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[From The North American, Philadelphia, Pa., May 18th.

THE SEYBERT COMMISSION.

HAS THE UNIVERSITY FULFILLED THE DONATION CONTRACT?

Thomas R. Hazard, the Rhode Island Spiritualist, Objects to Certain Commissioners, and Tells what they have Done.

TRIAL OF SPIRITUALISM THREE OF THE INVESTIGATORS

CHARGED WITH INCAPACITY. Mr. Hazard Details their Investigations of Slate-Writing, Vial Tests, Etc., and Hints that Seybert's Heirs

May Go to Law. Henry Seybert was a wealthy Spiritualist of this elty. Before his death he made an offer of \$60,000 to the University of Pennsylvania for the founding of a chair of "Moral and Intellectual Philosophy," to be known as the "Adams Seybert Chair." in honor of his father; provided "that the incumbent of the Chair should either individually or in conjunction with a Commission of the University Faculty make a thorough and impartial investigation of all systems of morals, religion and philosophy which assume to represent the truth, and particularly Modern Spiritualism."

His offer was accepted by the trustees of the University, who soon appointed a commission on the subject, consisting of the following eminent scientific gentlemen: Dr. William Platt Pepper, Rev. George S. Fullerton, Dr. Horace Howard Furness, Professor Joseph Leidy, Professor R. E. Thompson and Dr. August G. Koenig. It has been said by some that the commission's report, covering at least certain phases of the question, would be made public in a few weeks, and by others that it might not be ready for years.

The following communication was yesterday received from Mr. Thomes R. Hazard, a wealthy Spiritualist, who was mentioned in The North American a few weeks ago in connection with a report concerning the Seybert Commission. Mr. Hazard's home is in Vaucluse, Rhode Island, but the letter comes from Santa Barbara, California. It fully explains itself, and also Mr. Hazard's connection with the commission:

MR. EDITOR: Please allow the undersigned to make few comments on some passages in an article printed MR. EDITOR: Please allow the undersigned to make a few comments on some passages in an article printed in your issue of the 14th inst., in which it is stated that the late Henry Seybert, founder of the "Adams Chair" in the University of Pennsylvania, was never a "pronounced believer in Spiritualism." This, give me leave to observe, is a mistake. I am now in my eighty-ninth year, and have been for the last twenty-nine years a diligent investigator and believer in the phenomena of Modern Spiritualism, and am prepared to say from knowledge derived from years of friendly acquaintance with Mr. Seybert that if he was not, up to the day of his decease and for many years previous, a pronounced believer in Spiritualism, I never knew a man who was. It is further said that "Mr. Thomas R. Hazard (the present writer) has frequently sai a pronounced believer in Spiritualism, I never knew a man who was. It is further said that "Mr. Thomas R. Hazard [the present writer] has frequently sat with the commission. He is a Spiritualist, and has said that the proceedings of the Commission were perfectly fair." This, viewed in connection with what follows, is also untrue. For some weeks previous to his decease Mr. Seybert was in the practice of consulting me in matters germain to his establishment of the "Adams Seybert Chair," both before and after the arrangements were completed, and the \$60,000 offered by letter was or is to be paid over to the trustees of the University, only upon the condition that the incumbent of said chair, "either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investigation, which request I always decilned for reasons given, until a few days before his decease, when I was called upon by a special messenger from Mr. Seybert asking me to come to his home and meet Dr. William Pepper, the Provost of the University. Shortly after my arrival at his house Mr. Seybert earnestly renewed his request, which I finally consented to comply with, with the full, distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to beconsulted, and reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles.

Mr. Seybert was desirous that I should allow a par-

Mr. Seybert was desirous that I should allow a particular friend of his to be present at the sittings of the Commission with mediums, which request I positively refused to comply with, for the reason that I knew the gentleman to be antagonistic to the manifestations, and on that account alone would exert an injurious influence on the mediums and their spirit controls. Here Dr. William Pepper asked If I was willing that he should attend the seances. I replied that I was Mr. Seybert then ceased pressing his request, and said that he would leave the whole thing with me—or words to that effect. I remarked to Dr. Pepper that I supposed while a student might be permitted to choose a branch of study at the University, the Faculty would require that he should conform to its methods of instruction, which proposition being assented to by the Provest, I remarked that as I had been an investigator of the phenomena incident to Modern Spiritualism for nearly thirty years, it might not be deemed presumptuous in me to claim a right to prescribe the methods by which its examination should be proceeded in by a commission composed of gentlemen who had but little or no experience in the matter. Mr. Seybert was desirous that I should allow a par-

THE PROPOSITION AGREED TO. To this demand the Provost also consented at the time, which consent was subsequently confirmed in the following copy of a letter received by me:

*NEWPORT R. I., July 27th, 1883.—My Dear Sir: I have yours of the 37th. The Commission has had no meeting, and of course no plan has been adopted for proceeding in the investigation. As you are aware, I have already informed you that I shall expect your

order the letae below brothers and the world erick Americans City at

advice in reference to the subject, and in accordance with our conversation at Mr. Seybert's I shall be pleased to receive any assistance in the work of the Commission that you may be able to render.

Yours truly, WILLIAM PEPPER.
To Thomas R. Hazard, Esq."

Commission that you may be able to render.

Yours truly,
Yours truly,
To Thomas R. Hazard, Esq."

I am free to say that from the first, Doctor William Pepper and each and all the gentlemen of the Commission have on all occasions fully recognized and consented to the position assigned me by Mr. Seybert, and have always conducted themselves toward me and the mediums I have introduced to the Commission with uniform courtesy, kindness and all due consideration. But that still, with the knowledge of the little understood laws and conditions that it is imperatively necessary that investigators of this mysterious subject should conform to in order to obtain reliable manifestation that I have acquired in nearly thirty years' experience, I am compelled to say that I am convinced that a majority of the board of commissioners are most emphatically disqualified from making an impartial investigation of Modern Spiritualism. The Commission for its investigation, appointed by the Trustees of the University, consists of the following named gentlemen, as officially communicated to me: William Pepper, Chairman; Rev. George S. Fullerton; Joseph Leidy, M. D.; Rev. Robert Ellis Thompson, A. M., and August G. Koenig, Ph. D.

To these have been since added the present Chairman, Horace Howard Furness, and, according to the statement made in The North American of the 14th inst, Mr. Coleman Sellers, whom I have never had the pleasure of meeting or seeing to my knowledge. The first meeting of, the Commission that I attended was at Dr. Wm. Pepper's house, on the 8th of February, 1884, on which occasion all the original members were present. Since them at all the official meetings with mediums that I have attended, or am aware of being held previous to my leaving the city early last May, Messrs. Koenig, Fullerton, Leidy and Furness were alone present. I soon learned from observation that, notwithstanding the faultless deportment of the contrary, when the last-named two members of the board were alone present, fair slate-writing and other m

WHAT A HARSH THOUGHT WILL DO.

other manifestations occurred.

WHAT A HARBH THOUGHT WILL DO.

One thing all investigators of the phenomena should be aware of, viz., that thought in spiritual matters has a like potency with things in the material, and that an angry or other injurious thought that would disturb a medium's mind, if given expression to in words, may as effectually rend asunder the mystic cord by which the denicens of the unseen world communicate with mortals, as an angry blow of the hand may rend a telegraph wire in twain and thereby arrest a dispatch that might otherwise have reached the Pacific slope, bearing a message that was started but a second before from Central Asia. This doubtiess can be believed by but few, but thirty years' experience has proved it to me to be true.

Again, your correspondent remarks that the Commission has been pursuing the investigation for "two years," and that a majority of its members "seem satisfied with their present knowledge, and it is now believed their report will be out in a few weeks." The first meeting of the Commission that I am aware of was held at Dr. Wm. P. Pepper's house on Thursday evening, Feb. 8th, 1834. This was merely a preliminary meeting. The next meeting, which was the first held for investigation of the phenomena, was held at Mrs. 8,-E. Pattersonis roots, 508-South Sixteesth street, Philadelphia, on the evening of the 13th of March, 1834, making a period of less than fifteen months at the most, instead of two years, in which short period of time the Commissioners, "whose business is alleged to be so pressing that they cannot travel around, but require mediums to come to the city," have succeeded in making so "thorough and impartial" an investigation of all the phenomena of Modern Spiritualism, amounting, as your correspondent alleges, to "thousands" of phases, that it deems itself competent to make a report of its proceedings that "with the intelligent world will decide the fate of Spiritualism."

Although not especially obligated, I have, from what I believed to be the wi

Spiritualism."
Although not especially obligated, I have, from what I believed to be the wish of a majority of the gentlemen comprising the Commission; refrained from giving publicity to anything whatever that has come to my knowledge in respect to the proceedings of the Commission, whether acquired by personal intercourse, observation or otherwise. But the semi, or at least quasi official aspect of the article in The North American are so strikingly manifested throughout its whole length, joined to the fact that a very genial and American are so strikingly manifested throughout its whole length, joined to the fact that a very genial and pleasing correspondence that I had enjoyed for some months with the accomplished Chairman of the Seybert Committee has recently been suspended without any fault of mine, has released me from any embarrassment in respect to the delicate considerations allued to, and I now feel at liberty to speak and write with perfect freedom on the matters connected with the investigation.

MR. SEYBERT'S FAITH IN THE TRUSTEES.

MR. SEYBERT'S FAITH IN THE TRUSTEES.

In reply to some of my doubting expressions in relation to the expediency of Mr. Seybert's donation to the University, he was wont to say that he believed the gentlemen composing its Board of Trustees were honorable men, and that they would not accept his gift without faithfully complying with the obligations it imposed. Still I think he may finally have entertained some apprehensions regarding the matter, as it was but the day before his decease, or the day previous to that, when, in a conversation I had with my dying friend, he again earnestly interceded with me to do all in my power toward having the proposed investigation fairly conducted, in response to which appeal I assured him that I would do so to the best of my ability. I have before me an official copy of Mr. Seybert's letter addressed to the Board of Trustees of the University of Pennsylvania, which I have received through the politeness of its Provost, Dr. William Pepper. The words used by Mr. Seybert in his letter do not apply to an outright gift, but to the offer of a gift on certain requisitions being compiled with. The words were: "I hereby offer to your honorable Board." To the copy of Mr. Seybert's letter is attached the following copy of the proceedings of the Board of Trustees on its reception:

"At the meeting of the Board held—blank date—the

ception:

"At the meeting of the Board held—blank date—
"At the meeting of the Board held—blank date copilon:

"At the meeting of the Board held—blank date—the foregoing letter was received, together with the bonds mentioned. On motion the gift of Mr. Seybert was received, subject to the conditions expressed in his letter, and the Provost was requested to return the thanks of the Board to Mr. Seybert for his liberal gift. After Mr. Seybert's decease, it was found that the same provision had been made in his will, and the Secretary was authorized to give his executors acquitances for the sum therein mentioned. In the meeting held July,3d, 1834, the following named gentlemen were appointed a Commission for the investigation requested by Mr. Seybert: William Pepper, M. D., LL. D., Chairman; Rev. George S. Fullerton, A. M.; Joseph Leidy, M. D.; Rev. Robert Ellis Thompson, A. M.; August G. Koenig, Ph. D."

To a layman like myself it seems uncertain whether the Trustees of the University have actually received the \$60,000 in hand, or whether it still remains in the possession of Mr. Seybert's executors.

possession of Mr. Seybert's executors.

ME. HAZARD'S EMPHATIC PROTEST.

But however this may be, I hereby most emphatically object and protest, in the name of justice and my of deceased friend, Henry Seybert, against his money or bonds being retained by the Trustees of the Pennsylvania University or paid over and delivered to the board by the executors of Mr. Seybert's will until after the aforementioned sum of \$60,000 has been fairly earned by said Trustees, through a full and faithful performance of all the requisitions and conditions specified in the contract legally entered into by my deceased friend Henry Seybert, on the one part, and the Board of Trustees of the University of Pennsylvania on the other part; the terms of which contract clearly imply that the aforesaid Board of Trustees are strictly bound by the terms of the glif to see that the occupant of the Adams Seybert chair is in every respect, including the allowance of a sufficiency of time, to perfect a "thorough and impartial" investigation of the philosophy and phenomena of Modern Spiritualism, and that said occupant of the Chair shall make the investigation singly or in conjunction with a commission of the University Faculty, whose qualifications in all respects are as fitting for the purpose as his own.

Now, as before said, I have for the last twenty-nine years been a most duligent, industrious and painstaking investigator of the phenomena and philosophy of Modern Spiritualism, nor have I spared either time, the surpassingly wonderful exercise of mediumanip, in the surpassingly wonderful exercise of mediumanip, in the surpassingly wonderful exercise of mediumanip. MR. HAZARD'S EMPHATIC PROTEST.

furnished, I must say, as I have said before, that without aiming to detract in the alightest degree from the unblemished moral character that attaches to each and every individual of the faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in society, that through some strange infatuation, abliquity of judgment or perversion of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism a majority of its members whose education, habit of thought and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject, which the trustees of the University are obligated both by contract and in honor to do; that had the object had in view been to belittle and bring into discredit, hatred and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this I repeat, not from any causes that affect their moral, social or literary standing in society, but simply because of their prejudice against the cause of Spiritualism.

ary standing in society, but simply because of their prejudice against the cause of Spiritualism.

FULLERTON, KOENIG AND THOMPSON.

I hereby also object to the second, fourth and fifthnamed gentlemen that were appointed to serve on the Seybert Board of Commissioners of Modern Spiritualism, at a meeting of the Board of Trustees held at the office of the Secretary of the University of Pennsylvania, July 3d, 1833, for the following among other co-gent reasons: I see it stated in the Boston Evening Record of March 4th. 1885, that in a lecture delivered by the Rev. George S. Fullerton, March 3d, at Cambridge, under the auspices of the Harvard University Club, the reverend gentleman gave utterance to the following significant derogatory remarks in relation to the subject of Modern Spiritualism: 'I tis possible that the way mediums tell a person's history is by the process of thought transferrence, for every person who is thus told of these things goes to the medium talks." In regard to the sounds, the rapping and talking, he says they may be due to disease. 'When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena."

Now, I hold that if such feeble and preposterous charges and innuendoes against the phenomena of Modern Spiritualism do not indicate that through some disease of mind the reverend gentleman is rendered incapable of making a "thorough aud impartial investigation" of that subject, they do show a mental bias equally conclusive and disabling.

As regards the Rev. Mr. Thompson, the fourthnamed gentleman on the list, without ever having seen the article alluding to myself, I have learned from what I consider a reliable source that in a contribution by the reverend gentlemen to Penn's Monthly for February, 1830, the following sentiments are given expression to by him: "Even if Spiritualism be all that its champions chalm for i FULLERTON, KOENIG AND THOMPSON.

LEGAL COMPLICATIONS FORESHADOWED. Nor is it impossible but that in a certain contingency

Nor is it impossible but that in a certain contingency a case involving the larger amount may yet appear on the calendar of some judicial tribunal entitled "Heirs of Henry Seybert, complainants—Trustees of Pennsylvania University; respondents. Action for non-performance of contract and obtaining money under false pretences." For similar reasons, and others I shall give hereafter, I charge that the fifth-named gentleman, Mr. August G. Koenig, should be stricken from the Commission, especially it what I read on a newspaper silp now before me be true, which I think it is, and that I saw the original article in the Philadelphia Press some twelve or more months ago, wherein it is reported that in answer to an inquiry made by a representative of the Press, Professor Koenig replied: "I must frankly admit that I am prepared to deny the sentative of the Press, Professor Köenig repiled: "I must frankly admit that I am prepared to deny the truth of Spritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbigs without exception. I have never seen Sinde perform any of his tricks, but from the published descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favor the examination of so-called critic medium. The wisest men are not to be descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favor the examination of socialed spirit-mediums. The wisest men are apt to be deceived. One man in an hour can invent more tricks than a wise man can solve in a year." I make no objection to the first and third named members of the Commission, nor do I to Mr. Horace Howard Furness, its present Chairman, who was added to the Commission some time after the five original members had been appointed by the Board of Trustees. But, on the contrary, I should feel great satisfaction should the whole investigation be wholly consigned to Messrs. Pepper, Leidy and Furness; or If Dr. Pepper's "exacting public duties" should prevent him from spending much time on the subject, as he early in the investigation informed me by letter they would, I should be equally pleased to learn that the Trustees had placed the whole matter in the hands of Dr. Joseph Leidy, and the present Chairman of the Commission, Mr. Horace Howard Furness, in which event I would pledge myself to do all I can to the best of my ablittles to forward the objects now in view by Mr. Seybert without charge to the Commission, as I have heretofore done, including traveling expenses, car rides, hotel bills, etc. In such an event, and provided the Commission would permit me to prescribe the method of procedure and to name the mediums to be consulted in accordance with Mr. Seybert's views, I have great confidence that ere I shall have entered on my ninetieth year, now only some six months distant, the Commission would permit me to prescribe the method of procedure and to name the medium at the public prevalua University and to Mr. Seybert when his friends in both worlds; nor do I think that under my supervision and arrangements the whole expense the Commission will be put to in arriving at so desirable a result will greatly exceed, if at all, one per cent. of the Seybert investigation fund, which is about twice the amount that, as I see tr

FOR TWO HOURS WITHOUT A SCRATCH. FOR TWO HOURS WITHOUT A SCRATCH.

I left Philadelphia early last May, previous to which but few séances with mediums had been held. Of these I transcribe an account of the following from my memorandum book: "March 13th—At Mrs. Patterson's, slate-writing medium. All four of the acting members of the Commission present. Sat two hours without getting a scratch on the slates."

"March 16th—all the Commission present. Sat full two hours. Not a scratch on the slates. As the gentlemen of the Commission were leaving the house, I returned with the medium to the scance-room, when it was almost immediately written on the slate—There was nothing that could be remedied. We could not overcome the influences that were about,"

At my suggestion the Commission now consented to

was homing that could be femeled. We could not overcome the influences that were about,"

At my suggestion the Commission now consented to divide its forces. "April 9th, at Mrs. Patterson's, Messrs. Leidy and Furness present, the Commission brought two new slates, hung on hinges, within which a small piece of slate pencil was placed, when the Commission fastened the slates so tightly together by means of a sorew that nothing whatever could pass between the frames. In 2 very short time the pencil appeared on the outside of the upper slate, when the Commission removed the screw, and on opening the slates, thus giving a fair test in slate-writing, and proving at the same time the power spirits possess to pass solid matter through solid matter."

"April 17th, at Mrs. Patterson's, Messrs. Koenig and Fullerton only present. Sat two hours or more. Not a scratch got on the slates." The next day Mrs. Pat-

"April 17th, at Mrs. Patterson's, Mesars. Koenig and Fullerton only present. Sat two hours or more. Not a scratch got on the slates." The next day Mrs. Patterson extended through me an invitation to Mesars. Fullerton and Koenig to come to her rooms and accept a scance gratis. This invitation the Commission declined to accept. This was the last scance held at Mrs. Patterson's. For the four scances Mrs. Patterson's. For the four scances of which was paid by the Commission, whilst I paid the balance as recompense for my own attendance. During my

attendance at the preliminary scance held at Dr. William Pepper's on the evening of Feb. 8th, 1884, I exhibited to the Commissioners a specimen of what is known as the vial test, that I had obtained not long previous at Mr. Joseph Cafray's, a then recently developed slate-writing medium whom I had never met before, at his rooms, 202 West Thirty-sixth street. New York City, under the following circumstances: The medium was seated on one side of a table, I on the other. After cutting with my own hand a small oblong slip from a fresh sheet of note paper, I rolled it up and put it into an ounce vial, together with a plece of pencil less than the size of a grain of rye. I then inserted a new cork securely into the nozzle of the vial. I then, without permitting the medium to touch the vial, grasped it irmly in my left hand and held it on the edge of the table nearest myself, so that the medium could see nothing of the vial save a slight projection of the cork. It was about noon, with the sun shining through the windows. The medium now extended his right hand and lightly touched my left with the tips of his fingers. In a few moments a signal rap was given, upon whigh I removed the cork with difficulty, and on inspecting the enclosed paper, found a message purporting to have been written by my spirit-wife extending in regular lines the whole length of the slip, as if it had been written on the slip whilst it was spread on a flat surface. On my arrival in Philadelphia I compared the writing on the slip with that of a letter my wife had written to a lady friend in the city nearly thirty years ago, and found it to be a very fair fao simile of her then handwriting. Before I left the meeting Dr. Villiam Pepper requested me to procure the attendance of Caffray in several proposed meetings of the Commission for such compensation as I deemed proper. Caffray, however, declined coming to the city, as I know, an umber of other mediums since have done, not from fray, however, declined coming to the city, as I know a number of other mediums since have done, not from any pecuniary considerations probably, but for causes more fully appreciated by the spirit-guides than by the mediums themselves.

mediums themselves.

DR. FURNESS FOOLED THE SAME WAY.

I know, however, that, some time after this meeting quite a fair demonstration of spirit power was given in presence of the Chairman of the Commission, under conditions substantially as follows: If I am mistaken in regard to any of the details I hope Dr. Furness will send a correction for your columns. The Chairman having provided himself with two new slates, had them fastened together by hinges on one of the sides of the frames, and a wooden sorew in the other. He next removed the sorew, and placed within the two slates a piece of paper on which he had written the words, "When in the course of human events," after which he again inserted the wooden screw. Thus equipped, the Chairman took a morning train, and hied to New York. On his arrival in that city he called at Caffray's room, whom he found at leisure, and ready to accommodate the Chairman with a so-called "sitting," It was of course broad daylight. Dr. Furness, holding the slates by one end firmly in his grasp, placed them on the centre of the table, accompanted with the remark that no medium could reproduce on the slates what was written on a paper enclosed within them. Caffray at once reached out a hand, and on placing the tips of his fingers on the end of the slate nearest him, rejoined: "I can." These words of the medium were quickly followed by the signal rap, whereupon Dr. Furness took out the wooden screw, and found written on the inside of one of the slates the following sentence: "When in the course of human events," and signed "Asa Israel Fish."

Whereupon the learned gentleman paid the medium's fee of two-dollars, took up his hat and departed, but whether in his right mind or not the public will probably never learn until the report of the Henry Seybert Commission appears. I am not certain whether the Commissioner enclosed a pencil with the paper between the slates or not; but that is not material, for although the spirit controls of the earlier slate-writing, mediums, including Dr. Henry DR. FURNESS FOOLED THE SAME WAY.

Respectfully,
THOMAS R. HAZARD, of Vaucluse, R. I.
Santa Barbara, Cal., May 5th, 1885.

Proof of Spirit-Communion.

To the Editor of the Banner of Light:

In the BANNER of June 13th, 1885, was published a communication from my wife, given at your Free Circle on March 17th, which contains internally full evidence that it was from her. A week later (March 24th) a private circle for materialization was held at a residence in Milton Lower Mills, at which I was present, Bessie Huston being the medium. After a few spirits had presented themselves for recognition I was called up to meet a form, when, to my surprise and satisfaction, there stood before me Maria L., my deceased wife, as clearly and unmistakably as I ever saw one materialize. I called my present wife up (who was well acquainted with her), and she expressed surprise at the naturalness of her form and face. She came out three times, expressing the pleasure it gave her to meet us.

On the 19th of April Mrs. Dunklee and my-self called on J. V. Mansfield with the follow-ing words in a sealed envelope:

"Maria, I am so glad you came to the Banner Circle and at the materialization seance." Immediately Mr. Mansfield wrote, under her control, as follows:

Well. I did so want to come to you and Lydia! "Well, I did so want to come to you and Lydia! I had waited long, long, for an opportunity to do so, but, finding the way open out in Milton, I, came as best I could. It gave me much pleasure to have you recognize the style and spirit of your once and not now less loving Maria. To one and all of my friends I give my undying love. Tell them we shall meet where parting will be no more. Oh! will that not be pleasure enough for us! Your loving MARIA."

The many proofs of her identity we have received are not only consolatory to us, but furnish very convincing evidence of the fact of

convincing evidence of the fact of spirit-return.

In your editorial summing-up of the Message-Department in the BANNER of the 13th you quoted an excellent sentiment from Maria's quoted an excellent sentiment from Maria's message about "the dependence of spirits upon conditions, and of the relationship of the immortals to mortals," and that "all they ask from us is love, confidence, patience," etc.; and in the same paper J. Wm. Fletcher, in his letter from Washington, expresses a similar sentiment when he says: "If Spiritualists would only account their mentions and give them ment when he says: "If Spiritualists would only come nearer to their mediums, and give them more human sympathy and love, the earnest worker would feel the dignity of his office far more than now." These conditions above noted are important and necessary; but the prejudice, the incredulity of many at the present day go far to prevent their being afforded either the medium or spirit, and remind us of Paul's to medium or spirit, and remind us of Paul's rebuke to such, while preaching at Antioch, when he said: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."
WILLIAM A. DUNKLEE.

Boston, Mass., 1885.

My heart bleeds when I contemplate the sufferings endured by the millions now dead; of those who lived when the world appeared to be insane; when the heavens were filled with an infinite horror, who snatched babes with dimpled hands and rosy cheeks from the white breasts of mothers, and dashed them into an abyss of eternal flame.—R. G. Ingersoll.

There isn't anation on the face of the earth that has s. Patterson's. For the four scances Mrs. Patter-charged sixteen dollars, twelve dollars of which a paid by the Commission, whilst I paid the balance recompense for my own attendance. During my tediluvian ships.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER THIRTY-NINE.

BY J. J. MORSE,

lole European Agent and Special Correspondent of the BANNER OF LIGHT.

An almost overwhelming amount of work, on the platform and with the pen, has compelled a lengthier interval than was intended between my previous and present contributions to the columns of the ever valuable BANNER OF LIGHT; and now, while snatching a brief hour for a hasty sketch, let brevity be not construed into unwillingness to write.

First of all allow me an opportunity to announce my contemplated arrangements regarding the mission I am about to engage in at the behests of the wise ones who direct my mediumistic duties. Briefly my plans are, to leave England, with my wife and daughter, about July 24th, and we trust to reach Boston early in the first week of August, so as to reach Onset Bay for Sunday, August 9th, where the invisible workers will, it is understood, commence their labors.

As I am seeking change for the benefit of health, I shall be glad to settle for a little time either in Boston, New York or Brooklyn, the sea air being a matter of beneficial importance to me, and if the friends in either of the above localities can arrange work for me I shall be glad to hear of their plans at the office of the BANNER, where, through the courtesy of the proprietors, all communications can be addressed to me. I expect to spend two years in America, and, working westward, ultimately sail for Australia and New Zealand. Having full faith in my spiritual directors, I undertake a task that already promises to become a missionary tour, and my great desire is to be of service to Spiritualism and the spirit-world.

