kind ever before held in this place. this place.

The Banner of Light of May 24th con-tains a report of a public scance held March 11th, 1884, in which it is alleged that the spirit of HENRY JUDSON CROSS, who died at Salem May 15th, 1879, desired to come into communi-cation with some of his old-time friends, if practicable, and refers (without giving the name) to one who fills an important position of trust in the city of Salem, with whom he wishes to have a private conversation, and will do so if the friend will attend to hunting up a medi-um through whom he can talk in as able a manner as he desires. It seems he has not ceased to take an interest in the affairs of the mundane sphere just because he has stepped out of the forma hodr i or do how the formal mundane sphere just because he has stepped out of his former body; and also that he is well pleased with the spiritual world. If the gen-tleman alluded to succeeds in fluding a medium of satisfactory ability we may hear more from our old neighbor.—Salem (Mass.) Register.

Dr. E. B. Fish has for many years been engaged in magnetic practice, for which he has superior qualifications, which entitle him to confidence as a safe and successful practitioner. JOS. RODES BUCHANAN, M. D.

I feel it my duty, as well as my pleasure, to recommend Dr. E. B. Fish as an able physician. G. L. DITSON, M. D.

Dr. Fish is at 33 Boylston street, Boston.

### Dishes Washed With

PYLE'S PEARLINE are never rough and always free from grease and odor of any kind. Beware of imitations.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer cuils to lecture, solemnize marringes, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

### 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 BAXNER 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 COLBY & RICH. Publishers. the work.

## SECULAR PRESS BUREAU,

## BUSINESS CARDS.

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# ANNUAL CAMP-MEETING

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We feel it to be a duty we owe the public as well as the individual named in this noticeviz: Dr. Wm. L. Johnson, who has rooms at the Arcade Building, Winter street, Boston-to say that he is one of the most skillful surgeon dentists in this metropolis. Besides his forty years' experience, he possesses an abundance of magnetic power which he utilizes, thus causing a soothing influence to pervade his patients which is most remarkable.

13 The Falls City (Neb.) News records that "The case of Mrs. Van Duesen, arrested by a few of the doctors of our city, for practicing medicine without a 'Diploma,' was duly called in Judge Coupe's Court, and the prosecuting witnesses not appearing, was dismissed. The general impression is that it was prosecution not founded upon good law, or those interested in bringing the suit would have appeared and fought it to the bitter end."

Mrs. C. F. Coleman, the wife of the superintendent of the Atlanta (Ga.) cotton-factory, it is reported, has recently developed remarkable gifts of the Lula Hurst order.

Plerre L. O. A. Keeler will hold only three more scances in Boston for form-materialization the present season, as follows ! At 44 Dover street, Baturday afternoons; July 5th and 12th; and Friday evening, the gathering worthy of the Spiritual Movement.

### Water as Fuel.

We take pleasure in calling the attention of our readers to the advertisement of the New England Heat, Light and Power Co., to be found

England Heat, Light and Power Co., to be found in another column of this issue. This is the wonderful water gas process, dis-covered and invented by Dr. Charles Holland of New York. Referring to the operation of the "O. Holland" water gas burning locomo-tive, Hon. Samuel Baboock, President of the H. & C. V. R. R. Co. says, "it has generated 100 lbs. of steam from cold water in 47 minutes. The trial as to cost of fuel is 42 cents per mile against 83 cents with coal, and I regard its perform-ance as extraordinary." The Supt. of Grant Locomotive Works. Mr. Evans, says, "the fire, beyond question, is the hottest and cheap-est that can be made under a steam boller." It is only within a few months that this great in-vention has been perfected. A company com-posed of some of the most substantial and thor-oughly practical men in all New England, after posed of some of the most substantial and thor-oughly practical men in all New England, after having at great care satisfied themselves of the substantial merits of this system, have pur-chased the patents, and it is now, for the first time, offered to the New England Public for in-vestment. Surely the utilization of water-gas as fuel bespeaks an age of progress.

EVERY business man or householder owes it EVERY business man or householder owes it to himself and those connected with him to have his property well insured against loss by fire, in sound companies, through a reliable agent. Mr. John C. Paige, 20 Kilby street, Bos-ton, represents some of the stanchest companies in existence; while his long experience and great energy have rendered him among the fore-most in his line.

### Lake Pleasant Camp Grounds.

There will be a grand mass meeting held under the auspices of the Fraternity of the White Cross at the above grounds, Sept 5tb, 6th and 7th. Speakers of acknowledged ability within and without the ranks have been engaged, and everything will be done to make July 11th. Journal regim dispersal in the second state of the seco

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ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

187 West 85th Street, New York.

HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANEBET, Secretary.

J. F. JEANERET, Secretary. The Secular Press Bureau has been reorganized for effi-clent work during the prusent year, and all persons who approved 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. JEANERT, Secretary, 137 West 35th strest, New York Ofly.

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pany, Descriptive pamphlels and all information concerning this great invention, can be obtained at the Executive Office. 178 Devonshire Street. July 5.—1w

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# PROF. JOHN McLEOD.

## FOR RENT.

July 5. A N AMERICAN ICONOCLAST" is copy-righted. The hero of this forthcoming Novel wars against creeds. Undersigned gives readings from this work: of interest to Spiritualists. For particulars, address F. B. HAWKINS, Lock Box 95, Mount Vernon, New York. July 5.-3w<sup>6</sup>

July 5.-3w<sup>4</sup> A RE YOU SICK? Are you in trouble? Do ture with \$1,00 and we will help you gain a foothold on the grand plano of the Golden Era Address the well-known Seventh Daughter, ARZELIA C. CLAY, Plermont, Graf-ton Co., N. H. July 5. 

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### BANNER OF LIGHT.

## nation a state JULY 5, 1884.

# Message Department.

The Mussages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that usyond-whether for good or evil; that those who pass from the earthly sphore in an underveloped isto, 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.

DOR. All of provides the second secon

### The Free-Circle Meetings

At this office closed June 27th. They will be BESUMED, as usual, in September ; due notice of the time will be given hereafter.

## SPIRIT MESSAGES,

### GIVEN THROUGH THE MEDIUMSHIP OF Miss'M. T. Shelhamer.

Ass.—We have offices of givernment in the spirit-world. Directorship and leadership are perhaps as widely prevalent there as on earth, but more wisdom is ordinarily exercised. Hav-ing offices of government, we must have officers to fill them; and these officers are men and women who are first selected for their ability and adaptability to the offices they are to fill, and then elected by the voice of the people. We have sometimes two candidates in the field, each one of whom is perhaps considered as wise. We have sometimes two candidates in the field, each one of whom is perhaps considered as wise, as exalted, as high in moral character and intel-lectual ability as the other, by most people; but the result of the franchise determines which is considered the best adapted to the office to be filled. We would further add that, only those spirits who are intelligent, morally pure and exalted, are permitted the right of franchise. There is no question of sex raised, no condi-tions imposed which exclude any but those who are unfit to exercise this right, namely, the lg-

some friend in the body may percent into the party selected does not possess all the qualifications party selected does not possess all the qualifications are does not possess all the qualifications are possible to material life, and is portunity of coming in private to their homes portunity of coming in private to their homes and would like to tell them of all I have accompliants and have and possible for the spirit world is possible to material life, and communicating, I will indeed be glad to who will guide and communicating, I will indeed be glad to portion for the spirit world in the possible to medium, as well as to provide conditions for the spirit world in their manifestations, consequently no have of the spirit world is violated if a change of management is made here on the mundance side. This is a question arising solely between the medium, her spiritual band, and her friends on earth, and has nothing to do with arbitrary or abstract haw as applied to the spheres. Q.—Is it possible that the spirit-body of a person still living in the physical can, at a dis-

them, spiritually and materially, and I ask them to provide me with an instrument through whom I can communicate. I had accumulated quite a competence, and moved in a social position that gave me the respect of my fellow beings. I appreciated and prized all these things, and I come back not with a sigh of regret that it has passed into other hands, but with a thought of pleasure that I was favored so much when on earth. I only wish that I had better improved my ad-vantages for spiritual unfoldment. Yet I am told that I have the power and will gain oppor-tunity and facility for that; indeed, I have done so to some extent already, by not only gaining many spiritual culture. I do not cume have to deliver a lecture or a spiritual culture.

spiritual culture. I do not come here to deliver a lecture or a discourse of any kind. I have no desire to do so. I have merely come to send greeting to friends and to assure them of my welfare in the spirit-world. I am pressing onward. I am not in an unhappy condition, although sometimes my mind is restless, because I have not grown faster than I have. Still my condition is a comparatively pleasant one, and I am not dis-satisfied with it. I was president of the Brook-lyn Savings Bank, and known as Hosea Web-ster.

