

# COLEY & RICH VOL. LVII.

## BOSTON, SATURDAY, JULY 4, 1885.

°00 N T E N T 8. FIRST PAGE. - The Spiritual Postrum: Esoteric Bud

BECOND PAGE. - Spiritual Phenomena: Materialization in New York City; Materialization-Mrs. Sawyer, Keee Veritas. Undiscovered Mediumship-The Case of Clairon. A Review of the Field. Translations from the Foreign Exchanges of the BANNER OF LIGHT.

THIBD, PAGE. -- Banner Correspondence: Letters from Massachusetts, Wisconsin, Michigan, Ohio, Iowa, and Kentucky. Postry: The Liberty Bell. Vermont State Convention. Magazines for July. Obituary Notices. List of Spiritualist Lecturers, etc.

FOURTH PAGE. - " Spirit Facts the Devil's Fiction," 86ance with Heary Blade, Psychometry, Spirits, or "Angeloids '? Mr. Phiness E. Gay, etc.

FIFTH PAGE, Miss Rebecca Bowker. All Sorts of Par-agraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE. - Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Mary Dana Shindler, Edward W. Lawton, Dr. Helen M. Marsh, Louisa Murphy, Harrison Adams, Mrs. Polly Gregory, Lucius Aldrich, and Edward Leach.

SEVENTH PAGE. - "Mediums in Boston, " Book and Misellancous Advertisements.

EIGHTH PAGE. -Farewell to Mr. Colville. Rindge Canu Meeting Notes. Spiritualist Meetings in New York: The First Society of Spiritualists. Spiritualist Meet ings in Brooklyn: Brooklyn (N. Y.) Lectures. Organization. Plague-Stricken Plymouth. Walter Howell in Chicago, Ill. Release of a Patient Sufferer, etc.

# The Syiritual Rostrum. Esotoric Buddhism; or, The Secret of

the East. An Inspirational Lecture Delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning, March 15th, 1885.

[Reported for the Banner of Light by Mrs. Codrington

Finch. ]

We have been requested by many inquiring friends to deliver one or more lectures on Esoteric Buddhism, which is the title of an excellent work from the pen o Mr. A. P. Sinnett, whose other works have excited so much attention in England and America that the success of this new venture of his was practically assured before its publication.

To many old Spiritualists the word occultism is distasteful, while even the sublime and most expressive term, theosophy, is discarded by many, doubtless because of certain pretentious claims, often unfounded, which have been made by individuals who have endeavored to wrest divine wisdom from its proper uses and make it subserve their own selfish designs. It is | the world is always ready to give to specialists of any quite unnecessary before our present audience to kind. Truth is the only absolute authority; error is no speak of the liability of all things to misuse. Fire, less error because advocated by one of the greatest of air, water, eyes, ears, the tongue, human hands and feet, powers of intellect and will, have all been and in astronomer, who has devoted years of labor and study many instances are now being perverted; but because to observing the motion of the planets, is more likely of the long continued and wide-spread perversion of every power and faculty of the human mind and organism we do not thereby feel justified in condemning the rightful exercise of either natural or spiritual gifts. So do we feel with regard to what is commonly known as occultism; though deeply shrouded in the stery. disgraced by unprincipled pretension, the occult sciences, astrology, paimistry, theurgy, alchemy, etc., are all genuine sciences, as much so as astrology chemistry, medicine and phrenology. When Gall and Spurzheim first announced to the world that the human head was an index to the character of an individual, they were laughed to scorn by pretenders to superior knowledge; when Anto Mesmer and Baron von Reichenbach demonstrated psychology, they were called fanatics or impostors; but were any great discoverers met in a more kindly spirit by the prevailing schools at the outset of their career ? Were they not one and all branded Infidels. denounced as crazy, and persecuted to the utmost limit the laws of the country would permit, by those blind leaders of the blind who are invariably in the ranks of the ultra conservative? The term theosophy, as you are all doubtless aware, is derived from two Greek words, the one signifying God, or things divine, the other wisdom. Theosoph as thus defined implies wisdom concerning divine things. The word, when rightly understood, can be objectionable to none save those whose narrow Atheism forbids them to believe that there is or can be anything beyond, blind, unconscious matter in the universe. But the atheistic position is refuted by every scientist of repute, for though many such delight in the name of agnostic; agnosticism is but skepticism or a lack: of definite information or opinion on things spiritual, while, atheism is a positive system of denial, a ridiculous concatenation of utterly unprovable assertions. We have not a single shred of evidence in nature to support the assumption that man is simply a plece of material mechanism; that consciousness is derived from matter, or that physical dissolution destroys man's conscious individuality. Rather does the cumulative testimony of all the ages and the actual experiences of the present day. as well as the deduction of every sound philosopher, point in a direction diametrically opposite to that indicated by materialism. Modern Spiritualism, which originated thirty seven years ago in this country, is, by no means the all of spiritualism known to the world. The mediums of the past thirty seven years are by no means the only mediums the world has seen, or through whom nations and individuals have been enlightened. Theooracy. the oldest form of government of which history makes any mention as existing among elvilized people, was unded on mediumship. The wandering Israelites before they had a king were, we are told, governed by Jehovah, and at the same time we are distinctly informed that Jeboyah made known his will to through Moses, Joshus, Samuel, Ellish, and other chosen mouthplaces or mediums of the spirit. When es was ruler over Israel, he was ruler by virtue of his spiritual gifts, psychological power, and superior learning ; and it is in the Old Testament Itself where you are expressly told that God was angry with the ple when they demanded a king, and that the establishment of a monarchy was fatal to their pros-Far back in the remote history of Egypt we aid of the reign of the gods, antedating that of the Pharaohs by thousands of years, while all over Asis, Africa and America monumental remains are Asis Afriks Lud America monumental remains are now being discovered whereas written in ancient blebotypilar intry to formal the redent of those who relies over the boople? It so been power than that of prilless written and the redent of the prover that that of prilless written are proved for bother power than that of prilless written are proved for bother power that that of prilless written are proved for bother power that that of prilless written are proved for bother power that that of prilless written are proved for bother power that that of prilless written are proved for bother power that the prove the prilless of the proved for the prilless of the prilless the prilless of the prilless of the prilless of the prilless the prilless of the prilless of the prilless of the prilless the prilless of the prilless of the prilless of the prilless the prilless of the prilless of the prilless of the prilless the prilless of the prilless of the prilless of the prilless of the prilless the prilless of the prilless of the prilless of the prilless of the prilless the prilless of the prill set of the prilless of

tinet personality is derived from the Horus of the old Egyptian trinity; while beyond all expressions of delty, either through human or other form, it was universally declared that there was a Supreme Spirit, an ineffable Boing whom the Orientals designated Brahm Brahm they never worshiped outwardly. Altars were built and sacrifices offered to Brahma. Vishnu and Siva, but Brahm was the great Unknown, corresponding to the Unknowable of Herbert Spencer, and the Divine Energy which Matthew Arnold constantly alludes to in his disquisition concerning the nature of life itself, and the great "stream of tendency which ever makes for righteousness." Many critics of some ability have accused Matthew Arnold of lowering the language of the Bible by the construction he has put upon it, and there are some good literary reasons ad-vanced by those who thus assail his use of words; but one thing is everywhere evident, and that is, whereever ignorance abounds, seeming knowledge is at its height. The more people really know, the less they pretend to know. Those who in their own opinion can learn nothing, generally know next to nothing, and are so puffed up with pride that knowledge has the greatest difficulty to find an entrance to their minds.

for Osiris, Mary for Isis; and the Holy Spirit as a dis-

When the Athanasian creed was written, church men endeavored to drag the Infinite down to their own puny mental level. They thought they understood the Infinite to perfection, and while in corrupted form they simply rehearsed the old Oriental story of the trinity, the triad, or the triangle, their modern trinity or triadation was far less true and far less explicit than that of those wise and wonderful Orientals whom they, in their assumed vaunted superiority, but fatal pride and ignorance, denounced as poor pagans or benighted heathens, who must be converted to Western christolatry or their souls would be lost forever. All endeavors to arrive at truth in Christian councils have been stultified and paralyzed by the noise and strife of contending factions. Intellectual despotism, flerce anathemas, write of excommunication have everywhere abounded to the sliencing of the voice of the holy spirit of truth in those very council chambers where most especially that voice was supposed to have been heard.