I have pained many here by the refusal of work that would, if accepted, have detained me in England until the New Year had come to us, but, being a servant of the spirits, and the word being given, I leave, for a time, home and country in the interest of a work that has had my faithful service for over sixteen years. Enough, then, of myself; now for matters of greater interest.

The most noticeable events since my last have been the return to England of Mrs. Emma Hardinge Britten and Mrs. Cora L. V. Richmond. Mrs. Britten fortunately reached Liverpool on a Sunday evening, and it was the writer's privilege to be an active participant in the cordial and thronged reception accorded her in one of the spacious dining salons of the Northwestern Hotel, in this city. The congregation to which the present scribe's controls were ministering on the day in question, adjourned en masse at the close of the evening service, and at once organized themselves into a committee of reception, some two hundred strong. when under the Chairmanship of the President of the Liverpool Psychological Society Mr. John Lamont, Mrs. Britten and her husband were warmly welcomed home. The writer was then called upon to move the official resolution of welcome, which he did, referring to his long extended friendship with his sister worker, which embraced the years of his public life, and in appropriate phrases moved the resolution, which being duly seconded, was enthusiastically carried. Mrs. Britten and Dr. Britten each responded, and unlimited hand-shaking concluded the public welcome to our able servant of the cause on her return to us and her home. Mrs. Richmond passed straight on to London, and commenced her work there, which, judging by reports in our journal, is exciting its usual interest and affording its expected pleasure. By the time these lines reach their readers

the inaugural services connected with the opening of Daulby Hall, Liverpool, will have come and passed. For many years Liverpool has determined it ought to have a hall, but it is only during the past nine months that the determination has come down to the realms of practical fact. A plot of land, at the rear of a substantial brick house, has been bought, the purchase including the aforesaid house, and on the ground has been erected an elegant and commodious hall, capable of seating seven hundred persons, with ante-rooms, side passages and private entrances, all built in a thoroughly substantial manner. The hall is well lighted from the roof by day, and by a liberal and effective arrangement of gaslight at night, heated by hot water, and comfortably seated by commodious and substantial chairs. The cost of the undertaking is estimated at \$10,000, and the munificence of several private members has raised some \$2,500 in donations. One member in particular has been a most liberal donor and devisor, but his dislike to notoriety is such that the writer hesitates to mention him by name. A thorough Spiritualist, sincere and conscientious in all respects, he takes a pleasure in using his ample means in the interests of the cause. The house contains accommodation for committee meetings, séances, a library and reading room, and ample apartments for the janitor and his family. It is nearly fifteen years since the writer first visited Liverpool, and the deep interest excited and the solid work done in those by-gone days laid the foundations upon which others have worked, and in the end assisted toward the above satisfactory condition of things. May they improve and grow better and better, with every passing year !

Since his previous letter your correspondent has made many and extensive journeys over this little island, and from the commencement l of the year has, under the influence of his in-

spirers, addressed some two hundred public gatherings, and a large number of private meetings, as far west as Plymouth and Cardiff. as far north as Glasgow, and east to Newcastle on-Type, indeed, in most of our large centres of population. In all cases he found the cause flourishing, the work progressing in the hands of earnest and able thinking men and women. Indeed, where so much self-sacrifice and devotion are manifested it were invidious to make special mention of any particular persons or places. On all hands he has been received with open arms and warm hearts, and the gospel of immortality and spiritual truth, as proclaimed through him, has won a ready acceptance in public and in private, in the press and out of it, from all sorts and conditions of men. Many of these dear friends I may not hope to see again in the form, but all will, I pray, take these few poor lines as my grateful thanks for the many loving favors that only faithfulness to the high trust and solemn duty imposed upon me can hope to make return, and even then to do so all inadequately. Workers are rising up on all sides, mediums are developing, and in time, with care and patience, our forces will be so nowerful that we shall be able to say "the day is ours!" By the way, a really good "test' medium is badly needed in London; it is a phase of mediumship that is attractive to the inquirer, useful to the believer, and remunerative to the possessor.

In response to many inquiries let the writer say, sir, that all needful arrangements with regard to the continuance of his Sole European Agency for the sale of the publications of Messrs. Colby & Rich, during his forthcoming tour, have been made, and in accordance with the full sanction of the firm itself. These arrangements will be simultaneously published in America and England, during the end of July, and the English readers of American Spiritual and Reformatory Literature will continue to be supplied with the same 'unvarying promptness and correctness as has hitherto been the case. A complete catalogue, revised and brought down to date, is now in the press.

Your correspondent has received invitations from friends in California and New Zealand; but he, while taking this method of cordially thanking these far-away friends, begs, at the same time, to ask them to wait just a little longer yet! All in good time. For the present himself and family intend to remain quietly East awhile, and then after working therein they will travel toward the setting sun. While on the matter of thanks let me thank the editors of Light for Thinkers and the New York Beacon Light for parcels of their interesting

For the present, Mr. Editor, adieu. Unflecked by malice, let the BANNER OF LIGHT wave. May it ever be a beacon of hope to the weary and spiritually darkened, and let it proudly float as a standard in the hands of its doughty champion of the right against the false, forever.

The Progressive Literature Agency, and the European Dépôt of Colby & Rich, 16 Dunkeld St., West Derby Road, Liverpool.

"How I Became a Spiritualist."

To the Editor of the Banner of Light: Born in 1839 in London, I passed my boyhood and early youth in England, and need not enlarge upon that portion of my life, which does not present many features of interest. In 1862 I had the opportunity offered me of joining a mercantile house in Calcutta, which I availed myself of, and landed in that city in November of that year. The year following, owing to the failure of the house I was employed in, I had to look about for other work, which I speedily found in the well-known firm of William Moran & Co., of Calcutta, Indigo Brokers, which firm I joined in June '63, my appointment there being due to the kindness of one of the then partners, Mr. S. P. Griffiths, whose acquaintance I have arrived after careful study and mature deliberations. ing due to the kindness of one of the then partners, Mr. S. P. Griffiths, whose acquaintance I had made on my voyage out the previous year. My friend, Mr. Griffiths. (of whose departure to the spirit-world I have heard since my arrival in America.) left the firm in '73, by which time I was sufficiently experienced to take his place in the firm, and which I have held ever since. I mention these facts simply to show that I am and have been from my youth upwards nothing more nor less than a practical man of husiness. more nor less than a practical man of business—not by any means of an imaginative turn of mind, nor given to abstruse questions, metaphysical or otherwise, and certainly not of a

temperament likely to be hallucinated or magnetized by the will power of others.

From my early youth I had always a strong desired down and the strong th desire to do my own thinking, and though brought up in the teachings of the Orthodox English Church, there were many things that I could not acquiesce in nor acceptas final. Possibly I inherited this side of my character from my father, who was simply the best and dearest friend I ever had, whom I always looked up to with the warmest love and admiration, and who was not only my father and friend from my earliest childhood, but also companion and adviser. He was ever one of the kindest and best of men, ever happy to do anything for others, warm-hearted to a degree, but a free-thinker in all matters of religion, and no more a Christian (as the church holds that term) than a Christian (as the church holds that term) than the sheet of paper I write on. Born in Antwerp and brought up in the Roman Catholic Church, he settled in England in his early manhood, became naturalized there, married and settled in that country. My mother (who passed away to spirit-life when I was five years old) being a Protestant was five years

passed away to spirit-life when I was five years old) being a Protestant, my father used to frequent the services of the Church of England, but, as I have heard him declare over and over again, he never could accept or believe the teachings that were promulgated, nor would he ever stay for the communion service.

When I was in India, in '75, I received the news that my father had been attacked with disease of the heart, had had a stroke from which he had rallied, but that the doctors considered his case extremely critical, and indeed asserted that he could not live for more than a few months. (At the time I write this, June, '85, he is still alive and wonderfully hale for his years—seventy-eight next January; so it is os, no is still alive and wonderfully hale for his years—seventy-eight next January; so it is evident that doctors don't know everything.) I hurried over to England as soon as I could get away from business, and telegraphed in advance that I would come. My father, who was then in a very critical state, rallied on receipt of my margage and told the family that are vance that I would come. My lather, who was then in a very critical state, rallied on receipt of my message, and told the family that as I was coming he certainly would not die, but live to see me. I was at this time a member of the church, endeavoring as I best could to live up to its teachings and trying to persuade myself that they must be true, and that to doubt was a sin on my part. At the time I received this news about my father I was brought face to face with the question, "If my father dies shall I ever see him again? With his views and such a life as he has led, he cannot go to the heaven of the Christians, and if: I continue in the Orthodox line and get there, how shall he and I ever meet beyond the grave?" In my difficulty I applied to the clergyman of the church I attended, who was at the same time a very dear friend of mine personally, as well as a most earnest preacher and a man I liked and admired greatly, although we often disagreed on theological questions.

admired greatly, although we often disagreed on theological questions.

What comfort or satisfaction he could give me he did, but I would ask any who are in the church what possible comfort or consolation could any church teaching give in such a case? He lent me books, which I read, but could not getfrom them anything that met my case.

Up to this time I had never heard of Spiritualism, except to hear it ridiculed or abused, and I certainly had laughed in my turn at some of the absurdities I had heard related in con-

nection with it: During the months that elapsed between this illness of my father and his restoration to comparative health, I got and read many religious and theological works, hoping to find in some of them some ray of light, read many religious and theological works, hoping to find in some of them some ray of light, for I found that the near approach of death had in no way modified my father's views, nor did he evince any fear of the thought of death. I stay ed in England till October, '75, and then returned to India, leaving him weak and invalided still it is true, but in a fair way to recovery, although the doctors still opined that the end was near at hand. Once back in Calcutta I resumed my reading of books, theological and religious, and one day picked up in a bookseller's shop a volume entitled: "The Holy Truth," which I bought on account of its title. Had I known that it was a work on Spiritualism I certainly should not have bought it, for I had no sympathy with any such ideas. I took the book home, read it, and became speedily so interested in its contents that I sat up half the night reading it. After finishing the book, I came to the following conclusion: "If this book is not true it ought to be, for it points the way clearly and distinctly, and throws such a light on death and the after life as no religious teaching has ever given. The author (H. Junor Browne of Australia) says any one who ing has ever given. The author (H. Junor Browne, of Australia,) says any one who chooses can find out the truth for himself if he will only investigate. Why should I not investigate also? With God's help I will do so, and

with Only investigate. With God's help I will do so, and I will never rest until I havefound out whether there is truth in this book or not."

The day following I paid another visit to the booksellers, and also to the Calcutta Public Library, where I was fortunate enough to find several works on Spiritualism, such as: "Miracles and Modern Spiritualism," by Alfred Russel Wallace, Crookes's "Researches," Allan Kardeo's "Spirits' and Mediums' Books," Edmonds's and Dexter's "Spiritualism," and several other books of a like nature. I devoured them all greedly, and never shall I forget or cease to be grateful for the flood of light that was shed upon my path by my perusal of them. I then tried whether it were possible to make any investigations myself, but I found that I only met with ridicule on the one hand, or warnings to have nothing whatever to do with what, if true, to have nothing whatever to do with what, if true, could only come from the devil, on the other. From '75 to '78, when I again visited England, I continued to read all that I could lay my hands upon that treated of this subject, and for those three years I struggled as hard as any man ever did in this life to make the dawning light that and in this life to make the dawning light that had come to me square (if I may so express my meaning) with what the church had to say on the question of life beyond the grave.

I was always of a persevering nature, and never liked giving up anything I had once taken up till I was through with it; and in this instance. I never the day degree all ridicular

taken up till I was through with it; and in this instance I persovered also, despite all ridicule, warnings, protests and such like. I shall always look back upon those three years of my life as the very hardest and wearlest I had ever known—opposed at every turn by friends and family alike, my hold on the church gradually but surely loosening day by day. I was many times inclined to throw up the whole thing in disgust, stifle my reason and let the church hold me altogether, but I could not! A power stronger than myself (and I now know and understand how my dear spirit-mother was all stronger than myself (and I now know and understand how my dear spirit-mother was all the time guiding and leading me upwards to the light) would not let me rest, but ever seemed to urge me on and on. I can now look back with a thankful and grateful heart to all that the weary struggles of those three years taught me, but I can also say that I should not wish my worst enemy to have to undergo more bitter mental suffering than I endured during the transition state, or as I may say from the time I first began to break from the Orthodox shell until I found myself on the other shore. It was swimming the flood indeed, but, thank God! I landed on the other side safe, and with a thankful heart for all the struggle had taught me.

In '78, when I again visited England, the long wished-for opportunities for investigation came

wished for opportunities for investigation came to me, and I got them and have continued to receive since tests and wonderful experiences, a recital of which would fill volumes.

J. G. MEUGENS.

Money.

[To the Editor of the Banner of Light: The subjoined was received through an independent telegraphic medium residing in this city (Cleveland, O.). It is from Spirit J. G. Holland, and at his request I send it to you for publics tion in your most excellent paper. Mona L. Rowley.]

deliberation.
While on the mortal side of life's river I stood and looked at things from a mortal standpoint, I was often led to almost doubt an over-ruling power that guided the destinies of mankind. The web of life seemed so full of intricacles, with seemingly no order in their weaving, that I thought perhaps it might be blind chance or Nature herself unfolding through her self-appointing, self-creating laws. I saw the meek and lowly Christian, the man of honor, truth and virtue. Christian, the man of honor, truth and virtue, ground down by the stern, unrelenting heel of poverty, while the vicious, selfish, avaricious, sinful man of the world seemed to thrive without any visible effort. Nor was I alone in these thoughts. It is a subject that has puzzled the wisest philosophers of all ages, both the Christian and man of the world; the former attributions the Gold, incontrol to the control of the con ng it to God's inscrutable providence, the latter

The question went with me to the grave unsolved, but the thread was not broken: I only laid down the thread of thought, to take it up again with greater vigor. As I stood upon the immortal side it was one of the first problems that I undertook to solve, and while there is much yet I can learn, yet I hope I can throw some light upon it that may benefit mankind.

There are three leading reasons: Ever Conto luck or chance..

There are three leading reasons: First, Congenital inclinations. Second, Spiritual associations and guides. Third, Business and social habits and worldly associations. As before stated, these are the principal reasons for the various vicissitudes of man's precarious existence.

First, as to congenital inclinations, which way need some explanation. To any one conversant with the word or term congenital, the facts would be self-evident, but I will not be brief at the expense of not being understood. Every person is born with more or less talent for amassing wealth. I use the word wealth in its common acceptance, as it is used in common parlance.

parlance.

Men are not to blame for what they lack by birth in this direction; neither do they deserve too much credit for what they gain from its advantages. Notice, if you please, as a rule the offspring of the wan who has never succeeded, as viewed from a money-making standpoint, will have the same tendency as the father, if indeed it be true that the child takes after the father; this is what I mean by congenital father; this is what I mean by congenital. Where you will see a variance from this almost universal rule, it is where the mother has inherited the qualities already referred to, and the child takes on its mother's nature; then the rule is not changed, but the congenital inclina-tions are from the side of the mother.

tions are from the side of the mother.

Where there have been exceptions to this rule, where neither parent had the talent for amassing wealth, you will universally find the inheritance dates back to grandparents, or even further back sometimes, the same as in other inheritances too well known to be necessary to discuss in this lecture. I wonder if my meaning is plain. I would not have you overestimate this hereditary disposition. I wish to impress upon all to whose notice this dissertation may come, that it must be followed up by its natural and necessary concomitants, industry, perseverance, frugality, and the American "push," a word not legant in its sounding, but which conveys a meaning none other will express. These must go hand in band with each press. These must go hand in hand with each other in order to climb successfully the rugged, jagged rocks that lead to prosperity. Man can do much for himself in this direction, that no

one else can do for him. Now as regards the second division of my sub icct: Each person is guided in his affairs by invisible agencies; more than he knows or that the most spiritual would dream of, he is, ever surrounded by the very class of spiritual agencies which are in sympathy with his motives and aspirations; you will see, then, at a glance; fillal and philosophic resident of Duxbury, Mass.

the importance of keeping the mind well fixed upon the particular goal you have in view, for by so doing you not only strengthen your own mind and character, but call to your aid those who are best fitted to assist and sustain you. On the other hand, when the mind and aim are diverted first to one thing and then to another, your associations are continually changing, your mental character becomes weak and vacillating; until, indeed, it would be a wonder if prosperity were attained. Nothing is more true than the old well-known adage of the rolling stone. You will see that this is true. I wish to dwell a little longer on this question of spiritual guides and assistants on our side: The vast minds love to assimilate with those people whose tastes, motives and peculiarities are most nearly like their own.

Were this fact better known, I think mankind would be much better off and much wiser.

were this fact better known, I think manking would be much better off and much wiser. Every foolish act, thought, desire, brings upon its author the results before indicated. I do not refer to the practical enjoyment which may naturally arise from the happiness which should naturally have its place in every one's existence; on the other hand, I think as much pure enjoyment as results should be got out of existence; on the other hand, I think as much pure enjoyment as possible should be got out of life, when it is not purchased at the price of leaving out some necessary qualifications for living. We, on the spirit side, have ever with us these same desires and same qualifications; so that were you attended by a master mind in spirit-life, he would not leave you; because, perchance, you might indulge in some of life's joyous buoyancy of spirit, for would he not do likewise were he in your place, and does he not enjoy your mirthful outbreaks as well as yourself?

Now the third division of my subject—business and social habits, and worldly associations.

ness and social habits, and worldly associations. I would counsel all young people starting on life's uneven pathway to choose carefully their business associates. It is just as easy to associate with those who can be of service to you, clate with those who can be of service to you, from whom you can learn something each day, and whose business qualifications are, as far as possible, undisputed, as to indulge in the companionship of those of an opposite nature. Man is a social being, and very tractable; he easily falls into the ways of those around him, and its naus into the ways of the earound him, and its influence counts more than he knows. As to business habits the same is equally true; the habits once formed are not easily broken into, and through them may be attributed much of the success of those who have climbed the ladder, and plucked the golden fruit of prosperity. Be careful, then, in whom you confide, and all will be well. all will be well.

The question of who succeeds, or who shall succeed, is not so much a question of morality, honesty, or any of the crowning virtues. I speak now from the financial standpoint. I do speak now from the financial standpoint. I do not wish to be misunderstood; every virtue has its reward, but the man who makes dollars and cents, and builds up for himself a competency, must have some or all of the qualifications mentioned in the divisions of my subject; and you will find it to be universally true that to the extent that he has these attainments, to that same extent will he succeed, whether he knows it or not; if you analyze his character, you will find that I have not misled you.

Yours very respectfully,

JOHN G. HOLLAND.

Entered into Immortal Life:

From Boston Highlands, June 14th, Mrs. M. G., widow of G. B. Drew.

Mrs. Drew had been in ill health since 1878, Mrs. Drew had been in ill health since 1878, her condition having been caused by a severe shock, produced by the loss of all her property through the acts of men standing in good repute in Church and State, to whom she had given unbounded, but as events proved, ill founded confidence. She was early an investigator of Spiritualism, and embraced it as a truth in the nature of things; and, having inherited mediumship or spiritual gifts, she devoted her time largely to healing the sick, for the past twenty

umship or spiritual gifts, she devoted her time largely to healing the sick, for the past twenty years, with marked success. She was located at the Derby House the past two years.

She was a constant reader of the BANNER of Light: she was one of the supporters of the Music Hall spiritual meetings in the past. Her life was spent in doing good in a quiet, modest way, and the world is the better for her having lived in it.

She retained her senses until the last and

She retained her senses until the last, and planned her funeral, and then disposed of a few mementoes as calmly as she would have done if she were about going on a pleasant journey.

Death had no fears for her, but in her state was a welcome messenger.

before her spirit left the body, she controlled a

She leaves two daughters, three sisters and one brother, and hosts of distant relatives and friends, and joins her spirit husband and son, and many dear spirits who have preceded her to the spirit world; where she will, without question, continue on in her grand work for suffering humanity, returning with greetings for her loved ones on the earth-sphere of life, and the many patients whom she has restored to health in the past.

Mr. Eben Cobb officiated at the funeral, speakair. Econ Coop officiated at the funeral, speaking comforting words, also declaring that her spirit was present with messages, which he delivered to those present. Mrs. Lovering and Mrs. Wilson rendered fine and appropriate music and singing. The services were listened to by many persons who had never heard the philosophy of Spiritualism explained on such an acceptant. Chaine flowers were in profession. occasion. Choice flowers were in profusion—tokens of love and affection for a noble true woman. Her remains were taken to Forest Hills for interment. Com. Hills for interment.

Victor Hugo's Genius.

We published last week a reference to the eloquent address delivered by the guides of W. J. Colville, in Berkeley Hall, Boston, on Sunday evening, June 14th, on "Victor Hugo," The following, which we transfer from the columns of the Herald, will be read with interest as an addendum to what we then recorded:

fer from the columns of the Herald, will be read with interest as an addendum to what we then recorded:

'No man [said Mr. Colville] is faultiess, and probably no one really deserves all the good or all the bad that is said of him; but a character must be noble to excite a nation's spontaneous admiration: and whenever we see a nation rising as France has just risen to do almost divine honors to one of her children, the life of the child so honored must be full of striking deeds and noble aspirations.

Victor Hugo in many respects illustrated the truth of heredity; his ancestors and parents were brave and noble people; they had moreover to contend against much opposition, both clerical and lay. Thus Victor Hugo came into the world well qualified to fill the large, expansive niche he filled so well in the nation's temple of genlus. He was a man of varied and widely contrasting traits. He was at once author, poet, designer, soldier, scholar. He reveiled in the treasures of old. He pored over the relies of medi aval times, and he was ever alive to the living issues of his own day. He was both a student and a philanthropist; a close and subtle reasoner, and yet the subject of much intuition and inspiration; a very spiritually minded man, and yet one altogether indifferent to the services of the church. In some respects he resembled Voltaire, and the Deists of the last century generally; but he was far finer in his conceptions and tenderer in his emotions than they.

He was a prosperous man, but he had to work his way to fame; and when he rose to greatness he was not proud or overbearing. He bore greatness he was not proud or overbearing. He bore greatness he was not proud or overbearing. He bore greatness he was not proud or overbearing. He bore greatness he was not least call. He wrote lengthily, but never without an idea for every sentence; he was wont to dwell sweetly and lovingly on the better side of human nature, and was a true optimist.

He constantly referred to his mother, and spoke with great tenderness of

ne constantly referred to his mother, and spoke with great tenderness of her solicitude for all her children, especially for him; he was a beloved child, but certainly not a spoiled one, and in many ways proved how rich a feast may be provided for humanity by a mother who trains up a bo'd and daring boy to mingle gentleness with valer, and the delicacy of a woman's feeling with the grand conceptions of a master intellect."

The BANNER of LIGHT, whose advertisement appears in to day's News, is a paper devoted to Spiritual Philosophy. Some of the most able writers of the day contribute to this journal. It is the oldest paper of the kind published. It is always interesting to all, being full of scientific and liberal religious teachings.—Gloucester (Mass.) Daily News.

Children's Lyceums.

Memorial Services in Cleveland.

Weisgerber's Hall, on the morning of Sunday, June 7th, was filled to its capacity with partici-pants in the memorial services in honor of the pants in the memorial services in honor of the workers and friends in the cause of Spiritualism who have passed to spirit-life from that city during the past twenty years. The hall was decorated with evergreens and the walls hung with portraits of many of those in spirit-life, the frames of which were artistically trimmed with choice flowers. Prominent in the hall was a large scroll, three feet by six, on which the names of nearly one hundred Spiritualists were engrossed.

with choice flowers. Prominent in the hall was a large scroll, three feet by six, on which the names of nearly one hundred Spiritualists were engrossed.

The services opened with an organ voluntary, followed by singing, "Welcome, Angels," by the entire Lyceum, after which Mr. Thomas Lees made the following remarks, as reported, together with the whole proceedings, in the Cleveland Plain Dealer of the 8th:

"We have assembled this morning, friends, in the resplendent light of Modern Spiritualism, to hold memorial services in honor of our friends and workers who have passed to spirit-life. Today we institute what we hope will become an annual observance with us, not only in Cleveland but with all Spiritual Societies and Lyceums throughout the country. All nationalities have their days and seasons in which to celebrate memorable events—martial, political, social, literary, scientific and religious—by and through which they perpetuate life's dearest memories, which illumine for the rising generation the very pathway of progression. How fitting, then, that the Spiritualists of America should seek to commemorate one of the most important changes in our life's career—the change called death. Already we have succeeded in establishing one annual observance—the advent of Modern Spiritualism—brought about through the mediumship of Spirit James Lawrence. We now propose to not only honor the cause but the individuals who during their earth life sustained it so nobly. By doing so we manifest our gratitude to them, preserving with enduring links the chain of love that binds all humanity together, and while drawing near to our spirit friends, as we do to-day, the consolation of Spiritualism is dispensed as a benediction to those who are still sorrowing for their departed ones. By these sacred devotions our children are benefited by our fidelity to the truth, as we certainly have been by the labors of those gone before. To-day the two Lyceums of this city, with the hope, as before expressed, of inaugurating annual memorial serv

with a beautiful invocation to the spirits, and the Lyceum children and their leaders gave apthe Lyceum children and their leaders gave appropriate mottoes and read in unison a silverchain, led by the Guardian, Tillie H. Lees, entitled "There is no Death." Next in order was an address by Mrs. A. Smith, Conductor of the West Side Lyceum, a very sympathetic trance medium. More singing by seven young ladies followed, and then personal reminiscences by Mr. Thomas Lees, the Conductor, of many of the prominent Spiritualists who were formerly connected with the Society and Lyceum who have passed away.

At the close of Mr. Lees's interesting remarks, from an invisible nook came the melodious voice of a child singing "Birdle's Spirit Song," a favorite song sung by Bernie Shaw of the Cloveland Lyceum when alive. The simple song was very pathetically sung, and brought tears to

very pathetically sung, and brought tears to many eyes, after which "No Cross, No Crown," was very finely sung by Miss Gretchen Vogel, and then the hour following was given up to receiving spirit communications from the assembled spirits to their friends in the hall. The mediums present were Mrs. A. Smith, Mrs. T.V. Cook, Mrs. Vanderzee and Mrs. Mary Moss. Many communications were given, which were

satisfactory to the friends.

A duet by Mrs. Nellie Haywood and Miss Gretchen Vogel concluded the very interesting exercises. At the close the flowers were distributed among the children of the East and West Side Lyceums.