Miss R. T. Shellsweer.Report of Public Séance held April 8th, 1884.<br/>Invocation.Unto thee, oh, our Father, we return our thanks for<br/>the hour and the occasion. We heloid the mainfest<br/>tion of the body, mether serves heart, we return our thanks for<br/>the hour and the occasion. We heloid the mainfest<br/>tion of the body, mether conducted method have presented and provide the mainfest<br/>trange sensation inside, as though 1 had rup,<br/>presence serves in the internet of the body and he conducted method have presented for you; this<br/>shall be your home, where you may reign su-<br/>trange sensation inside, as though 1 had rup,<br/>presented the occasion.<br/>We would reach out to there in split.<br/>work that they are here to gain, and may he given<br/>to understand more of the uncountacement from the split there is<br/>the internet at firends. To this and we desire to come<br/>their metal firends. To this and we desire to come<br/>their metal if metal a calleds, that<br/>they metal to the insplit.<br/>Was really at home, and 1 is though a present of the body if the and doing toward me.Constrict Mark 1. To the sent we desire to come<br/>their metal firends. To this and we desire to come<br/>to your questions while y sent the out if the sent we desire to come<br/>to your questions while y sent the out if the sent we desire to come<br/>to your questions while y sent the out if and the charge that can<br/>to your questions while y sent the sent by split.<br/>Was really at home, and i dia not require to<br/>found 1 could watch over the interests of my<br/>to your questions while y sent the sent by split.<br/>Was really and kinghy send the to any the sent to gain, with the may that would be beneficial cont<br/>to your questions while y sent the sent by split.<br/>Was really and kinghy send the sent by the sent the sent by the sent the sent by the sent by

come more closely to them, and perhaps do to come more cl them more good.

them more good. I have a pleasant home in the spirit world, and I shall be happy to greet my dear friends when they come to the other side of life. I was not old, and I did not feel that I had lived long on earth; but I now know that I had gained all the necessary experience of earthly life, and made the change just at the right time. I am Mrs. Ellen Hines. My husband's' name is John Hines. **Extiner Harrington. Extiner Harrington.** Ment. I will always seek to bring a peaceful influence around them at all times; and when to give them greeting, and we will be happy to-gether in a spirital home, where all things are conducive to the growth and unfoldment of the spirit. My father's name is Richard Baker. I am the wife of Maurice J. Sullivan, and my name is Anabella R. Sullivan. Allow me to say, please, that I bring an offering of sweet flow-ers, a cluster of white blossoms, which I place

I am Esther Harrington. I was called Essie by my most intinate friends. I have been gone away from the body for a long time. I suppose my friends have almost given up thinking of me. tions imposed which exclude any but those who are unfit to exercised this right, namely, the ig-norant, the impure, the cannal minded—those whose tendencies are downward. All who are pure and mentally and morally developed have a perfect right in voicing their sentiments con-cerning political or other matters pertaining to public interest in the spiritual world. Q.—If the lender of the spirit-band of a me-dium for form-materialization should appoint a person his agent, to arrange for and manage the séances to be held by the medium, and other persons should induce the medium to discard and desert such agent, would the persons who

persons should induce the medium to discard and desert such agent, would the persons who induced the medium thus to do, by that act violate an act or law of the spirit-world? A.—Certainly not. The leader of the spiritual band of a materializing medium may select a certain person as his mundane agent in pro-tecting the medium, but the medium herself or tering in the body may perceive that the party selected does not possess all the qualifica-tions needed for becoming a good protector.

in a tangible form. I think it would be most gratifying to them because they are so exacting in their natures—they want to see and feel a spirit in order to understand that one can come to them—and I think I can do better by experiso has to be thing to the blent of another in an order to the blent of a better by experi-A.—We have never heard of such an instance : all the cases that we know of where the double of a person has been seen and recognized, have been instances of merely spiritual perception.

Anabella R. Sullivan. I have tried again and again to reach my friends within the last few months, and have felt very sad because they did not realize I was with them. I was young to die. I had only seen twenty-two years of life, and I did not really understand what was before me in the great hereafter; but now I feel quite well ac-quainted with the spiritual world, and with those kindly beings who have given me greet-ing, assisted me in my spiritual studies, and been very tender and loving toward me. I met my dear father when I passed out of the body, and he conducted me to a pleasant

I lived on East 84th street, New York City. I wish very much to send my love and sympa-thy to my dear filends, and tell them I ever try to guide and guard them, I will endeavor to assist them in their plans, and so direct their thoughts that they will know just how to step in making movements for their own advance-ment. I will always seek to bring a peaceful influence around them at all times; and when they come to the spirit-world I shall be the first to give them greating and we will be barny to

before my dear ones as a memento or token of spiritual love.

### Amanda Nelson.

I am Amanda Nelson. 1 lived in Boston a long time ago. I have filends here. I have a daughter Jennie, and my principal object in coming is to try and reach her with my love. coming is to try and reach her with my love. She has had many difficulties to encounter, and many trying experiences since I left her—only I did not leave her in reality—and I know I have had the privilege of sustaining and strengthening her many times, so that she has been able to keep along in the true path of duty, and to accomplish her labors. Some-times my daughter is in great need of encour-agement, and I have tried to whisper words of cheer in her ear. She could not sense my pres. cheer in her ear. She could not sense my pres-ence, but I am persuaded she felt the influence, and has been benefited by it.

ence, but I am persuaded she feit the influence, and has been benefited by it. Her father is with me, sending out his love and blessing to his child, assuring her that since the time when she was a little tottling, prat-tling infant, when he was called to the spirit-world, he has attended her footsteps and tried to guide her; and she must feel that she has in the spirit-world two loving, tender parents who will receive her when she comes to them and will guide ber to a bright and pleasant condition of rest and peace. In the mean-time she is not to feel that all the earthly life is a severe and trying discipline, one that brings only shadows and sorrow to the heart, but she must try and extract all the sweetness and sunshine from life that she possibly can. There are many pleasant things before her, and many little conditions that are beautiful around her, and although there are severe trials in her and although there are severe trials in her path, yet 1 think she may gather up many sun-beams that will brighten her heart, if she only carls do so

to return thanks to one dear friend

### Report of Public Séance held April 11th, 1884. Questions and Answers.

QUES.--[By Dr. E. Hovey.] Is it not a contra-diction of terms when we speak of an Infinite Being, since that which is infinite is illimitable, unconditioned and absolute, whilst being implies personality, individuality, or that which is lim-ited? ited?

ANS.-This is a question that even etymolo-ANS. — Inis is a duestion that even combined and gists might differ upon. We can only give our personal opinion in regard to it, which is, that the term Infinite Being is not a contradiction, as in this connection we understand infinite to be that which is unconditioned, limitless, im-

be that which is unconditioned, limitless, im-measurable, eternal, while being we define as intelligence, will, or life itself. Q.--Was life originated, or is it, as well as matter, self-existent? A.--Could we trace life back to its origin, we might confidently expect to find its finality in the future. We know of no beginning of life, and we never expect to find its ending. Life, to our mind, is self-existent, with spirit as with soul-force.

soul-force. Q.—Does matter, when traced to its ultimates —its primordial conditions—hold within its em-brace all the forms of force, or modes of motion, all powers and potentialities, energies and activities, including life, spirit, intelligence and all things in existence?

A.—That which gives form, motion and ac-tivity to matter contains within itself all the forms and potencies of life. We cannot con-ceive of matter unvitalized by spirit; and if we trace matter back to its ultimates, its pri-mordial forms, we can still discover that it is acted upon by a spiritual force; matter being but the expression of this life-force, this eternal spirit, changes, perhaps, in manifestation or form, but is itself indestructible and immortal. Q.—[By one of the audience.] Is it a fact that true materialization takes on weight, like bone and muscle?

and muscle? A.—Yes, true materialization takes upon it-self weight. That particular mode of spiritual manifestation which we may call etherealiza-tion, presents itself to human sight as a form of light. This is not material, it cannot be weighed, and if one of the sitters attempted to grasp it his and if one of the sitters attempted to grasp it, his hand would pass entirely through the form, strik-ing against the hard substance of the wall upon ing against the hard substance of the wall upon the other side. But a materialized spirit form is composed of material elements, which are gath-ered from the bodies of the medium and the sitters present. The weight of the form de-pends upon the degree of solidity which the materialized form attains, and also upon the quantity of matter which it aggregates to it-self from the medium and the sitters. Careful investigation and experimentation will show that the weight of a materialized spirit will differ very much at various times, according to the quantity and quality of the material which it has gathered to itself in composing its exter-nal covering. nal covering.