In the ancient Orient, and in the occult Urient of today, all was and is far different. It is in silence that the still, small volce is heard; it is in profound medi-tation, in soul abstraction, in the withdrawal of the mind from all material objects and pursuits, that the Asiatic brothers have always discovered keys that unlock the profoundest secrets of the universe; and it is to them that Mr. Sinnett and others have appealed for that new old light which is to day just beginning to illuminate the dusky caverns of mediaval theology We must, however, be careful to bear in mind that our Oriental teachers are by no means infallible; they are human, and liable to err, like the rest of mankind ; but in the science of spiritual things they are specialists and adepts, and as such their statements deserve the same amount of attention which in other directions the world's scientists, but common sense tells us the to know something about them than one who has never looked through a telescope: so the student of the occult, the diver into the mysteries of magic, is surely more of an authority on magical subjects than he who has only a vague idea that there may be such things as occult sciences, but doubts very much as to whether he himself knows even their names The present age is emphatically one of commerce; commerce is the great watchword of all the modern nations; wars are undertaken in the interests of commerce ; people are heavily taxed and do not complain so long as taxation is to advance commerce, while from among all the nations of the earth we can select no nation which rivals the American in its commercial enterprise and resource. Americans are men of business, and as such are, as a nation, eminently successful: but the noise and strife of commerce and invention in a new country are not favorable to deep thought and quiet study, and hence we find in this land of quiet New England homesteads in the oldest settled part of the country, where manufacture is at an ebb, the abodes of such geniuses as Emerson, Longfellow and Bryant. while out West, in the enterprising mining and cattleraising districts, culture of the mind is as yet subordi nate to the struggle for material advancement and prosperity. Now India is so old that though she has unquestion ably a great and glorious future, she is the story-book of the past. Many of her temples and palaces have long since fallen into ruin. The sacred Ganges stream flows between banks of ruined grandeur, and every where the scene invites to mystic contemplation of the past and to wonderful foreshadowings of the future. India is the land of mysticism, one of the cradles of humanity, one of the original birthplaces of civilization, and ere she passes on into an ascending cycle of coming progress, she must yield up the secrets she so long has treasured to the western nations who are now sharing with her a new baptism of the spirit. Not only the age of India, and the contemplative habits of the Hindu people, conspire to the develop ment of mediumship and magic in the East, but the climate and natural scenery largely contribute neces sary elements to mediumistic unfoldment. Surely ne Western Spiritualist, who is forever insisting upor conditions at the spirit-circle, will deny that atmospherio and other causes have much to do with the development both of the dreamy temperament of the seer and the production of spiritual manifestations. The Himalayan districts are peculiarly favorable to clairvoyance, and other spiritual powers. High table lands and mountain ranges are most conducive to mediumship and phenomena; thus there is every natural probability of the Himalayan brothers, of whom we hear so much at present, being fact and not fiction, even though indisputable, evidence of their existence may by some be thought still to be lacking. These Himalayan brothers, or Mahatmas, as they are often called, have appeared in the most convincing manne not only in public, but to a large number of private in dividuals in various countries. However, whether there be such men as Mahatmas or not is a matter o secondary consideration, as the truth of principles and ideas depends not upon the persons who enunciate them, but upon the principles and ideas themselves Their intrinsic value is the only solid and abiding test y which they can be judged. It is far too late in the day to endeavor to restab lish the old authoritative basis for belief in any civilized community; free thought and free investigation are the rights of all, and it is with something of sorrow are the rights of all, and it is with something of sorrow and vegres (that we use people, who ought to be em-ployed in abetter work writhing their time, and energy and other instring: their theritheses by quarreling among themselves over the much debutes (useful of the solution performing the substance mails, being stand abarteform. They's is builded and ther in-stant abarteform. They's is her class that the ween Jeans of Wannerstein and a pathetics of Trials. The

who deny the existence of the former contend for that | fessors at a conservatory, and the preacher echoes of the latter, so the whole controversy resolves itself into a mere dispute over the name, place of abode and other external details connected with the life of some noble and inspired man, who in centuries long gone by impressed history with the imprint of pure self-sacrificing devotion to whatever. appeared to him to be the will of God, and most conducive to the welfare of humanity. If we know the blood is circulating through our veins it matters not to us whether the fact was discovered in Plato's day, and taught by him in Greek academies, or whether an English doctor named Harvey discovered it for the first time, as is often claimed by those who think the ancients knew nothing, while the moderns know everything. To those who are living in America to day it matters not whether it was discovered by Columbus, by Vespucci, or by some one whose name is lost to history; we have to do with the things discovered, independently of the persons who discovered them. Bo with ideas, truths, theories, principles which are in the world : these have to be dealt with by us as though they had no connection at all with any but the dwellers upon the earth to day.

It would be an excellent idea to so remodel the pres ent system of education that truth should be brought to the mind in as impersonal a form as possible; we know of churches in this city where ideas are accepted because they are Emerson's or Longfellow's. How should we ever have had an Emerson or a Longfellow if all men were such parrots? Where is there opporpast? low them in spirit. Swedenborgians who have become crystallized are but fossil remains of the revival period in spiritual revelation which Swedenborg inaugurated. Christians of every age who echo Jesus, but never seek for the larger light and wider truth he promised and predicted as to come with the advent of the Comforter, not having his spirit, but only bowing to traditions concerning him, are active in retarding rather than in promoting the extension of his work on earth.

So with those who would conform in all things to the Sanskrit, who would stop where the ancients stopped, will be the foes and not the friends of that universal religion which is now dawning on the earth on both sides of the Atlantic, and, indeed, in all parts of the world to day. There are two central provositions we wish you to keep very clearly in mind during the delivery of this lecture on the philosophy of the East and the relations of Ancient to Modern Spiritualism : one is that there is a fund of truth in all the scriptures of the world, unperceived and unimagined by those who only know the letter ; the other, that while we study reverently and carefully the productions of Bastern sages, we must employ all books as textbooks simply, and never allow ourselves to be led away for an instant by the foundationless assumption that theosophy and theology are not progressive sciences. We can individually behold nothing except by the use of faculties which are in every sense our own. A tiny speck of dust in our eyes is enough to shut our vision from the whole material universe. Telescopes and microscopes and other people's eyes may bring us overwhelming testimony, so wonderfully consistent and concurrent that our reason bids us to accept it, still all the while the Thomases are not a class to be despised. I must see, says the doubter, or I cannot believe. Why do not religionists of every name act with the frankness and magnanimity of him disposed people is, that they can develop occult power who gave to the Thomas of the Gospels the very test by learning and employing certain signs and pass-required to convince him of the fact of immortality? words, paying an initiation fee, and becoming enrolled but one thing you will surely learn some day if you do Thomas of old was a skeptic on the threshold of knowledge ; he required a certain test and he obtained It, and thenceforward could doubt no more. We once knew of a judge who lost his seat on the judicial bench because he refused to pronounce the verdict of the inry who found a man guilty of murder. The judge said : "Gentlemen of the jury, my action is probably unprecedented and perhaps may never be repeated, but I must refuse to pronounce sentence on this man because I did not see him commit the crime and I feel he may be innocent." Of course the judge was ridiculed, but, laugh at him as you will, there was a noble manhood, a sturdy independence, prompting him to utter words so wild and strange in the ears of all assembled in that court-room. He made it plain to the furymen that he in no way doubted their veracity ; he simply could not accept the testimony of their senses as a guide for his action in a matter so momentous. and was he wrong? Not altogether, though if his principles were carried into practice everywhere there would be little business done, as business is at present managed. But an almost infinite question rises here, and that is, considering all the panics and hard times, losses and dishonesty in business circles, may there not and must there not come a time, and that speedily, when business will be done as it is not done at present? Is there not too much groundless faith which only amounts to foolish credulity in business as well as in religion? And is it not high time that people should begin to think and act for themselves, instead of trusting so blindly in their fellows? Intelligent faith is quite another matter, and must be treated altogether differently. Now these discussions have led our thoughts away from priests to prophets; priests are parrots, prophets are discoverers. All religions have been founded upon prophecy, which is revelation, and have been marred rather than helped by priests. The age of priests has been the age of despotism, persecu tion, bigotry and ignorance. Priests chew husks, while prophets pick up heaven-sent manna and gather if freshly every morning. If the manna is kept over from day to day it becomes corrupt and offensive, and instead of remaining food, is converted into poison. Give us this day our daily bread, are the bighest words of wisdom: we do not need to-morrow's bread to-day, and yesterday's bread was only suited to yesterday's needs. There is no stint of revelation. God is not an author who having written one book has exhausted himself. The way men limit Deity is a greater blasphemy than a denial of Delty, for so puny is revelation in their ac count of it, that the Delty whom they thus stultify and caricature becomes instantly a subject of ridicule among common-sense men and women, while even children sneer at the smallness of coclesiasticism. We must not content ourselves, however, with condemn ing mimfery in any one department of human action Mimiory is the blight and mildew of all, art as well as of all religion. The one thing for which the world ories or in with the second s s increasing in wealth and scholarship and ret diminishing, in life? Because their entire routine of exercises goes by clock work; a mechanical order of exercises goes by clock work; a mechanical order of service is performed by breidings; aething is mati-ral or spontaneous, all (s. spectriced. stilled) copied, conformed to costain pairs the singers serve the pro-section of the p

the popular magazine when he is far enough advanced to leave "the fathers." Now what we need in church we need in art, we need on the concert platform and theatrical stage.

Everywhere the priest is strangling art; he never gets beyond his missal and his breviary, while the prophet, without a word of cenapre for the old, evokes and gives forth the new. Ell was a priest, and Samuel was a prophet, but it was Samuel, and not Ell, who heard the divine voice, and arose and followed it. Eli was an old man, well stricken in years, but one whose long attention to the ritual of the temple had accustomed him to expect no other word from heaven than that which came in stated places and at stated times. Samuel was a child, and when an angel called, the child heard the voice. It had to call three times before it dawned upon Ell that it could call a child in such a way, but Samuel heard it the first time. The old tradition of Abraham's meeting with Melchisedec is the old, old story of priest and prophet. Abraham was a priest who offered sacrifices. Melchisedec came not as the representative of any earthly order; if a priest at all, he was only "the priest of the Most High God." This Melchisedec was, undoubtedly, the Past Grand Master (to use Masonic language) of the highest and oldest Lodge on earth, the order of the Sons of God, Sons of Osiris, or Sons of the Sun, as they were called in anclent Egypt; "without beginning of days or end of life," is the word used by the author of the Epistle to tunity for original thought which produces poets and the Hebrews to designate the immeasurable antiquity philosophers if all are determined to be led by the and unending duration of this order, which always ex-Methodists who are bound to the standard of lists on earth, the members of which are known to one the Wesleys are rendering it well-high impossible for another not by outward signs and passwords, but by the Wesleys to have modern successors who will fol- what Modern Spiritualists might agree to call a supernal development of psychometric power.