Miss Allen,
Christopher Andrews,
A. Balley,
— Burgess,
William Baer,
James V. Burgan,
Harriet H. Baird,
John Corlett,
N. E. Crittenden,
I, Mrs. L. H. Cowles,
John Dunlap,
C. Dodd,
David A. Eddy,
Mrs. Mary B. Fowler,
G. G. Finn,
Mrs. Forrester,
Nona Mary Gleason,
John Henderson,
Captain Hicks,
Mrs. Sara C. Hogan,
Mrs. Anna M. Johnson,
Alonzo H. Kendali,
Madam Louis,
Carrie S. E. Lewis,
Mrs. Lathrop,
James Lawrence,
Mrs. Mary Jane Madden,
Helen E. Meech,
John Outhwatte,
O. H. Price,
Charles A. Percupile,
Charles A. Percupile, THE MEMORIAL LIST. William Bela Archer, Mills Avery,
Mrs. Hattle Beard,
G. B. Bowers,
Mrs. S. L. Bacon,
Dr. C. O. Benton, C. L. Bushnell, Hattle M. Brice, Mrs. Campbell, Mrs. Emma A. Copeland, Mrs. Olive C. Dean, Mrs. Olive C. Dean, D. Dassept, Ettle A. Ellsworth, Mrs. Harriet J. Eddy, Eftle L. Ford, E. Payson Fenn, Dan E. Gardner, Joseph Graves, Mrs. Emma Hicks, Robert E. Harlow, Mary A. Johnson, Thomas Jones, Carrie King, Anne E. Lees. Anne E. Lees, Carl Langston, Captain F. D. Lyons, Mrs. M. B. Lawrence, Miss Sadie E. Merritt, General McLeod, Josephine McCarty, D. U. Pratt. William E. Preston, O. H. Price, Charles A. Percupile, Charles H. Rogers, Mrs. L. M. Stephenson, Clement Stebbins, Samuel Smith, N. E. Smith, William E. Preston,
A. Porter,
— Roberts,
Dr. A. G. Springsteen,
Eliza Shepard,
Bernie Shaw,
Jennie Shy,
Mrs. Sagah Stevens,
Lyman B. Severance,
John Stone,
William Stewart. N. E. Smith,
Hatile Seymour,
John Smith,
Lucia Stone,
James S. Stewart,
John W. Tracy,
Infant Tracy,
Sarah M. Thompson,
Lutle Van Scotten,
B. A. Webster,
William Wilson,
Randall Wade, John Stone,
William Stewart,
Mary Isabel Tracy,
Mrs. Turner,
Rboda M. Turner,
Mrs. E. M. Ward,
Bushnell White, Randall Wade.

Spiritualism in Saratoga, N. Y.

No lack of interest in the subject of Spiritualism is allowed to exist in Saratoga, and as large numbers of visitors are present during the summer season. the meetings continue without intermission the year round. On the 7th the intermission the year round. On the 7th the audience assembled in Town Hall was addressed by Dr. William White, H. J. Horn and Peter Thompson, and in the evening names and descriptions of spirits seen clairvoyantly by Dr. Mills were given. These included Theophilus Cass of Vermont; a party of five consisting of William and Nellie Starbuck, Mrs. Truman and Freddie and Archie; Dr. St. John and daughter of Baliston; Jane S. Burrows, mother of G. R. Burrows; Peter Burns, a colored man, with H. P. Trim, a hardware merchant who employed Burns for many years; Nellie Clair; John Morey and his grandson, a son of Robert E. Morey; Abby Carpenter, a venerable lady, with Sarah A. Bicknell; Richard Foster, with a man named Kilmer, both of Rock City Falls; F. T. Vaughn of Whitehall; several Shakers who were recognized by Mrs. H. Lyman, formerly a member of their Society, and George Lyman of Springfield.

On the Thursday evening following (11th) a sociable was held at the residence of Mr. and Mrs. Harvey Lyman, 107 Division street. Mr. Lyman spoke a few words of cordial welcome, expressing himself thorcughly devoted to the cause. President Thompson delivered an address replete with bright thoughts and enthusiasm, in the course of which he gave his interpretation of "The Father, Son and Holy Ghost," Mr. Horn made a ten minutes' speech in eulogy of the broad, beautiful and reasonable phi; losophy of Spiritualism as contrasted with other beliefs. Dr. White followed in a lew remarks, saying that Spiritualism had removed the old dread of death. He had seen many pass over during his experience, and Spiritualists upon their so-called dying bed had exhibited a joy audience assembled in Town Hall was ad-

born of knowledge. Dr. Potter said, having been called upon, that he should be glad to lecture before the Society upon a future occasion. Mrs. Lyman spoke welcoming words, and related interesting experiences. Mrs. Horn, under control, fittingly responded to the whole-souled welcome of Mr. and Mrs. Lyman, playfully adopting them as the father and mother of the society, and promising in behalf of the brethren and sisters to be good children. Frank N. Drew, the inimitable comedian, introduced in song "A Fine Old English Gentleman." Miss Julia Mills, a proficient planist, treated the audience to several tunes, Dr. Mills playing clarionet accompaniment, and John W. Lyman a cornet accompaniment, Little Miss Emily, the musically gifted daughter of T. H. S. Pennington, also favored the gathering with a choice selection. Mrs. Benedict, of Boston, charmingly supplemented Mrs. Lyman as hostess, and all the guests returned home satisfied that they had spent a delightful evening, and wishing the Lyman House all the success it deserves—which would certainly be abundant.

We glean from a report in the Saratoga Eagle the above items, and from the Sentinel learn that on the morning of Sunday, the 14th, a conference regarding the benefit derived from an

the above items, and from the Sentinel learn that on the morning of Sunday, the 14th, a conference regarding the benefit derived from an investigation of spiritual phenomena was engaged in by H. J. Horn, H. Lyman, W. B. Mills, C. S. Bates, Mrs. W. B. Mills and others. It was said that if a person expected to take a journey to another country all information possible is sought for regarding it. The life beyond is a demonstrated fact, and it is therefore of consequence that we should learn all was conyond is a demonstrated fact, and it is therefore of consequence that we should learn all we can regarding what we may find when we go thither. Since the raps at Hydesville a great variety of information of more or less consequence has been obtained. That spirits vary in their reports is evidence that the life there is a continuation of this so-called mortal life, and that we can profit there by the experience gained here. We do not attain a knowledge of all things at once on passing through what is called death. That some spirits find a great difficulty in communicating to friends here is evidence that while much progress has been made in methods of communicating since the Fox girls methods of communicating since the Fox girls first discovered that the makers of the raps possessed intelligence, much more is to be discovered. Many upon entrance into spirit-life become so elated with their new surroundings that they suppose themselves able to accomplish all they desire, but soon find that they have much to learn. In illustration it was stated that the evening after the funeral of the late C. R. Brown his spirit manifested year. stated that the evening after the funeral of the late C. R. Brown his spirit manifested very strongly to a circle of friends, and he seemed confident of his ability to perform all the things usually done by spirits, but since that time he has spoken with less confidence, showing that he had learned that he did not possess all knowledge and review. edge and power.

edge and power.

In the evening Dr. William White spoke on the uses of Spiritualism, and Dr. W. B. Mills saw and described several spirits who manifested to his clairvoyant sight.

New Publications.

CARPET KNIGHT. A Novel. By Harford Flemming, author of "Cupid and the Sphinx." 12mo, cloth, pp. 436. Boston: Houghton, Mifflin & Co.

Though this may be called a society novel, it is far from being of that weak, superficial and frivolous order that in most cases characterize the works of fiction passing under that name. On the contrary, it aims to portray-and admirably succeeds in doing sothe most refined and cultivated of American homes and households, wherein exist the means to supply every want, and the good taste to rightly employ those means. As with the major portion of the popular literature of our times, it bears the impress of the twofold nature of humanity—the spiritual so blending with what for the sake of distinction we term the material, that the dividing line is scarcely discernible. Of this the clairvoyant vision of a disaster that befell one of its principal characters, every detail of which was subsequently proved to be true, is a very marked illustra-

Numerous plots and counterplots abound, and the surprises are so frequent and so varied that the interest of the reader is well sustained throughout; and the curiosity to know how the tangled events are to be made smooth, and the complications properly adjusted, kept at its highest tension to nearly the last page, when all is made plain, and happy terminations arrived at. Our readers will find the book a very pleasant companion during their summer vacations; perhaps the more so when we hint to them that its accomplished author is not unfamiliar with the spiritual ths they all so deeply love and c

THE CREST OF THE CONTINENT. A Record of a Summer's Ramble in the Rosky Mountains and Beyond. By Ernest Ingersoli. 12mo, cloth, pp. 344. Chicago: R. R. Donnelly & Son. Few volumes of travel are written with somepreciative a sense of the beauties of nature as this; indeed few if any lines of travel present so many to admire as the one its author with a party of congenial friends journeyed over. From first to last new causes of wonderment were constantly arising; new towns, villages and hamlets in all their various stages of development; and the vastness of this nation's future could not fall to foreshadow and deeply impress itself on their minds as they proceeded. In point of literary and artistic excellence the volume cannot be too highly spoken of, while as an accurate description of the Rocky Mountain region it is the best that has thus far been published. The text abounds with poetry, sentiment, wit and satire; and its illustrations, which are many, give one accurate conceptions of scenery unsurpassed in the world, and of the wonderful engineering skill that planned and built fron roads from valley to mountain peak, surmounting obstacles that might have challenged the combined wisdom and strength of all mankind to overcome. The book will be read with pleasure and profit by the tourist as well as the "sentimental traveler" in the quiet of his home.

WITH THE INVADER; Glimpses of the Southwest. By Edwards Roberts. 16mo, cloth, pp. 156. San Francisco: Samuel Carson & Co. For sale by Lee & Shepard, Boston.

Says the author, "The railway is to day the modern invader of the Southwest." The latter comprises New Mexica, Arizona, Northwestern Texas. Southern Callfornia and Upper Old Mexico, which, before America was known to the world, was peopled by a race of men who enjoyed a high degree of civilization, had towns and cities of great size and importance, were versed in science, had a regular form of government, and cultivated their lands in a manner most approved of at the present time. For centuries the vast territory was in a quiescent state; but it was wakened from its lethargy by the whistle of the locomotive, and is being traversed now by traders and travelers. The writer of this interesting volume was one of the latter, and in its pages describes the romantic blending of past scenes and present activities witnessed during a trip leisurely made by him in those regions. The book will well repay an attentive perusal.

WEAK LUNGS, AND THEIR REMEDY; or, Troubles of the Chest, with their Home Treatment. By Dio Lewis, M. D. 16mo, paper, pp. 358. New York: The Dio Lewis Publishing Company.

This book is an attempt to exhibit the advantageous uses of temperance, pure air, sunshine, exercise, and other hygienic agencies for strengthening weak lungs. It condemns the use of medicines, and places great stress upon exercise as a sure means of restoring health to the alling.

GARLANDS OF THOUGHT. By Anna M. Ford. 16mo, cloth, glit, pp. 83. Philadelphia: Wil-liam Flint.

A collection of pleasing versifications, originally intended for private circulation, but given to the public in the hope that they may reach the inner temple of at least a few human hearts, and cause them to resound with the rich harmonies of nature."

SNOB PAPERS. A Humorous Novel. By Adair Welcker, 12mo, paper, pp. 456, Philadelphia: T. B. Peterson & Bros. Baid to be 'on a thoroughly original plan, and allo-

gether unlike anything heretolore published."

I dreamed such a horrible dream last night, It smote me through with a cold affright,
And would not go with the dawning light
Like other lies;
For in dreams men often meet a guess,
Or a wandering thought in bodily dress,
A visible "No," or a tangible "Yes,"
To some dim surmise.

What was that horrible thing I dreamed?

I met a man—or a man he seemed,
As the noonday sunlight over him streamed,
Till, thrilled with dread,
I saw when my soul looked his soul through,
As only in dreams a soul can do,
That, though brain and body lived and grew,
His soul was dead.

Yes, there he stood, a creature indeed,
That could walk and talk, and drink and feed,
And add up figures, and write, and read,
And work and wed—
And all with automatic neatness,
Smiling even with studied sweetness,
And quite enjoying life's completeness,
The life he led.

Till at last as I saw him standing there, With never a hope, and never a care, His dead soul set in a stony stare, "Poor soul," I said, "And wilt thou never feel again Divinest joy, most Godlike pain, Love in which self is lost and slain? Art thou quite dead?"

And then in my pity I cried aloud, "Oh I give to this poor dead soul a shroud, And hide him away from the living crowd In some narrow bed.

Oh! merciful heaven, give him a grave,
Or send some fire that will cleanse and save,
And quicken again the soul God gave,
The soul that's dead!"

—A. Matheson, in Good Words.

Bunner Correspondence.

Massachusetts.

BOSTON.-Laura L. Randolph writes regarding the true methods to be pursued by woman to maintain her place successfully in the social and intellectual world: First cultivate health; for no one can be truly beautiful who is diseased. No woman can fully satisfy the demands of home and society who is not in possession of health and healthful influences. How wearying the society of those who are always telling us of some allment and sounding the changes upon the various symptoms of disease and the consequent suffering they 'enjoy.' I say enjoy, for it seems truly as though these people are never so completely happy as when extremely miserable.

The first essential step toward the cultivation of health is exercise. Let this be of a character that will prove most beneficial in its effects by being the best suited to the needs of the individual. Full, deep breathing in the open air, inspiring through the nostrils, expanding the lungs and abdomen to the utmost and forcing the air to escape slowly through the almost closed lips, is one of the best exercises known. Strange as it may seem, this method of exercise calls into action every muscle in the body. Better if this is done in the sunshine; but always in the open air.

The sun is the great vitalizing power of nature, the source of all life, the only giver, preserver and restorer. of health. As it lights up the dark places of the earth, paints the flowers in their gorgeous beauty and adds the rich flush to the tempting peach, so it brightens the blood, and hence the cheeks of Eve's fair daughters, with the warm hues of life and vigor, regenerates and viviles the blood, sets into action all the superior vital forces necessary for a complete restoration of the various functions of the body, and their harmonious and continuous exercise.

Instead of sitting in darkened rooms we should have plenty of sunlight and a free circulation of air. Frequent indulgence in sun baths removes billousness, extracts disease of all kinds, leaves the complexion clear and the eyes brilliant. Walk in the open air freely and often, even if you perform many household duties; the change of exercise and surroundings will do you good. Then, again, cultivate social life. Make it convenient to meet your friends in a free, friendly way. Give yourself up to the full enjoyment of their society, forgetting for the time all your trials, troubles and discouragements. In this way you will not only be benefited yourself, but will have the pleasurable satisfaction of realizing that you have perhaps lifted a burden from another's heart almost too heavy to be borne, and so leave them freer and happier than you found them. We are each a link in the great chain of universal fraternity, and must each do his or her share in helping and sustaining others, who in turn benefit us in a greater or less degree."

BOSTON .- A correspondent writing over the signa ture "H." says : "J. Frank Baxter in his evening lecture May 10th in this city, gave the full name of the daughter of Mr. and Mrs. Charles Chittenden, which was done in a singular manner, the name being peculiar. Mr. and Mrs. Chittenden understood it, and so expressed it publicly at the time. Mr. Baxter then said, 'a ring is shown to me with the initials marked on the inside, "F. P. H. to M. I. C.", The parents could not think of any ring of such a description; buton stating the facts given by Mr. Baxter to the band of the spirit lady, F. P. Homer, next morning, he also declared that he did not know of a ring belonging to her that was marked thus, but he would go up stairs and look her rings over, and doing so, to his surprise found a ring marked exactly as Mr. Baxter described. There was no mind-reading in this test, as neither of the parents, nor the husband, at the time could recollect any such ring. Why not put this fact in the report of the Psychical Research Society, as it was witnessed by a large audience, and Mr. Chittenden is Superintendent of the Service Pipe of the Gas Company, Boston, who, no doubt, will corroborate the facts as given above. In justice to Mr. Baxter, and all parties connected with the ring, I will say that Mr. Chittenden informs me that Mr. Baxter never was in his home, and they are not intimately acquainted with him, and he had no means of learning these facts except by the aid of spirit intelligence, outside and beyond himself."

EAST BRIDGEWATER.-G. E. Pratt writes : "A few weeks ago it was deemed advisable by a few friends of Spiritualism to commence holding meetings in this place, to bring before the public the nature and philosophy of our cause. Mrs. Carrie F. Loring of East Braintree was engaged to occupy the platform on May 8d. To the surprise of all the hall was well filled. The lecture as well as tests were excellent. giving encouragement for a continuation of the meetings; so Mrs. Loring was secured for a meeting on Sunday, May 17th, when sessions were held afternoon and evening. The lectures were good and all the ex-

Sunday, May 31st, Dr. H. B. Storer of Boston occupled the platform and delivered two interesting and instructive lectures, that in the afternoon upon the general subject of Spiritualism, and in the evening upon its practical effects. Dr. S. was at his best, and the inspirations of the time and place made his words effective. Mrs. K. R. Stiles of Worcester was with us on Sunday, June 14th, and conducted successful meetings. In the evening she was controlled by our oldtime worker and friend of the cause, Edward S. Wheeler, who gave us an earnest and forcible lecture upon 'The Philosophy and Phenomena of our Religion.' The interest manifested by attendance upon these meetings has thus far been a great surprise, even to the oldest believers in this great cause of hu-

Our audiences consist of believers and skentles. men and women of all grades of belief and all nationalities. As a result one of the ministers has become so stirred up that for several Sundays he has been talking and preaching against Spiritualism. We have been termed ungodly Spiritualists, fanatics, poor, deluded mortals, weak-minded, etc., but knowing, as we do, that we are engaged in furthering the cause of truth, we can afford to bide our time and wait patiently for the development of our opposers out of the old creedal conditions of blind faith which now surround them into the broad sunlight of a knowledge which shall guide to a better condition and a more charitable view of mankind and their surroundings, and more liberal views of the dealings of the Infinite Spirit with his children.

Sunday, 28th, Mrs. Abby N. Burnham of Boston will be with us. Our thanks are hereby heartily expressed to those friends who have aided us by their presence

Capture in the course of the c

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and efforts to bring before the people a much despised but much needed truth."

BOSTON.-L. K. Coonley, M. D., writes that no law can, with any show of justice, be made that shall prevent one who like himself has been recognized as a practicing physician for years, pursuing his avocation. "I have," he says, "practiced the healing art in Massachusetts, and many other States of the Union, for nearly thirty years. During the War of Rebellion I visited many of the soldiers' and prisoners' camps along the Mississippi River, and took collections for the Sanitary Commission of Chicago; practiced medicine under authority of the United States government; refused the Professorship of Chemistry in a medical college in Pennsylvania."

California.

LOS ANGELES. - Dr. F. M. Knight, who has recently established at this place a Magnetic and Electric Sanitarium, with Mrs. L. Hopkins and Dr. J. H. Kimbali as co-workers, writes: "I need not remark that this is the land of fruit and flowers or of corn and wine; the half has not been told of this lovely climate; and we do not wonder that so many invalids visit the Pacific coast for sanitary benefits. Old Boston is well represented here, and as dear as that city will always be to them, still none wish to leave this beautiful climate, where three hundred and fifty days out of the year's three hundred and sixty-five are sunny. We find many zealous workers in the cause of Spiritualism here. They have given us a hearty welcome and an assurance of success in doing good to suffering humanity. The dear BANNER OF LIGHT has been in our home since its first number was issued. We feel we could not do without it; we read it with pleasure, then pass it to less fortunate friends."

SAN FRANCISCO .- "T. J. F." writes: "Some months ago you were kind enough to publish a letter from me, an unbeliever, though an honest seeker after truth; and I venture now to send you another. Since my last letter I have purchased and read regularly your paper, and must admit I have been much enter tained. Aside from its peculiar philosophy in religious matters I find it logical, and of a high moral tone.

I have become satisfied that there is a foundation of truth in Spiritualism, and I find it difficult to draw the line between truth and what appears to me to be its opposite. I must admit that I am intensely materialistic, and must see and feel in order to know. I notice that the London Psychical Society thinks enough of it to advise further investigation by able minds. Phenomena which are inexplicable on any generally recognized hypothesis will, in time, be examined on a basis of facts. I have lived the majority of years allotted to man, have seen much of humanity in its different forms, and have learned how easy it is to be deceived; hence I use many grains of caution in anything not plain to the common senses. But it has often been a wonder to me how mortal man could add up columns of figures amounting to millions, and do it in ten seconds, figures placed on a blackboard by any one in the audience. This I have seen done at Barnum's Museum over thirty years ago by the Lightning Calculator.' Again, how does an ignorant, blind colored boy manage to play the most difficult music of eminent composers, or any piece after once hearing

In your city, forty-five years ago, Dr. Collyer gave demonstrations of "animal magnetism," at Concert Hall; his subject would be blindfolded, a watch set at any hour and minute, and held at the back of his head, and he would give the exact time. In those days these experiments caused much be wilderment. Laroy Sunderland used to throw some of his audience into this state, thus indicating that some were susceptible while others were not-on the principle of medium

Many years ago I used to spend a week with the Methodists at their camp-meeting at Eastham, Cape Cod. There I have seen persons become entranced and lay for hours, their limbs perfectly rigid, and they to all appearance inanimate-dead. No one could cause any signs of life except the preacher under whose influence the person became entranced. After coming to the normal condition the persons would de-

whose influence the person became entranced. After coming to the normal condition the persons would describe where they had been, what seen, etc. All this seemed welrd and strange to the common mind. Many years ago I used to visit the Shakers at Canterbury, N. H.; in their worship they dance. I have often seen them become entranced, and seem to pass out of life entirely. In Mexico, after the war, I was often told by Padres and others that during the fighting men whom they knew had died in Mexico in former years were seen fighting against them. The Mexicans are Spiritualists, but do not know exactly how to place it.

With inind cure, 'faith cure,' 'prayer cure,' etc., I think there is enough employment for the wise men of the religious papers, among which is the Catholic Monitor of San Francisco. Some time since it contained an article on the rosary, and cited a case where, after a lady had been dead for some time, she came to one of the Sisters of the soclety and requested her name to be added to that soclety, regretting that in life she had neglected it, and saying that she was condemned to purgatory for fifteen years, and wishes to spelk! It is convenient to use a single life for No, three for Yes, and two to express doubt or uncertainty. When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you she will rot, when a satisfactory communication has been established. When a satisfactory communication is ask if you are rightly placed, and if not, what order you she intelligence out to be, which of the company is the medium, and such relevant questions. If contusion cours, ascribe it not what order you should take. After this, ask who the intelligence out rightly placed, and if not, what order you she in the tolfficulty the company is the medium, and such relevant questions. If contusion cours, ascribe in the company is the medium, and such relevant questions. If comusion cours, ascribe in the company is the medium, and such relevant questions. If comusion or she returned and said her time had been reduced to fifteen days. It mentions many instances of wonderful cures at Lourdes and Knock, all through prayer.

Now to a poor and ignorant mortal like myself all of a similar character outside of the Catholic Church is regarded by it as imposition, or of the devil !

I had intended to have mentioned one case in particular, of a lady recovering after some eighteen years of painful affliction-her spirit-mother coming to he aid. I am knowing to all the circumstances. It has created quite a sensation in the locality among all classes. I find in casual conversation with people by touching on the subject that there are many who are Spiritualists at home.

I am agnostic as regards much of this life. It is a difficult thing for me to know what another thinks. knows or feels, and I want to see the greatest human liberty: hence I am unable to see either the reasonableness or the honesty of the positions taken regarding Spiritualism by many of the Protestant ministers of this city."

Missouri.

ST. LOUIS .- M. 'Lyle writes: " The cause is progressing nicely here now. The excitement caused by the alleged exposure of Mrs. Miller is over, and as the circuit attorney not. pros'd the case, saying there was no sign of fraud, the number of investigators is simply wonderful. Although that trial was applying to Mrs. Miller, it has moved hundreds to investigate the phe-

I was one of a party of twenty invited to the resi dence of Major and Mrs. Melion (veteran Spiritualists) to attend a séance given for materialization only, by Mrs. Barnett, who came here from the South, a medium whose powers are wonderful, as the following will show: After a few customary remarks by her manager, Mr. Meyer, the séance began. The cabinet was simply a blanket hung across a corner of the room. It was the desire of the medium that a lady examine her and also the cabinet. This duty devolved upon on who was a stranger to the medium, who reported that Mrs. B. had on only three garments, all of which were black. The medium then entered the cabinet and the light was slightly lowered, not so far, however, as to prevent us from plainly seeing every movement made and coarse print could easily have been read anywhere in the room. Mr. Meyer sat at the organ during the whole séance. Shortly after the music began a form materialized in front of the cabinet, and was recogniz ed by Capt. Townsend as a relative. Then came a male spirit, who walked out in front of the cabinet and bowed to those present. He was recognized by a lady as her father, and the two exchanged signals of mutual happiness at the meeting. A small child next came and was recognized. The little form tottered awhile and then gradually sank from sight-a most beautiful dematerialization. Then came a spirit of an old lady, which was quickly recognized by Capt. Townsend. She bowed to those present and then went in the cabinet, and, appearing at the aperiure, materialized and dematerialized her hand several times. The next to come was one of the medium's controls, who addressed the company, saying. Dear friends, seek the truth. Try to elevate your minds so as to lead an exalted

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"Talled at reference to a

to show you that there is no death, to teach the immortality of the soul.' The name of this control was Nolan, formerly of Mrs. Hollis's band. A spirit came, stood in front of the cabinet, and raised the curtain so that the medium could be seen sitting in a chair. Several other spirits came, some small, some large, but none as large as the medium. We deeply regret that Mrs. B. cannot remain with us; but she will stop here on her return from the West, which will be in the fall. George V. Cordingly, the wonderful boy medium, has returned to the city and is located at 210 North 17th street."

BANNER OF

Lake has just closed a long and successful course of lectures here, and the Society are loth to see her depart to distant fields of labor. There are few in the field who can so interest, entertain and instruct an audience for two seasons. We trust she may be received in the East, whither she now goes, with that attention her talents deserve.

Prof. W. F. Peck, who works in the same field with Mrs. Lake, gives a fine lecture, is a good singer, and excels in getting up musical and dramatic entertainments, and in organizing and conducting Children's Lyceums. Together they are well calculated to instruct and entertain liberal audiences.

We read with great interest the stanch BANNER OF LIGHT, which for so many years has brought glad tidings of great joy' to those who hunger and thirst for spiritual food."

Michigan.