### Charles L. Richards.

Good afternoon, Mr. Chairman. I am a stran-ger in this place, but having been told I could reach my earthly friends by coming here, I have been pleased to make the attempt. I have have been pleased to make the attempt. I have never been reconciled to the manner of my departure from the body. I do not wish my friends to understand by this that I am dissat-isfied with the new life, for I am not; but it does seem to me that I ought to have had a longer time for preparation, or to have received warning of the approaching change, for after I found myself divested of the mortal form many little things occurred to my mind which I would like to have settled and which I would like to have discussed with my relatives and friends. friends.

I have been told that if I seek diligently I

friends. I have been told that if I seek diligently I may find a medium through whom I can arrange those matters and personally and privately reach my friends. I hope I shall be able to do so. In the meantime, I send my love to those who care to hear from me. I was a plain, out-spoken man. I believed in expressing my mind just as I felt—and I could not hide my own thought behind an expression which perhaps would be more pleasing to those around me. I am just the same now. I believe my friends will be glad to know of my return, and perhaps they will endeavor to hovestigate this Spiritualism, in order to learn something more of my whereabouts and of my condition. Tell them, please, that I have ar-trived in a safe harbor, and report back to them that 1 am truly satisfied with my surroundings. I have found many old friends who passed on before me, and together we have lived over past events, and renewed old associations. I soon realized that I had not made those full preparations which I ought to have done. I have traveled somewhat extensively in my life, and picked up many experiences which were for my advantage, because they brought me in contact with different phases of human life and character, and enriched my own being in consequence. life and character, and enriched my own being in consequence. Thirty years ago I transacted business in California and the South Sea Islands. I met there with many experiences. I wish to tell my friends that I intend, as soon as I gather mysolf together to get a soon as I gather myself together, to go to some of the old places that I once visited, and try and manifest—es-pecially to one friend who I believe is a medi-um, or at least has around him, in his court, those who are mediumistic, through whom I hope to reach his mind. You must pardon me, Mr. Chairman, if I do You must pardon me, Mr. Unarman, H 1 do not express myself clearly. I feel in a strange condition. I hardly know whether I am my-self or not, but I am so desirous of reaching my friends that I would attempt to take hold of any instrument that held out a hope to me of **success** For fifteen years I made my home in Nor-For fifteen years I made my home in Nor-wich, Conn., where I passed out. I have many friends in Norwich. I have adear family whom I hope to reach. I wish my sons to know that I come back to them, that I am not dead, but thoroughly alive, and my energies are as active as they ever were in the old days when I made them felt and recognized. My name is Charles I. Richards. I believe this is all I have to give now, and I thank you for permitting me to come. come.

guiding them over their mortal way, and under

guiding them over their mortal way, and under all circumstances are endeavoring to bless and benefit them, I am sure it will give us power to come closer to their understanding and present to them evidences of our presence. My Aunt Nellie--who is my mother's sister Ellen-desires me to tell Jennie-my mother--that she has been with her through all these years. It is twenty years since my auit passed from earthly life; she was then a young woman like myself. My mother always grieved for her, because she felt that no one understood her as well as did her sister; but if she could have known that that dear sister was with her all the time, directing and guiding her, bringing her moments of peace and comfort, presenting the bright side of life to her mind, she would feel that death was not an enemy who bore away a loving sister, but a friend who brought that sister closer to her heart. I hope to come again and give something more, for my mother needs all the consolation she can receive from the spirit-world. She does not understand that spirits have the power to gain possession of human organisms and speak.

does not understand that spirits have the power to gain possession of human organisms and speak, so I think if we can convince her of that truth, it will be a great blessing to her soul; besides, she is mediumistic, and I think after a little while, when her mind becomes accus-tomed to thinking of the dead as alive and present with her, her spirit friends will have power to unfold her mediumistic qualities, so that she can receive evidences of their presence in her own home.

in her own home. I thank you, Mr. Chairman, for permitting me to enter.

### Israel Caufield.

Israel Canfield. [To the Chairman:] I beg pardon, stranger, if I intrude. [I am glad to see you.] That is kind and hearty, and I am grateful for it. I am not accustomed to the new life. I have not been over the border any time. Why, it seems but yesterday since I was here. I know that a few weeks have gone, but I have not realized their departure. I am glad to be freed from the body, more glad than words can express, for it was an incumbrance; for a long time it hung like a dead weight upon me. I wanted to exercise my faculties, but I could not; the body was really, to all intents and purposes, dead, and yet I had to hold on to it for a long time. I am not acquainted in these parts. I have

I am not acquainted in these parts. I have come a good distance just to make myself known and to tell my friends that I am so happy to be free from the old body that I have traveled three thousand miles, about, to tell

them so. I held my own peculiar and pronounced opinions upon religious and political matters. When I received a new idea I turned it over in my mind, and if I came to the conclusion that it was sound. I beld on to it: but I did not ask When I received a new idea I turned it over in my mind, and if I came to the conclusion that it was sound, I held on to it; but I did not ask other people to entertain the same, nor did I quarrel because we differed. I was perfectly willing that everybody should have his own opinions, provided he gave me the privilege of retaining mine. I do not see that I am any different now that I am a spirit from what I was when I inhabited the bodily form. I want my friends to understand that death makes no change in a man, no more than stepping out of one room into another does; he has changed places, that is all. I have gone up a step, but have not essentially changed my own nature. I shall endeavor to manifest myself in the vicinity of my own home. They need enlight-enment on these points in those parts. There are minds tolerant and liberal in sentiment out yonder, and there are others very bigoted. I I think I shall find a good occupation in at-tempting to bring the light where it is most needed. Pardon me, stranger, if I am taking up your time. I was known as Irael Canfield

Pardon me, stranger, if 1 am taking up your time. I was known as Israel Canfield. I had a paralyzation of the nervous forces for

I had a paralyzation of the nervous forces for some time before I passed from the body, as I told you, and felt cramped and limited. I feel a little that way just now, so I cannot express myself as I wish; but if I just send word home that I have returned from the eternal life, I think it may effect some good. My neighbors will say I am just the man to send them word back, if I find a truth, and I hope it will arouse them to giving attention to these things. I lived in Ogden. Utah. in Ogden, Utah.

### Ermine Case.

Ermine Case. [To the Chairman:] Will you permit another wayfarer from the Western country to mani-fest to his friends, sir? I can hardly tell you how long I have been over. It certainly is not a great while since I went out of the body, and I departed this life from Kansas City, Missouri. I have friends in Kansas City to whom I wish to send greeting. I desire to tell them I am safe on the other side, and quite prepared to pursue any labor which opens before me; but while I send greeting and affectionate remem-brance to my friends in Missouri, I also desire to send regards and respects to old friends and associates in Columbus, Ohio. For over a quarter of a century I made Co-lumbus my home, and I was an active business

person still living in the physical can, at a dis-tance from the physical form, be materialized, so as to be tangible to the touch of another

the parties who have seen and felt the double having done so through the quickening of their internal or spiritual faculties ; their clairvoyant vision has been awakened, their clairvoyant vision has been awakened, their characterist powers have been quickened, their ability for spiritual discorning or sensing objects has become so aroused that they have believed, perhaps, for the moment, that they have really touched a tangible substance when they shaken hands with the double of anhave have shaken hands with the double of an-other person. But it is possible for the spirit of a mortal to leave its body and to come en rapport with some materializing medium and her spiritual band, and the members that spirit-band, understanding how to of that spiritband, understanding how to collect elements of matter necessary for the upbuilding of a temporary form, will have no difficulty in arranging and building a form for the transient habitation of the spirit; then the materialized body is merely an au-tomaton; a mechanical object, operated upon by the spirit visitor, and made to respond to his wishes; while still linked to a body of flesh a spirit has not the power of materializing and showing to mortals his own spiritual body.