The great difficulty with all theosophical societies accessible to the public is that they are so vastly inferior to a genuine order of the spirits, that, while perhaps they can be no better than they are in the present state of society, their externalism subjects them to a great deal of honest, and often timely criticism. We must look these matters fully in the face, and not allow friendship or delicacy to check plain speaking. A true theosophical society, i. e., a society formed for the express purpose of studying the spiritual side of nature, must be composed of persons who are in the first place so far adapted to each other that' there is between them what some occult writers have termed 'an affinity of the fluids." Spiritualists frequently acknowledge this when they speak of the necessity of congenial magnetism as indispensable to harmonious conditions at a scance. Now this natural congeniality is discovered, wherever it exists, by mutual attraction. When there is merely a physical agreement mutual regard is transitory and superficial, and mere magnetic agreeability is not the desideratum for theosophical research. We must look far deeper into the soul of things when selecting our confrères for this important and interior work. When your minds assist each other, when your thoughts flow freely in each other's presence, when you feel stimulated to utter and amplify ideas in one another's company, when you feel no embarrassment or restraint, but instead, mutual harmony, then you have evidence that your psychical or astralemanations are in sympathy, and when they are so they blend in such a manner as to produce a sympathetic chain around a circle or between the members of a lodge, which enables these friends to transmit tidings to each other, and exhibit all the phe nomena populariv known as thought transfer.

The mistake made by a great many seemingly well

called enlightened world in thrall. Ingersoil is nocessary so long as Talmage fourishes. Both are vib-lent extremists, and one counteracts the other. The condition which makes either makes both possible. This remark is intended merely as an illustration of a law that in ethics and religion is as plainly demonstrated as in the oscillations of the pendulum of a clock : a vigorous protest always follows upon extraordinary tension or overstrain, but neither the strain nor the rebound is normal, and we venture to affirm that we have now arrived at a point in the career of Spiritualism when we may reasonably hope for less pulling down and more building up. The cleared soil must be watered and planted, and now comes the time for unification of forces, for the discovery of the long hidden truths concealed for ages in the bosoms of the learned, and their application to modern thought and life.

Postage Free.

NO. 16.

Waste of time and waste of money is the cry raised by all but bats and bigots in the East when Christian missions are up for discussion, while missions' to the Jews are folly of the extremest type. But while Christian missionaries entirely fail to make converts of the enlightened youth of India, reliable information is constantly reaching us of the success of colleges where theosophical ideas are promulgated. Bere in America everybody has the Bible ; we do not want a company of Mussulmen to come over here and substitute the Koran for the Bible, and then boast that they have Mohammedanized America. No more do we desire the Christianization of India. The teacher who does most good here takes the Bible and deals with it reasonably. No good could be accomplished by taking it away and bringing in its place another book to be idolized. In the Vedas are all the truths that Christianity has ever formulated, but they are concealed within a mass of musty verblage, and have long been parodied by the performances of priests. Theosophy is a key to the spirit of allegory and tradition, and when properly understood and wisely expounded, throws invaluable light upon every record under the sup.

Lot us, however, beware lest, carried away with the glamor of Eastern ritual, we forget the spirit-teachings of our own dear angel guides at home. Let us, on the other hand, beware lest, carried away with the beauty of the instructions we receive at our own firesides, we forget the long ages of patient toil which have so richly rewarded the noble, self-denying students of the occult sciences in all parts of the world. One fact can never destroy another, and if our Eastern brothers and sisters have. In their researches into the nether worlds, discovered elementary spirits, they no more disprove the fact that human spirits, individual and immortal, are our companions and hold direct communion with us, than our own existence on the earth is doubtful because a variety of species share the world with us. No elementary spirit can control human organisms and distance our immortal human spirit-friends, though in the endless chain of being, from the atom unto Deity, every creature serves an end and is the servant of a power beyond itself. Animais have been seen by clairvoyants accompanying human spirits, and independently of them. Surely when types once plentiful upon this earth are now extinct, it is not unreasonable at least to surmise that, in addition to forms now indigenous oncearth, there may be myriads of spheres containing myriads of forms not usually beheld by man and not encountered by all spirits passing from the material frame.

The spirits who hold communion with you, through your most developed mediums, do not know everything. They cannot communicate all they know, nor can you comprehend all their knowledge. Much but one thing you will surely learn some day if you do not know it now, and that is the persistent individuality and unchanging identity of every human soul. Not one exception is there to this universal rule, Souls there may be who are not awake to their own immertal life and heritage; souls there may be lost for a while to a knowledge of their own possessions, heirs, nevertheless, to estates of which they have never dreamed, the full glory of which will burst upon them some day, somewhere. The Hindus in their ancient doctrine of fourteen spirit-spheres enumerated seven below the earth, and six above it, as they counted the earth itself as one. The realm of magic leads the student into the nether states. The magician announces himself a master of spirits. The adept claims to be not a medium, but a controlling power, a mesmerizer of the unseen. beneath whose sway and under whose all-powerful spell inferior minds must bend in abjest submission. Let him discover what he will, let him rule the lower kingdoms as he can and as he please, we who turn our eyes to the starry heavens will not deny the flower besprinkled sod, and he who gazes on the earth cannot obliterate the stars. Geologists and astronomers both are useful in their way. When they transfer their gaze from the outer earth to realms of spirit, each discovers what his own researches enable him to behold. Adepthood and mediumship are antipodal, and yet they meet. Adept and medium must be brothers. and the happiest of all results is when every individual can so control his own lower self that he becomes a master of every earthly passion, and in becoming such a master of all spirits who can lead astray, and at the ame time a dutiful, loving servant to the powers colestial; a disciple of the angels; a willing, passive instrument for all and every power that makes for righteous-Ness. OUR DESTINY.-Sir Bulwer Lytton, the great English novelist, has this beautiful passage on "Our Destiny," or a future life: "It cannot be that earth is man's only abiding place. It can-not be that our life is a bubble, cast up by the ocean of eternity, to float a moment on lis waves, and sink into nothinguess. Else why is it that the high and glorious aspirations, which leap like angels from the temple of. our hearts, are forever wandering about unsatisfied? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties forever, mocking us with their unapproachable glory? And, finally, why is it that bright forms of beauty are represented to our view, and then taken from us, leaving the ten thousand streams of our affections to flow back in one Alpine tor-rent upon our hearts? Surely we are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will spread out before us like islands that alumber on the ocean, and where the beau-tiful heirs which hole may buy we hadow. ness. that slumber on the ocean, and where the heantiful beings which here pass by us like shadows, will be in our presence forever."

members of a renowned organization. Work, effort, individual striving, soul-culture, these are indispensa ble to true success ; without them advantageous ends can never be served. There is far too much desire for marvel, for the gratification of mere curiosity, and far too little earnest, self denying search for truth, while even black magic is not altogether beneath the dignity of some professed theosophists, and gray magic is of frequent occurrence. The thirst for power, a desire to be leaders, is the rock on which many split, while the 'prayer and fasting" needful to obtain good results are frequently left out entirely; and the thought of "in honor preferring one another," is changed into in honor invariably preferring one's self.

As we may be speaking to some who are strangers to many terms employed by those who are engaged in the study of theosophy, and as many words have a popular meaning attached to them which is both misleading and offensive, having used the word "magic' in connection with theosophy, allow us a moment to explain it.

Magic is, properly speaking, only mystery. Magic and miracle are one, and both signify phenomena inexplicable in accordance with the known workings of laws already discovered. Remember that magic is not a violation of law, but simply a transcending of known law through the operation of higher laws not hitherto discovered by the multitude, but discoverable and discovered by superior minds; unknown, but not unknowable. From what we have advanced already, you are doubtless pretty well prepared for all that is to follow, which, in the opinion of many, may appear like a compromise between theosophy and Spiritualism. To those who know us, and our habit of plain speaking on all occasions, such an imputation would seem ridiculous; but there are unfortunately many on both sides of the argument whose prejudice so far blinds them to fact and disables them for fair discussion, that a middle ground of fairness and liberality, a willingness to see truth on more sides of a subject than one seems like unfaithfulness to one's convictions. We have taken ground that certain facts have been demonstrated in the east, and others in the west, some in ages so distant that they are usually considered fabulous by all but exceptionally well-informed persons, others occurring in our midst at the present moment.

Magic in all, its varied ancient forms has a modern counterpart in certain of the phenomena of Spiritualism. and it ill becomes the followers of modern inspiration to decry the past, as it is the shame of those who reverently accept every so-called miracle of ancient days that they discredit every modern confirmation of the very facts for which they are determined sticklers. Theosophy, technically speaking, has during the present century confined itself very largely to Buddhist Scriptures and Buddhist formularies, and there is some danger that the old Sanscrit M88. of Hindustan may develop bibliolatry among Theosophists, as Jewish and Christian Scriptures have made bibliolatrists of the unprogressed multitude of religionists in Christendom

Western Spiritualism during the past thirty-seven, years has been largely a powerful iconoclastic force directed against every form of Christianity and Judaam. A much needed liberalization of prevailing sentiment has been accomplished through its agency, and the sledge hammer blows dealt at old theology have been sorely needed to break the galling chains of option which have for many conturies held the so-

The same kind of speech as obtains in the spiritual world is inherent in every man, only it is seated in his interior, intellectual part; but as in man it does not descend into words analogous to his affection, as it does with the angels, he is not aware that he possessed it. It is from this cause that when man enters into the other life he speaks the same language as the spirits and angels who are there alread and that he understands is without a teacher Swedenborg's Heaven and Helt, 243. HURGER CH

#### BANNER OF, LIGHT. JULY 4. 1885. 的第三词称为 建铅

# Spiritual Phenomena.

### MATERIALIZATIONS IN NEW YORK CITY.

To the Editor of the Banner of Light:

I have noticed at different times communications in your journal from parties who have attended materializing séances in this city, giving their experience of the power and genuineness of the medium, but among such I have failed to see the name of one whom, from my late.experience, I consider a very wonderful medium, Miss Virginia Roberts of 45 West 18th street, and would ask to be permitted to desoribe what I have witnessed at her séances.