JACKSON .- J. C. Batdorf, M. D., writes, June 15th Frank T. Ripley has just closed a very successful engagement with the Society of Spiritualists of this city. speaking and giving platform tests. His private sit tings were highly satisfactory. He goes from here to Albion, Mich., where he can be addressed the next two weeks."

Rhode Island.

MAPLEVILLE .- S. H. Flagg and L. G. Cook write that Mr. Roscoe gave lectures and tests on Sunday, June 14th, afternoon and evening, all of which were very satisfactory.

Advice to Inquirers.

THE CONDUCT OF CIRCLES-BY M. A. (OXON.)

If you can get an introduction to some experienced Spir-tualist, on whose good faith you can rely, ask him for ad-ities and, if he is holding private circ'es, seek permission o attend one to see how to conduct scances, and what to

itualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circ'es, seek permission to attend one to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and in any case you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to cight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in confortable and unconstrained positions, round an uncovered table of convenient size. Place the paims of the hands flat upon its upper surface. The hands of each sitter need not fouch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bittor spirit of opposition in a person of determined will may totally step or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twolve times, at short intervals, before anything occurs. If after such trial you still fall, form a new circle. Asceriain the reason of your failure, eliminate the inharmotious elements and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to lineir reality, will usually develop with more or less rapidity.

-Lydia E. Pinkham's Vegetable Compound was first prepared in liquid form only; but now it can be this seems odd and strange, and more so, as anything sent in dry forms by mail to points where no druggist can readily be reached, and to-day the Compound in lozenges and pills finds its way even to the foreign climes of Europe and Asia.

which a pure and good life before death is the best and wisest preparation.—Light.

New Hampshire Spiritual Convention.

New Hampshire State Spiritual Convention.
The New Hampshire State Spiritualist Association will hold its Fifth Annual Convention in Liberty Hall, Keene, N. H., on Friday, Saturday and Sunday, the 28th. 27th and 28th days of June, 1885.
The following speakers and mediums have been engaged for the occasion: Dr. H. B. Storer, Boston, Mass.; Geo. A. Fuller, Dover, Mass.; J. V. Mansfield, Boston, Mass.; Joseph D. Stiles, platform test medium, Weymouth, Mass.; Mrs. E. J. Durant, Lebanon, N. H., Mrs. S. B. Craddock, Concord, N. H., and Mrs. Addio M. Stevens, Claremont, N. H.

. H. It is also expected that Mr. L. L. Whitlock of Providence. I. will be present and hold one or more of his noted

It is also expected that Mr. L. L. Whitlock of Providence, R. I., will be present and hold one or more of his noted FACT meetings.

Music will be furnished by the Parsons Family—popular concert singers of Contoccook, N. H.

Arrangements have been made with the Cheshire, Monadnock and Peterboro' Branch Railroads to carry passengers for half fare; also with the Boston and Lowell Italiroad, to issue tickets at reduced rates from Lowell, Mass., Manchester and Hillsboro', N. H.

The friends at Keene have generously offered to entertain alispeakers and medium free, and Hotel rates will be reduced to a Coperday.

duced to \$1.00 per day.

All are invited, and a general good time is conficully expected.

B. P. I URPER.

MRS. L. A. BUBRANK.

June 18th, 1885.

L. K. PARSONS.

Managers. Missimippi Valley Spiritualists' Camp-Meeting. The Third Annual Camp-Meeting of the Mississippi Valley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Mississippi River, at Clinton, Iowa, beginning on the firstday of Augustand continuing during the entire month. Speakers and mediums in great variety will be in attendance, and an enjoyable season is assured to those contemplating their first visit. Each year is adding largely to the interest and numbers in attendance at the meetings. The location is central for the Spiritualists of Illinois, Wisconsin, Iowa, Missouri, Nebraska and Minnesota.

For particular information, address the Corresponding Secretary,

D. SKINNER, Clinton, Iowa.

The Wisconsin State Association of Spiritualists

The Wisconsin State Association of Spiritualists Will hold its next meeting in Musical Society Hall, Academy of Music Building, No. 331 Milwaukee suest, Milwaukee, Wis., on the 29th, 27th and 28th of June, 1885. Speakers engaged for the occasion: Hon. Warren Chase, Mrs. J. Anson Shepard, and Mrs. A. B. Severance of White Water, Wis. Good vocal and instrumental music.

All interested in Spiritualism or Liberalism invited to participate. Remember, our platform is a free one. Pay full fare on railroads to Milwaukee, and you will be return d for one-fifth fare. The meeting will be called to order at 1) o'clock A. M. Friday, June 26th. Board at 75 cents per day.

PROF. W. M. LOCKWOOD, President.

DR. C. PHILLIPS, Secritary. DR. J. C PHILLIPS. Secretary. Omro, Wie., May 30th, 1885.

Three Days' Meeting.

A Three Days' Meeting.

A Three Days' Meeting will be held by the Spiritualists of Chagrin Falls (0.) and neighboring towns, on Friday, Paturday and Sunday, June 28th, 17th and 28th, 1883, with the following prominent speakers: Mrs. Elizabeth L. Watson of California, Mr. A. B. French of Ohio, and Lyman C. Howe of New York.

A glorious time is anticipated, and friends of the cause are cordially invited.

L. S. LOWE, Chairman of Com.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth life. I am working for humanity in spirit-life. I come ! street, (formerly Montgomery Place.) Boston.

Passed to Spirit-Life:

From Westfield, Vt., May 31st, Thomas Trumpass, aged

67 years.

Mr. Trumpass had long been a resident of this town. Ho was a man honored and respected by all who knew him; was an early advocate of Spiritualism, and constant subscriberto the BANNER of Light for a period of over twenty-five years. The funeral was largely attended by sympathizing friends and neighbors, who listened with deep interest to an address by Lucius Colburn. Ever will his loving presence linger around his earthly home, guiding, as with an angel hand, his loved ones to their home above. Mr. Trumpass was buried under Masonic honors.

FANNIE A. REED.

North 17th street."

IOWA.

OTTUMWA.—B. A. Cleveland writes: "Mrs. H. S.

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

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

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The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around thearticle he desires specially to recommend for perusal.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt
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Banner of Pight.

BOSTON, BATURDAY, JUNE 27, 1885.

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Before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

John Pierpont.

The recent public commemoration of the one hundredth birthday of Rev. John Pierpont, the conducting spirit of the BANNER CIRCLES, has brought out afresh many reminiscences of his unusually active life and vigorous earthly career. His action in the Hollis-street Church pulpit, now just removed to give place to an edifice very different in its intended uses, is especially made vivid again in the memories of some persons that still survive. The papers tell us that Mr. Pierpont was in his day an impetuous man, and very vigorous in his style, and that one of the topics on which he liked to advise his congregation was that of temperance. A good many of his hearers did not relish his vigorous manner of presenting the evils of intemperance. Sometimes his remarks were so pointed that, although he had no particular individual in his mind, somebody, who felt sure that he was himself the object of his attack, would become provoked to anger with him. Nor were his anti-slavery views relished any more by his hearers than his views on temperance. He preached a discourse of marked power and impressiveness after the death of Lovejoy at the hands of the mob, and this brought to a head the animosity that had been growing stronger almost from his first week among his people.

There were many who wanted to get rid of him. To effect his removal they hardly dared temperance man, and so they covered up their real charges with such complaints as tended to imply that he was not an HONEST man. He was accused of having appropriated a patent for a razor-strop, and of having taken for himself the profits which belonged to another. At this distance of time such a charge seems below the lowest reach of contempt. Mr. Pierpont was the compiler of the National Reader and the American First Class Book. both of which were used in the public schools; and a charge was also brought against him in connection with these. Clergymen could not be removed in those days without cause, and ithese charges were pressed accordingly. Mr. Pierpont, it appears, had studied for the bar before he entered the ministry, and he appeared in court as his own defender. The trial was one of the sensations of that day. It came before a general council from whose final decision he appealed to the legal courts, and carried his case to the Supreme Court of Massachusetts, which fully maintained his rights against his accusers. The parish paid off its indebtedness to him and he resigned his charge in 1845. Starr King was called to his pulpit in 1848.

Dr. Bartol, the venerable pastor of the West Church in this city, made some highly appropriate and appreciative remarks from his pulpit on the occasion of the Pierpont centenary. He began with saying, "My friends, 1 take a man for my text, one whom most of you never saw in the flesh. Webster had his centennial, and Channing his. I have thought, with many others, that Pierpont deserves to have his, too." How paint a man, he exclaimed, who was always at work, always on the lookout, God's agent and spy as well? Dr. Bartol described him as "a warm Spiritualist and a cool reasoner." He said that neither Channing nor Parker is so striking a figure; that when he thought of him he thought of the picture of Michael, the archangel, striving with the dragon while treading him under foot. He said there never was a reformer more gracious than he. He was not a dreamer, and had nothing of the misty in his feeling. What he did he did with all his might. He accomplished all he undertook with matchless ease. His humanity was resistless. There was no bound nor measure to his heart, and he is so still.

We cordially thank those friends who have kindly supplied our Public Free Circle-Room table with flowers for the past few weeks. and assure them that their beautiful tokens are highly appreciated by the spirits in attendance. We do not always obtain the names of the donors, but the following are among them: Mrs. 1. L. Pope, Mrs. Ingraham, Mrs. E. A. Negus, Mrs. Coonley, Mrs. M. A. Maynard, Mrs. J. S. Pierce, Mrs. W. D. Crockett.

We are credibly informed that Mrs. S. J Stickney, the test and medical clairvoyant. located at Hotel St. George, 1889 Washington street, Boston, is an excellent medium and deserving of a full share of public patronage. Give her a call.

"Test Conditions."

What are called "test conditions," and they of the most crucial nature, have often failed to prevent the charge of fraud being made against the medium to whom they are applied, by those who are determined to prove the medium guilty of imposition. Mediums have most to fear from the self-opinionated wiseacres who attend their séances; and these are nearly as likely to come to them from the ranks of Spiritualists as from those of skeptics. Come whence they may they exhibit the baleful influence of creedism. Having made up their minds as to what is truth, and what is not, anything that tends to prove the creed of belief they have become the slaves of to be wrong, or possibly so, they battle against, and seek by all manner of means, fair or foul, it matters little which, if so be their purpose is attained, to utterly destroy.

The ability of spirits to make their forms visible to mortals, to clasp again the hands of their earthly friends, to speak to them in tones once familiar to their ears, but which they thought silenced forever in this world, being unquestionably the most advanced, as it is the most recent, revelation to mankind, appears to provoke the ire of these know-alls more readily than others, as was implied by the remark of a controlling spirit at a séance in this city not long since, for the same reason that boys feel impelled to throw stones at the best fruit in an orchard.

In a recent number of the Offering, Prof. Henry Kiddle, remarking upon the severe ordeal Mrs. Miller was called upon to pass, says:

deal Mrs. Miller was called upon to pass, says:

"This medium had submitted to what are called 'test conditions'—she had been examined by a committee of ladies, and was tied in the cabinet by a member of the circle. This is shown by the sworn testimony given in the recent trial at St. Louis. But the so-called Spiritualists who concocted the plot to 'expose' the medium had made up their minds that all materialization is a 'fraud,' and their object was not to find out the truth, but to prove their own opinion right, or rather to be able to claim it to be right. They must have known that, under the circumstances, Mrs. Miller could have been provided with drapery and brought from the cabinet only by spirit power; for there was no attempt on the trial to show that she was not thoroughly tied and searched before the seance began. These model Spiritualists, however, despite all the protestations of their class, did not give the slightest consideration to the much-vaunted 'test conditions,' and treated the medium with the same merciless fury as if she had not submitted to them. Such a state of mind and feeling on their part must a state of mind and feeling on their part must necessarily, on well-understood and generallyadmitted spiritual principles, have attracted to the circle the vilest grade of spirits, and prevented or overpowered the otherwise efficient guardianship of the medium's own band."

One is led to ask, upon viewing the subject in this light, Of what avail are these so-called test conditions? Admitting, as every one must who has had even a moderate amount of experience with the phenomena, or has acquired a knowledge thereof from the experience of others, that spirits can pass through closed doors, convey fruits, flowers, and other objects into rooms whose doors and windows are barred, bolted and sealed; in an instant of time take a coat from a man whose arms and body are laced and interlaced with strong cords, and place it properly on another man similarly corded, of what avail are the precautions against "fraud" which the most ingenious, careful and persistently patient investigator can devise and ap-

The only sure test condition is a condition of truth and honesty; strict, invulnerable integrity, not in the medium alone, but in the investigator, and we are inclined to think, though the existence of this condition is demanded in all, it is more imperatively called for in the investigator than in all others, for he is in a great degree the real, controlling influence of the se-

The Banner Free-Circle Meetings,

Which have been fully attended and with increased interest the past season, will close on Friday afternoon, 26th inst.—to be resumed sometime in September next. We would here state that these spiritual séances, "without money and without price," which have been held for many years at the special behest of the spirit-world-workers, have been continued at a large expense to the proprietors of the BANNER. They have willingly borne it, with the aid they have occasionally received from Spiritualists who fully realize the importance of these gatherings of spirits and mortals, and Colby & Rich still hope to have their hands strengthened in a like manner during the next

Ice Water and Bright's Disease.

The latest theory concerning Bright's Disease and other affections of the kidneys, says the Boston Journal, is that they are due to the immoderate use of ice water, and other chilled beverages. There is no doubt of the fact. Thirty or forty years ago, a physician asserts, when people slaked their thirst with fresh water from well or pump, kidney disease was virtually unknown. Now, however, the general use of ice. and the multiplication of soda fountains, cause thousands of persons to abruptly shock their heated internal organs with freezing draughts, and kidney trouble is inevitably the result.

The struggles which many reflecting minds have been forced to undergo in their effort to harmonize the teachings of an early education, and the influence of present theologic and other environments upon them, with the new light which has dawned upon their interior consciousness through the revelations of Modern Spiritualism, have been long and affecting in many instances, but when the solution has at last been reached in a conviction that the new is above the old in practical value to the human heart, then "peace like a river" has flowed in upon the erstwhile troubled soul. A straightforward recital of such strugglings, crowned by an ultimate and all-sustaining victory, will be found on our second page. in the article wherein J. G. Meugens, of Calcutta, India (now in this city), tells "How I Became a Spiritualist."

We shall give our readers next week a verbatim report of a discourse delivered through the mediumship of W. J. Colville, in Berkeley Hall, Boston, on "Esorenic Bud-DHISM: OR. THE SECRET OF THE EAST."

Mrs. Mary A. Green, clairvoyant physician, No. 41 Market street, Newburyport, is one of the oldest healers in this State, and has been, and still is, very successful, having effected many remarkable cures.

We give on the first page, from the Philadelphia North American, specially revised and corrected by the writer for the BANNER, Mr. Thomas R. Hazard's trenchant indictment of will go the Onset and Sunapee Lake Campthe Seybert Commission.

A Worthy Institution

Is that of the "Children's Home," situated on Rutland street, this city. Its object is to provide a comfortable, pleasant home for the children of the worthy poor. In many instances the parents of these little ones are unable to pay more than a mere stipend-perhaps fifty cents a week-for the support of their children, and often nothing at all is paid into the home fund for the care of those under its charge; yet each inmate is tenderly cared for and carefully instructed by the teachers and nurses of the institution.

The children at present in this home range from the age of two years to sixteen, none being retained after they have reached the age of eighteen, and a brighter, happier, cleanlier set of children one will fail to find anywhere. The matron-Mrs. Perkins-and her assistants seem to be adapted to their positions, and they conconsciently discharge their duties toward those under their charge. To see the children cluster around these guardians one cannot but con clude that mutual love exists between them.

On the afternoon of Thursday, June 18th, a party of ladies, including Mrs. Helen Stuart Richings, the talented reader, and Miss M. T. Shelhamer, the BANNER OF LIGHT medium, visited the institution, receiving a warm welcome from the matron and her associates. The inmates were gathered into the large schoolroom of the building, where Mrs. Richings entertained them with several choice readings, much to their enjoyment. At the close of Mrs. R.'s selections. Miss Shelhamer was invited to address the school, which she did in a manner adapted to the comprehension of even the youngest pupil.

The visitors were then treated to a concert of song from the entire school, which they greatly enjoyed; the motion-songs-in which the scholars showed the special and careful training they must have had-rousing them to

a pitch of enthusiastic delight. After the scholars had marched out, to a piano accompaniment, the ladies were invited to the nursery to inspect the ten or twelve twoyear-old wards who make this their home. Everything in this department was on a miniature scale-beds, tables, chairs, etc.-and marvelously neat and clean, just fitted for the use of the dear little ones, who sang and prattled to their visitors with charming ease and freedom.

This institution is one maintained by the contributions of benevolent people. It is now in its fifty-first year, having been started by a charitable woman on small beginnings at the North End. It is not a sectarian school in any sense of the term, the liberal-minded from all denominations finding a kindly reception whenever they choose to visit its quarters. This is an institution worthy the patronage and support of a generous public, to whose attention we are glad to commend its claims.

The Obnoxious Medical Bill Defeated.

The friends of liberty and justice are highly gratified at the refusal of the Legislature of Massachusetts to pass the medical practice bill. The House listened to some serious debate upon the subject on Tuesday, the 16th inst. The discussion, however, was brief, for the House proved in no humor to hear arguments, and had already determined to reject the bill. With suspicious unanimity all the essential amendments to the bill were adopted. On the main question the yeas and nays were refused, and by an almost unanimous 'NO!" the House defeated the bill on the question of ordering to a third reading. Thus it is the medicos, notwithstanding the circulation of their documents all over the State to influence members in their behalf, and notwithstanding the active lobbying at the State House, have been put hors du combat! The people are yet rulers in the old Bay State. For six years and over the medical junto have gone to the Legislature to get a special, law enacted in their favor, and the BANNER has fought them year after year, and won a victory every time. But the people must be on the alert. The monster is throttled, but not killed. All honor to the member from Athol, whose active work accomplished much. And all honor to Professor J. R. Buchanan, A. S. Hayward and others, who did veoman service in defeating the bill.

July 4th

Being a legal holiday, the BANNER OF LIGHT Establishment will remain closed during that date.

Patrons having advertisements which they wish renewed in our issue of July 11th must see that their applications are at this office on Friday morning, July 3d.

The Cape Cod Camp-Meeting.

Remember this meeting, which has been for years before the public, and is deeply entrenched in the hearts of the many who have attended it. See advertisement of time, rates. etc., on our fifth page.

The opening of Daulby Hall, in Liverpool, alluded to by our English correspondent, Mr. J. J. Morse, in the course of his interesting letter in another column, was undoubtedly a very notable event in the history of Spiritualism in that city. The services, which were to commence Sunday, June 14th, with a dedicatory address by Mrs. Emma Hardinge Britten, to be followed in the afternoon by a trance address by Mr. Morse, were to be continued throughout the week, closing last Saturday at 5:30 P. M. with a public meeting of the Children's Lyceum, when the pupils were to give an exhibition of their exercises and sing a number of select

Mrs. M. E. Williams announces in the Beacon Light of the 15th that she will go to Europe about the middle of July, and that the publication of that paper is to be suspended until her return in September or October. This step is taken, she says, that she may recuperate her "wonted vitality and continue to be of greatest utility to those honest souls, the world over, who are seeking for 'more light' concerning the basic principles of the philosophy and religion of Spiritualism."

Prof. J. H. W. Toohey, lecturer on Anthropology. Temperamental Physiology, and cornate subjects, is desirous of making engagements to speak at camp-meetings, or at any place the friends may desire. He is a veteran Spiritualist, an orator, and wishes to reenter the spiritual field. Address No. 4 Princeton street, Charlestown District, Boston, Mass.

Mrs. James A. Bliss left Boston, June 20th, for Rindge Camp Ground, at which place she will remain two weeks-from thence she Meetings.

Spiritualist Camp and Grove-Meetings.

By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest regarding out-of-door services, and their prosecution during the present summer:

ONSET BAY CAMP-MEETING.—The ninth annual session, under the auspices of the Onset Bay Grove Association, will take place on its grounds, East Wareham, Mass., July 12th to

QUEEN CITY PARK.—The fourth annual assembly of this Camp-Meeting will take place on the grounds in South Burlington, Vt., August 13th to September 14th

THE MEDIUMS' CAMP-MEETING OF THE TWO WORLDS opened June 21st at Rindge, N. H., and will continue its sessions to July 12th.

THE CAPE COD CAMP-MEETING (nineteenth annual session) at Nickerson's Grove, Harwich, commences Sunday, July 12th, and closes Sunday. day, July 19th.

THE NEW ENGLAND SPIRITUALIST CAMP-MEETING ASSOCIATION holds its twelfth an-nual convocation at Lake Pleasant, Montague, Mass., August 1st to 31st inclusive.

THE CAMP-MEETING ASSOCIATION of Vicksburg will hold its Second Annual Meeting in Fraser's Grove, one-half mile from Vicksburg, Mich., beginning August 27th, and continuing

MISSISSIPPI VALLEY SPIRITUALISTS' CAMP-MEETING.—The Third Annual Meeting of the Association will be held upon its grounds at Mount Pleasant Park, Clinton, Ia., beginning on the first day of August and continuing dur-ing the entire month.

CHAGRIN FALLS.—A Three Days' Meeting will be held by the Spiritualists of Chagrin Falls (O.) and neighboring towns, on Friday, Saturday and Sunday, June 26th, 27th and 28th.

Henry Slade.

In our last issue we briefly noticed the fact that this excellent medium for the physical manifestations of spirit-power was holding public sittings at No. 223 Shawmut Avenue, this city. We now learn that the independent slatewriting phase, through his instrumentality, was so very convincing the past week that visitors insisted on carrying away the slates upon which their spirit-friends had written appropriate messages.

Mr. Simmons, Dr. Slade's business agent, informs us that Jos. Ed. Schmid-a prominent manufacturer of glass ware at Annathal, Bohemia, who was visited at his house by Dr. Slade after his sittings with the Leipsic (Germany) Professors, has written under date of May 29th that there is a wide field there for Mr. Slade, and is desirous for him to come to that country. As an inducement Mr. Schmid proposes to do something toward defraying the expenses of the journey. Mr. Simmons intimates that the Doctor feels quite favorable to the enterprise, should his health warrant, choosing the autumn for the purpose-at the close of the camp-meeting season.

W. J. Colville's Farewell.

Berkeley Hall was crowded on Sunday lastmorning, afternoon and evening-on which occasions Mr. Colville's guides gave excellent discourses, the first on "Sowing and Reaping," and the second on "Marriage and Divorce" (subject treated by request)-the evening address being particularly a farewell word to his hearers and the Spiritualistic public of Boston generally, in view of his departure for Europe on Saturday, June 27th. The exercises throughout the day, whether musical, elecutionary or by the guides of Mr. Colville, were all of them in excellent taste. He leaves Boston with the hest wishes of thousands of appreciative friends.

"Shadows."

much to interest and instruct, and for that reason are constantly recommending it to those who inquire of them concerning the teachings of Spiritualism, and the phenomena upon which its claims immovably rest. The book is for sale by its publishers, Colby & Rich, 9 Bosworth streat.

THE SPIRIT MESSAGE DEPARTMENT has for contents an Invocation replete with the soul of aspiration; the Questions presented for elucidation by the Controlling Intelligence are upon the power of spirits to manifest through a conscious medium; "the finding of Christ"; and the survival of sex in spirit-life; HANNAH BLAKE is anxious to reach her son William in St. Louis, Mo.; PARKER HOOKER, of Charlton, Mass., sends "a good, loud call," coupled with his fatherly and grandfatherly blessing, to the old and young he loved when on earth; ANNIE BRAMHALL, of San Francisco, brings love to all at home; WILLIAM SWEENEY, of South Boston, wishes his friends to know he is "all right" in the new life; AARON SOMERS, of Bridgeport, Ct., recommends the formation of circles for medial development in the vicinity of his old home; ELIZABETH BRADLEY, of Atkinson, N. H., comes back to say "How do you do?" "to the folks," and do what she can for the awakening of interest in spiritual investigation in her former place of abode; ABBIE HALL voices a message to her husband, William J. Hall, of Halifax, N. S. (and to their son), which is a prose-poem full of maternal love and wifely affection-an expression as far as human language can go of some of the noblest sentiments of which the heart is capable; John SEXTON, of Washington, returns to testify to his continued existence; and HANNAH G. WING, of Wareham, Mass., speaks of her experiences. in spirit-life - notably the power of moving about by mental volition-and expresses her own and the love of many on the spirit-side to friends vet in the mortal.

We had the pleasure of taking by the hand last Tuesday several noted Spiritualists. some of whom attended our Free Circle during the afternoon: Among them the veteran Hon. Thomas R. Hazard, Mr. Joseph P. Hazard, Horace M. Richards, Mrs. Page and Mr. Kinsey of Cincinnati, Messrs. Pitman and Wing of New

Mr. Richards, who makes his permanent home in New York, wished us to express to his friends everywhere his thanks for all that had been done for him during his long filness. He is now under improved conditions as to health, and hopes for final recovery. It is his intention ere returning to New York to visit the grave of his old friend, Achsa Sprague, at Plymouth, Vt.

At the obsequies of Victor Hugo in Paris, a deputation of Spiritualists was included in the procession, alluding to which the Chronicle, termed it "a singular feature"; whereupon Light very justly remarks, "We, in turn, might consider it singular if such a deputation had not attended the last rites of our companion in belief."

The Struggle is Over.

"Quousque tandem abutere."-Oleero. Inspired by common, practical sense, and perhaps stimulated by proud memories of a century ago, when Massachusetts, by word and deed, called American liberty into being, our Legislators have frustrated an gnoble attempt to restrict its citzens' rights-have defeated the medical bill.

The care of the body has been subjected to the same legislative measure as that of the soul-free choice. This seems fair. Still, the hypocritical sentimentality of a would-be monopolizing fraternity has endeavored to instructe that the one was more important than the other. But the people, tired of pills. have refused to take any more, even this one capable of doing so much good, so beautifully gilded and deliclously sugared.

How did the people become so fastidious in their tastes, so ungrateful toward a class that always so unselfishly had thought of no one's welfare but that of the "dear public "?

By broad experience, keen observation and an honorable sense of justice, creating a conviction that as the schools of medicine, like the sects of the church, were at war with each other, they could not serve as witnesses or jury in this case, moreover as it were their own and not the people's. After ten years' struggle and as many years' defeat the verdict went again forth—that the value of a principle, the practical outcome of a theory, and the ability of man, physiclan or otherwise, ought to receive ample time and space for demonstration, and could never be measured by an imperious "laudo" or "veto."