### Hosea Webster.

I find myself in a difficult position, Mr. Chair-man, but it would gratify me very much if I could in this way come into close relations with my friends in Brooklyn and in New York. Ifeel that I am quite well known in the vicinity of my former home; and I trust my word will be accepted when I declare that I return from be accepted when I declare that I return from beyond the grave to meet my friends with the assurance that I live and have still a fond remembrance of those who were dear to me, and that I also have a strong desire to come into personal communication with them. This thought presses upon me, perhaps to the exclu-sion of others which may seem more important to those who linger here. When a man yields up the body, parts with the material posses-sions which may have been a pleasure to him, when he is obliged to renounce the conditions when he is obliged to renounce the conditions that enabled him to enjoy the physical life, to that enabled him to enjoy the physical life, to lay aside all business plans and pursuits, and step out into a broader yet more spiritual at-mosphere, understanding that he is now a spirit independent of matter and its limitations, and that he must strike out in a new direction, learn new lessons, and become, as it were, a new being, then the one thought that exercises his mind in connection with material life is the desire to reach his friends; for although all other things may be changed, although he finds himself divested of worldly possessions, stripped of the outer garment, and obliged to face the spiritual world as he really is, to be seen and known as he understands himself to be, still the affectional nature remains, the emotions that swayed him-love, sympathy, interest in the anectional nature remains, the emotions that swayed him-love, sympathy, interest in his fellows, kindly feeling—are yet in the as-cendency, and they spur him on to attempt to reach his former friends, and assure them that his recollection of them remains, that his love is not extinguished.

### William P. Jenney.

Good afternoon, Mr. Chairman. I am very glad to be here. I have attempted to manifest from this place before, but somehow or other could not succeed as I desired. When a man passes out of the body, and finds himself in full possession of his facultes, one of his first de-sires is to tell the friends he has left that he has really parted with nothing that belonged to bim, but merely slipped off his outer garment and stepped higher. That is my case. As for my faculties, they have become quickened, and my energies are more active than ever.

In y energies are more active than ever. I was not a native of Boston, although I was for a number of years connected with an insur-ance department of this city, and I have many friends here whom I would like to reach. I hope they will give me the right hand of fellow-ship and love, as I extend mine to them. I have been connected with various pursuits in life and gained out on a standard conversions

in life, and gained quite an extended experience of human nature and of material things-and it proves of the utmost importance to me now. I find the discipline of life and my habits of observation while on earth, of great benefit to me in the spirit-world. The spirit-world is quite as objective to me as

was the earthly life. True, many of its condi-tions are merely subjective; but this is also true of the life on earth. I cannot see that ex-istence over yonder differs essentially from that on earth, only that it brings one enlarged views, and gives him greater opportunities for expan-sion, finer facilities for the acquisition of knowledge, greater power, and broader condi-tions of life.

tions of life. I have met friends who passed on before me. They gave me welcome. Each one is engaged with his individual plans and purposes. They do not interfere with mine, nor do I interfere with theirs; at the same time we work together in harmony, glad to assist each other, if possi-ble, allowing each one to express himself or herself according to their natural instincts, en-deavoring to live in accordance with the law of

justice. I believe I have gained by the change. Hav-

the affectional nature remains, the emotions that swayed him—love, sympathy, interest in his fellows, kindly feeling—are yet in the as-cendency, and they spur him on to attempt to reach his former friends, and assure them that his recollection of them remains, that his love is not extinguished. So I am here with the thought uppermost in my mind that it will be a gratification to come into social and friendly communication with my friends. I have thoughts to convey to their minds, rians to unfold and information to impart which I believe will be of advantage to

one true friend. I will do all in my power to bless that kindly heart who has so frequently endeavored to benefit my child. I would like to speak of little personal mat-ters that are of interest to my friends and to me, butl do not wish to do so in public. I hope to gain power to communicate in writing, through some agency, to my daughter, so that she will have my wishes and counsel before her. I am working for this purpose.

### William C. Roundy.

**William C. Roundy.** I will not tarry long. I once lived in Boston. I am familiar with its streets, and take an in-terest in it. I have friends in this city: per-haps some of them will be glad to know I have got back from the spirit-world. I left this place to go quite a distance, but I did not have health and strength, so I passed out. I was formerly employed in a large dry-goods house in this city, and I think some of those connected with the establishment will remember me. I wish to send love and greeting to all my friends. the establishment will remember me. I wish to send love and greeting to all my friends. Tell them I am all right, and I trust they are the same. I went to Socorro, New Mexico; there I came in contact with strange people, and gained an experience which was quite pleasant and instructive. I do not wish it to be thought I am not now gaining experience in connection with earthly affairs, for I am. I am interested in all things I come into contact with, and gain knowledge and benefit from them. I do not know as there is really any-thing more to express just now. I mean to be heard from again, however, through some mortal agency. William C. Roundy.

Worcester.

**Worcester.** I am permitted, Mr. Chairman, to give a few words of advice to my brother, who is present. I come because I feel a necessity for doing so. I see that your present conditions are very un-enviable, that you are placed amid surroundings which are wearing upon you, physically, men-tally and spiritually; you are environed by influ-ences which are not for the best unfoldment of your Dowers and consequently you are feeling your powers, and consequently you are feeling prostrated in every department of your being your powers, and consequently you are feeling prostrated in every department of your being. I come, my dear brother, to give you a word of exhortation, and to request you to break away from those influences and conditions which for the last few weeks have been pressing around you that are wearing upon your mental nature, for the dear spirit-friends who guide and guard you call that in a little while they will leave you entirely exhausted unless you step out from among them. Our dear mother unites in sending love to you, as do other blessed spirits who have your welfare at heart; they all join me in giving you these few words of caution. We cannot express ourselves plainly here, and we have not the opportunity of doing so privately. I believe you will understand the drift of my remarks, and realize just how we feel in relation to your condition, because you know to what 1 refer, and you also feel some-thing of the state of which I have spoken of. All the spirit friends who have been leading you onward are still at work in your behalf; they are trying to provide influences and con-ditions for you that will give a new impetus to your life, and cause it to expand in fullness and develop in power. You have not been able to express your swirk for some time, nor will you

develop in power. You have not been able to develop in power. You have not been able to express your spirit for some time, nor will you until you emerge into a different state of mind and of body. I bring this to you with the deep-est love. Just announce me simply as Worces-tor ter. - interest

### Caleb L. Hudson.

**Caleb L. Hudson.** I wish to reach William, my son-in-law, and I have been told I could do so from this point. I am not certain that I shall succeed in my wishes, but I am very glad to get back at all and send my greetings to friends. I passed from the body about fifteen months ago. I have met my dear ones on the other side; a companion gave me greeting, many friends hur-ried to meet me, and I was welcomed in a pleasant home. I have no desire to return and take up bodily conditions, but I do wish to as take up bodily conditions, but I do wish to as-sure those dear ones who remain on this side that we are happy in our spirit life and that we return to them with our love and our blessing. return to them with our love and our plessing. It will please me very much to find an opportu-nity of speaking in private. I have affairs to talk over which I do not care to parade to the world, but I would be very much pleased to dis-ouss them in a private way. I came from Springfield, Mass. 1 am Caleb L, Hudson.