I have visited a number of mediums for the purpose of testing the genuineness of materialization, for I must confess, though a firm believer in Spiritualism, I am-or rather was-a great skeptic to this phase until I attended a séance at Miss Roberts's a few evenings ago.

From the moment one enters the parlor he is impressed with the genuineness of her power and honesty of purpose. At one end of the room stands the cabinet, which is simply a frame of four small upright iron rods, held together by four others on top, over which is thrown a curtain, the back falling against the solid wall. The whole thing is so slight and frail that a child could easily pull it down. Every one is at liberty to examine this cabinet, and I did so most thoroughly, in order that the most skeptical may be convinced there is not the slightest possibility or intention of fraud.

Miss Roberts is quite young, about sixteen, a prepossessing, refined young lady, guite pretty, and very charming in her open, frank manners to friends and strangers alike, making her a favorite with all. She developed as a materializing medium about two years ago, but from the tender age of nine possessed mediumistic power, and gave wonderful public tests. Her brother conducts the seance while she is entranced in the cabinet. The evening I allude to there were about fifteen persons present, among others Mrs. Kate Palmer Stearns-mother of Miss Minnie Palmer, the celebrated actressand her husband, and Miss Florence Marryatt, the authoress.

A few seconds after Miss Roberts had entered the cabinet, and the lights were turned down a little. two spirits appeared at the opening, and came out, giving their names, and calling their friends, by whom they were instantly recognized, and after conversing with them, dematerialized; then another, a female spirit, appeared, and after being recognized by her sister, whom she lovingly embraced, gradually rose from the floor, and floated horizontally in mid-air for some minutes. The idea may suggest itself to some who doubt that a wire might have been used suspended from the rods of the cabinet, but when they think for a moment what a frail structure this is, they will see it would be a matter of utter impossibility for it to support the weight of a grown person. One very remarkable thing about Miss Roberts's séances is she allows, or rather her controls call many of the audience into the cabinet, and describe and give messages from the spirits they see around them, who are not strong enough to materialize. While I was in the cabinet. and had hold of both hands of the medium. while she was describing and giving me messages from the spirits who stood by my side, I distinctly felt them touch me several times. I quickly disengaged my hands, and felt all around the cabinet-it being small-but I felt nothing, and was convinced it was my invisible friends who touched me.

The greatest phenomenon of the evening. however, I think, was Mr. William Roberts-Miss Roberts's brother, who is also a very powerful materializing medium-becoming suddenly impressed that if a certain lady present would

to say that nearly every one had some friend from the spirit-land, who, with one or two exceptions, was fully recognized. Every one was called into the cabinet; sometimes two would go in together and receive messages from their friends, and while they had hold of both hands of the medium, would be touched and patted about the face and head; this proved beyond a possibility of doubt that it could not be the medium.

It hardly seemed possible that there could be single person present who did not feel convinced of the thorough genuineness of the séance, and the wonderful, and I should say divine gift of Miss Roberts in being thus able to assist our loved ones to return to us, that we may see, feel and converse with them and find comfort in knowing that they are not gone from us forever, but causing us to look on so-called death not with that horrid dread we have had heretofore, but rather to welcome it, when it comes, as the birth to a new life in that land where sorrow is unknown. Such were our feelings, and I feel it a duty not so much to Miss Roberts as to those who, like myself, and to the public who are seeking the truth and will investigate, to speak of my experience, which I, however, ask none to believe, but do as I have done - see for themselves. I believe there is now a body of influential scientific men in Philadelphia investigating this matter. the "Seybert Commission." I think a great deal of their labor would be lessened and they be able to come to an early decision and thus enlighten the public, if they could procure the services of Miss Roberts for a private seance. This young lady has just received an invitation from a prominent family in Washington to be their guest. While there she will meet many scientific men to whom she will exhibit her power, after which she contemplates

going to Europe for some time. I should like to give you the names of some of the parties at this seance, who are wellknown business men of this city, but, not having consulted them. I do not care to do so, and as I am a stranger in this country . and unknown, my name would be of no influence or guarantee to the public one way or the other: they have the same opportunity of investigating as I have had, and, I repeat, let them see for themselves and be convinced. So, thanking you for the valuable space afforded

me, I am, yours in search of light, I. L. B., A CONVINCED SKEPTIC. New York, June 4th, 1885.

# MATERIALIZATION-MRS. SAWYER.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: I do not know as my friend, W. S. Butler, will thank me for bringing him into notice in conneotion with Mrs. Carrie M. Sawyer's séances at his house, where she has lately been a guest ; but the frame of a picture, or the setting of a jewel, is often an important item in connection with either, and I trust what I have to say now will be trebled in value from its surrounding and social circumstances, which I think will be admitted before I have finished my story.

I have said enough in my articles from time to time for any one to know that I am a firm believer in the fact of materialization as a phase of the spiritual manifestations. I will say here, before I go any further, that I had almost made up my mind not to write much more, if at all, on the subject of materialization, but to leave that for other writers. I have nothing to take back in anything I have said or written about it, and nothing to qualify or alter in any way in my chapters on the subject in the little book I lately published, and which is known by

the name of "Shadows." The reluctance to which I have referred out writing exp garding materializations is mainly because I have said enough, and I am not inclined generally to repeat myself; and then, also, I may as well say it, one does not like to be thought by the more or less busy world as credulous. I know I am not, but it is pleasant to have the people with whom one comes in contact generally think he is not oredulous, or deceived. The circumstances in connection with this phase of manifestations are often such that if I write them up with very positive affirmative convictions, and have good reason to, others who witness the same, or what they suppose the same. think me as a writer rather easily sotiefied now, I very freely say that I am not satisfied. I question very much whether this phase alone would have converted me to Spiritualism. It is other simpler but intelligent phases that have done the business with me, and being sure, by virtue of them, of an invisible world surrounding us, it has thrown a lustre on the phase of materialization that has counteracted many of its disabilities. So, as I have said. I am a believer in the fact of materialization, for I have had proof of it beyond all question; but the conditions and circumstances at many séances are such that one is not sure of what he sees whether they are materializations, or transfigurations, or frauds, or all three. There seems to be an objection on the part of all the mediums to submit to very simple but perfect tests: And I don't know as I blame them, for the skeptically-inclined are never satisfied, and besides the suggestion is apt to involve a suspicion that weakens the power and hurts the con-

the gentleman's house whom I named at the beginning of this article, and not of those which may be given to the public at other places where I may not be a witness, though I see no reason why there should be any change, nor do I expect there will be. I mention the fact because seances are often so different at different times, dependent upon conditions beyond the control of the medium; it may be on the spirit-side, it may be, and very often is, in the constituents of the circle. It is rarely that one has the privilege of making his own conditions, and have the manifestations in his own house. I feel that I ought to say this, for I have so often testified very strongly of a seance, when, had it been at another time and with the same medium, under other circumstances, I would have kept silent. Ordinary promisouous circles do not compare with properly selected circles for quality of manifestations. I think those who have attended seances often will have noticed the fact that I have mentioned.

The seances which are the subject of this article were held in Mr. Butler's sitting-room, up one flight, in his house on the Back Bay. There was a closet on one side of the room of about twelve square feet, in area. The only entrance to it was by a door opening from this sittingroom. The door was removed and the closet protected by a dark curtain. This closet was used as the cabinet, and nothing could be better, as being free from all "clap-trap," as the closet was empty except one chair, the walls were plastered and whole and smooth, and no aperture of any kind existed.

At a seance an evening or two before, at which I was invited and expected to attend, but was unable to, several forms appeared, (sometimes two appearing at once) and came out in the room. Of course not being there myself, I cannot testify to this fact. If it was a fact, it was a perfect demonstration of a spirit-form. One could want nothing more; the evidence under the circumstances would be perfect. Mr. and Mrs. Butler, and others who were present, assured me of the fact as above stated, and from what I have seen and what I know of those who testified, I am as sure of the fact as if I saw it myself.

On the occasion that followed, when I was present. we began with a short dark séance. I will not take the time to describe it. It was very interesting, but nothing extraordinary. except that her control, "Maudie." is a very fascinating little spirit, and has a cute, bright way of talking, and I hope to see and hear more of her. The room was then lighted, and Mrs. Sawyer's control requested Mrs. Butler and two other ladies to examine the medium in another room. It was so perfectly unnecessary as a guest in this gentleman's house, that we objected, but as the control wished it we let her have her own way. She went with the ladies mentioned and returned with a dark dress on; Mrs. Butler saying they had wholly redressed her, and in Mrs. Butler's clothes-she had nothing on of her own. Mrs. Sawyer went into the empty closet; we saw easily that it was empty, and as the room was light our eves kept watch, and we know the medium was the only human inmate of that closet.

1 will not mention in detail the forms that anpeared. None of them were recognized, but that with me is of but little consequence ; there are more important features than recognition of one's friends in this phase of manifestations. "he great fact is, are they genuine and spiritual? Of that, in this case, I can have no doubt. Almost instantly after retiring into the closet a form appeared clothed in white, and with some appearance of elegance, and male forms and female forms of different sizes and figures ap-There was no mistaking the difference of sizes and sex of the several forms that presented themselves.