Whilst no clamor arose from an indignant public to ondemn this decision of its Representatives, a manly pride and appreciation of the work done reached those who had been instrumental of producing the wice tory. The sentiment of honor and justice which guided the Legislators was—we must not forget it largely the result of patient and whole souled labor of the many who had moral courage to brave speers and contemptuous slander from an enraged opponent whom they dismayed by a firm and dignified attitude. And in giving expression to our gratitude let us concentrate its benignant effect by bringing our vote of thanks to their spokesman and dauntless defender of a just and progressive idea, to Dr. Joseph Rodes Bu-

More than forty years' untiring efforts to sween away the cobweb of bigotry from medical brains, his ncessant and valuable labor, by word and pen, in behalf of a more elevated method of healing, has given him an undisputed and honored claim as the Nestor of our cause. He may not have reached those who find the effort of thought too onerous a duty-those to whom any man's prominent intellectual position geams an offensive reminder of their own insignificance, and who, therefore, prefer to nestie in petty jealousy and rancorous criticism. The possibilities are that nelther his nor any other's unselfish and lifting effort will reach them, but their shortcomings do not diminish the value of the work, or blur the sight so as not to perceive it. A sympathetic number will always acclaim what has been faithfully done, and any one who has borne the heat of the day, teaching and living good and true principles, we have a sacred duty to honor. endeavoring thereby to make the sunset of such a life DR. H. G. PETERSEN. calm and harmonious.

Croskers.

[The following article we find in the Boston Investirator, with the above caption. We copy it because its statements are true and timely. It especially attacks the croakers in the church; but there are the same sort of croakers in the Infidel ranks, as some of the correspondence in the Investigator attests; and we freely admit that there are specimens of the croaker family in the Spiritualist ranks also. As the writer aptly says, "they are" (in their own estimation, we may add.) "a finality, the alpha and omega," and all are humbugs except themselves :]

There is a class of people who may with propriety be termed the race of the Croakers. This genus of the type of humanity is formidable in numbers, but they do not possess any distinct nationality. Like the Thugs, they cling with life-long tenacity to the faith of their fathers; and, like the Arab "prophet of God," are in favor of promulgating their peouliar systems by virtue of some kind of persecution. The intellectual food of the Croakers consists mostly of musty parchments, ancient creeds, relies of the past, (in a bad state of preeveration,) served up in the dish of popularity. Their faces seldom express cheerful hope, for they live in continual expectation of something evil. Their principal employment is to oppose There is a class of people who may with pro-The book bearing the above title is being read by multitudes of sound thinkers, who find in it much to interest and instruct, and for that rea-

progress. They are constantly on the qui vive (or the alert) in order to be the first to discover innovations upon established systems. They detest motions and commotions in the elements of society, especially those that tend to excite thought in the brain of the church.

The race of the Croakers have constituted themselves a sort of moral police over the religious and intellectual world. They profess to stand firmly upon the rock of truth—in fact, they say they have got all the truth there is—they are a finality, the alpha and omega, and they are the models after which all men should pattern. They wish all earthly affairs to be controlled with becoming stateliness and dignity—by themselves. They want nature and creeds to travel on in the beaten track of ages, without falling out by the way, or finding fault with each other. They feel certain that the first is all wrong, and the last all right; and, if either is to be condemned, not the latter. Nature, with them, is of little consequence; she is to be crossed; contradicted and mortified as much as possible, and so they crucify her delity, with a grown of they way were her head. much as possible, and so they crucify her daily, with a crown of thorns upon her head. They do not recognize in her the friend of humanity, but discover in her fair form only the enemy of "divine grace"—or, in other words, of creeds, priests, churches and superstition.

Lake Pleasant Camp-Meeting.

A full schedule of the arrangements for the season of 1885 can be had at our counting-room, which gives directions in regard to the running of the railroad trains and other important partionlars. The hotel, under the management of H. L. Barnard, of Greenfield, will be in readiness for guests July 15th. The lecturers announced, and the time assigned for each speaker. are as follows:

er, are as follows:

Sunday, August 2d, A. H. Dalley, Brooklyn, N. Y., and Juliette Yeaw, Leominster, Mass.; Tuesday, 4th, Chas. Dawbarn, New York, N. Y.; Wednesday, 5th, Dr. J. R. Buchanan; Boston, Mass.; Thursday, 6th, Mrs. R. S. Lillie, Brooklyn, N. Y.; Friday, 7th, Chas. Dawbarn, New York, N. Y.; Saturday, 8th, Mrs. R. S. Lillie, Brooklyn, N. Y.; Saturday, 8th, Mrs. M. J. T. Brigham, Elm Grove, Mass.; Sunday, 9th, J. Clegg Wright, Fhiladelphia, Pa., and Mrs. R. S. Lillie, Brooklyn, N. Y.; Tuesday, 12th, J. Clegg Wright, Philadelphia, Pa.; Thursday, 12th, J. Clegg Wright, Philadelphia, Pa.; Thursday, 12th, J. Clegg Wright, Philadelphia, Pa.; Thursday, 13th, Mrs. R. S. Lillie, Brooklyn, N. Y.; Friday, 14th, Sarah A. Byrnes, Boston, Mass.; Saturday, 15th, Walter Howell, Philadelphia, Pa.; Sunday, 15th, Walter Howell, Philadelphia, Pa.; Bunday, 15th, Walter Howell, Philadelphia, Pa.; Bunday, 15th, Walter Howell, Philadelphia, Pa.; Bunday, 15th, Mass.; Tuesday, 18th, George Chainey, Boston, Mass.; Wednesday, 19th, Fannie Davis Smith, Brandon, Vt.; Thursday, 20th, George Chainey, Boston, Mass.; Wednesday, 19th, Fanuk Baxter, Chelsea, Mass.; Sunday, 23d, E. P. Powell, Clinton, N. Y., and Mrs. F. O. Hyzer, Baltimore, Md.; Tuesday, 25th, Mrs. F. O. Hyzer, Baltimore, Md.; Tuesday, 25th, Mrs. F. O. Hyzer, Baltimore, Md.; Thursday, 27th, A. H. Dailey, Brooklyn, N. Y.; Friday, 29th, Mrs. M. Beccher, Newtonville, Mass.; Saturday, 29th, Sue B. Fales, Boston, Mass.; Sunday, 30th, Mrs. N. J. Willis, Cambridge, Mass.; and J. Frank Baxter, Chelsea, Mass.

PUPILS IN SARCOGNOMY. - A few students may obtain instruction in Therapeutic Sarcognomy, the science of magnetic healing, by immediate application to Dr. Buchanan, 29 Fort Avenue, Boston. The course begins June 30th. See notice in another column.

My daughter was troubled with Heart Disease for five years; given up by the physicians; had sinking spells, constant pain, great swelling over her heart, extending to left arm, and severe spells of neuralgia, extending over entire body; doctors could not help her. DR. GRAVES HEART REGULATOR cured her in three months.—Jas. Tilton, Concord, N. H. \$1,00 per hottle at depressit. bottle at druggists'.

To the Editor of the Banner of Light:

The so-called exposure of J. H. Mott, the noted materializing medium, at Kansas City, has already re-ceived considerable attention in the Spiritualist journais of this country, but scarcely as much as its importance demands. The Kansas City Times said at the close of the trial of Mr. Mott before the police

the close of the trial of Mr. Mott before the police magistrate:

"This has been probably without exception the most extraordinary case in the history of the jurisprudence of this country, and many of the legal questions brought up have never before been passed upon by any court. The testimony has been unique in the extreme, and the witnesses of a higher order of intelligence than are usually found on the witness stand. Judge H. N. Ess, ex. Mayor Chase, Dr. Joshua Thorne, ex. Alderman Anderson, Mr. George P. Olimstead, men whose testimony would be accepted without a question in any other case, have sworn positively that they have seen and conversed with the forms of their deceased relatives and friends at Mr. Mott's. What is more, they have testified that the nature of the conversations has been such as to leave no question as to the identity of the alleged materialized forms. Witnesses have testified that they have seen as many as four apparitions at the cabinet window at the same time, and one witness, Judge Ess, swore that he same the medium asleep in his chair while he was conversing with the spirit of his deceased tutor, Dr. Lathrop, formerly president of the University of Missouri. Whatever may be the opinion as to the genuineness of what these persons saw, there can be no question that they thought they saw what they have sworn to, and the question still remains, how could intelligent men, men of acute minds, and men who before visiting the defendant's house were avowed unbellevers in Spiritualism, have been so deluded, if the manifestations were delusions?

The interest in this case is almost national. The reports of the proceedings have been telegraphed in extense to many of the leading journals of the country, and have been copied by almost every paper of consequence in the Union. The large crowds that daily blook up the court room testify to the interest being taken here. The case is in everybody's mouth, and Spiritualism is being more generally discussed than it ever has been. Dr. Joshua Thorne, one

The Spiritual Offering, in speaking of this two weeks' trial of Mott, and, to some extent at least, of the cause of which he is a mediumistic exponent, remarked:

marked:

"Probably no opposition movement has ever occurred the result of which has so widely disseminated a knowledge of Spiritualism; thus, the wrath of man is made to praise the truth, and advance the cause of Spiritualism. We congratulate Spiritualists everywhere upon the result of this trial; especially do we thank the true Spiritualists of Kansas City, who have stood so nobly in defense of truth and Mr. Mott; to him we tender our sympathies, words of cheer and encouragement."

The Religio-Philosophical Journal, however, is intensely disgusted. Nearly two months after the close of the trial. it devotes, in its last issue, the entire editorial page to a review of this case; and while it evidently endeavors to make conspicuous every point against the accused medium, it has not one word of sympathy for him, but, in the characteristic style of that paper, talks of the trial as a "judicial circus," a "great moral show," a "circus performance, in which the justice acted as ring-master, and the several law-yers on either side as court fools and trick clowns. Mott was the Jumbo." Then it closes a long editorial tirade in this style with the following:

"After a run of two weeks, to packed houses, the biggest (judicial) show on earth' was appropriately closed by the ring-master, who, with a gracefully assumed air of decorum, crowned Jumbo with laurel, and presented him with the freedom of the country engrossed upon parchment, and sealed with bright red wax, on which was imprinted the motto of the State of Missouri, Salus populi suprema lex esto."

Thus the acquittal of this medium, the genuineness of whose spiritual gift was conclusively proved in open court, as this fournal's review clearly shows, is made the subject of these very feeble mock-heroics, without a single word implying any interest in the cause which was manifestly advanced by this remark-ble, this unique, judicial investigation.

How very different, probably, would the court proceedings have appeared to this "organ" of "clean Spiritualism," had the medium been convicted, and committed to the tender mercies of the grand jury !

The point adjudicated in this case ought to be a very interesting one to the editor of the Journal. It is, that persons cannot enter into a plot to go to a materializing scance and commit an act of violence in order to "expose" the medium whom they have already condemned as an impostor, and then enter a court of justice and prosecute the medium for deceiving them and obtaining money under false pretences. The Judge in giving his decision said:

Judge in giving his decision said:

"The evidence in this case shows to the court very plainly that the prosecuting witnesses were not defrauded or deceived by any of the representations and tricks of the defendant. All the witnesses testified that they believed him a fraud from the first, and disbelleved his representations made to them at defendant's house, where they went of their own free will, and not on any solicitation by the defendant. Taking the law and applying it to the evidence, the court is of the opinion that no offence has been committed. The defendant will, therefore, be discharged."

This decision is to the effect that the persons undertaking an "exposure" under these circumstances, and then, by their sworn testimony, endeavoring to convict led medium of fraud, and false pretences, are themselves, tpso facto, guilty of fraud and false pretense. They went to the scance under a false pre-tense, and they entered the witness box with a false pretense. The Judge remarked:

"There is no doubt in the mind of the court that Mott, the defendant, is a fraud, and that the supernatural powers claimed by him are false and fraudulent."

Of course he did: he would not remain long on the bench if he had said the contrary, whatever he might have really thought of the allegations to which he had listened, coming from men of high standing for intelligence, experience of the world, and social respectability. His mind could scarcely have been so dull. or obstinately bigoted, as to have been wholly unaffected by that strong and consentient testimony in favor of the reality of the manifestations presented through

the defendant's mediumship.

Let me briefly advert to this testimony.

Dr. Joshua Thorne, an old resident of Kansas City, and a Spiritualist of long and extensive experience, testified that, on one occasion, he with his wife visited Mott's seance in company with Col. Van Horn, of the Kansas City Journal, and Mrs. Van Horn. Hestated: "I saw my friends and conversed with them freely.
I saw the son of Col. Van Horn, Charlle Van Horn. I stood at the cabinet door with Mr. and Mrs. Van Horn while the former was conversing with his son, who also spoke to us. The spirit came several times, and conversed a long time. We were very much interested. I recognized him as Charlle Van Horn, both physically and mentally."

Dr. Thorne also said that he heard a spirit converse with a relative in Hebrew, as she (the relative) stated. At a subsequent seance, he distinctly recognized a person named Harry Younger. "Harry and I," he were old personal friends. He was killed in '63 or '64. He gave me one of the most convincing tests

ever given to any person." Judge H. N. Ess testified as already stated above, in the paragraph from the Kansas City Times. He swore he had recognized the faces of friends at the Mott séances; and, on two occasions, he had seen spirit-faces at the aperture, while he plainly beheld Mott sitting in the corner of the cabinet.

Hon. C. A. Chase, ex-Mayor of Kansas City, said he had recognized the faces of spirit-friends at Mott's seances, and gave several instances. Many other respectable witnesses swore to similar facts, and some positively testified that they had seen a spirit at the aperture, while they also saw distinctly Mott sitting in his chair. Dr. Whittinger, a pharmacist of Kansas - City, testified that he had been investigating Spiritualism for thirty years, that he had attended the Mott seances, and that he had seen faces which he recognized and identified.

The fact that some of these witnesses stated that the faces resembled Mott's face agrees with the wellunderstood law of spirit-materialization, and is no evidence whatever of fraud. Dr. Thorne stated that, on one occasion, he was on the point of condemning Mott on this account; but, while looking at the face at the aperture, he heard Mott cough violently within the cabinet, and instantly dismissed the unjust suspicion from his mind.

Thus the testimony, and the facts established by it go to show most conclusively that Mott is a genuine medium-even a "Jumbo" among mediums, in the choice parlance of the scientific Journal—and no Spiritualist, is seems to me, could review this case without acknowledging as much.

Wheth er Mr. Mott was guilty of fraud at the time of

the alleged exposure, is another question, and should be discussed separately. The Religio-Philosophical Journal has repeatedly enunciated the doctrine that every séance is to be judged on its own merits, without regard to others. Why does it not pursue that just principle in this case? Let us briefly look at the facts connected with the so-called exposure.

The modus operandi was the "aniline squirt"—a highly spiritual mode of test, truly! It was Mott's second experience of the kind. The witness Lawrence, the leader of the enterprise, who used the syringe, said that he discharged it directly at the purported spirit, and heard the aniline "swash in his face." When the light was brought, he testified, the dye was found to have stained the medium's "upper lip, mouth, and chin." But a Mr. Campbell, another of the conspirators, testined that just opposite the aperture on the white wall, against which the cabinet was built, there was found a " clot of aniline with a little streak running down from it." The same witness testified that the aniline was "all over the front of Mott's face. and there was a running streak down one cheek." The fact that the wall was stained was corroborated by several witneses.

W. N. Fairfield, a police-officer, stated: "I noticed where the aniline struck the wall in the cabinet, seven feet from the aperture." Hence, if Lawrence's testimony was true, the aniline must have gone through the face, and with little loss of momentum to have struck the wall seven feet distant with so much force.

Judge Ess said it was possible that the aniline might have struck Mott's face while seated in his chair. When asked, "Was there more than one large spot on the wall when you examined it?" he replied: There was a big spot, seven feet one inch from the floor; then there were small ones all over the wall, particularly near the chair." Some of the witnesses testified that there was only one spot on Mott's faceon the side next to the wall, as if the aniline had rebounded. To confirm this, Dr. Thorne and Officer Fairfield made an experiment, as related in the fol-

lowing testimony of the officer:

"I made an examination of the cabinet in the scanceroom, so-called. After taking the measurements we went from there to his stable, and tried an experiment with aniline in a cabinet similarly planned. I had noticed where the aniline had struck the wall in the cabinet at Mr. Mott's house; I had taken the dimensions of that cabinet. The aniline had struck the wall, which was about seven feet from the aperture of the cabinet. Our measurements of the cabinet at the house. We placed the chair in the cabinet so constructed, just as it was in the house, placed a boy in the chair, covered him with a sheet, stood on the outside, or about seven feet from the wall opposite the aperture, and with a small builb filled with aniline, standing in the position in which Mr. Lawrence testified he had stood, emptied the contents of that builb with considerably spatiered. The cabinet in the stable was in the same position relatively as though one should stand outside the cabinet in Mr. Mott's house."

Thus it was by no means shown that Mott's face

Thus it was by no means shown that Mott's face was at the aperture, as alleged; on the contrary, it seems to have been clearly proved that it was not, but that when the syringe was discharged at the face it simply struck the wall behind and was spattered upon Mott's cheek. The remark of the defendant's counsel in summing up, as to this very important point, was:

"When he [Mott] was discovered he had upon his face a simple blotch of the aniline ink, ejected from Mr. Lawrence's squirt-gun, nor did he bear either upon his person or clothing, beyond that simple spot, any indication of having been subjected to Mr. Lawrence's Instrument.

The test employed is a coarse and ignorant one, and could prove nothing under any circumstances—any more than stabbing the spirit-hand, as described by Dr. Willis, or blackening the trumpet at Mrs. Andrews's scance, spoken of by Epes Sargent, could prove the medium an impostor, because in the one case he shricked with pain, and in the other her mouth was found to be blackened. Sargent, on spiritual princi ples, acquits the latter wholly; and it is not difficult to understand why.

The Mott case presents one of the most striking victories ever achieved by a medium in a court of justice, over a plot to destroy him, and injure the cause of Spiritualism. The conspirators were defeated completely and ignominiously. Let me cite a brief paragraph from the closing speech of the defendant's counsel, which gives a graphic delineation of the fraud-hunters:

graph from the closing speech of the defendant's counsel, which gives a graphic delineation of the fraud-hunters:

"The defendant came hither to Kansas City from Memphis. He had established a reputation in his business or profession, and it is undoubtedly true that many of the most reputable citizens believed in him, and do still believe in him. After he had located here, a certain lady went to see him—à lady who has testified here. Now, I do not mean to impeach this lady's veracity, and it is far from my intention to say a single word against her in any way. But it seems a Mrs. Reese, a lady connected with the Kansas City Journal, went to the defendant's place to question him. She was present at one of his seances. For some reason or other it seems she was not satisfied, and whether it was her act, or whether it was a desire of the paper with which she was connected to get up a first-class sensation by an exposure of Mr. Mott's methods, and thereby increase its circulation, I do not know. At any rate she made up her mind that she would go to work, in connection with some friends, and expose Mr. Mott. She detailed her plan to two of her friends, Messrs. Lawrence and Campbell, also members of the Kansas City Journal force, and between them they agreed that they would expose Spiritualism, upset the Kansas City Journal force, and between them they agreed that they would expose Spiritualism, upset the theories of years, prove what generations of men have failed to prove, get up a first-class sensation for their paper, and ruin Mr. Mott's standing as a citizen. They called this a conspiracy. I use the word which they gave it themselves. It is not my own word. What was their mode of procedure? They went to Mr. Mott's place, and paid him the regular fee for a séance. It was taken by him. He charged them neither more nor less than he charged others. They concluded at once, without further investigation, that he was a fraud. They did not stop to give the subject the patient and careful examination which a limost anythin

Where, we may ask, were the masks, wigs, toggery and other paraphernalia usually displayed at these "exposure circuses"—these great "moral shows"? Aniline, it seems, was to be the king on this occasion but, alas I aniline and the squirt-gun have failed; and "organ" of "fraud-hunting" mourns. . The "white banner" is at half-mast over the sad issue of the "judicial circus" of Kansas City and the corona-tion of the "Jumbo" of materialization. Salus popu-HENRY KIDDLE.

li EST suprema lex. New York, June 20th, 1885.

Lake Walden Picnic.

Attention is called to the Ladies' Aid Picnic announced on our fifth page as to take place at this charming resort on Monday, June 29th.

It is time Spiritualism obtained a full and absolute divorce from what is miscalled Liberalism, says the Spiritual Offering - and we have about come to the same conclusion. Spiritualists offered them the right hand of fellowship in opposing bigotry and superstition, but they have of late ignored it by traducing our mediums in public, in private, and in the columns of their newspapers, and calling us all delusionists! This is a quality of Liberalism we do not understand. . No wonder The Offering wants the two divorced.

M. Eugenie Beste is passing a few weeks at the home of Col. Kase, Philadelphia. She will give a few seances there—then go to Onset. Her rooms are engaged at the Glen Cove House.

York, Rugland, has just been shocked by an earthquake. As these quakers travel from East to West, it would not surprise us to hear of a quake in San Francisco within a year or two.

ALL SORTS OF PARAGRAPHS.

How much true pleasure we could find,
If we could only trace
One-half the care to heart and mind
We do to form and face;
But hearts are filled with vain desire,
And minds think scarcely of the morrow,
While love and pity ne'er aspire To lessen others' grief and sorrow.

June 19th the Fanny Sprague entered the harbor of Provincetown with three whales in tow. That tow ought to preserve them.

Ouern.-How much longer are Spiritualists going to endorse blackguards in their ranks? That is a question which needs immediate solution. We know of late that there are blackguards in the Infidel ranks, blackguards in the theological ranks—but we had supposed that Spiritualists, who have a harmonial philosophy, would aspire to better things. We have waited patiently for this millennial aspect, but we "abide in patience" for the "good time coming," which the Nazarene so ably advocated, namely, when Love shall, take the place of Hate in the minds of mortals.

Gen. Grant is slowly passing away under the influence of morphia-which is sure death to any one who takes it long enough to destroy the nerves, as it is unquestionably a nerve destroyer.

A recent fire in the native quarter of Lagos, a town in West Africa, destroyed over one hundred houses.

The anniversary of the Battle of Bunker Hill was duly celebrated in the Charlestown District, on the 17th, in a manner worthy the descendants of the patriots of 1775-many of whom were highly gratified that their memories are kept green in the hearts of their posterity.

Labor strikes are taking place in Berlin, Prussia.

The cholera' plague in Spain is on the increase, and

English politics just now are in an awfully mixed

It has been said by a wise man that everything in nature has its use-even tobacco. But public opinion didn't coincide with him. - Now we have the fact illustrated or demonstrated that even tobacco is useful as a medicine. The Franklin (Ga.) News informs us that a child three months old, who was subject to fits, was entirely cured by the use of tobacco, after the most skillful medical aid proved of no avail. Since its cure. nearly two years ago, the child has had no desire for the weed, and never uses it.

Gladstone refuses to become an Earl. That shows he has a level head.

When lovely woman throws a rock, A contumacious hen to scare, It gives th' artistic eye a shock To mark her attitude and air; But be not to your danger blind;
If you should be beside her then,
At once a place of safety find— That is to say, stay near the hen.

Iced hot water will keep off the cholera and all summer complaints. It is even superior to spring water, so learned pundits say, on the score of health.

A frightful accident has just occurred in Manches ter, England, viz. the explosion of fite-damp in the Clifton Hall colliery, by which a hundred operatives lost théir lives.

When men do good, disinterested acts, and derive no credit therefor, is it not time to order a halt? What has the editorial fraternity to say in reply? ORLAHOMA ONCE MORE .- Boomer Couch, it is re-

ported June 22d, is sure that the Commission appointed by the President will favor his own unjust claims why he is sure does not seem so apparent to the ordinary understanding. Three hundred and fifty boomers are said to be waiting at Caldwell, and thousands are reported to be ready to join them at call of Capt. C. If the Commission should report unfavorably to the opening of Oklahoma for settlement, it is boldly announced that the "colonists," as a last resort, will again invade the territory. If they do invade it in the face of a re-port against them by the Commission, we trust that they will receive such a blow at the hands of the military forces and the general government at Washington as to convince them once and for all of the utter hopelessness of the unjust and cruelly selfish struggle in which they are now engaged.

The gas man said he would meter by moonlight. 'Oh, gas i" she replied.

Very touching is the solitude of old Emperor William of Germany. Death is taking the men of his time away. Manteufel is the last of them, and, as the phantoms pass, like Lear he bids them stay a little. His greatness forgotten, his achievements ignored, he stretches out his hands to the familiar friends of the past, and longs to be marching at their head to the shadowy battle-ground.—New York Herald.

When a man begins to suffer from overwork, he should eat plenty of good bread and butter, drink two quarts of milk a day, and eat plenty of good meat.

Experiments made in the Paris hospitals show that ulphide of carbon is the best agent to restore the normal condition of the bowels in cases of cholera. It has restored to consciousness in thirty seconds hysterical patients who were previously insensible to even the pricking of needles.

Ladies' Industrial Society. The ladies connected with the Boston Spiritual Tem-

ple have been very active for a few years past, under the above title. Many pleasant gatherings have been held at the residences of the different members-afternoons for labor, and evenings for social intercourse, to which the gentlemen were invited. As a fitting closing gathering, a Basket Picnic was given on the seven-teenth of June by the very kind invitation of Mr. and Mrs. Richard Holmes-who for the past season were each the President of the respective societies-at their residence, on the south side of Parker Hill, overlooking Brookline and surrounding country. The garden of flowers and fruits and shade trees in front of the house was a magnificent place for the gathering. At two o'clock the company of about fifty were notified by the dinner-bell that the different baskets were put in one common lot, and all invited to partake. Mrs. D. M. Wilson subsequently enlivened the oc

casion by several appropriate songs from the plazza above the crowd, hidden by overhanging vines, which gave a very fine effect; afterwards several communed with the angels through their chosen instruments, the mediums present. It was indeed a very pleasant reunion of Spiritualists.

Special Notice.

In consequence of there being no room on the German steamer leaving New York June 27th, W. J. Colville and Rudolph King have engaged passage on the Cunard steamer Scythia, leaving wharf at East Boston, Saturday, June 27th, at 10 A. M. In consequence of this change Mr. Colville invites all his friends to a farewell entertainment and collation in Langham Hall, on Friday evening, 26th inst. Entertainment will commence at 7:45 P. M. Everybody cordially invited to remain, and partake of cake and ice cream at 10 P. M. A fine programme of songs and readings has been arranged by a committee of friends.

Movements of Mediums and Lecturers.