### Maria Stapleton.

Maria Stapleton. My name is Maria Stapleton. I have a mother and brother living in Boston. My mother's name is Jennie E. Stapleton; my brother's is Alfred. I send my love to them, and wish them to realize that I am with them. I do not think they know I can come close to them, bring them my love and tell them of my spirit home and of the dear friends whom I have met there; but I wish they could know all this, be cause it will make them happy, and it will also bless their spirit friends. My father's name is Henry. He is with me in the spirit-world. He was the first to meet and give me greeting. Afterward I saw Aunt

in the spirit world. He was the first to meet and give me greeting. Afterward I saw Aunt Nellie, then little Lucy. We are together in a spiritual home. I think my mother will be pleased when I tell her that I found Lucy not the tiny infant who passed from her arms, but a bright, beautiful child of eight years. She is from her; and father; too, is teaching her the les-sons of life, and altogether we make up a happy band. We oftan return to our loved estithly. friends, trying to minister to their wants, to assuage their sorrows; and if they will only look up to us, and try to believe that we are. Place), Boston.

associates in Columbus, Ohio. For over a quarter of a century I made Co-lumbus my home, and I was an active business man in that city. I have old friends that re-member me: They have not heard from me in a long time, and I am persuaded they will be pleased to get a word from me now that I am a resident of another life. That is why I come. I am not here to speak of my spiritual expe-riences, although they have been very novel. very peculiar and interesting to mé. I could unfold a tale before my earthly associates which would be strange to them, and which they are not now prepared to understand. If they will turn their attention to the investigation of Spiritualism, and try to ascertain whether spirits return or not to intelligently communi-cate with mortals, I think they will come into a condition to receive what we have to give them concerning existence on the other side. I am not going to take up your time, Mr. Chairman. I merely stepped in here to report my safe arrival on the spirits de and my pres-ent condition over there. I am Ermine Case.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. April 11.—Carrie E. Marshall; Frances Mary Parker; George Abercrombie. April 15.—Colonel Theodore Gay: Charles H. Wesson; Catharibe Farmer: James Worst; Abigail Armstrong; Eliza M. Hardy; White Eagle. April 18.—Benjamin G. Foisom: James Edward Hooper; Emeline Strong; Colonel Orson Ferkins; Harriet Ripley; Leonard Jackson; Lillie Perry. April 22.—Capt. David H. Sellingham; Susie A. Myers; Mrs. Emily K. Robinson; Samuel Underwood; Kilzabeth Jenkins.

Arrit 25. Builty R. Robinson; Chandi Under House, Minary Jonkins, April 25. Boy, George O. Pennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Sophia Brown; Samuel, Fowler; Dolla Howe. April 20. - Sarah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willett;

April 29. - Barah M. Butler; John Magnire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willett; Bellö. May 2. --S. B. Brittan; John E. Robinson; Lulu E. Mar-tin; William H. Ahl; Ells Bierling; Gipay. May 6. - Calvin Torrey: Sylvis Forg; Myron B. Knight; May 6. - Calvin Torrey: Sylvis Forg; Myron B. Knight; May 6. - Lillie Sprague; Charles T. Worthen; Thomas Lylord; Allco O. Mayo; Maris P. Anderson. May 13. - Wash. A. Danskin; Acclaide E. Sonnemann; Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin; John Macomber; Nannie Graves. May 16. - Horace Gleason; Charles J. Hanley; Mrs. Emi-yA. Van Alen; John Close; Haunah M. Stovans; Georgi-an Carver; Henry Wolfe. May 20. - Mary Williams; Jacob Hedly; Seth Parkins; Julia Mackutosh; Dr. S. B. Morshon; Mildred Howard; Mrs. Clara Stillman; Nellie Foster. May 20. - Mary. Williams; Jacob Hedly; Seth Parkins; Julia Mackutosh; Dr. S. B. Morshon; Mildred Howard; Mrs. Clara Stillman; Nellie Foster. May 20. - Mary. William H. Brown; Barah E. Cooldge; George W. Rogers; Mrs. Beulah A. Stevenson. May 27. - Robert Anderson; John Tyerman; Susie Grant; Della Griffin; Mrs. Ida Sawyer; Ella Mayo. June 8. - Mrs. Elvir J. Swan; Colla: Leonard; Isalah Atkins; William H. Brown; Hannah Hunt; Laura A. Martin; Addie Callahan; Joanthan White; Rosswell; Forest Flower. June 8. - Fanry Burbank Felton; Oliver Moses; Emma F. Dalluger; Margaret Newman; Henry Howard; Marion K. Young; John Ward. June 20. - Mirs, Barah Millör; Rev. Herman Bisbee; Kate Pitman; Eleanor Adams; Sins Barnard; Ida Stevenson; June 20. - Mary Elizabeth Burbank; John W. Edmonds; Fanne (Stevenson; Harisbeth Burbank; John W. Edmonds; Fanne 3. - Mary Elizabeth Burbank; John W. Edmonds; Fanne 5. Mary Margaret Newman; Henry Howard; Samuel Henderson; Violetta. June 20. - Mary Elizabeth Burbank; John W. Edmonds; Fanny Green McDougal; Harriet Jackson; Willard Hutch-Ins; Siliver Tongue.

EF" THE SCIENTIFIC BASIS OF SPIRITUAL-ISM." by the late Epes Sargent, called out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it. has within it an element particularly grateful to the popular specific regarding spiritual things. For sale by the original publichers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomery

# JULY 5, 1884.

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The, Indian population of the United States now numbers 263,000, exclusive of the Indians of Alaska, who number about 30,000. About 75,000 of them are in the Indian Territory, where they are divided into five civilized nations-the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles.

She sighed for a scion of a noble race; A count or duke she madly longed for. She cried for a baron until her pretty face No serenader would have songed for. She sighed for a scion of a noble race Until one day there came a panic. And pa of his money ne're more saw a trace: Then Sal she married a mechanic ! — Courter-Journo - Courier-Journal.

Remember that one square meal is better than all the " Heaven pity the poor " poems over written.

When you see a feather blowing in the air don't you wonder how it can go up when it's down?-N. Y. Journal.

By a decision of the New York courts the Rev. John P. Newman is restrained from officiating as pastor of the Madison Avenue Congregational Church, taking charge of its services or meetings, or from receiving salary, save as acting pastor, since March 31st of this year.

Now is the time of year when the newly-fledged graduate hesitates between becoming an editor right off or going as waiter in a summer hotel.-- Boston Post.

Another plous individual has come to grief-this time Ozro C. Barrows, ex-President of the "Young Men's Christian Association." He has just confessed having embezzled five thousand dollars from his employers, the National Rubber Company of Bristol, R. So says the Boston Journal of June 30th.

It is a wise man who can recognize his wood-cut portrait in the enterprising newspaper,-Boston Tran-script.

Sarah Amelia Scull of Washington, author of a textbook on Greek mythology, and connected with Mount Vernon Seminary in that city, recently received the degree of doctor of philosophy from the Ohio Wesleyan Female College.

A DRY SPELL.

A DRY SPELL. Sprinkle, sprinkle, water-cart, How I wonder where thou art; Never can I find you nigh When the dust is deep and dry. But if clouded sun be set, And the streets with rain are wet, Then you wing your little flight, Sprinkle, sprinkle, left and right.

Germany, it is now stated, uses paper instead of wood in the manufacture of lead pencils.

We do not die-we transmigrate, and death is only the passing from one life to another .-. Maurico Sand,

The Indians in Northern Montana are reported to be dving rapidly from lack of food. Beautiful Government this ! Liberate the black man from the fetters of slavery, and starve the free red man, after stealing his lands !

ESTABLISHING HIS IDENTITY WITH PROVIDENCE. —The Turkstell a story of a blacksmith whose name was Job. He met with losses in trade, his hut burned down, his son died and his wife fell sick. At last he lost pattence when he hinself came down with the measles, and he expostulated with Providence in these terms: "Oh I Altah. merelfully remember that al-though my name is Job. I am not the patriarch Job. I am only the blacksmith Job. Only remember this !!"— Constantinople Letter in N. Y. Tribune.

London despatches of June 29th aver that the representatives of Austria, Italy and Germany, have united in the Egyptian conference against those of France and England, and an exhibition of "bad blood" among the members is expected.

ton. "My Suit in Homespun," a story by Jennie S. Judson, records the author's experience during the days of the Southern Confederacy, describing some of the inventions of which necessity was the maternal parent in those times. Stories by Elizabeth Stuart Phelps and others; poems by Cella Thaxter and others; a three-page plece of music, "The Praising Dalsies," sketches and illustrated rhymes, complete the contents. D. Lothrop & Co., Boston,

CASSELL'S FAMILY MAGAZINE continues its "Sto ry of the Yorkshire Jet-Hunters," commences a new serial, "John Ford," gives several short sketches, poems and numerous articles concerning the practi cal affairs of life and the needs of humanity. Cassel & Co., 741 Broadway, New York.

THE PHRENOLOGICAL JOURNAL this month gives its first number of Vol. 79 Old, and Vol. 30 New Series marking the event with a new design for its cover artistically and suggestively illustrating "The Seven Ages of Man." The various articles on its well-filled pages furnish food for thought and advice that, if adopted, will better the condition of its readers. Fowler, Wells & Co., New York.