UNDISCOVERED MEDIUMSHIP-THE CASE OF CLAIRON.

## BY FRANK H. DEBBY. To the Editor of the Banner of Light :

In the year 1743 the fame of Clairon, the greatest tragedienne, probably, that ever appeared on the French stage, was at its height. Her youth and success naturally drew around her a large circle of admirers. Among these was M. de S----, the son of a merchant in Brittany, about thirty years old, handsome, and possessed of considerable talent; he was most strongly attached to her. After a green-room acquaintance of some time, she allowed him to visit her at her house. But eventually she discovered that neither his character nor disposition was of such a nature as to make it desirable for her to continue the intimacy any longer than was possible. Ashamed of the low birth of his parents, he was exhausting a large fortune under an assumed title of nobility. His affection for Clairon was of such an exacting disposition that he desired her to receive no other visitors but himself, promising a like sacrifice in return. In the position Clairon held before the public, such a proceeding was impossible, and she saw the necessity—for his sake as well as for her the necessity—for his sake as well as for her own—of destroying the intimacy they held to-ward each other and reducing it to that of mere formal acquaintance. His disappointment af-fected him so much that it brought on a violent attack of illness, during which Clairon attended him with friendly devotion, but refused to re-linquish the course she was going to pursue in regard to him. At length he partially recov-ered from his illness, rendering her attendance unnecessary, and then she refused to receive either his visits or his letters." After the lapse of two years and a half a messenger was sent to inform her that he was on his death bed, and begged most earnestly to see her before he passed over, which wish she

see her before he passed over, which wish she did not think necessary to comply with. He died surrounded only by his servants, and an old lady friend, his only companion for some time.

Clairon at that time resided at the Rue de Bussy, near the Abbaye St. Germain. Her mother lived with her, and that night she had a little party to supper. While in the midst of their enjoyment the clock struck eleven, and the sound was succeeded by a cry of such an the sound was succeeded by a cry of such an unearthly and terrible nature as to startle the company to the extremity of fear, and to throw Ulairon into a state of insensibility, which last-ed for a quarter of an hour. The company, after an examination, could discover no cause whatever for the wonderful and frightful occur-rance and it was agreed to sat a watch in the rence, and it was agreed to set a watch in the rence, and it was agreed to set a watch in the street in case it was repeated. It was repeated very often. The servants, the neighbors, and even the police heard the same cry, always at the same time, and at the same hour, proceedthe same time, and at the same hour, proceed-ing from under her window, and appearing to come from the empty air. Whenever Clairon supped abroad the sound ceased, but when-ever she returned home, and asked her ser-vants or mother if they had heard the sound, it suddenly burst forth in the midst of them. One night the President de B—, at whose house she had supped, desired to see her safely home. While he was bidding her good night at her door a ory broke out, seemingly between

home. While he was bidding her good night at her door a cry broke out, seemingly between them, which so horrified him that his ser-vants lifted him into his carriage more dead than alive. Among her acquaintances was a young man named Rosely, who pressed her to evoke the phantom, promising to believe if it answered her call. She complied, and suddenly the cry was heard three times with fearful dis-tinctness, in rapid succession. After being an tinotness, in rapid succession. After being an-noyed two years and a half by the noises, they entirely ceased.

After this, intending to change her residence, after this, intending to change her residence, she put a bill on the house she was leaving. One day she was told that an old lady desired to see her rooms. Upon being received, the old lady came to the real object of her visit, by informing Clairon that she was the old lady that attended the bedside of M. de S—, and be-gan to upbraid her for her heartless conduct toward him. Clairon sorrowfully explained to the old lady the circumstances of the case, and her reasons for acting as she did. After lis-tening to her recital the old lady said, "it would indeed be unjust to condemn you. My poor friend in his reasonable moments acknowl-edged all that he owed to you; but his temper male forms of different sizes and figures ap-peared during the hour or two she was in the cabinet, or closet. "Maudie," the child of whom I have spoken, appeared quite often. Counting the minutes when at half-past ten his counting the minutes when at har-past ten his servant came to tell him decidedig that you would not come. After a moment's silence he took me by the hand. 'Barbarous woman,' ke oried, 'as I have followed her in life, I shall follow her in death.' I tried to calm him; he was dead." The substance of this incident was given in the dirt number of Managian 1990 the first number of Harper's Magazine, 1850, and is here abridged to a great extent, leaving only the bare facts in the case. There can be no reasonable doubt of its truth, Clairon being a well-known character of the Freinh clairon being a well-known character of the Freinh stage, and the events narrated contained in a letter ad-dressed by her to M. Henri Meister, a man of some eminence among the literatiof that period, This gentleman was Clairon's literary executor. To the Spiritualist an incident like this cannot but he of deen interest showing as it does how but be of deep interest, showing as it does how the significance of some of the greatest phe-nomena in nature are lost to the world, perhaps forever, because not easily explainable by the known laws of nature. If at that time some person had only thought of the methods employed by Modern Spiritualists in investiemployed by modern Spiritualists in invest-gating similar phenomena, the world would have been enlightened a century earlier in re-gard to the possibility of spirit-intercourse. Clairon was undoubtedly a strong medium for independent spirit-intercourse, and under development might have attained astonishing result The mediums from whom we obtain the best results are those whose gifts we may designate as spontaneous; Clairon was one of this class. How important it is for us, especially as Spiritualists, to investigate every occurrence that seems to point to the existence of the spiritual force. We may arrive in time at a result that will bring the world to a general recognition of the most beautiful and grand belief known. New York City,

there be found thirty members out of the two hundred and forty who would vote to be put on record. The only argument advanced by the M. D.s in the course of the annual farce was that twenty-six other States had enacted a similar law, and that they (the regulars) looked upon the irregulars as being incom-petent, etc.; but the members of the General Court as a whole could not see that the evidence proved any such conditions of things-on the contrary, rather, that the irregulars in many cases were doing a vast amount of good; also that even if laws had been en-acted in some of the Western and Southern States to prevent irregulars from giving treatments, the fact was of itself no argument that Massachusetts abouid fol-low a like course. The only document which the Massachusetts Medi-cal Society presented to the members of the General Court-a it least which attained to any notice-was the Annual Address delivered before the Association of American Medical Editors by Henry O. Marcy, A. M., M. D., Boston, in pamphlet form. State Marcy as the engineer of the West star sort of argument and evi-dence for a statute was emoduled in this pamphilet. The work of the M. D.s was mostly done by periodant effort with individual members of the General Court by the members of the Gociety. It seems to me that great oredit should be given to the General Court for its action in the matter. This latest defeat should be a lesson to the regulars that the people hereabout are on the side of right and justice, even if other States choose to enslave their citi-zens in medical matters. A BEMONSTRANT, Boston, Mass.

A REMONSTRANT, zens in medical matters. Boston, Mass.

## Franslations from the Foreign Exchanges of the Banner of Light.

Two numbers of Le Messager, Llege, are at hand, reating of a large number of magnetic and spiritual subjects, many of which we are familiar with through the American spiritualistic press.

Dr. Wahu gives a very succinct comparison of Magnetism with Spiritualism : "True magnetism is the action of an embodied spirit upon another embodied spirit, and is almost as exalted as Spiritualism, which is the action of a disembodied spirit upon a spirit in the flesh."

In the issue of May 15th there occurs an account of nstantaneous, direct writing, as related by Mr. J. W. Cadwell in the BANNER OF LIGHT of April 4th. Le Messager calls Mr. Cadwell the Donato of the United States

L'Anti-Materialiste, Avignon, as shown by the three numbers before us, still continues its effective work against materialism in all its forms. Free religious thought, magnetism and Modern Spiritualism in all its forms find welcome in the pages of M. Calilié's pa-per. An "Arabian maxim" in the number of May 5th is worth thinking over : "Don't look for heaven up above in the azure. Heaven, my son, is in thy soul, and a pure heart is paradise itself."

Two numbers of La Chaine Magnetique, Paris, are at hand, filled with interesting information concerning magnetism in its various manifestations. The issue of May 15th contains a letter from M. Sausse of Lyon, asking for more harmony between magnetizers and Spiritualists and expressing astonishment that cause of enmity should so frequently arise between the disciples of these two great schools of phenomena. As an example of rapid consultation we call attention to the following from La Chaine: " Doctor, I cannot eat; I cannot sleep; what is it?" "It is twenty francs."

The Journal dy Magnilisme, Paris, besides treating of the subject to which it is especially devoted, contains a notice of a subscription for the purpose of raising a monument to the memory of Cahagnet, one of the ploneer Spiritualists. The Journal will receive amounts for this purpose, and heads the list with twenty france.