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

Mrs. A. P. Brown will speak in Duxbury June 28th; will be at Temple Heights Camp-Meeting, Maine, from Aug. 19th to the 28th. Will be pleased to make other engagements for the remainder of the season.

Capt. H. H. Brown spoke in New York City June 7th; Bridgeport, Conn., June 3th; Poquonnook, June 11th; Leominster, Mass., June 13th, and at Grove Meeting same place the 14th; and in Saratoga Springs, N. Y., June 2ist. He is open for engagements June 29th, and the Sundays of July and one in August. Address him at ,223 Caroline street, Saratoga Springs, N. Y.

Dr. A. W. S. Rothermel is now located at Onset Bay we are informed, where he purposes giving scances for the present. Address him Box 1313, as above.

Walter Howell, of England, was at last accounts speaking in Chicago, Ill.

Lottle Fowler is at present located at 16 Bury street, London, Eng.

Emma Hardinge Britten speaks, July 5th, at Sowerby Bridge; July 11th, 12th and 13th, Newcastle and surrounding districts; and the last two Sundays in July and the first and third in August, Liverpool; last Sunday in August, Newcastle. Address The Limes, Humphrey street, Cheetham Hill, Manchester.

Mrs. Cora L. V. Richmond is still carrying on her platform work at the English metropolis to good acceptance.

Mrs. E. Barrows, late of West Somerville, Mass., has now removed to Fayville, in this State, where she hopes at her home, "Highland Cottage," to recover her health under the invigorating influences of country surroundings, so that she may again be able to continue the work as healer and speaker which she has been obliged, from sickness, for a year past to suspend.

Dr. L. K. Coonley and wife have left the city, and are located for the summer at Marshfield, Mass., at which place they may be addressed, P. O. Box 1. Mrs. 8. Dlok will speak at the Union-Meeting of the East Princeton and Leominster Spiritualists, in the grove of Shepard Wilder, Leominster, Mass., Sunday, June 28th. Morning at 10; afternoon at 2:30. As she has given up her Boston office for the summer, she can be addressed in care of the BANNER OF LIGHT.

By a letter dated June 16th we learn that J. W. Mahony, a dramatic reader of great talent, and a Spiritualist of firm convictions, was at that time located at Newfield, N. J. Camp-Meeting managers should correspond with him.

Mr. J. W. Fletcher will close the lecture season in Brooklyn, N. Y., next Sunday; he will then rest a month, and after visiting several camp-meetings will open the regular season in Cincinnati, O. All letters addressed 2 Hamilton Place, Boston, Mass.

Miss J. B. Hagan spoke Sundays, June 7th, 14th and 21st, in Washington, N. H. Will speak June 20th, 27th and 28th, in Keene, N. H., at State Convention; July 5th, at Hanson, Mass. Will make engagements for November and December, and the winter of '86. Dr. Dean Clarke speaks in Clinton, Mass., the third Sunday in July, and may be addressed for lecture engagements at that place, care of E. A. Currier. Would like to make engagements for the fall as soon as possible.

Annie Lord Chamberlain will be at the Rindge, (N. H.) Camp-Meeting until July 12th; at Onset Bay, from that date to August 1st; then two weeks at Cassadaga Lake; one week at Lake Sunapee, closing the camp meeting season, probably, at Queen City Park. Frank T. Ripley may be addressed at Albion, Mich., by societies desiring his services any Sunday of July or August in that State, for lectures and platform

June Magazines.

THE UNITED SERVICE has a fine table of contents the present month, among which may be noted: "England vs. Russia," by Capt. Edward Field, 4th Artillery, U. S. A.; "Loss of the U.S. S. Mississippi at Port Hudson, 1863," by J. W. Kesler; the conclusion of a series of papers on "The French Army," translated by Maj. Wm. H. Powell, U.S. A.; "National Guard of Illinois," by Gen. E. B. Hamilton, of that State; these, together with other sketches, editorial notes. reviews of current literature, etc., and the continued stories make up an excellent array of reading-matter interesting to civic as well as military and naval readers. T. H. S. Hamersly, publisher, 835 Broadway, New York City.

THE INDEPENDENT PULPIT .- "The Pulpit and the Hard Times," "The Bible and Our Public Free Schools." "The Modern Evangelist," and "Who are Infidels?" are some of the many interesting subjects treated upon. A report being in circulation that a paper in advocacy of Spiritualism is to be published in Waco, the editor says, "If it is to be as liberal as we have found the generality of Spiritualists to be, it may accomplish a good work." Waco, Texas: J. D. Shaw.

FLORAL CABINET.—An engraving of Round-Leaved Palm is the opening attraction of this month's number. followed by engravings of other garden novelties and seasonable advice on floriculture, agriculture and housekeeping economies. Cabinet Co., 22 Vesey street, New York.

THE TRUTHSEEKER—edited by John Page Hoppscontains No. 2 of Mr. Hudson's articles upon "The Satan of Theology," a sermon by the editor, "Notes by the Way," etc. London: Williams & Norgate.

Reception to Mrs. Richings.

On Saturday evening Mrs. Helen Stuart Richings was tendered a reception by her friends at Langham Hall, in the Odd Fellows' Building, Boston, where W. J. Colville has held his weekly meetings, sociables etc., of late. There was a goodly gathering of well known faces, including musical and electionary talent. The affair was intended to be of a social character, with music, recitations and speaking interspersed, and the social part of the evening services proved as much a feature of the occasion as were the vocal and musical parts of the programme. During the reception Mr. Coiville sang twice; Madam Fries-Bishop sang by request, and good recitations were presented, also selections by a trio for whom Prof. Crane acted as an accompanist. Mrs. Richings, by request, gave one of her fine and unique readings. Each exhibition of talent, musical and oratorical, was well received. At the close, which was some time after ten o'clock, Mr. Colville delivered a short and appropriate address.

Berkeley Hall.

On Sunday next Mrs. Ricker, assisted by the Hawthorne Choir, will conduct the service at 10:30 A. M. At 3 and 7:30 P. M., lectures will be delivered by Prof. Milleson, illustrated by exhibition of drawings executed under spirit influence. All seats free; public cordially invited; voluntary collection to defray expanses.

Prof. Phelps, of Andover, having endeav ored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

RATES OF ADVERTISING.

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

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

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

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

AT Advertisements to be renewed at continued

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Tern \$3, and 10c. postage. 4w*.Je.13.

Dr. F. L. H. Willis may be addressed until further notice at Glenbrz, Yates Co., N. Y. Je.6.

No other furnaced des the amount of heating with the same fuel Duncklee's New Golden Eagle Furnace.

BUSINESS CARDS.

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

be made for it in **New York.** To Foreign aumscribers
The subscription price of the Banner of Light is \$2.50
per year, or \$4.75 per six months. It will be sent at the
price named above to any foreign country embraced in the
Universal Postal Union.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TEHBY,
No. 84 Russell Street, Belbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Rich, Boston.

KAILASAM BROTHERS, Bookselers, Popham's Broadway, Madras, have for sale and will receive orders for the Mpiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

NAN FRANCISCO, CAL., AGENCY.
I. K. COOPER, 746 Market street, Ban Francisco, Cal., keeps constantly for sale the Banner of Elight, and will take orders for any of the Spiritus and Reformatory Works published and for sale by Colby & Rich.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spirtualistic Sale and Circulating Library. Agent for Bancer of Light, and all publications of Colby & Rich.

NEW YORK HOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, also the BANNER OF LIGHT, can be found at the office of The Truth-Besker, 33 Clinton Place, New York City.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Workspublished by COLBY & RICH are for saleby J. H. RidODES, M. D. at the Philadelphia Hook Agency, 315 North 10th street. Bubscriptions received for the Hamner of Light at \$3,00 por year. The Hamner of Light can be found for sale at Academy Hall, No. 810 Spiring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

ADVERTISEMENTS.

CONTENTS JUNE NUMBER .

FACTS.

Heating by Means of Mesmerism. Prof. J. W. Cadwell. A Spirit Communicating with Strangers. Mr. Ell Pond. Description of a Spirit. Mr. Benjamin Gross, Forotelling an Accident. Mrs. S. A. Jesmer. Could it be Mind-Reading? Mr. E. Waters. A Spirit Communicates with Another. Mr. L. L. Whitlock. Materialization. Mrs. L. L. Whitlock. Materialization. Mrs. L. L. Whitlock. Visions. Mr. Charles W. Bullivan. The Inward Sight. R. Waiter Heurtley, M. D. Mental Mediumship and Slate-Writing. Mrs. Nellie Webster.

ster.
A Fictitious Name. Dr. J. V. Mansfield.
Cauze of Apparitions. Society for Psychical Research.

Cauze of Apparitions, Society for Psychical Research,
MISCELLANEOUS.

EDITORIALS.—How Shall We Know the Truth? The Mission of Facts. Mental or Spiritual—Which? Mediums Expected at Onset Bay, Onset Bay Camp-Ground, Opening Day,
A Glance Behind the Curtain, E. A. Brackett,
A Key to Faith-Cures, D. H. Wheeler, LL D.
Effect of Fear. The Homiletic Monthly,
Inspirational Poem, Mr. Joseph D. Stilos,
Responsibility (Poem), Mrs. Hattle E. Carr.
Book Notice.

Mingle copies 10 cents. \$1,00 per year. For sale by COLBY & RICH.

Grand Spiritualist Excursion I THE FIRST LADIES' AID SOCIETY,

Of Boston, will hold their FIRST BASKET PICNIC AT LAKE WALDEN,

Monday, June 29, 1885. 83 Good Talent and Music expected. Spiritualists and others are invited to come. Round Trip. Special cars will leave Fitchburg Dipot. Boston, at 8:40. Regular trains leave at 9 and 11 A.M. and 2:25 r.M. Tickets sold at Dodge's, 102 Tremont street, Deckor's, 149 Fourth street, Spouth Boston, By the Committee, and at Dipot on morning of Plenic.

June Z.-lw

The Facts Magazine.

A LI, persons who have known of any extraordinary phe-A nomina pertaining to Mental Cures, Mesmerlam, Mental and Spirit Manufestations of all kinds, should write full particulars for this the leading Magazino devoted to the description of Psychological Effects, June 20.

WORLD'S CAMP-MEETING. Under the Auspices of the Rochester, N. Y., Society

> of Spiritualists, June 27th to July 27th, 1885.

The Rewill be a Camp-Meeting as above at "Sea Breezo Grove," near Rochester, N. Y., on the shore of Lake Ontario. Speakers engaged are as follows: A. B. French, Mrs. H. S. Lake, Prof. W. F. Peck, Ex-Reys, A. B. Bradford and J. H. Burnham. Good mediums will be in attendance. Rev, Samuel Watson hopes to be present the last two weeks of the camp.

Rent of tents per week: 9x12, \$\frac{4}{1}\$,50; 10x14, \$\frac{4}{1}\$,75.

Good music, good boats, good fishing, and a good meeting may be anticipated. Reduced rates to return from the Camp

nay be anticipate on all railreads. June 13.—Gwis J. W. POST, Secretary.

FACTS, One of the best numbers ever issued.

Cape Cod Camp-Meeting, 1885, Of Spiritualists and Liberals, will be held at NICKERNON'S GROVE, HARWICH, from Sunday,
July 12th. to Sunday, July 19th, inclusive.

The following speakers and mediums will make the meeting interesting: Dr. H. B. Storer of Boston; J. Frank
Baxter of Chelsea; Dr. A. H. Richardson. Boston; Mrs.
Kate R. Stiles, Worcester; Joseph D. Stiles, Weymouth;
George A. Fuller, Dover; L. L. Whitlock, Providence;
Mrs. Amelia H. Colby,
Grand Concert and Illumination on Wednesday evening,
July 15th. D. S. Steele, Caterer. Accommodations at the
Lodging House on the ground. Special trains on Sunday,
July 19th.

June Facts,

PSYCHIC HEALING OR Soul-Force, which is the most powerful and success ful known. Persons desiring this Treatment will be attended at their homes. Address F. M. COBURN, car BANNER OF LIGHT, Boston. Iw*-June 27.

June Facts,

Students in Sarcognomy. PROF, BUCHANAN will give instruction to a class of Pupils in Therapeutic Sarcognomy. The course will coccupy the month of July, beginning June 30th. Fee for the course, \$20.

une Facts, MRS. EMMA A. DERBY NATURAL ELECTRICIAN.

ON WORCESTER ST. Office hours 10 to 6 P.M. Medicated Vapor Baths a specialty; also a few choice rooms for patients desiring Treatment and the Baths. June 27, —1 w

One of the best numbers ever issued. Send Me 50 Cents,

WITH your age, and time of birth (as near as possible), and by return maild will send you a wholesome and valuable test concerning your nativity and future prespects. Address, DR. J. MORTON, 412 Tremontst., Boston, Mass. June 27.—1w*

UNE FACTS,

BERRY SISTERS

UNE FACTS,

One of the best numbers ever issued.

A STROLOGY,—The Star Gazer, June numbers over issued.

A ber, ready this week, price 10 cents, contains a strological information as to the effects of the planets over all classes for the month. Back numbers for those born other months. Address "THE STAE GAZER," P.O. Box 3608, 70 State street, Boston.

Message Department.

Are held at the BANNER OF LIGHT OFFICE. Bosworth street (formerly Mongomery Place), every Tureday and Friday Afternoon. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

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

son. All express as much of truth as they perceive—no mars.

All tis our earnest desire that those who may recognize he massages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerings.

All we invite suitable written questions for answer at these seances from all parts of the country.

[Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

All Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any Case.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 24th, 1885. [Continued from our last issue.]

Hannah Blake.

My name is Hannah Blake. I lived sixty My name is Hannah Blake. I lived sixty years on earth. I have been gone a number of years. I would be quite an old lady now, but I am not old in the spirit-world, and I feel strong and well. But I did not come totell you of myself, I came here hoping to reach my son William, who lives in St. Louis. I am anxious to get to his side and speak with him. He was quite inexperienced when I left home; that is, it seems so to me, although he was a young man, of twenty-two or three but now he is along in of twenty-two or three, but now he is along in the forties. I have many times wished so much

that he could know of my presence, and get a word of counsel from his mother's lips.

He has passed through many changes; he has now a wife and family about him, and he has a now a wife and family about him, and he has a home into which I sometimes go, but he knows it not. His youngest daughter, a sweet little girl of five, is very mediumistic, but I have not tried to make use of her powers, for fear I should weaken the child in health, and I would not do that; but I hope, after a little while, to be able to gather strength and make use of be able to gather strength and make use of them without injury, that my son may know something of the truth of spirit-return, and that his children may be brought up without the fear of death before their eyes, and with a strong, clear knowledge of what is to be found beyond the grave. I bring William my best love, and that of his father and sister and other friends who have gone on beyond the great river. They are gathered on the other side, and are happy, because busy; they have no idle moments, and they find nothing to fret over.

My William is sometimes sad because he cannot have all the pleasant iconditions of life which others seem to enjoy, and because he cannot

which others seem to enjoy, and because he can-not give to his family all the worldly posses-sions which he would like to see heaped upon them. But I do not want him to be sad over these things; those connected with him are comfortable, and they have quite enough of this world's goods, I think. They do not grow proud and arrogant and selfish now; they might do so if they had more; because now they are obliged to consider one another, and if one has some-thing good that he knows the other has not, he shares it with him, and that creates a spirit of generosity which is a far better possession than generosity which is a far better possession than riches; and so, in other respects, those whom my William loves are unfolding in their natures, bright and joyous. He does not know what would be the effect of great worldly possessions upon them. Let him be thankful for what he has, and strive to make his home bright and pleasant with the means at his command.

and pleasant with the means at his command.

I am glad to say that his wife is a good true, sensible woman, that she does not look upon this world's goods as all there is to be found in life; she is content with what she has, and always ready to make the most of it. I send her my love and my blessing for the bright spots she has brought into the life of my son! and I am sure she is rearing her children to a noble manhood and womanhood. Sometime, if I can I will come to them in their own home and

Parker Hooker.

I am told, Mr. Chairman, that you take in old and young and everybody that comes along —a sort of an asylum. That is very good, and especially am I pleased to learn of your considering the old, because I want an opportunity of getting heard myself. I am not old, bless of getting heard myself. I am not old, bless your soul; I am young and smart; but then I was only eighty-three when I passed out, and I would be a great deal older now did I count the years as you do here; but I feel strong enough and well enough, and quite ready to meet my friends on earth and give them a good, sound, heartr solutation. hearty salutation.

I have dear ones here: I have children who are rather old to be called children, I will admit—but then they are my girls and my boys, and I take a lively interest in them. I am always glad to know what they are doing, and when they are together, or when they come into communication with each other, and take an interest in the well-being of one another, it makes me feel good, and I like to see it. Then they have their little ones and big ones growing up around them, and I take an interest in each one, so they have quite a goodly crowd on this side who attract me back and to whom I send a good, loud call. I want them to know I have come with my fatherly and grandfatherly blessing, and that I have a good, spacious home on the other side, where every one of them will be welcomed when they come over, if they choose

And I have girls and boys on the spiritual side, and a good helpmeet, too, but these sons and daughters of mine who have drifted over the river are not with me in my home. No; they have homes and occupations of their own, and enough to do to attend to them. We are not all in one home, but we are together frequently, and the interest of one is the interest of another, the pleasure of one is the pleasure of all, and so on; but each does his own work and does not conflict with the other, and we

Perhaps those of my friends who are on this side of life will think I am telling a very strange sort of a tale, and will wonder what it all means, but it is only the truth that I speak. We have our homes there, as you have here, and our occupations and enjoyments, and we keep ourselves busily at work. There is nothing like idleness to rust out a man, be he spirit or mortal; so there is nothing like work to brighten him up, to stimulate his mind and call out the best expression of his energies. Spirits understand this, or most of them do, I think, anyhow, and don't spend much time in wasteful idleness.

Now I hope some of my friends will be glad Now I hope some of my friends will be glad I have come back, and will want to know more of this sort of thing. Tell them I will be happy to come any time that I can get a chance; it is good practice for a spirit; it gives him experience and power. I would just like to come in this way, occasionally, if my friends want me to, and try and make myself known to them. Perhaps I'll not get in here. I rather think I won't, there are so many others trying to come, but I may somewhere else, and I'll be happy to.

happy to:

I lived in Charlton, Mass. My name is Parker Hooker, and I can claim Sir Thomas as an ancestor—so I have a sort of hold upon the Hookers of Hartford. I feel that I am one of them. Well, I do n't much boast of that, for I cal that I am one of the whole human femily feel that I am one of the whole human family. and you are all my brothers and sisters—that is, those of you who are not my children and grandchildren. Remember that I can claim you all as relatives. I'm not going to exclude you all as relatives. I'm not going to exclude this one and that one because of something whom seem to be, at least, of equal intelligence of these things, and understand 'em before they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am sure it will do 'em a world' they get over, I am

that I don't understand in his make-up, but I reckon we are all the sons and daughters of one great Father, and that he will take care of us all. Good-day, sir.

Annie Bramhall.

Annie isramiai.

I would like to give a message for my mamma. She always thinks of me as her little girl, but I am not a little girl now; I have grown, and it would surprise her could she see me as I am in the bright Summer-Land. But I am always the same to her, and I feel when I approach her like a little child coming with its love and tenderness to its mother. My mother has seen some troublous times in the last few years. No one knows how she has felt in her mind a good many times, because it, could not be told but I many times, because it could not be told, but I have known, and the dear ones of the spiritworld who watch over her know, and they have tried to bring her an influence that is peaceful

and quieting.

She has been strong, and brave, and faithful, has done all in her power to avert unpleasant consequences, and make life cheerful. I do not speak more clearly, but I think she will under-stand, and perhaps it will make her feel more happy if she knows how we watch over and care for her, and understand all that is in her mind. I bring her the love and blessing of many friends who are on the other side of life. Grandma is now so bright and beautiful in her spirit home, not at all a feeble, weak creature, but she bears bright influences, and she wishes me to tell my mamma and auntie about it, and say that she watches over, and loves and cares for them, and is ready to help them all in her

for them, and is ready to help them all in her power.

We will try to help mamma get back to see her friends in the East sometime; but we can't do it just now, and she must wait a while longer, and not feel disappointed about it. She has sometimes felt lonely and homesick to see the friends she used to know. We will try to help her visit them sometime, and have some pleasant changes in her life, and I think she will accomplish her wishes, too, after a while.

I send love to all at home—it was n't my home where they live now, but it's home wherever they are—and say their little girl loves them very much. They will sometime find me in the spirit-world, grown to womanhood, and strong in spirit. We all send love to aunty. My name is Annie Bramhall; my mamma's is Laura. My grandmother, who comes with me, is Hannah Cummings. My papa is Bartlett Bramhall, of San Francisco.

Report of Public Séance held March 27th, 1885. Invocation.

With jubilant hearts and upon pinions of praise we would mount up to thee, oh! our Father. As we realize the sense of existence, of consciousness, and understand so well that intelligent being doth sway our mind, we can rejoice in spirit and pour forth our praises unto thee, who art the Father, the Author and the Sustainer of all life. Oh! thou whose law is exercised everywhere, who doth ordain all law, who art the principle of all existence, we claim thee as the beneficent parent who doth bestow upon these thy human children tender care and watchfulness, and though but dimly understanding thy love, thy wisdom and thy power, yet do they satisfy the inner nature of man and call him forth unto higher duties and nobler efforts of attainment; and so, oh! our Father, while we recognize and appreciate thy care, we would learn of thy laws, understand more and more of thy nature, and become in part like thee. We would grow in spirituality; we would be made worthy to walk and to commune with the angels of the higher life. May our sympathies be increased, may our love for the beautiful and good and true grow and expand, and may our desire to labor for thy own glory and for the elevation of our fellows ever be uppermost in our minds. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present your queries, Mr. Chairman.' Ques.—[By Robert White, jr.] I am told there is a band of spirits around me who wish to use me for a public speaker, and they say I will be me for a public speaker, and they say I will be in a perfectly conscious condition while under control. Can a spirit use a medium's brain, supplying all the words and language, and see him safely through, and the medium, at the same time, be cognizant of the surroundings? Will the controlling spirit make this matter plain so I can pursue my spiritual studies?

Ans.—We have many mediums who are perfectly conscious of their condition at the moment, when a spirit is manifesting through

ment when a spirit is manifesting through their organisms. It is possible for a spirit to control a medium, and to supply not only the thoughts but the words expressed through that organism, even while the instrument is in that organism, even while the instrument is in a perfectly conscious condition. The medium, however, must be thoroughly passive, must have the utmost confidence in his spiritual guides, must feel that he is placing the matter and the responsibility in their hands, and must make of himself a mere negation, as far as possible; that is, he must drive all anxious care from his mind, must exercise no thought of his own your any subject connected with the mat-I will come to them in their own home, and speak as they know I would like, as my son remembers I used to speak to him in the days long gone. Until then I will be contented to send them my love and my blessing.

I wake of himself a mere negation, as far as possible; that is, he must drive all anxious care from his mind, must exercise no thought of his own upon any subject connected with the matter or work in hand, and if he is adapted to the wants of his spirit-friends, if they can subject ter or work in hand, and if he is adapted to the wants of his spirit-friends, if they can subject his organism to their own control, they will have no difficulty in impressing on his brain those ideas which they wish to convey to mortals. Your correspondent, in pursuing his studies, should keep this thought which we express in mind, that of perfect passivity and of confidence in his guides. It would be well for him to express or to speak out whatever is impressed upon his brain no matter if he alone pressed upon his brain, no matter if he be alone at the time, and the process seems absurd to him. We have known some of the most excellent discourses ever delivered to have been given by spirits through their instruments when the mediums were entirely alone, this being done as a process of development of the medial organisms.

Q.—[By J. A. Heinsohn, Cleveland.] As we have at present a new philosophy—the spiritualistic—making its way among all classes of people, based upon all truths, past and present, is it not entirely objectionable to talk about "the finding of Christ," as per Mr. Colville's in-"the finding of Christ," as per Mr. Colville's inspirational lecture in the BANNER OF LIGHT of Dec. 20th? All really enlightened clergymen know very well the progress, aim and drift of the Spiritual Philosophy, and probably do not care to be taught that Christ signifies, esoterically, divine life, etc., etc. As our new philosophy is established we ought to use only terms which are free from all mystical odor, and which will be acceptable to common sense people. ple. Please give us your opinion on this subject.

A.—We agree with your correspondent in asserting that the revealments from the spiritworld, or the practical demonstrations of truth to mankind, should be as free from mysticism as possible. Whatever is intended to teach mankind should be expressed in the most simwho are ignorant, who are not well educated or informed upon religious matters, or upon any intellectual course of study, require to be dealt with in a simple, easy manner, as we would deal with our children in teaching them the first rudiments of the English language; therefore we are always safe in expressing our lessons, in demonstrating our truths in simple language that is free from mysticism of any kind.
At the same time, your correspondent should remember that all minds are not cast in the same mold, that all intellectual thinkers have not the same methods of thought, and that not the same methods of thought, and that there is a variety of mental tastes and employ-ments for different minds; consequently what may seem full of mysticism to one may be logi-cally clear to another; what may be deemed absurd nonsense, for instance, by your corre-spondent, may be accepted as clear thinking, as a logical demonstration of truth, or an exegesis on spiritual subjects by another mind; therefore it is probably the case with Mr. Colville's guides—as with the guides of other mediums—that they intend to teach what at the moment seems to them to be most needed. If they perceive that many minds are in doubt and confusion concerning the meaning of the word Christ—not the name of a man, but of the word itself as distinct from human personality—then it is their duty to define that meaning if in their power; therefore we must not always criticise, but allow wise, intelligent spirits to pursue their labor and explain their lessons in their own way.

Q.—[By Inquirer.] Does sex maintain in the spirit-world? A .- Yes; the male and the female principles,

with ourselves, that humanity eventually arises to a condition in the spiritual kingdom whereby the male and the female principles, the positive and the negative elements of life, mingle and form but one being. However this may be, we have never come in contact with an individual spirit containing within itself both the entire large of this way were better the property of the containing of the large of th these principles of which we speak, but we have found sex distinct, in the spirit-world, wherever we have wandered.

William Sweeney.

I have been feeling bad for a good while—it seems a good while to me, Mr. Chairman. You see it does, sir, when I try to get to my friends, to come around them and make them know I have got back; then the old feeling comes on me of sudden bewilderment—I hardly know what to call it—of pain and darkness, and I don't feel good. When I am away from here, among those bright teachers on the other side, I don't have this feeling; but there's something attracting me back here—it seems to be pulling me, and it must be my friends, my wife and those whom I cared for—but when I come I have that bad feeling I spoke of.