## W. J. COLVILLE IN LEEDS, ENG. BY OMEGA.

To the Editor of the Banner of Light :

Almost from the very commencement of my connec tion with Spiritualism, as an investigator and a work er, I have been familiar with the name of Mr. Colville, and with the published reports of his work and me diumistic teachings. I have felt considerable interest in this celebrated medium, both in reference to the peculiar and intrinsic nature of his mediumship, and the world-wide influence of his work. Certain utter ances of his, reported in the Medium in April, 1879, respecting the significance of the then-coming year 1881, and the New Spiritual Era then to be inaugurated, had to me at the time a peculiar fascination ; neither has anything since then weakened my estimate of him as a prophet and a teacher of this great spiritual dispensation. I have wished much to see and hear Mr. Colville ; I could, however, have little anticipated that I should so soon have such an exceptionally favorable opportunity of having my desire fulfilled. By a peculiarly happy combination of circumstances, it falls to the lot of Bro. Colville and myself to share the same hospitable home; hence, I have the advantage and pleasure of personal and familiar intercourse with Mr. Colville, as well as the gratification of listening to his platform addresses during several consecutive evenings. In her great work, "Nineteenth Century Miracles," Mrs. Britten speaks of Mr. Colville as " himself a phenomenon of intellectual spirituality, never yet excelled, even if his peer can be found within the ranks of Spiritualism. Petite in person, and with no special educational or natural advantages, this young gentleman, when on the rostrum and under the control of his spirit friends, is capable of dealing with and mastering any point of science, metaphysics, or history, that may be presented to him. If the present decade had produced no other evidence of inspiration from supramundane sources than Mr. W. J. Colville, he alone might suffice to prove its continued existence and ministry. His marvelous style of oratory, besides his capacity to improvise poems on any theme that his audiences may suggest, combine to render him one of the most remarkable evidences of spiritual influence that the ranks of Spiritualism can display." Such is Mrs. Britten's testimony, and such is the phenomenon " that it is now permitted me to study. I flatter myself that those who are accustomed to notice with kindly interest the reports of "Omega" in the Medium, will not be uninterested in these notes and impressions of mine concerning Mr. Colville. In our tête à lête intercourse thus far we have, I think, mutually realized much congeniality of thought and sentiment, and the most grave and serious nature can scarcely fail to enjoy and appreciate the influence of Mr. Colville's extremely cheerful, vivacious and childlike temperament. Eccentric, some would call him, but to me it is the eccentricity of a bilthesome bird, or, rather, the artless and exuberant buoyancy of in nocent childhood. Yet, withal, I have found Mr. Colville capable of thinking deeply and clearly upon subjects to which he is disposed to give his attention, and of expressing himself forcibly and decidedly thereon. I can only say that I have felt unqualified pleasure and enjoyment in the little personal intercourse I have been permitted to have with Mr. Colville. Our friend does not seem to have many idle or leisurable moments ; he appears to be always at work, and that in ways

idea of a systematic routine of hard and serious intellectual work, with what strain or expense to himself of brain labor, apart from spirit aid, of course we are unable to say. Mr. Colville also, I believe, contributes to various periodical publications.

little suspected by those who only know him as a plat form speaker. His book, "Bertha," suggests the

shall have dominion in proportion to the power of your will.

The spiritual world is around you; spiritual spheres are interpenetrating your material existence, and those spheres are spheres of force, worlds of force; and there are many stratifications of force as well as of matter. But matter and force are but modifications of the primal substance, spirit.

Such is a bare outline of the address; I was much impressed with the keen, clear logic of the discourse; although profoundly metaphysical it was intensely fascinating, and displayed a deep, clear insight into the na-ture of things. At the close, a number of subjects were offered for a poem, that on "Astrology" being the favorite. The poem was of such great excellence that many friends, myself among the number, have expressed a great desire to see it reproduced in print. Mr. Colville not only delivers lectures and poems, but contributes a pleasing variety to his meetings by his wonderful singing powers and skillful organ accompaniment.

On Wednesday evening the controls undertook to answer an unlimited number of written questions supplied by the audience. The room was well filled with an intelligent and appreciative gathering, and a most enjoyable and profitable evening was spent. There were some twenty questions, all being answered with great comprehensiveness, and in a wonderfully lucid and logical manner. So complete were the answers that hearty applause followed nearly every one. There were again many subjects given for a poem, the favorite being "Garfield"; but all the subjects were beautifully and impressively interwoven with the sublime poein given on the great American martyr.

## [Continued next week.]

"The Electric Girl" Psychometrized. To the Editor of the Banner of Light :

The greatest or most mysterious phenomenon of the present century (excepting materialization) is what appears in the electric girl from Georgia, Lula Hurst. The facts utterly defy and will continue to defy scientific explanation. They are outside of all known science.

When I meet with problems which the ordinary methods of investigation cannot solve I resort to psychometry, and in the present instance I send you what it says. The following is a psychometric description of Miss Hurst by Mrs. Buchanan, and is, I suppose, the best explanation of the mystery we can get at present. To those who are not familiar with scientific psychometry I would say that the psychometer dep-nds entirely on interior intuition, and is not permitted to know of whom the description is given.

J. R. BUCHANAN. 29 Fort Avenue, Boston, June 22d.

PBYCHOMETRIC DESCRIPTION OF LULA HURBT -THE ELECTRIC GIRL - BY MRS. CORNELIA H. THE ELECT BUCHANAN.

Psychomerrico Description OF LULA HUBBT — THE ELECTRIC GIRL – BY MRS. CORNELIA H. BUCHANAN.
There is something singular about this, distinctly individualized-the person is not here. It seems like a woman of great strength of muscle and intrepidity. She could almost move mountains. There is some-thing very strange about her, some force. Id on 't know what-some very great physical force. She is not a large person; she can lift and remove things; she is a phenomenou; more athletic than pedestrian; a very unusual character; not of much intellectuality; young, not experienced, but heft-confident.
There is a great combination of forces. It don't seem like inspiration or spirit power, but draws some power from the universe, like the electric. It's an ag-gregated force. There is something peculiar in her blood that attracts this wonderful power. It would require a very scientific person to analyze it. There is something in the brain, a life-force that goes down, drawn perhaps from the atmosphere. It will not last long. It's a freak of pature. She has not the strength in her muscles, but in an occult force that we do not understand or control. In exercising her will she be-comes receptive to this power. She is mediumistic. I did not see that at first. It is a form of spirit power. There is a combination of spirits, experimenting to starile the people and im-press scientific mids. They are ancient spirits. She will not have this power long. It will be withdrawn. The spirits have wonderful scientific power to con-trol the elements. There is something unusual in her receptivity it is connected with the side of her fead. She does not recognize any spiritual influence. It is not so much in her conformation as in the blood and the brain. I think she would be apt to suffer from headaches. She is not impressible to be magnetized. [Q.-Is Arcbinedes one of her spirits ?]
The spirits are more remote than Archimedes. They use a spiritual electricity distinct from ours – the same of which occ

he is twenty. The spirits concerned are very remote and unknown

on earth. They may be from other planets. I cannot recognize the individuals. They do not wish to be known. They seem like very distant and exalted spirits that I have once seen in the region of the sun.

# Letter from Washington, D. C.

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

Spiritualist Meetings in Brooklyn. The Eastern District Spiritual Conference meets every Wednesday evening at Competite Room, 4th street, corner conth 2d street, at 74. Charles B. Miller, Presi-dent: W. H. Comn, Secretary.

집중 아이들은 감독하는 정말이 가지?

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at60'clock. Spir-itual papers and books on sale, and meetings free. W. J. Cushing, Fresident; Lewis Johnson, Vice-President.

Notes from Brooklyn.