The "Moniteur," Brussels, April 15th, continuing an article on "Paid Mediumship," says the facts which have destroyed doubt, surmounted prejudice and converted skeptics into adepts are manifested through these same mediums. Our doctrine, however sublime it may be morally, deprived of its indestructible base of material facts, becomes reduced to a philosophicomoral theory which can take its place in the series of isms. Disapprobation of paid mediumship has its source in very praiseworthy sentiments. But sentiment is not reason. And this reason, calm and reflective. commands us to have for our single object the most rapid diffusion of our moral precepts. Let us be content with discovering, pursuing and stigmatizing. every charlatanism, whether paid or not. Let us follow the precious counsels that we have read on this subject in the BANNER OF LIGHT, and the advice of the best experimental Spiritualists in America. They have left us far behind. Their conferences are accompanied by the powerful demonstrative aid of paid mediums. Let him who is not sufficiently convinced of the necessity of cultivating and enlarging in every possible way phenomenal mediumship, read in the BAN-NEB OF LIGHT of Feb. 21st the article: "The Utility of Spiritualistic Phenomena," and the following article : " How do we Know that which we do Know ?" The "Monileur" also refers, by an extract, to Mr. H. Kiddle's discourse as found in the BANNER OF LIGHT of January 24th. The number of May 15th opens with an article on Education. Following is a spiritualistic fact communicated by one of the memhers of the Spiritualistic Union of Brussels. A mother had a sick child that continually grew worse. After trying everything that she knew of in order to help the infant, the mother, who was a medium, fell asleep. Hersleep lasted but a moment. " Upon awakening she prescribed some liquor for the child.. The father hesitated about giving any liquor to such a young child; but the mother said, "the child has indigestion; they told me to give it a drop." A little liquor was given to the child, who was immediately relieved, and then fell into a tranquil sleep. A short extract from the BAN-NEB OF LIGHT upon "our responsibility toward mediums," and a nortion of an article concerning direct writing from the BANNER of August 16th, 1884, are noticed in this number. La Lumière, Paris, May 10th, says the spirit Lermont, at a seance at the house of Mme. Bablin, had the singing stopped, and in the most profound silence, in the midst of obscurity, he wrote with a pencil. We heard the rapid noise of the pencil upon the paper, and the little strokes which indicated the accents and punctuation, as well as the grossing of "the". When the séance was over we found a large page of verses, heavily written. The lines were straight, and there were spaces between them. Under the head of "Different News," it is announced that the Curé of Pioussay, celebrated for his wonderful cures, has just been prosecuted for "illegally practicing medicine." If the public minister had cited as witnesses all the good people who had solicited the science of the Curé healer, there would surely have been more than fifty thousand witnesses. We have received the by-laws of the Spiritualist Soclety "Concordia," founded at Campus. province.of Rio Janeiro, Brazil. This Society has for its object the study of the phenomena of spirit manifestations, applied to the moral, physical, historical and psychological sciences, and to the exercise of benevolence.

go into the cabinet when his sister came out, she would be able to materialize, and glancing round the room, his eyes rested on Mrs. Kate Palmer Stearns: he felt she was the lady much to her astonishment and her husband's. who had always been a confirmed skeptic. Mrs. Stearns was quite reluctant to enter the cabinet, as she had never done so before, nor did she believe she possessed any mediumistic power, or that he and his sister could impart any to her, at least not to such a remarkable extent as to materialize. Mr. Roberts, however, insisted he was right, and she entered the cabinet, was soon in a trance, and to the astonishment and amazement of all, there appeared two spirits together, then another and another. who were all recognized. One male form, an officer wearing an old English uniform. now obsolete, was recognized by Miss Florence Marryatt as a Colonel of the regiment station in India, a very dear friend of hers. who passed away in her house. While this was taking place, a continual floating of spirit-light was seen over the cabinet-this was declared to be as great a test as any ever given in this city. Mrs. Stearns has since been able to materialize in her own parlor, behind the window-curtain.

6 6.3

This fully convinced me that what I had witnessed that evening was a genuine materialization. About twenty forms appeared during the evening, and in nearly every instance were recognized. Yet to be further convinced if possible, and for the purpose of having some of my friends who were very great skeptics witness this, I arranged to have Miss Roberts give a private séance to them in one of their own parlors, and this took place last evening.

A cabinet was improvised for the occasion in a few minutes by hanging a pair of the window ourtains between a small closet. Before Miss Roberts entered this cabinet she retired with some of the ladies to an inner room, and convinced them most thoroughly that she concealed no disguise about her; she then entered the cabinet, and the light was turned down a little, when, in a few seconds, there appeared a female spirit, who, giving her name, called her mother, who immediately recognized her. She threw her arms round her neck and kissed her, and conversed with her for some time, then floated to and fro several times, and finally dematerialized outside of the cabinet in view of all. In a few minutes she reappeared, and calling her mother and father up, told them she had brought some one with her; the curtains parted and a young man stepped out, whom they instantly recognized to be their son. The two wpirits threw their arms around their mother and father. It was indeed a very affecting scene, a family once again united ; mother, father, son and daughter locked in each other's subrace; thus they stood for some time, and then dematerialized before them. While they were standing outside there was another, spirit were standing outside there was another spirit behind, them who was not fully recognized, so there were three spirits present at the same sints, i should like to describe fully each spirit there appeared but it is finite fully each spirit they mindule spirit at finite spirits with the spirit transmission of the spirits of the spirits of the transmission of the spirits of the spi

ditions, and lowers the quality of the results. I am not reflecting upon the mediums by saying what I do; I am only stating my impressions and trying to look at the matter as an outsider would; and it seems to me, though it may not appear wise to say it, that the spirits themselves are not always honest, that is, using the world's dictionary for a definition of honesty. But I am not the whole world-there are others to suit beside me. Sometime, when on the subject, I will try and make my idea on this point clearer, but this is all the space that I can spare now, and I think what I have here given will sufficiently explain the reluctance I have to writing on the subject, which, after all, may be only a passing cloud.

Now why have I overcome this semi-reluctance and am now writing on materialization? Because I have just had an experience in a friend's house that is worth recording; not that the show of apparitions was extraordinary, or even comparable, in volume and in number of forms, with those seen at the usual materializing seances, but what there were were unmistakably genuine. I do not say Mrs. Sawyer is any better than the other well-known mediums, nor do I know but what in places and under other circumstances there may be with her the usual disabilities, suspicious surroundings, as well as the greater number of spirits the motive, perhaps, to give a more extended satisfaction. I do not wish to draw any 

On this occasion, I am sorry to say, two forms did not appear at the same time. It did not alter the fact, though this statement would read stronger if such had been the case; but I make no hesitation in saying as a spiritual manifestation the occasion was a success.

I think it is the intention of Mrs. Sawyer to locate in this city, at least for a time, and give public séances. Of course I do not know what they will be, but presume like the one that has been herein described. I think she is a remarkable medium, and I see no reason why she cannot satisfy the public as well as she satisfied us who have seen her materializations in this private way. Mrs. Sawyer is not a newly-developed medium, but has been before the public a number of years, and has a good record, and really does not need this notice from me.

## Ecce Veritas.\*

Concerning this volume, reference to which was made in these columns a week or two since, a correspondent writes :

"Its author (who for reasons of his own chooses to remain incog) dedicates the book to his aged and dear friend, James Boyle, M. D., in token of the deepest veneration and love. The author has devoted a long life to literary pursuits, having been a minister, publisher, editor and author of other works, poetical and historical. The book makes its appearance in an op portune time, while the various religious denominations are attempting to harmonize on Christianity or Christ and his mission to humanity : This ably-writ ten treatise cannot help provoking thought in the right direction.

It is claimed that the author, from his long life experience, extensive reading and research and deen thought, is competent to treat the subject in a candid, unprejudiced manner, and the book itself indicates many ideas backed up by historical facts, as well as his own conclusions, which show that Christ and his mission are not what sectarian church-members believed them to be in the past.

The work contains some three hundred pages, and sells at \$1,25 per copy."

\*ECCE VERITAS. 12mo, cloth, pp. 293. New York: J. H. Brown Publishing Company. For sale by Colby & Rich, 9 Bosworth street, Boston.

### Meetings in Quincy, Mass.

To the Editor of the Banner of Light :-Through the kindness of Mrs. E. W. Russell a series of spiritual meetings has recently been held on Tuesday evenings, with W. J. Colville as speaker. The various lectures, answers to questions and poems have created great interest among the most intelligent people in the town. The series concluded on Tuesday, June 16th, when Mr. Colville lectured at Faxon's Hall, on "Ancient and Mcdern Egypt," to's most appreciative audience. He was socompanied by his stereopticon, which was a source of great pleasure to all who were in attendance **1** 

Milde', Howey they may looghty mine and story and he Testing Include the South Story of the South Story and the Story of the South Story of the South Story of the South Story of the Story of the South St 

# A Review of the Field.

To the Editor of the Banner of Light:

A Waterloo defeat has recently been experienced by the Regulars in Massachusetts, in their efforts to obtain the passage of a "trades-union" law to regu late (?) the practice of medicine within the borders of this Commonwealth. Once more the intelligence of the Legislators of our State has made itself manifest and the General Court of '85 has placed itself upon the roll of honor which bears the names of those of other years who have given a like refusal to the demands of

self-seeking Allopathy. The remonstrants to the medical bill have good rea son to be grateful and satisfied with the result. Byldence is not wanting to show that the Massachusetts Medical Society, and its allies, had availed themselver of every available method of political and parilament ary proparation for this great struggle. In many cases M. D.s and such apotheories' as were known to be friendly to the passage of Doctors' Flot and Pharmacy Laws, were nominated as candidates, and while some word defeated, others were elected to alt in the Legisla-ture before which the demand was to be made. The Committee on Public Health, to which the matter was referred, with but one exception (Mr. Bust') favored the bill as reported, and that, too, after three months of supense from this time the four days' hearings took place. The remonstrants were watching the shrewd movements of the Committee in their delay, and in the meantime published the evidence, facts and argument given: before the Committee in their delay, and in the copies to be presented to each member of the General Court :copies were also distributed in like manner of the able pleased, Prof. J. B. Buchanan and Attorney Benton. ary preparation for this great struggle. In many cases Benton. These Socuments same like a Thunder-clap out of clear sky to the petitioners and workers for the bill | the outcome being that several simedments were ac-cepted to the bill, and the bill itself not allowed to go to the hird reading in the House, neither could

Cer al 

### Beyond the Valley.

Beyond the Valley. A volume of literature from Andrew Jackson Davis means a book of rare good reading. Be-yond the Valley is his latest production, and he treats of spirit-guides in a masterly and inter-esting style. The author relates experiences which will be not. only attractive to believers in Spiritualism, but fascinating and puzzling to skeptics, with relations, that will tax sound reason to dispute. There are many remarkable features in the book, notably an experience in a Chicago cemetery, spirit births in a hospital, autoblographies, etc. A number of carefully-drawn engravings illustrate the subject, and its attending incidenta, which are defity handled by the charming and forcible descriptive pow-ers of the author, Beyond the Valley must be classed as one of the most curious books of the are. Published by Colby & Rich, Boston, price \$1.50.-Hartford [Cl.) Sunday, Journal.