Now, as I try to speak to you, it comes on again, but I want to talk a few minutes, because I was told to come here, and that I would get rid of that badness, and feel strong when I came round my friends. I want to be able to see clear, to hear what is taking place; and, if I can, to make 'em know I 've got back; but it has been all confusion when I tried to come.

I want to send my love, and tell 'em I'm not so badly off when I'm away from the earth; I'm all right then. I have a pleasant place, and see many good, kind spirits, who are wise, and from whom I learn many things. I don't care to come back here to live. I would like to make things brighter for one I left here, but I don't want to come back to take up the body again, and live in the old way, because I can see it is all right to be where I am; only if I could come clear, you understand, and see how things go on, I should be better satisfied.

see it is all right to be where I am; only if I could come clear, you understand, and see how things go on, I should be better satisfied.

They said I was killed. It happened last summer. I was at work, when the props gave out; I fell, and a mess of stuff fell on to me. I can't tell you about it. I only feel that way when I think of it, that I did then. It was so sudden; it came with such a rush, that I never could exactly understand it all.

I was a mason, and at work when this hap.

I was a mason, and at work when this hap-pened. I don't lay bricks now, nor mess with mortar, or anything of that kind. It was good enough work then, but now I have begun to go to school on the other side—only there is this pulling me back, and I do n't get ahead very fast

pulling me back, and I do n't get ahead very fast in my studies.

I was at work here in the city, on Tremont street, on a big building, when this thing that I speak of happened. You will excuse me, sir, if I aint very plain: things are in a kind of a whirl. I lived in South Boston, on Seventh street. My name is William Sweeney. I'm much obliged to you for listening to what I have to say. It do n't amount to much, but I came here in the hopes of getting some better. I have n't said anywhere near what I want to: there's ever so much I would like to say, but I do n't know as I can. Some of it I would rather say alone with my wife, you know. If she'll hunt some one up, in the city here, that these dead people can come to, I'll try to be on hand. I have a good deal to say that I couldn't, you know, because I did n't know this thing was going to happen. What time of year is this? [The last of March, 1885.] The last I remember was August. It must have been last August, in in my studies. was August. It must have been last August, in '84. You've gone through a winter, since then, have n't you?

Aaron Somers.

Sometimes I have thought it would do me good to come here and say a word; then again I would wonder what I wanted to do that for. I would wonder what I wanted to do that for. I have strayed in two or three times, and looked around, but have never spoken. To day the door seemed to be open just about right to fit me, and in I're come. Now I am here I'll send my greeting to my friends and tell them that I am quite satisfied with my change of condition. I don't know but what some of them thought me a little eccentric and wondered at the way I left things, and I know there has been a little speculation in certain minds. I speak of this to let them know I have been round. Now I to let them know I have been round. Now I always proceeded as I thought would be about right, or would come out about right for all concerned, and I think the results will prove it

of coming back.

of coming back.

I am trying to make myself known in the vicinity of my old home: it seems to me there is the field for good work in this direction; there are many who need to have their attention called to the light that is glowing all around them, but which they cannot see, and also others who are really ignorant of the first thing concerning their spiritual future life. I think I can do nothing better than try to arouse their inner natures, and I am working for this end. It seems to me we shall not be obliged to go out to strangers and into strange localities. go out to strangers and into strange localities to find those whom we can use as our instru-ments, as I have no doubt there are many right

ments, as I have no doubt there are many right in the vicinity of my old home who possess the power this young woman possesses to open the way between the two worlds.

I shall do what I can to bring something of that to light. If my friends will just set to work and try and create a series of sittings among themselves for the purpose of finding out whether, they are mediumistic or not, I will try to help them from my side of life, and I think it very possible they will get something to repay them for their trouble. I am sure we need to do all we can, and in traveling over the old place and neighborhood since I got out of the body. I see things clearer than I did when here, and I certainly can say that there is much need of enlightenment on the great question of immortality, and many in that vicinity need to know what is to become of themselves and to know what is to become of themselves and their friends after death takes place. I will do what I can to inform them, and I hope they will do their best to provide the means of gaining such information. I am from Bridgeport, Conn., and was known as Aaron Somers.

Elizabeth Bradley.

[To the Chairman:] I come back as an old lady, but I do not feel in this way in the blessed home which is mine. No: I am strong and comfortable, not worn and feeble; but I lived eighty-four years on earth, and when I try to speak to you, I feel some of the effects of age taking hold of me. So, sir, I trust you will be nation; with me. patient with me.

I thought it would be a good thing to come back in this way, and send a few words to my friends about my life in the heavenly world. It is not altogether as I looked for; it was quite strange to me at first, and so many things came up that I did n't take into account as belonging to the spiritual side, I had to get acquainted with them, but it was all good, and from the first quite natural and homelike. I had nothing first quite natural and homelike. I had nothing to fear or to be sorry about, and I felt as though I had got into the kingdom. It is not all idleness, it is not all drowsiness; no, sir; but after all, it is rest; there's a good deal about it that is restful, and makes you feel quite comfortable and contented, and yet after all it is stirring, for it keeps the mind and the powers busy; something is coming up every day that is new, and different from what you had before, and it quite calls you out of yourself, and before you know it you're busy looking into it, and trying to take a hand in it, to help along the work, whatever it is, and so, somehow, that keeps the spirits in motion, you don't get tired, and you have no time to fret. That some things were not as I looked for, and I expect some of my old neighbors and friends will be quite astonished when they get over to find me living as I do. But I want em to know it is all right and beautiful, and if they can only hear tell something of these things, and understand 'em before they get over, I am sure it will do 'em a world

work and take hold of things, and do my part. work and take field of things, and do my part.

If there's a big truth to be sent out into the
world, I want to do my part in bringing it along,
and I think it can find quite as good a place up
where I belonged as anywhere. I am sure it is needed there quite as much as it is in other

Well, now, I was from Atkinson, N. H. I have been gone nigh on to five years; very soon it will be five years since I slipped off the old body and took on another one, and I thought it was quite time I came back to say "How do you do?" to the folks, and let 'em know how I am getting along. My name is Elizabeth Bradley.

Abbie Hall.

I was forty two years old at the time of my physical death. I have been gone many years, yet I appear in the same way as when I passed out from earth. I was not ill long; death came to me almost unexpectedly. In three days after its near approach was felt, I was taken from earth. My friends sorrowed, my husband grieved, and my little son mourned for his mother, but I was not sad, only through sympathy with their grief; I felt so strong, and buoyant, and fresh, it seemed as though the whole world had become flooded with sunlight, and all the shadows had disappeared. I could not feel to mourn because of the change that had come over me. had come over me.

had come over me.

When you are here, and the clouds are about you, and no trace of the bright light, you do not mourn if the shadows suddenly disappear, and the beautiful sunlight streams in upon you; it has an effect to raise your spirits, make them joyful, and banish the clouds of gloom from your mind. That is the way death came to me, although if I had been asked, I would have said, "Oh! let me remain here: my work my duty." "Oh! let me remain here; my work, my duty, my attractions are all here. I have my family and my friends; I know how to work for them and with them, how to enjoy their pleasures, and sympathize with their sorrows; I know nothing of the conditions of another life—let me remain here." That would have been spoken through weakness, and selfishness, and igno-rance, and I would not have known what I was

rance, and I would not have known what I was asking.

But I had no choice. I was taken from the body, and left my dear friends to mourn. Years have passed, and I have sought earnestly and unceasingly to make my presence known, to tell my dear ones that I watch over and care for them, to show them the way which I had trod with them, and to convince them of my continued life; but I did not find the channel through which I could do this, and I have patiently waited, hoping at some time I could speak as only one who loves can speak. Changes have come to my former home; those I love have left the old place, or are no longer there; friends whom I knew and loved have passed through changing experiences, and if they ever think of me it is as one who has long since departed, and takes no interest in earthly affairs; but my dear ones are in my thought, and they but my dear ones are in my thought, and they sometimes think of me.

My son, now grown to manhood, carries with him, in a locket, the picture of his mother, taken but two years before her death. My husband, now with whitened locks, thinks of the time when he too shall pass away, and won-ders if he will meet her who has gone before. I come back to answer the question, and say: "Yes, dear William, we shall meet, and there will be a glad reunion. I have watched your life, I have seen its career. I know that you have often desired to understand something of the higher life. I know how you have guarded our son, and I am glad to know that he is all you have hoped for him. To you both I bring my love and my blessing."

my love and my blessing."

My husband has become interested in Spiritualism, because he feels that if anything can itualism, because he human hearts, if there is bring consolation to human hearts, if there is any truth in the universe that can reveal a knowledge of immortal life to man, it must be through Spiritualism, or something like it. He does not clearly understand its claims; there is much about it that is mysterious to him, yet it has an attraction for his mind, and he desires to know more of it. has an attraction for his mind, and he desires to know more of it. 1 am hoping to assist him in his search for knowledge. My son has not become deeply interested in this thing as yet, but I hope that he will do so. One thing I am glad of, he is not intolerant of it; he does not oppose it or scoff at its claims; he only says: "It may be true, but I cannot tell." And so I think perhaps I may bring to both my dear ones a comprehension of my love for them, and tell them something of my life in the spirit-world. Thus I come, assuring them I am not sad because of the past. I feel it has all been for the best: the experiences that have come to them I left a companion on this side; I left friends. I think they would all like to know what has become of me, and I come here to tell them that I am not lost, nor have I departed, or even gone out of their surroundings, just because of the past. I feel it has all been for the best; the experiences that have come to them that I am not lost, nor have I departed, or even gone out of their surroundings, just because of the past. I feel it has all been for the best; the experiences that have come to them have strengthened their souls, have ripened their understandings; while those that have come to me have spiritualized my being. I have hold form; it served me long enough, and I lost no trace of them. I have followed them in their movements, I have known of their experiences. My love is as strong as ever, and I am trying to do it. I am interested in this way of coming back. dimmed. I come hoping at some time to be able to give something more to my loved ones, but at the same time feeling that if I do not I shall yet have the power and opportunity of watching over and caring for them, and at last of meeting them when they cross to the other

My name is Abbie Hall. I was named Ablgail, but never called so. I was always known by the abbreviation, Abbie. My husband is Mr. William J. Hall. He has lived for some little time in Halifax, N. S.

John Sexton.

I am glad, Mr. Chairman, to squeeze into most any place to get a hearing. This seems to be a pretty good kind of a place. I do n't know much about working the machine, and if I do n't do it right I'll have to trust to you, sir, to bring me up.
Sure, there's many strange things about this

Sure, there's many strange things about this way of living and coming back; it aint at all as I expected to find after I got over. Why, I was surprised to find it so bright. I felt that you'd have to go through some shady places before you got to the light. Well, there are dark places enough for anybody that wants to search,'em out; but I don't; I want to keep out of 'em if I can. You'll be asking what I've come here for." Well, just to make myself known, that's all. I want my friends to know I've got back. I've been looking round 'em, but they didn't know that I was there. "Tis a very queer kind of a feeling I have to know I am there and looking at them and they can't get the first glimpse of me. I'm no ghost; I feel tangible enough. And then when I touch one of them on the shoulder, sure, he never moves, no more than if I was n't there, and I thought—the best way to do would be to come some where where I could send out a good call and wake 'em up. It must be

would be to come somewhere where I could send out a good call and wake 'em up. It must be them that's asleep; I'm awake, aint I?

I want to say that I've got safe over. They'll say: "You've taken a long time to say that."
But it's the first chance I've had. I've got safe over, into a pretty good sort of a place, too. It is n't shady nor dark, but quice bright. Sure, I can see all that is around me, and the pretty ones that come and go, and have so many fine things to tell. They are real teachers, and they do a good deal of good. They helped me a bit, and I've learned a good many things I didn't know before. It is really very pleasant, and if I can get a chance to send a word back to those who are here about it, I'll feel quite contented.

I come with love, to say that I'll help 'em all I can to learn about these things. I want to

I can to learn about these things. I want to tell 'em that since I went out I ve been roam-ing about, looking over different places—I mean on this side, as well as on the other. I have been over to the old country, and seen places that it did me good to look upon. It's quite the thing to find yourself able to travel without having to give even a penny for the fare, or to be hustled out if you have n't it. So, you see, you have n't all the advantages on your side of life, we have a few along with us, if we can't be seen and felt, and are thought to be nothing but chosts

You'd like to know where I come from, or where I went from when I parted with my old hulk. Well, that was in Washington City. I lived there, on 2d street, and there are some folks there who knew me, and I hope some will be glad to hear I've got back. One do n't want to come back to his old place and find no welcome; but if they just want to hear from me, I am the many to come of make myself known. be glad to hear I've got back. One don't want to come back to his old place and find no welcome; but if they just want to hear from me, I seen her in her own home, where we met to transact business connected with our Order. She was a women as the man to come and make myself known, and I'll give em all the bits and scraps I can plok up, that will teach 'em of the other life.

I was fifty-seven years old, not as old as some,

Townsend, L'ass., June 12th, 1885. am the man to come and make myself known, and I'll give em all the bits and scraps I can plok up, that will teach em of the other life.

but had seen a good deal of experience, and was on the lookout for something more. My name is John Sexton. You've been very kind to me, Mr. Chairman, and I thank you.

Hannah G. Wing.

Sixty-three years I traveled the earthly way, before the summons came and I was allowed to go free. When I found myself in a new life I was glad;—all things seemed to be just right, and I took up the new experiences, feeling that whatever came would be for the best. But I could not forget the old life, the past with its associations, and the friends I had left here, and these thoughts brought me back, and beand these thoughts brought me back, and be-fore I knew it I found myself standing in the old room, looking around, going out into other homes and gazing upon those there, and I thought how strange it was that I was there when a moment before I was in another place, But I have learned much since then, I now

But I have learned much since then. I now know how it is that when a spirit fixes its thought upon any place it is there, the thought draws it; and when we think earnestly of any loved one we see that one before us, because the spirit goes out after its thought, and so I have many times come back, trying to see and know of the doings of friends, and wishing to let them know of my interest. I want all to know that I am happy and pleased with what I find, and I am rounding off some of the old points, trying to soften them down and make things pleasant. I think they will say they are glad to know I live and that sometime they will see me again. I have a kindly feeling for all, and I come bringing them these good words, that there is a beautiful world beyond this, and that those who love each other here. this, and that those who love each other here, when they pass out from the body are not kept

when they pass out from the body are not kept apart; they somehow come together and find each other, and know that all things are well.

I have many dear friend on the spirit-side who send their love back and try to help those who are working for the benefit of others, and I am doing what I can, in my own humble way, to assist them.

I did not think, at first, I should have to speak before a meeting, but after I got in I wanted to say these things, and it seems to do me good. I

say these things, and it seems to do me good. 'I am glad, and I hope my friends will be, that I have come. I have been gone nearly six years, and I lived at Wareham, Mass. I am Hannah G. Wing.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

April 3.—Mary Dana Shindler; Edward W. Lawton; Dr. Heira M. Marsh; Louisa Murphy; Harrison Adams; Mrs. Polly Gregory.

April 7.—Lucius Aldrich; Edward Leach: Mrs. Mary Newcomb; Samuel Hunt; Mrs. Ellen Perry; Henry Southworth, for W. F. Breit and others.

April 10.—Dr. George E. Hayes; John B. Osgood; Margaret Fisher; Freddle Scanlon; Susan Wilder; John Cummings; Sarah Marks.

April 14.—Ira A. Eastman; Fitch Shepard; Daniol W. Bell; Ruth Hamilton; Lawrence Slattery; George Wadleigh.

mings; Sarah Marks.

April 14.—Ira A. Eastman: Fitch Shepard; Daniel V.
Bell; Ruth Hamilton; Lawrence Slattery; George Wadlelgh.

April 17.—Controlling Spirit for Samuel A. Balley, Stophen L. Sawyer, David Sanders. Alexander and Frances.
Leaird, Mary A. Shedd, Emma E. Jones, William Blair,
Annie Pickering, Eliza Chace, William Miller, 'Connie,'
James Parker. Martha Sawyer.

April 21.—William H. Gurney; Artemas Bryant; Bertha
Morrison: Dr. John E. Cosson; John T. Parker; Carrie
Binail, to Helen M.

April 24.—Abnor C. Coombs; Mrs. Kate Griggs: William
J. Hubbard; Caroline Somers; Patrick Holton; Maria, to
Chaimers; Loubs Achinder.

April 28.—Samuel N. Cowporthwalt; Rev. Horatio Alger: Margaret Stetson; E. W. Watkinson; Mary Harvey;
Henjamin Curtis.

May 1.—Annie Stearns: Martha Fuller: Horace B. Wooster; Julia Smart; Sarah Thayer; James Patterson.

May 5.—George F. Davis; William Flenting; Hannals
Tewksbury; Abraham B. Gardner; Dr. C. H. Klng; Millig Leonard; Mabel, to William.

May 8.—William Fishbough; Maria Gilman; Col. Joseph
Waterhouse; Lucy Coleman; James McLaughiln; Mary
Jane Barker.

Moy 12.—Thomas Lister; Mrs. Susan Marsh; Henry F.
Bowen: Harriet Fox; Louis McDormott; Eliza Wells.

May 15.—Ohidren's Day.—Edmund Garfield Spindler,
Jenie May Blackly; Ernest V. Coney: Florocce May Putnam; Willle Greenough; Estella Smith; Frankie Gannon;
Harry Martin; Lotela, for Lee Watkins, Charles Lawrenco
Dearbon, Chester Cariton Babcock, Ethel May Hocker,
Little Bell, Hattle E. Weymouth, Sadle Darmody, CoraDaniels, Lydia and Emma Winslow.

May 19.—Joseph W. Hull; Cooley O. Dickinson; Clara
Louiss Smith; Louisa Eugene Pasley; Mabel Williams;
Eva M. Pratt; Anne Ciliford Lovering; Alired Gilbert,

May 22.—Father Henry Filz James George W. Eliggs;
Fanny Emorson; Moses Smith; Roland E. Murray; Phebe
Parkman.

May 28.—J. H. Goldtwalt; Nancy Spaulding; Renjamin

Fanny Emerson; Moses Smith; Roland E. Murray; Phebo Parkman.

May 23.—J. H. Goldthwalt; Nancy Spaulding; Benjamin Bryer; Father Charles Cleveland; Jerry O'Brien; Mary Feigusen; Frank.

May 29.—Dexter Barnes; Maverlek Wyman; John R. Proctor; Emma Powell; Thomas Lindsay; William M. Rogers; Mrs. Addle Fletcher.

June 2.—Mrs. Annie Maria Malcolm; William Drury; Elizabeth Carler; John A. Whittaker; Annie Horan; Charles Morgan; Mary Agnes, to Charles M. Annie Burler; Joseph Crale; Abble Marsh; Charle Graham Stowart; Lucy Holt; William Smith.

June 5.—Rolle Butler; Joseph Crale; Abble Marsh; Charle Graham Stowart; Lucy Holt; William Smith.

June 2.—George Griswold; Mrs. Ita Hayden; Capt. S. A. Gardner; Mary Ann Fisher; J. B. Macket Olive Bateman.

June 12—Mrs. Lydia Bird; George Briggs; Lizzie Morse; Charles E. Dunton; Mrs. Ellen Slater; Thomas-Johnson.

Johnson. June 16. — Charles Jessup; Mrs. Ellen Roberts; William Goodwin; Mary Hobbs; Thomas Pickett; Jane King.

Verifications of Spirit-Messages. GALE AND WILLISTON.

The truthfulness of the messages given in the BANm REV. WAKEFIRED GAY EL WILLISTON of Easthampton, Mass., might have been attested by scores of people in this vicinity, but I have only noticed an acknowledgment to Rev. Mr. Gale's from his son in New York. I think the communications were printed Feb. 28th and March 14th. Iexpected that abler pens than mine would have given them ample recognition. I sent my papers to Easthampton for circulation.

In the years past other messages—that in justice to the spirits communicating and the medium-I now think should have been testified to, have silently passed without recognition. I prize the BANNER more and more in my isolated condition; I do not see how I could do without it.

Yours for the spread of the truth, E. L. GRIDLEY. Southampton, Mass., June 8th, 1885.

MBS. BETSEY E. PARSE.

In the BANNER OF LIGHT "Message Department" of May 16th, 1885, is a message purporting to come from MRS. BETSEY E, PARSE, who says to the chairman of the séance at the Banner Free Circle, with other inquiries, "Do you know who my daughter is, sir? Well, she is Mrs. D. B. Deland. Her home is in Fairport, N. Y." As the Delands are prominent people, and well known in this part of the country. I thought would investigate, and see if any such person ever lived as "Betsey E. Parse," who "died at nearly ninety years of age," as she says in her message. So I spent a few hours of inquiry, with the following result: The daughter was not at home, so I did not see her, but I found a grandson of the old lady, and he told me that his grandmother's name was Betsey Parse; he did not know anything about the "E." in the name. She was near ninety years of age, and died at the residence of her daughter in Fairport, some two years ago. The daughter is the wife of D. B. Deland of Fairport, N. Y., as stated in the message. He admitted

that all the points in the message relating to herself and the family were correct, but said he "took no stock in Spiritualism!" Rochester, N. Y., June 5th, 1885. S. Moses.

MARIA L. DUNKERE.

In the BANNER OF LIGHT of June 13th I find a communication from MARIA L. DUNKLEE, wife of Mr. William A. Dunklee, to friends-many of them in Boston. In commencing her remarks she selected an appropriate quotation from Longfellow's "Resignation," a poem she used often to quote. She was a lover of his poetry, as well as of Miss Doten's, and others. The diction of the communication is characteristic of her style of letter writing while in this life; that is, when completed it was clear, concise and refined.

The expressions of approval and cooperation with us in our labors for the good of others are most gratifying and elevating. Having shown the communication to her sister, and other friends, they all feel, with the writer, that "there is no death," but

"Day after day we think what she is doing In those bright realms of air; Year after year, her tender steps pursuing, Behold her grown more fair."

WILLIAM A. DUNKLEE. Boston, 1885.

MRS, MARY M. WADLEIGH. In the BANNER OF LIGHT of June 13th I read a communication from Mes. MARY M. WADLEIGH, of Winchester, Mass., a lady with whom I was well acquainted. I belonged to an Association in which her husband held a prominent position, and have often

and manager is the manager of the second statement of the second second

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June 18.—4**

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The Gity Just Over the Hill
The Golden Gates are Left Ajar
Two Little Shoes and a Ringlet of Hair
We'll All Meet Again in the Morning Land25
Our Resuttful Home Above
Our Beautiful Holing More
Gathering Flowers in Heaven
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Who Bings My Child to bloch to the Branking
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1we—June 27.

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BOSTON, SATURDAY, JUNE 27, 1885.

Opening Day at Onset Bay; 4th of July Celebration; Camp Notes, etc.

On Saturday morning, June 20th, a goodly representation of the friends of Onset from Boston and vicinity took the 8:15 train for the Bay at the Old Colony Railroad-Col. W. D. Crockett, the earnest and indefatigable President of the Association (now in the discharge of the duties of his third term), acting as escort. The outward journey was pleasurably made, and the nilgrims arrived at Onset Station in a mood to enjoy the accommodations of the new steam railroad -which winds up the sloping hillside, along the plains leading to the grove and down the Central avenue of the settlement.

the settlement.

[This railroad is built upon the Association's own ground all the way; enters the camp through a belt of woods on a line running about northeast, terminating in the southwest of the camp. The rails are laid at a broad gauge, so that cars from the Old Colony line, laden with merchandise, can be "switched" upon it, and go on to the camp-ground without the delay and expense incident to a re-handling of their contents. The usual "hitches" incident to all new enterprises and improvements have been experienced by the friends at Onset in getting this road built, and in harmoniously adjusting each part of the work to its end and aim, but under the efficient superintendence of E. Gerry Brown (and others who have assisted) the road may be said to be safely launched on its career of usefulness. Transfer carriages will soon be in readiness to convey passengers from the Camp railroad terminus to any part of the ground where they may wish to go.]

Arrived at the Camp, the visitors found evidences of activity, interest and growth on every hand. The sound of the hammer and saw going out ever and anon upon the cool sait breeze told of new homes in process of erection and new improvements being introduced. A large schooner lay at the head of steamboat pier discharging a generous freight of lumber, to be "evoluted" into houses, walks, fences and other forms of utility which man brings with him wherever he comes in contact with nature as a habitat, to cheer his life and better his material and social environment.

The forenoon passed in a house to-house "visitation" by the excursionists as a Committee of Inquiry into the present condition and future prospects of Onset, and the report was favorable from all quarters.

Directly after dinner the bell at headquarters announced the afternoon service at the auditorium, and a couple of hours were profitably passed in listening to a brief address of welcome from Co. Crockett, and remarks by L. L. Whitlock, Esq., (the industrious collator and publisher of Facts) Dr. A. H. [This railroad is built upon the Association's own

In the afternoon a conference occurred at the speakers' stand, Dr. A. H. Richardson presiding, and being aided in the work of interesting the people in attendance by Sidney Howe, Mrs. Dr. Hervey, Mrs. Maud E. Lord (who gave tests among the audience) and others, and singing by Charles W. Sullivan.

4TH OF JULY.

The coming National Holiday will be observed in commendable fashion by the residents of Onset and the Association—the celebration consisting of music by the Middleboro' Band, a grand clam-bake dinner, an address appropriate to the day, and freworks in the evening. Those who wish to see Onset with its the evening. Those who wish to see Unset with the colors flying at the masthead should visit the grounds

On the evening of Sunday, June 21st, Miss Helen terry held her first materializing scance this season at hiset, in the Berry Cottage—G. T. Albro acting, as usual, as the genial master of ceremonies. Some usual, as the genial master of ceremonies. Some twenty-five persons were present among whom may be noted Hiram Felch, Dr. A. H. Richardson, Mr. and Mrs. L. L. Whitlock, Miss M. T. Shelhamer, Mrs. — Page (of Cincinnath, Mr. and Mrs. J. W. Day, Wm. F. Nye (of New Bedford) and others. The various phenomena occurring at this order of scances, which have frequently been described in these columns, supervened—being somewhat militated against, so Mr. Albro explained, by a new light used for the first time, also by the various difficulties which generally attend initial efforts everywhere. Dr. Richardson and Mr. Whitlock testified to the company that they recognized the form and face of Ed. S. Wheeler; Wm. F. Nye was sure he saw a brother of his who perished in the Arctic Sea; Mr. Felch recognized his spirit daughters and other friends; John Wilson, Jr., of New York, endorsed as genuine the materializations of his mother, brother and sister: George James, a merchant, of Boston, recognized friends in the forms presenting themselves; and others, whose names were to this scribe unknown, testified that they were unmistakably convinced of the presence at this scance of spirit relatives in materialized shape. All but about a half-dozen of the many figures presenting themselves at the curtains of the presence at this scance of spirit relatives in materialized shape. All but about a half-dozen of the many figures; presenting themselves at the curtains of the cabinet, or coming out into the room, were recognized by persons in attendance. The forms seen came frequently two at a time, and on one occasion, while two were thus standing in the floor outside the cabinet, and in full view of all, the voice of "Charlle," the medium's control, was heard inside the cabinet giving explanations concerning them—thus proving that the medium was at her post in the enclosure. These scances will be continued at this cottage by Miss Berry weekly on Saturday and Sunday evenings until the regular opening of the stated camp-meeting season.