To the Editor of the Banner of Light: The season is closing for many of the meetings here. Already the Society holding services at the corner of Bedford and Fulton avenues has closed its doors for

Bedford and Fulton avenues has closed its doors for the summer months, and the Ohurch of the New Dis-pensation contemplates doing so next Sunday. Among the conferences, that of which Mr. B. B. Nichols is President closes to night, with Mr. Daw-barn as the speaker. This latter gentleman has done much for our conferences this winter, and proved himself a pleasing and popular lecturer; he will speak twice at the opening of the Lake Plensant Camp, and his lectures, as you know, are already sought for by our leading spiritual papers. The Everett Hall Con-ference continues, as has been customary, throughout the summer. The lectures there the past winter have brought a critical and scientific turn of thought to bear upon the minds of those attending, leading them to desire a more careful, earnest and thoughtful inves-tigation of the phenomena, and turning their minds to ward science and the practical good that is to come

to desire a more careful, earnest and thoughtful inves-tigation of the phenomena, and turning their minds to-ward acience and the practical good that is to come from it all. In the Eastern District of the eity the conference of which Mr. Charles R. Miller is President continues as usual through the summer, and is now heid upon Wednesday evening instead of Monday, as before. This change was necessitated by the starting of a new Sunday meeting in that section, and the two coming soclose together the audiences of the old one thinned out so as to make a change of day desirable. Blending with the exercises of this new meeting we have a strong feeling manifest of a desire to be practi-cal as well as theoretical in what they shall do. Hence we have charitable work for others, and a manly sup-port of their meeting in its financial needs. I was once told by a West Indian gentleman that we in this country did not appreciate our government balf so much as one who had lived under a kingly rule. It seems as if in some of the meetings people who are abundantly able to assist in their support fail to do so because they do not really appreciate the advantages of mental and spiritual growth they offer. It seems as if one 'must offer an equivalent, in the way of an entertainment of some kind, in order to raise money for the support of the meetings. Spontaneous glving, for the sake of support and help, is the rarity rather than the general thing. The officers who have charge of Sunday meetings have been forced to otharge an admission fee in order to carry on their several meetings. This is not as it should be. The officers can only represent the people who come to listen to the speakers they provide, whild the people themselves should stand by their chosen officers and ald and encourage them with a liberal col-lection and such monthly subscriptions as are abso-lutely necessary to conduct the services. We put up few buildings-cannot we at least support the services we hold in hired halls ? In the Eastern District we also hav

children in its care. Here also we find the same char-itable feeling prevailing as manifested in a Ladles' Aid Society. One more district only have we to chronicle—the Southern. Here a new conference, started in the face of much opposition and prejudice, has been in opera-tion a year, and closed yesterday for the season, to re-open in the fail. To the untring energy of Mr. S. B. Bogtert, assisted by Mr. Engelon, is its success due and its continuance made possible. Many obstacles have stood in the way of its prosperity—it even closes somewhat in debt, but brighter days are before it, and another year will see it close in a more prosperous condition. New mediums are developing in this section for the work, and with good instruments and good speakers we can do much to influence the thought of that vi-cinity. In the fail we hope to get another Lyceum started in this city. There are many who see the necessity of reaching the young, and among these enough can be found to make one possible. Brooklyn, June 20th, 1884.

### Everett Mall Spiritual Conference.

The speakers for the month of July will be as follows : 5th inst., Judge Good ; 12th, Judge Dailey ; 19th Albert Smith, Esq.; and 26th, Deacon D. M. Cole. Brooklyn, N. T., June, 1884. W. J. C.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 25 o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneret, Secretary, 137 West 35th street. **The First Society of Spiritualists** holds its meet-ings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock: evening, 7:45, Seatsfree, Pub-lic cordially invited. The speaker for the present is Mrs. Emma Hardingo Britton,

Emma Hardinge Britten, New York City Ladles' Spiritualist Aid Society, permanently located at 171 East 65th street. Wednesday, at 3 P. M. Mirs. M. A. Newton, President. Arcanum Hall, 57 West 25th street, corner 6th Ave-nue, The People's Spiritual Meeting (removed from Fro-bisher Hall) every Bunday at 2% and 7% P. M. Frank W. Jones, Conductor.

The Ladies' Spiritualist Aid Society of

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### Mrs. M. M. King's Works. The Principles of Nature,

As discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Expo-sition of the Spiritual Universe. Vol. I, price \$1,60; Vol. II, \$1,60; Vol. III, \$1,60. The three volumes to one address, \$4,00, postage 12 cents per volume.

Real Life in the Spirit-Land.

Being Life-Experiences, Scenes, Incidents and Condi-ions, Illustrative of Spirit-Life, and the Principles of the ions, llustrative of Spirit-Life, Spiritual Philosophy. Price 75 cents, postage 10 cents.

Social Evilis-Their Cause and Cure. Treats on Dist-Its influence upon civilization; Effects of certain articles of food in use among civilized and fav-age nations, and of certain Beverages and Stimulants in common use among the American People; "The Social Evil' - Remedies for it, etc. Price 25 cents, postage free.

The Spiritual Philosophy vs. Diabolism

Two Lectures. A positive and able argument against the theory of evil spirits, and their influence in producing dis-cordant manifestations through mediums. Price 22 cents, postage free.

What is Spiritualism? and Shall Spiritualists have a Creed?

have a Creed 7 Two Lectures. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spir-itualists to advocate and develop them. Frice 25 cents, postage free.

God the Father, and Man the Image of God,

Two lectures, showing the principles of nature to be the only revelation of the Supreme Intelligence, and man's nature to be the organic embodiment of those principles. Price 25 cents, postage free.

The Brotherhood of Man, and what follows

The Brotherhood of Man, and what follows from it. In two lectures, which treat of Man the agent of the Diety on every plane of Life, to supervise and forward nature's work; Original Number of Races of Men, and Where Ap-peared; Grades of Men a Necessity by Nature's Law of Ucoperation of Forces for the Maintenance of Life, etc., Price 25 cents, postage free. For sale by COLBY & RICH.

# ORTHODOX

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**OBSESSION**;

The Origin of Evil.

A Paper given in the interest of Spiritual Science, BY PROF. M. FARADAY. Obsession is the irregular or perverted action of the nat-ural law orising between spiritual and physical life. This haw, understood and utilized for beneficient purposer, 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 selfash ends, produces intense mental suf-fering and often moral obliquity upon those who do not know of its existence or the real source of their troubles. Paper, Price 10 cents. For sale by COLBY & RICH.

# Slander loves a shining mark, And that is why the pupples bark.

The firefly only shines when on the wing; so it is with the mind: when once we rest we darken.- Batley.

Marsellies, Toulon, and other points in France, now have the cholera in epidemic form raging in their midst, and report avers that almost a panio is being brought about in various parts of continental Europe, through fear of a visit from the fell destroyer.

### July Magazines.

THE CENTURY.-The leading feature of interest in this month's issue is a history of the origin, growth and disbandment of "The Ku-Klux-Klan," written by Rev. D. L. Wilson of Pulaski, Tenn., who vouches for the truth of his statements, most of which are new to the public, and present that organization in an altogether different light from that in which it has been generally looked upon. The production of the Greek play, "Atas," at the University, Cambridge, Eng., is described and an epitome of the play given, with ten engravings in illustration. The frontispiece is a fulllength portrait of John Bright, accompanied by an interesting sketch of his life by T. H. S. Escott, giving several amusing and characteristic anecdotes of the great English radical. "The Scenes of Hawthorne's Romances " are described and illustrated. " The Story of Myra," is a pathetic New England love story, by Miss Julia D. Whiting. A paper upon "Academical Degrees," by ex-Pres. Woolsey, will impart information concerning the titles conferred by colleges. The remaining contents are entertaining and instructive. The Century Co., New York. Cupples, Upham & Co., corner School and Washington streets, Boston.

THE ATLANTIC MONTHLY continues Dr. Mitchell's excellent story "In War Time": "The Haunts of Galileo" are discoursed upon by Mrs. E. D. R. Bianclardi; "The Underworld in Homer, Virgil and Danté" finds treatment by Wm. C. Lawton ; and "Beaten by a Giaour" is contributed by O. H. Durward. "Bird-Gazing in the White Mountains." by Bradford Torry, and the first of two articles of travel A Cook's Tourist in Spain," are of special attract iveness, while "The Growing Power of the Republic of Chile" will be read with interest by citizens of the United States when it is remembered how determinedly, in the field of diplomacy and possible war, that South American commonwealth defied the power of this government. "Chimes, and How they are Rung," by A. F. Matthews, contains much useful information on the topic named ; and poems by T. B. Aldrich and Rilot O. True. together with the "Contributor's Club." etc., give the finishing touch to the fine assortment of summer reading furnished by this number. Hough ton, Mifilin & Co., publishers, Boston, Mass.

THE MAGAZINE OF ART has for its frontispiece an engraving of E. Blair Leighton's painting, "The Glad-L. Wyllie, with illustrations of his artistic skill in four engravings, the subjects being "by river and sea," This is followed by "The Keramics of Fijl," four engravings; "The Marvel of the World," six, and continuations of "Fontainebleau," "Greek Myths," etc. Cassell & Co., New York.