A woman pointed an old pistol at a tramp and blazed away multabe shot a coal worth size. The tramp is tickled to think she did it and and the call. Som For (Cal.) Republic the state of the call.

The old current refutition allow women in draw and thing, coold stores to many allow women in draw the store with all of the stores to many all risk don't, there are the full of the stores of the store all of the stores to the store in the store of the stores all of the stores to the store in the store of the stores all of the stores to the store in the store of the stores all of the stores of the store of the store of the store of the stores of the store of the store

# Banner Correspondence.

# Massachusetts.

BOSTON.-"H." writes: "The BANNER OF LIGHT of the 27th ult. contains an allusion to the passage from earth-life of Mrs. T. L. (Henley), wife of T. F. Brooke, of this city; and as there are some points connected with her medial experiences which I conceive to be of interest to Spiritualists generally, permit me to briefly cite a few for the benefit of your readers : She entered spirit-life from the Murdock Hospital, in this city, June 18th, at the age of 35 years. She has been a medium for years; for the past twelvemonth she has been agreat anfierer, especially the last six months. Gradually her life forces and physical body wasted away by consumption until she became a mere skeleton-passing out at last from the material body like the going down of the sun on a summer day. Some two months ago she had a vision of her condition, and informed the writer that she know the time was near at hand for her departure, as the symbol presented represented that her sustaining power could no longer hold her, and that there was no possibility of her recovery.

She saw spirits and conversed with them daily, which was a source of comfort to her in her affilction.

Mr. Brooke called upon her some years ago for a medical examination: she saw clairvoyantly that he had a large piece of glass embedded in his thigh, though he (Mr. B.) could not make the M. D.s believe that such was the fact. Mrs. Henley, while entranced, declared that the glass was there, as described, and if a surgeon would cut for it as she directed, it would be found. The inclsion was made according to her direction, and her prediction proved true; to the utter surprise of the M. D., and gratification of Mr. Brooke, the glass was brought to the surface. This piece of glass, together with a certified account of the manner locating and extracting it, was placed before the Massachusetts Legislative Committee on sev-eral occasions, when 'Doctors' Plot Laws' were asked for by the Regulars, for the purpose of showing that it was wrong to attempt to prevent the exercise of such gifts in deteoting disease, etc., merely for the pecuniary benefit of the practitioners who had proved themselves unable to relieve the case. Mf. Brooke subsequently was married to her, was a devoted husband, and took great pleasure in caring for her until the departure of the suffering invalid to the spirit-world. In this work he was aided by mahy friends, and latterly by the Murdock Hospital, where she was accommodated till her decease, without charge. Among these friends was Mr. Cutter, of this city, who visited the sufferer quite frequently to ren-der assistance. While Mr. Cutter was attending a séance for materialization elsewhere, a female form appeared (a stranger to him), and said her name was Emma, adding that she wished to thank him for the assistance he had rendered her sister. Mrs. Brooke had a sister in spirit-life whose appearance answered the description; her name also was the same as given. This manifestation was satisfactory evidence to him that spirit-relatives at times watch over their friends and impress persons to assist them in their affliction and suffering."

SOUTH HANSON. - Mrs. W. W. Hood writes: 'About four hundred people gathered in the Town Hall, Hanson, our regular place of meeting, on Sunday, June 21st, to listen to two very able discourses by J.

Avenue. There seems to be a general demand among the people here for more light upon this subject of Spiritualism. Warren Chase drew crowded houses as long as he spoke here."

# I.-PHILADELPHIA, 1776. Equarely prim and stoutly built,

Free from glitter and from glit, Plain - from lintel up to roof tree and to beliry bare and brown-

THE LIBERTY BELL.

Stands the Hall that hot July. While the folk throng anxious by, Where the Continental Congress meets within the Quaker town.

Hark i a stir, a sudden shout, And a boy comes rushing out, Signaling to where his grandsire in the belfry, waiting, atapia.....

stands:-

"Ring !" he ories; "the deed is done! Ring ! they 've signed, and freedom's won !" nd the ringer grasps the beil-rope with his strong and sturdy hands;

While the Bell, with joyous note Clanging from its brazen throat, Rings the tidings, all-exultant — peals the news to shore and sea:

" Man is man-a slave no longer; Truth and Right than Might are stronger. Praise to God! We're free; we're free!" II.--NEW ORLEANS, 1885.

Triumph of the builder's art, Tower and turret spring and start--As if rearcd by mighty genil for some Prince of East-ern land;

Where the Southern river flows, And eternal summer glows. Dedicate to labor's grandeur, fair and vast the arches stand.

And, enshrined in royal guise, Flower-bedecked 'neath sunny skies ; Old and time-stained, cracked and volceless, but where all may see it well ;

Circled by the wealth and power Of the great world's triumph hour, Sacred to the cause of freedom, on its dais rests the Bell.

And the children thronging near, Yet again the story hear Of the Bell that rang the message, pealing out to land and sea :

"Man is man-a slave no longer; Truth and Right than Might are stronger. Praise to God! We're free; we're free!"

111.

Prize the glorious relia then, With its hundred years and ten, By the Past a priceless beirloom to the Future banded down.

Silli its stirring story tell, Till the children know it well, From the joyous Southern city to the Northern Qfaker

town. Time that heals all wounds and scars. Time that ends all strifes and wars, Time that turns all pains to pleasures, and can make the cannon dumb,

Still shall folm in firmer grasp, Still shall knit in friendlier clasp North and South land in the glory of the ages yet to come.

And, though voiceless, still the Bell Shall its glorious message tell. Pening loud o'er all the Nation, Lake to Guif, and Sea to Sea :

"Man is man-a slave no longer; Truth and Right than Might are stronger. Praise to God! We're free; we're free!" -E. S. Brooks, in St. Nicholas for July.

#### Vermont State Convention.

The Vermont State Spiritualist Association met in Quarterly Convention in Dr. C. F. Randall's Hotel

Hali, Hanson, our regularplace of meeting, on Sunday, June 21st, to listen to two very able discourses by J.
Frank Barter. He is a general favorite with us, as elsewhere. His songs were beautiful, his tests numerous, and all were recognized. Generous contributions of howers made the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at transfle, atlio verse, the deak and platform very at the advanced one step higher on the progressive lader.
Mr. Baxter comes again in september."
Wisconsin.
MILWAUKEE – A. B. Severance writes: "We have a threat l Leagine that meets every Sunday even the a store platform, and have had all subjets of the rate transfle, the audience, with a group of bildren around her. The spirit was recognized as an old school teacher. Affer some further remarks, the meeting of an lour was held. Dr. Gould of West Randolph made some excellent remarks. R. B. Clement of Barnet, a conference of an hour was held. Dr. Gould of West Randolph made some excellent remarks. R. B. Clement of Barnet, a conference of the meeting and the goily of cleasis he received the day provide the deak and all subjets solutions at necessity of our ling our fait, making it practical, letting the meeting and the bad positive evidence for the lacture, the difference of the lacture, and, I am told, the solution were of the meeting and t

Clement responded, and Bro. Crossett proposed that we live so that we shall be happy here. Conference

co-worker Henry C. Wright, who said he would speak of the grand religion of nature, in contradistinction to other theories. He found the demands of his own na-ture to be the commands of God to him. His very ac-ceptable address was attentively listened to by the large audience in attendance. The session closed with singing an improvised song upon subjects given by the audience, beautifully interbiended and finely rendered. Afternoon. -Called to order by Dr. S. N. Gould. After singing by Clement Brothers, Mrs. Noyes and the au-dience, a conference of one hour was engaged in by O. O. Dodge of Cady's Fails, Mr. Clement, Mr. Scott, Mr. Crane and others, at the close of which Dr. Gould introduced to the audience Mrs. F. O. Hyzer of Balit-more, as the speaker of the afternoon. Mirs. Hyzer is a native of Vermont, and a well known speaker in the State wenty-five or more years ago. She took as basis of her remarks, "Materialism and Spiritualism," and spoke eloquently, interestingly and instructively an hour and a quarter to the admiration of the large au-dience, who listened with the closest attention to the grand ulterances that fell from her inspired lips. At the close Mrs. Noyes sung, and the meeting adjourned until evening. *Evening.* --Meeting came to order at 7:30 o'clook.