On, the same evening (June 2ist), Bay View Cottage (the first house built at Onset, and which bears on its front an inscription setting forth that it was erected May 15th, 1877.) was the scene of a pleasant gathering assembled in honor of Mr. and Mrs. Southworth Loring—the occasion being the anniversary of their marriage, and the friendly convocation taking the form of "surprise party." Singing by Charles W. Sullivan, and others, remarks by Mrs. Chamberlain, Mrs. Dr. Sturtevant and others, and social converse, were harmoniously combined in the order of exercises.

Mrs. Maud E. Lord is now at her Onset Cottage, on Prospect Avenue, having located, it is understood, for the season.

the season.
The finishing touches are now being put upon Frank

Prospect Avenue, having located, it is understood, for the season.

The finishing touches are now being put upon Frank L. Union's fine building near Headquarters—which has been christened "Union Villa."

Mrs. Maggle Folsom Butler, who in years that are gone has wrought mediumistic work of which she has every reason to be proud, and for which those who have been benefited by her services and those of her guides will ever hold her in grateful remembrance, purposes to make her summer retreat at Onset Bay during the camp season, and undoubtedly will be persuaded to participate ever and anon in the conference meetings.

Dr. Henry Slade, so his agent, Mr. Simmons, announces, has secured quarters at the "Robbius' Nest" cottage, and will locate there about the first of July.

Mr. and Mrs. Geo. James, of Boston, and Mr. John Wilson, Jr., were guests at Hotel Onset, still retains its original name, and is even improving upon its former enviable reputation as a place of rest and comfort. It has been thoroughly renovated the present season, and presents a smilling face of welcome to "the coming guest," and through its popular landlord, Mr. Neal, a word of kindly good will to speed the parting traveler. Boats can here be secured, and information gained on all points regarding pleasure-seeking at Onset, as J. C. Vaughan, the gentlemanly clerk, is ever ready to respond to inquiries. To, give some idea of the amount of business which Hêtel Onset accomplishes, and the increased volume which it could transact were it enlarged, the scribe would state that landlord Neal informs him he has already (June 22d) received ninety-four mail applications for rooms (largely from parties outside the State) in a house that has but nineteen available ones in all. Since last season the pavillon immediately adjacent to Hotel Onset (and on the same side of the street with it,) has been added to this establishment as a restaurant, where Messrs. C. H. Neal & Co. will dispense all temperance beverages, and are ready in connection with their regular

at short notice.

The other notels: Gien Cove House, Hotel Brockton, Washburn House, Bay View Café, Metropolitan House, Highland House, Wicketi's Island Home, etc., are before the public, and are doing good business

already.

The new depot at Onset Station, now building by the Old Colony Railroad Corporation, bids fair to be a fine edifice, and one well calculated to be a great convenience to the traveling public.

A. S. Hayward and J. L. Newman were among the excursionists on Onset's opening day.

The new Spiritualist Temple at Onset makes a fine appearance from the outside, and will be first tested as to its acoustic properties by Dr. Fred L. H. Willia, who is to speak there Tuesday, July 14th. The interior of this building is pleasing to the eye; the stage is well set with scenery, curtain and comfortable and convenient retiring rooms, for the use of histronic and other performers, and it will doubtless prove a favorite for entertainments, concerts, etc., the coming

On the afternoon of Sunday, June 21st, the BANNES diences I have met in an of Light scribe, with others, was favored with an introduction to nearly the whole territorial extent owned the visit and meetings."

by the Onset Association—the faithful white equine "Charlle," well known to visitors there, doing the propulsion, and B. H. Bourne, the Association's permanent and resident agent, being both charloteer and explicator. Mr. Bourne has been at Onset from the very opening of the grounds, and the work of fitting them for public occupancy has been personally conducted by him, and much of it done by his own hands. Mr. Bourne has everywhere where he is known the well-earned reputation of a reliable and industrious official, and a genial gentleman. He informed the soribe, as the party proceeded about the grounds, that the settlement at present contained twelve avenues, crossed by streets numbered from i to 13 inclusive—every alternate street running down to the water, by which the land (which is an island at high tide) is environed. Forty-six cottages and buildings (up to date) have been constructed, or are in process of erection the present season—an increase over last year.

Mediums' Camp-Meeting Notes, Rindge, N. H.

The new camp-meeting opened Sunday, June 21st. The weather was delightful, and very early in the morning a large number of people in all sorts of conveyance were to be seen com-

ing from every direction. At exactly 9:45 A.M., the new steamer (lately placed upon Lake Sunshine) hauled up to the pier and landed the East Jaffrey Cornet Band. pler and landed the East Jaffrey Cornet Band. At 10 A. M. a fine concert was given by the band, which was very acceptably received. At 10:46 Dr. James A. Bliss, the President, opened the meeting with words of welcome. Among other things he said, "This camp-meeting has been established among the Granite Hills of old New Hampshire that the truth may be proclaimed to the world that the dead can and do return; the people will be given an opportunity to with the people will be given an opportunity to witness manifestations that will convince them beyond a doubt of that fact. The mission of Modern Spiritualism is to unite in one brotherhood all nations and peoples." The camp meeting is the best means of aiding in the accomplish-ment of this great task, and he hoped that all who attended the meetings to be held would feel that they were not recorded as strangers feel that they were not regarded as strangers, but as children of one common parent, with but one ruler over all, and that ruler was their own conscience. "Spiritualism meets people own conscience. "Spiritualism meets people just where they are, and proves beyond a doubt the immortality of the soul." Dr. Bliss then introduced his wife, who gave many pleasant statements of her early experiences in investigating the facts of spirit return.

At 1:30 r. m. the number of people upon the ground had increased so that the auditorium.

capable of seating a thousand people, was com-fortably filled with as intelligent and respectable an audience as ever visited a spiritual campmeeting. The band gave another excellent concert at the close of which Mr. Samuel S. Goodwin, acting as Chairman, after congratulating the company upon the large attendance, introduced the lecturer for the afternoon, Dr. J. A. Bliss, who gave a fine lecture, taking for his subject "The True Foundation." He strongly advocated the sacredness of the home circle and the importance of its influence upon the coming race of perfect men and women. He received at the close of his lecture liberal ap-

plause.
Mrs. Mary A. Charter gave a circle at her tent at the close of the meeting. The tests given were recognized by many who were present for the first time at a test circle. Mrs. Moulton of the first time at a test circle. Mrs. Moulton or Boston was kept busy with private sittings at her rooms in Mrs. Ripley's new cottage. In the evening the large N. D. C. Temple was dedicated by the guides of Dr. Bliss. The meeting is a success in every particular, and reflects great credit upon the various committees that have worked hard night and day for the past five weeks to prepaye for the meeting.

weeks to prepare for the meeting.
W. J. Colville of Boston was to lecture Mon-W. J. Colville of Boston was to lecture Monday, Tuesday, and Wednesday afternoons, June 22d, 23d and 24th—his contemplated European journey debarring him from filling his entire engagement. Fact and conference meetings will be held every morning at 10:30, except. Thursday, which will be a pionic day.

It is hoped that there will be a little more enterprise shown upon the part of the Fitchburg, Cheshire and other connecting roads to prepare special Sunday trains for the remaining three

Cheshire and other connecting roads to prepare special Sunday trains for the remaining three Sundays. Many persons were sadly disappointed by being unable to procure carriages, but the Camp-Meeting officials were in no manner responsible, as they asked in vain for the trains. A move will at once be made to accommodate the public in this direction.

The Company are greatly indebted to Mr. F. B. Robbins for his untiring zeal and careful at-

B. Robbins for his untiring zeal and careful attention to all the details that made the "opening day" a grand success.

Mrs. Bliss will open her scances for full-form materialization this week. A cabinet has been erected upon the platform, and it is hoped that materialized spirits may yet appear; upon the platform with Mrs. Bliss as medium.

Dr. James A. Bliss will act as Postmaster, and receive subscriptions for the BANNER OF LIGHT and other spiritual publications.

LIGHT and other spiritual publications.
The "Mansion House" is undergoing altera-

tion and will be put in thorough repair at once The residents of the surrounding towns unani mously favor the meeting being held in their neighborhood and promise constant attendance at all the services.
__Tickets from Boston and return \$3,00, via

Tickets from Boston and return \$3,00, via Fitchburg Railroad. Fare on connecting roads at reduced rates. Ask for "Mediums Camp-Meeting Tickets." Tickets for sale by Mr. Fax-on, 228 Washington street, Boston. LANCET.

The Funeral Services

Of Mrs. Thomas F. Brooke were held on Saturday, June 20th, at the residence of Mrs. M. A. Pope, on Columbus Avenue, Boston. The departed will be better remembered as the medium, Mrs. Henley. A fact worth mentioning in this connection is this: She gave some two years ago some remarkable tests to Mr. Brooke, who was a Catholic, that converted him to a belief in Modern Spiritualism, which also led to a matrimonial union, which, excepting for her long sickness, has been a very happy one. A few months after her marriage she was taken sick, and has been an invalid

has been a very happy one. A few months after her marriage she was taken elck, and has been an invalid for eighteen months, until relieved by death—her husband having been tenderly devoted to her, and she having had his constant watchful care all that time. [Several floral emblems of respect, love and affection were presented on the funeral occasion—Mr. Brooke contributing a floral pillow with the word "wife" upon it. The deceased leaves a husband, a daughter by her first marriage, a mother, a brother and sister. Her remains were taken to Forest Hills for interment.]

Mrs. E. R. Dyar, the medium of the new Temple Society, officiated at the obsequies. Her prayer was very appropriate; this lady is remarkably gifted in prayer; she seems to address the spirit-world somewhat impersonally rather than "Our Father, who art in heaven," and thus there is a rationality in its details which hardly seems in order in the usual "petitions," as if the Infinite Intelligence needed information. The music on this occasion was by Mrs. Lovering, and was fine and appropriate. Mrs. Dyar also made an address at some length of a very rational, spiritual and consolatory character; and after singing the hymn, "Gone Before," as the closing service, Mrs. Susie Willis Fletcher, who was in the audience, arobe and came forward to the casket, saying, though she was not acquainted with this medium, she felt impressed to say a few words on this occasion, and her remarks were as fine and delicately appropriate as anything I have ever listened to on an occasion of this kind. Her utterances were beautifully touching as a tribute to a good medium, and 'seemed to' be just the words that needed to be said. This scribe is drawing no comparisons by saying this, for Mrs. Dyar's prayer and remarks were of the highest order, and as we have said, both perfect and appropriate.

Mrs. Fletcher's was a short, tender and effective address, that all were glad to hear, and sorry when it ended, hence this special notice of it is in order.

Wisconsin.

Warren Chase writes: "While rusticating and visiting among my old friends in Ripon and Omro and vicinity in Wisconsin, we have had some good and well attended meetings. I have given five lectures in the Unitarian Church at Ripon, which was my old Ceresco home, where, in 1837, soon after the publication of 'Nature's Divine Revelations,' I began to lecture on spirit-life and intercourse, of the exstence of which II had no evidence until 1834 or '85. Late in the fall of 1847 I held a discussion on the merits of this grand book with Rev. H. H. Van Amringe, he against it and I for it, in Ceresco, and some who heard it are still living here and hear me now.

In Omro, in the large, commodious and best constructed Spiritualist hall I have seen, except the one at Willimantic, Conn., we had two of the best audiences I have met in any small place for years, some coming fifteen miles, and all seemed well satisfied with Reception to Mrs. C. M. Sawyer.

It is Saturday morning, bright, sunny and warm, and that seems also the state of the case with "Shadows" after a night's sleep, or part of one, after an evening pleasantly spent at the stylish and at the same time hospitable home of Mrs. W. S. Butler, on the Back Bay. This lady seems to be the same genial and popular being that she was when only Maggie Folsom in her pleasant little bower in Hamilton Place.

The occasion last evening to which I have alluded was a reception given to her guest, Mrs. C. M. Sawyer, a medium of rare gifts, or to Maudie, the sweet-spoken spirit that seems to be her invisible and guiding genius, whose voice at times was heard during the evening, and always listened to with interest.

I do not know when I have attended a more select and agreeable gathering than was this party of choice people. I do not mean that it was a "stuck-up" atfair, because I say "belect," for the faces seen there, so well known as more or less prominent. Spiritualists, would preclude any such social appellation. Somehow or other the same people look more attractive and say wiser and prettier things when gloved and decorated, and also set off with attractive surroundings, which certainly was the tableau on this occasion. This gathering only seemed to differ from the usual parties of high social life, by the spiritualistic custom of presenting speakers and spending an hour or two in intellectual and musical entertainment.

At near 9 o'clock, the guests being seated and quite filling the parlors and hall, Mr. Wetherbee made a short address, representing the BANNER OF LIGHT as well as himself, the editor not being able to be present from press of duty, and then Mr. W. acted as manager of what was to follow, which consisted of addresses, recitations and music. The parties called upon to take part were Mr. Dunklee, J. V. Mansfield, Miss Barnicoat, Mr. and Mrs. J. W. Fletcher, Charley Sullivan and Mr. Mengens, who each made appropriate addresses; Miss Lucette Webster and Miss Maria Falls gave recitations, and the music at three or four different times was by that prodigy, La Petite Marguerite, who, all things considered, is one of the vocal wonders of the hour. As time rapidly flew, the pleasant aroma of coffee, permeating the salon from the cuisine, reminded the chairman that the end of oratory and music was drawing near, and he called upon Mrs. Butler, who made a very neat address, reminding us all of old times, and, though somewhat stately under her new surroundings, she was evidently the same 'Maggle' that she used to be, only a few years older. and but for her grown-up daughters, who were present, she would seem to have grown a decade younger. An hour was then spent in refreshments and general sociability, for cakes, ice cream, and coffee, etc., unlock tongues, and always seem to be in order, and I always think an attractive table at the close of a festive occa sion is quite a civilizer. On this occasion it was hardly the close, for all present wanted more of Maudie, and got it, and when these "Shadows"-which is the writer

showed no signs of breaking up. I was happy to learn from Mrs. Butler's remarks that she had an attachment for mediums of the right kind, and that this was by no means to be the last of the receptions she was to give, as more were to follow.

-departed at quite a late hour, enough remained to

constitute a tolerably large party, which at that time

"SHADOWS."

Anti-Monopoly League.

A spirited and interesting meeting was held on Monday evening, June 22d, at Berkeley Hall, Boston, for the purpose of organizing the friends of liberty in an Anti-Monopoly League to resist the efforts of rings Anti-Monopoly League to resist the efforts of rings and combinations to invade the rights of the people by medicallegislation and other monopolizing schemes. Dr. J. Rodes Buchanan was called to the chair, and made a full exposition of the gigantic wrongs inflicted on the people in the National and State governments by corrupt legislation, which was heartly applauded. Mr. J. H. Brittan was appointed Secretary, and, by request, gave an interesting history of the action in the Massachusetts Legislature which resulted in the overwhelming defeat of the Doctors' plot.

Dr. Flower and several others participated in the discussion of the policy to be pursued by Liberals, and the danger from future conspiracies.

The constitution of the Anti-Monopoly League was discussed and adopted, and a meeting will be held next week to enroll members and elect officers. Every Spiritualist and every liberal-minded citizen should join this society to ensure the protection of citizens' rights against corrupt legislation.

Rev. J. K. Applebee was unable to attend the meeting, but sent a letter of hearty sympathy, and offered himself as a member of the proposed League. Boston ought to furnish a thousand members. It is designed not only to resist improper legislation in Massachusetts, but to rouse the people in every State to vindicate the rights of citizens against corrupt legislation.

VINDEX. and combinations to invade the rights of the people

Spiritualist Meetings in Boston:

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

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 987 Washington street, every Sunday at 10% A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor. 1031 Washington Street.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2½ and 7½ F. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Street.—Sundays, at 10% 1. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben 70bb, Conductor.

Engle Hall, 616 Washington Street, corner of Easex.—Sundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums, Excellent music. Prescott Robinson, Chairman. White Cross Fraternity, 12 Pemberton Square, Room 9.—Meeting every Sunday evening at 7½ o'clock. "Berrice of Blience" every Sturday evening at 7½ o'clock. "Berrice of Blience" every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Bullding, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% P. M.
The Laddes' Harmonial Aid Society meets at Temple of Honor Hall. Hawthorn street, every Friday afternoon. Business, meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro' street.

SHAWMUT LYCEUM-WELLS MEMORIAL HALL. The session of last Sunday was made interesting by recitations from Little Blanche, Edith Jewett, Little Dollie, and two other little girls, whose names I am unable to give. Songs by Charlie Hatch and Eddie Hatch. Plano solos by Little Blanche, and a visitor, Miss Mabel Rogers. Bro. Clayton, from Maine, and Bro. Pitman, from New Orleans, a member of the Continental Guards, were present, and called upon to speak, but declined. We were favored with instrumental music by the Shawmutorchestra. The session was brought to a close by Mrs. Stuart Richings, who gave readings, which were appreciated to the fullest degree by all present. This lady came among us a stranger, but her kindness on many occasions has caused us to be strangers no more, and she returns to her home in the distant West with the bright memories of our many pleasant meetings. Our thoughts will often revert to her efforts in our behalf, for all of which she has our warmest thanks and deepest gratitude. recitations from Little Blanche, Edith Jewett, Little

Our lesson from "The Shawmut Educator" consisted of questions and answers in regard to the Declara-tion of Independence, with Silver Chain recliation re-lating to the same. These are contained in No. 6, just ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, June 22d, 1885.

BEYOND THE VALLEY; a Sequel to the Magic Staff. An autobiography of Andrew Jackson Davis. 12mo, cloth, pp. 402, with six illustrations. Published by Colby & Rich, Boston. Price, \$1,50.

The reputation of Mr. Davis requires no ad-The reputation of Mr. Davis requires no additional notice from us, as his writings have been widely read. The editor says in his preface: "Beyond the Valley' is written in the same style of rational and readable narrative, and is full to repletion of those extraordinary psychological events which cannot but attract and instruct every class of readers. It is destined to reach and interest thousands who have been strangers to Mr. Davis's private life and public services for humanity. The volume is the author's 'last will and testament."—The Sunday Mercury, Philadelphia, Pa.

SABATOGA SPRINGS.—Dr. William White addressed the Spiritualists in the Town Hall, on the evening of Sunday, the 14th, and Dr. Mills gave names and personal descriptions of Spirits W. A. Beach and son, Ira Lampman, and B. F. Watson and Mr. Patton, both formerly of Albany. On the Monday and Tuesday evenings following Mrs. Brighen leatured. following, Mrs. Brigham lectured.

The next generation of Englishmen will laugh at the folly of their fathers as shown in rejecting the channel tunnel scheme for fear of invasion.

BARTHOLDI'S BIG GIRL.

The Prejudices Met by a Canvasser for the Pedestal Fund.

The Bartholdi pedestal fund is nearly complete. The statue has arrived, and soon New York harbor will be graced by the most magnificent colossal statue the world has ever seen. "Liberty Enlightening the World!" What a priceless blessing personal liberty is! It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a fervency that Americans can scarcely realize; it is a principle for which Nihillsts willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

flash a welcome to the world.

The press is entitled to the credit of this achievement. Mr. Philip Beers, who has been making a circuit of the country on behalf of the Pedestal fund, says that the fund will certified. tainly be raised, as the World does not know the word fail.

tainly be raised, as the World does not know the word fall.

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seem more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?"

"I have ever found that, however meritorions a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road and I know the American people like a book. In 1879 a personal misfertune illustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, fickle appetite, dreadful backache, cramps, hot head, cold hands and feet and a general break-down of the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician, who upbraided me roundly for preaching so much about my own case. Finally with some spirit I remarked to him:

"Sir, you know that much of your professional wisdom is pretense. You are controlled.

ly with some spirit I remarked to him:
"'Sir, you know that much of your professional wisdom is pretense. You are controlled by prejudice. You cannot reach a case like mine and you know it; can you?"

"I had him; and he finally conceded the point, for it was Bright's Disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relative finally admitted that Warner's Safe Cure, which accomplished this result, was really a wonderful preparation. this result, was really a wonderful preparation. Had President Rutter of the Central Hudson used it I am certain he would be alive to-day, for he could not have been in a worse condition than I was."

"I have found similar prejudices among all classes concerning even so laudable a scheme as this pedestal fund."

Mr. Beers's experience and the recent death of President Rutter of the Central-Hudson railroad, of an extreme kidney disorder, prove that the absolutes have no real power over

road, of an extreme kidney disorder, prove that the physicians have no real power over such diseases, and indicate the only course one should pursue if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, backache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result if not promptly arrested. arrested.

"Yes, sir-ee, every cent needed for the pedestal will be raised. Of course it will be a great triumph for the World, but would it not have been an eternal disgrace had our people failed to provide for this pedestal?"

A Testimonial and Honor-Fund to Dr. Joseph Rodes Buchanan.

A committee is forming to open a subscription for a testimonial and honor fund to be presented to our honored friend, Dr. Joseph Rodes Buchanan, in recognition of his life-long and valuable work, not only for medical freedom and enlightenment, but for every high, principle pertaining to raise humanity and annihilate tyrannic and narrow tendencies of the age.

As the advanced successor to the science of Gall, Spurzheim, etc., as the discoverer of Psychometry and Sarcognomy, and as an able de-monstrator of the fundamental, scientific prinobject of the fundamental, selecting principles of magnetic healing, many in this land owe him a debt of gratitude. He delivered a powerful and eloquent ddress before the Massachusetts Legislature on March 5th, against the medical bill, which was defeated on Tues-

the medical bill, which was defeated on Tuesday, the 16th June, 1885.

In holding forth these eloquent facts, the generous impulse of all those who are in sympathy with progressive and intellectual work cannot remain silent or passive. The appeal to our sympathy and esteem will prove, in the present and in the future, the unity of our aspirations, the strength of our sincerity, while to him it will enter as brightness, beaming with hopes, carrying renewed force for the finish of his life's work.

In consideration of the broad generality of

In consideration of the broad generality of

In consideration of the broad generality of our honored friend's work and aim, the committee does not intend to address tiself merely to this Commonwealth, or to independent physicians alone, but to every friend of freedom in every State of the Union, and in every walk of life, recognizant of the fact that enlightened liberty is a noble and envisble possession.

The address delivered by Dr. Buchanan before the Legislature will be printed in a neat pamphlet form, adorned with the Doctor's portrait. It will be sent free to all contributors, and be for sale at all camp-meetings, and by all spiritualistic societies that kindly make an application therefor. Lists of contributors will be published in the spiritualistic papers, which application therefor. Lists of contributors will be published in the spiritualistic papers, which are kindly requested to reprint this in their next issue, and thus aid our purpose. Meanwhile, all communications and contri-butions may be addressed to DR. H. G. PETERSEN, 8½ Bosworth street, Boston, Mass.

Hanson, Mass.

The Hanson, Mass.

The Hanson Spiritualist Society held one of its meetings June 21st, Mr. J. Frank Baxter speaker, who gave a very interesting programme. Subject of lecture in the morning. "An Aim in Life"; subject in the afternoon," Our Creed and Phonomena." A very large audience was in attendance, all the surrounding towns being represented. Meetings are held each atternate Sunday, and an increased interest is being manifested.

The next meeting will be held July 5th, Miss Jennie B. Hagan to be the speaker.

Julia M. Poole, Cor. Sec.

J.W. Fletcher, 2 Hamilton Place, Boston,

is a reliable clairvoyant. WRITING PLANCHETTES for sale by Col-

by & Rich. Price 60 cents.

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SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

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Facts, June One of the best numbers ever issued.



HUMILIATING **ERUPTIONS** ITCHING AND BURNING **TORTURES**

SIR AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous, and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES. are positively cared by the CUTICURA REMEDIES.
CUTICURA RESOLVENT, the new blood purifier, cleanses—
the blood and perspiration of impurities and poisonous elements, and thus removes the cause.
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and Inflammation, clears the Skin and Scalp, heals Ulcer and Sores, and restores the Hair.

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Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% F.M. Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor. The Parker Spiritual Society holds services every Sunday, 10½ A. M. and 7½ P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets.

The Woman's Spiritual Meetings, at Cartler's Hall, 44 West 14th street. Sunday at 3 r.m. All cordially layited. The First Society of Spiritualists,

New York-A Sociable. Mr. Henry J. Newton, President of the Society, has announced that on Saturday evening, June 27th, at so'clock, this Society will give an entertainment in the Grand Opera House Hall, Eighth avenue and the Grand Opera House Hall, Eighth avenue and Twenty-third street, for the benefit of the Society. Although it is called "A Strawberry Festival," the berries will be a minor feature; but the desire is to make it a very enjoyable evening: there will be music, instrumental and vocal; a number of amusing recitations will be given. Mrs. Brigham will be present and aid in the entertainment. The admission fee will be 25 cents. This will be the last social gathering under the auspices of the Society previous to the summer vacation.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualisis holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher speaks during June. All are cordially invited. Spiritual literature on sale in hall.

ture on sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Filton and Greene Avenues, every Sunday, at il A.M. and J&F.M. Sunday School at Z. and Conference at 3½ F.M. Mrs. J&T. Lillie speaker to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

Brooklyn, N. Y.

Mr. J. W. Fletcher delivered a lecture in Brooklyn on the evening of the 14th upon "Evolution—Its Truth if Spiritualism be False," in the course of which he considered tersely and comprehensively somel of the views recenily advanced by H. W. Beecher, upon a theory that appears to be rapidly gaining ground in various religious quarters. The Brooklyn Eagle gave its readers a; well-digested resumé of Mr. Fietcher's lecture.

Memorial Services.

There will be a memorial service in commemoration of departed friends at the Conservatory Hall, Brocklyn, Sinday morning; in the evening An Hour with the Spirits will form the theme, interspersed with testa. This will be the closing acture of the season.