WIDE AWAKE, in an interesting, descriptive article,

Mr. Colville's addresses on a recent Sunday were on subjects chosen by the audience, that in the afternoon being: "I am the way, the truth and the life; no man cometh unto the Father but by me": in the evening on "Spiritual Facts vorsus Materialism." I am told that a profound impression was produced. Mr. Colville seems to feel at home with a select audience. consisting of elements of culture and respectability, rather than with crowded, excited gatherings, such as he had on Sunday. In this respect, his experiences in London will be more congenial to him.

The subject of the lecture on the Monday evening following was "Spirit, Matter, Force." There was, said been the medium, it was a case of personation the speaker, only one essential primordial substance in or of transfiguration. the universe. There was not a trinity of substances, any more than there was a trinity of gods. The ray of light might be resolvable into three primary colors, but these were but different manifestations of the one element. Taking light as the symbol of life and of all existence, it existed originally and in essence as a perfect circle; and although the triangle might be and was employed to represent its manifestations, yet these ultimately referred to the one primal substance. Snirit was the only primal and absolute condition of being-everything was resolvable into spirit; everything else was but the manifestation of spirit. There might be any number of differentiations and any number of modifications, but only one primal substance. Every individual was a soul-a simple globule of the one original spiritual substance; and one globule could never take the place of another ; as it had been demonstrated by scientists that no single atom of matter could occupy the same place as another atom at the same time. The soul is the man, and when people spoke of embodiments they were apt to apply to a soul the idea of size, which was an error. Where the materialist erred was in confounding cause with the effect. Take away the material disabilities by which the original substance was modified and limited, and all existence would be found perfectly homogeneous. Every soul was a spiritual sphere, but human spirits were only hemispheres; they represented only one-half of the real being; by spiritual development in other words, the more the man became spiritualized the more closely he approximated to the circle which represented the original and primal life-substance.

There was, then, only one primal essential element viz: spirit; the primal manifestation of spirit might be termed soul; and the most external manifestation of spirit be called matter.

By force we meant, not that which was self-intelligent, but that which was the result of intelligence -that which conveyed intelligence. By matter we meant everything of the original substance which appeared to the external physical senses; but spirit was the substance; matter had never yet been seen in its primal condition. Spirit itself was coeval with the infinite. What were the constituent elements of spirit? Spirit, or the primal essence, was not compound, but simple-it was life itself; force was the vibration, the impulsion from spirit. The spiritual world was a world of force, of real force; ay, far more real, far more intense, than anything which appealed to the physical sense. Material substances were simply consolidated and externalized force, which force was the substance of the spirit-world. You will find in spirit-life that you are limited according to your development. The time will come when you will be able to create; creation is by will.

It is the Divine will which creates; so also does the human will. The strongest will is always the master. The triumphs of theosophy are the triumphs of the hu-Unstrated by ten engravings, gives an account of the man will. By means of will some had more control home in England of the ancestors of George Washing- over the passions and senses then others had. Ye

The cause of Spiritualism has been more less retarded through the incessant cry of fra from its enemies, and often from some m guided friends. The source from whence m of it has proceeded has been from mediums materializations. In some instances the charges have been true; in most instances, however, the facts have not been correctly understood. It is being understood, however, and Spiritualists are speaking out upon the subject, that in a large majority of cases where the apparition has been grabbed and it turned out to have

I have on several occasions and with different mediums witnessed bona fide spirit-materializamediums witnessed bona fide spirit-materializa-tions, and at the same sittings transfigura-tions, the medium being arrayed in most beau-tiful spirit-drapery. I suppose the band of spirits that surround the medium resort to this for the want of power to furnish as many spirit-materializations as the band may desire. If the controlling band of spirits would an-nounce the fact to the circle before sending out the transfigured medium it would do away with the grabbing business, and Spiritu-alists should insist upon the adoption of this as a rule by all mediums who are used for transfiguration. In urging the general adop-tion of this course we should not forget there are some dishonest mediums and mere pretend-ers who have to be guarded against. I have noticed that the Banner for the last dozen years has warned Spiritulists and the public against certain traveling frauds exhib-iting their wares throughout the country, under

iting their wares throughout the country, under the name of spiritual mediums; yet people are constantly writing to be informed if these trav-eling mountebanks are to be trusted as genuine mediums.

eling mountebanks are to be trusted as genu-ine mediums. A few years ago one of those parties came to this city, and, in the face of the Banner's warn-ing, posted flaming show-bills in conspicuous places, announcing that at a certain time and place they would in full gaslight cause full-form spirits to show themselves, and a plano would float in the air. I stood at the entrance to the hall and cautioned a number of people entering that the proposed exhibition was a fraud, but think I changed the minds of but few, if any, so far as to prevent them paying the fee and entering, just to be duped and cheated out of their money. The most zealous to cry fraud on the part of all mediums are Orthodor Christians who have never investigated, and therefore are not quali-fied to judge correctly. It comes with coor grace from the Orthodor to be harping thut fraud on the part of genuine mediums, when the secular press average three a week of priests and ministers published for some moral delinquency.

The section press average three a week of priests and ministers published for some moral delinquency.
The position of an editor of a spiritual paper is not by any means an enviable one; but the Banner, I must say, from all the surrighting facts of the case, has been conducted what as much wisdom, justice and fairness as could have been expected where there is so much clashing of opinions, with the weaknesses of human nature still rampant.
I can but hope and believe there is a brighter prospect before the advancing march of a cause which underlies and overtops all other questions to be considered by the family of man. There are millions of living withesses to the fact of spirit-communion with the denizens of earth. While the invisible host has come to stay, why should any regard be paid to the weak and puny efforts of mortals to thwart its plans?
Washington, D. C.

e or	New York City
aud	
nis- 10st	1884. Our faithful and efficient Treasurer, Mrs. Jeffry, gives the following items:
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200,40 819,22 Mrs. Kiddle, Ubsirman of Executive Committee, reports as follows: Distributed to the Five Points House of Industry, Society for Prevention of Cruelty to Children, How ard Mission and Home for the Friendless, 446 garments also 74 garments to indigent families that came under the immediate supervision of the Committee, making a total of 520 garments supplied to the destitute of our city.

We have held 40 business meetings and 7 socials, that have been very enjoyable. Our regular membership is increas-

ing. We return our sincere thanks to the many kind friends who have so generously aided us, and hope they will continue to join hands with the invisible friends who promise to coöperate in the labor of love for humanity we are endeavoring to perform.

Respectfully, MRS. V. P. SLOCUM, Secretary.

### Card of Gratitude.

To the Editor of the Banner of Light:

Seeing in your valuable paper that Miss Lottie Fowler, medical and business medium, has returned from Europe and is now in Boston, returned from Europe and is now in Boston, permit me, unsought and unsolicited, to add my own case to the many others who have found health and happiness through her medi-umship. For three years an internal trouble baffled several of the leading physicians of Bos-ton, who were about equally divided upon the theory of "tumor" and "cancer." I have no desire to dwell upon the burden of life for these three long years. I am not a Spiritualist by any means, and no person in the wide world has troubled himself less about the mysterious influences of mediums than I have. But I feel has troubled himself less about the mysterious influences of mediums than I have. But I feel for Miss Fowler the same gratitude that a dying man might be expected to feel for his benefac-tor. Through her ministrations I am now in perfect health; I need say no more. Others tell of her foresight and marvelous predictions in matters of business, but of these gifts I cannot speak from my own experience. I desire only to write of what I know, in the hope that it may benefit others. Miss Fowler, it is understood, returns to London in the fall. Respectfully. Großer D. L'ANGROW

Respectfully, GEORGE D. LANGDON. Quincy House, Boston, June 26th, 1884.

### A Dream that Came True.

A Dream that Came True. WHEELING, W. V.A., June 21st.—A story which sounds like a wild romance, but is well accred-ited, comes from Barbour County. A man named Van Leroy dreamed three nights in succession that he found the body of his sister, Mrs. Jacob Campbell, in Middle Fork River. He did not mention this to anybody till after the third dream, when he told the dream to another sis-ter. It was not then known that the lady, was missing, but search in the locality indicated in the dreams resulted in the discovery of her body. It is believed that she committed snicide while temporarily unsettled in mind.—Wask-ington Critic, Jane 21st, 1884.

Did it ever occur to you that when the Bultan po to cross the Bosphorus he takes the calque?

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