Trand utterances that tell from her inspired hps. At the close Mrs. Noyes sung, and the meeting adjourned until evening. Evening.—Meeting came to order at 7:30 o'clock. Opened with singing by Clement Brothers and au-dience. A conference of half an hour was held. Re-marks were made by F. L. Clement, followed by W. B. Parlah, with a description of a death bed scene, in which he saw the spirit leave the body. Mirs. Hyzer followed, relating some very interesting and instructive incidents in her experience, one relative to the undue develop-ment of a lady ghe knew several years ago, and which resulted in a very useful and healthful lesson. Mr. Webster related some wonderful spirit manifestations in his own family. Mr. Grane gave an account of ma-terializations and other incidents. Dr. Gould gave us encouraging words. Mr. Webb spoke of the transi-tion of Roswell G. Curtis, and of his giving a com-munication through a medium, fity miles away, wishing for an opportunity to talk with Mr. Webb upon Bpiritualism, Mr. O. having been very skeptical before he went away, fully believing that death ended all. Brief speeches were made by Mrs. A. P. Brown.

before he went away, fully believing that death ended all. Brief speeches were made by Mrs. A. P. Brown. Mrs. F. O. Hyzer and Mrs. A. W. Crossett. Mrs. Hyzer spoke of the beautiful transition of her mother, and Mrs. Crosset closed the Convention by partially answering the questions, What shall the harvest be? What the result of the three days' meeting? A vote of thanks was passed by the Convention to their officials in granting to the attendant free return checks; to the proprietor of the American House, bis family and assistants, for their care and attention; to the various speakers for their care and attention; to the singers for their soul-stirring nusle; and to the officers of the Association for their uniting efforts in making this Convention an enjoyable senson and a success. Adjourned to meet at Roxbury the last week in September, or first week in October, the precise date to be hereafter announced. Stowe, Vt., June 12th, 1885.

## Magazines for July.

THE MAGAZINE OF ART .-- The frontispiece is a fine engraving of the Chandos Portrait of Geo. Frederick Handel, following which is a very readable sketch of the life of that eminent musical composer by R. A. M. Stevenson, with illustrations, three portraits, and the celebrated statue by Roubilias. The illustrated poem of this number is a purely spiritual one, "The Burled Mother," words by Alice Meynell; designs by W. J. Hennessy, describing the return of a mother "buried. for half a year," called back to visible form by the cries of her seven children for bread. The spirit-form, standing in front of her husband, with the children grouped about her, upbraiding the former for his neg-lect, while he stands subdued and penitent before them, is a picture as beautiful in conception as in execution. Another gem is a full-page engraving, "The Burlal of Atala," from the picture by Gustave Courtois; and equally worthy of note is an engraving of the same size, "A Concert in Old Egypt," from the picture by A. Calbet. Many other attractive features serve to make this number one of superior excellence. Cassell & Co., 739 Broadway, New York.

ST. NICHOLAS contains several articles appropriate for the anniversary month of American Independence. "A School of Long Ago" describes in what manuer education was instilled into youthful minds a century and a half since. "Washington's First Correspondence" gives the first letter he ever wrote. In "Among the Law-Makers" is an entertaining descrip-tion of the organization of our National Government. 'The Liberty Bell" is a spirited poem by E. S. Brooks, and the heroic act of a brave American girl of the olden time is described in the "Letter Box." The serial stories by E. P. Roe, J. T. Trowbridge and W. M. Baker, and the Historical Sketches, develop new interest in new chapters, while several fine poems and a variety of short articles-the entire contents being finely illustrated—render this one of the most attractive magazines of the month. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

OUR LITTLE ONES sustains its reputation of being a never-failing delight to the youngest of every house-hold it visits. This month it tells of "What Kitty Did," "Trottle's Doings," and "The Pigs' Chowder Party," and a dozen other articles, with many pictures, fill the remaining pages. Russell Pub. Co., 30 Bromfield street, Boston.

# Passed to Spirit-Life:

From Lowell, Mass., June 20th, Francis Goward, aged 67 years.

**BANNER OF LIGHT:** SPIRITUALIST LECTURERS. THE OLDEST JOURNAL IN THE WORLD DEVOTED

3

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At Bosworth Street (formerly Montgomery

Place), Boston, Mass. COLBY & RICH, Publishers and Proprietors.

16AAC B. RICH......BUSINESS MANAGER, LUTHER COLBY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR,

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT PAGES-COLUMNS OF INTER-RSTING AND INSTRUCTIVE HEADING-embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LEUTURES, ORIGINAL ESSAYS-UPON Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT, BDITORIAL DEPARTMENT, BDITORIAL DEPARTMENT, CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RIOH, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar, in postage stamps-ones and twos preferred.

Nos preferred. ADVENTIEEMENTS published at twenty cents per line for the first, and liftuen cents per line for each subsequent in-

sertion.' Bubscriptions discontinued at the expiration of the time

AP Discriment copies sent rise, AP The List of Books and Engravings given as Promiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore,

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Anong the authors are Andrew Jackson Davis, Hon. Kobert Dale Owen, Dr. James M. Feebles, Honry C. Wright, Giles B. Biebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Kd-monds, Prof. S. B. Brittan, Allen Putnam, Epes Bargent, W. F. Evans, Kersey Graves, A. B. Child, P. H. Handolph, Warron S. Barlow, J. O. Barreit, Mrs. Emma Hardinge Britton, Miss Lizzie Doten, Mrs. Maria M. King, etc. Any Hock published in England or America, not out of print, will be sent by mail or express

AT Catalogues of Books Published and for sale by Colby & Bich sent free.

Publishers who insert the above Prospectus in their respective fournals, and call alt infont to it aditorially, will be entitled to a copy of the BANNER OF LIGHT on year, provided a marked paper is forwarded to this office.

FARADAY'S PAMPHLETS.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL. Two papers, given in the interest of Spiritual Science, by the dication of the inte PROF. M. FARADAY, of Eng-inal. Taper. Price 56 cents.

And. Faper. Frice is cents. ORIGIN OF LIFE; or, Where Man Comes Organic Processes; or, low the Spirit from Matter, through Organic Processes; or, low the Spirit Body Grows. Two Fapers, given in the interest of Spiritual Science, by the dictation of the late PROFESSOR M. FARADAY, of Eng-land. Price to cents.

land. Price 10 cents. THE DEVELOPMENT OF THE SPIRIT AFEEL TRANSITION. By the late M. FARADAY. THE ORIGIN OF RELIGIONS, and their Influence upon the Mental Development of the Human Race. Transcribed at the request of a Bland of Ancient Philosophere, by the late M. FARADAY, of England. Paper, 10 cents. THE PROCESS OF MENTAL ACTION; or, How we Think. By Spirit PROF. M. FARADAY. Paper. Price 15 cents.

OBSESSION ; or, The Origin of Evil. A paper given in the interest of Spiritual Science. Paper.

Price 10 cents. and interest of Spiritual Science, Fajor. **PROGRESSION**: or, How a Spirit Advances In Spirit Life, THE EVOLUTION OF MAN. Two papers, given in the interest of Spiritual Science. By Spirit MICHAEL FARADAY, Tajer, pp. 26. 16 cents.] **JESUS CHRIST. A FICTION.** Transcribed by M. FARADAY, late Electrician and Chemistof the Royal Institution, London. Paper, 50 cents, postage free. For sale by COLBY & RICH.

SAMUEL BOWLES'S PAMPHLETS.

EXPERIENCES OF SAMUEL BOWLES, Late Editor of the Springfield (Mass.) Republican, in Spirit-Life; or, Life as he now Sees It. Written through the Mediumship of Carrie E. S. Twing. New edition, with Supplement. Paper, Price 25 cents. ATER PAPERS. A Supplement to the EX-of the Springfield (Mass.) Republican, 'in Spirit-Life; or, Life as the New Sees It from a Spiritual Standpoint. Written through the mediumship of Carrie E. S. Twing. Price 10 cents.

conts. CONTRASTS IN SPIRIT-LIFE ; And Recent Experiences of Banuel Bowles, hat Editor of the Boring-field (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late President Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. 5. Twing, WestBold, N. Y. Price Sc cents. For sale by COLBY & RIOII.

A Specimen copies sent free.

J. M. DIGOVA ALLEN, HOUS School, Alcorts, N. J.
 G. PANNE, ALLYN, SHARLEN, DEROS, MICH.
 J. M. C. ALLENE, BARDON, J. ALLEN, MICH.
 MES, M. C. ALLENE, BARDON LANDERY, Y. M. SCHLER, J. S. MULLEN, T. M. SCHLER, J. T. MILLOUY, ALLENE, CONSTRUCT, S. M. SCHLER, T. S. MULLENE, C. CONSTRUCT, S. MARCE, T. S. MULLENE, T. S. MULLENE, S. M. SCHLER, M. SCHLER, M. SCHLER, S. M. SCHLER, S. M. SCHLER, M. SCHLER, S. M. SCHLER, M. SCHLER,

# Michigan.

MONROE.-M. D. Hamilton writes : "In a late issue of the BANNER OF LIGHT I noticed a card from W.S. Barlow concerning Mrs. J. W. Elliott, of No. 44 Madison street. Toledo, O. Having the pleasure of her ac quaintance, and having heard her before an audience I would also like to testify to her worth both as a speak er and as a cultured and intelligent lady. Her controls are ancient and apparently advanced spirits, and Mrs. Elliott herself belongs to the best type of Spiritualists that it has been my good fortune to meet. She also gives private sittings to those who desire them.

Allow me, also, in this connection, to call attention to the genuine and rare mediumistic glits of Mrs. Em ma Holmes, of 468 Sixth street, Detroit. 'Rosebud,' her control, a remarkably bright and vivacious Indian maiden, as sharp as steel, has brought her medium to a very high state of perfection as a test medium. I understand Mrs. Holmes expects to be on the Cassadaga camp-grounds during the August meeting."

# ga van.

7

CONNEAUT .- Agnes E. Howard writes. June 16th : "We have had a glorious treat here at my home the past week. Mr. Bert Woodworth of Jamestown, N. pass week. Mr. Bert Woodworth of Jamestown, N.
 Y. and Mr. Pred H. Pierce of Milwakke, Wils, week the accompliabed on earth. Conference closed with of the best physical mediums I ever met. They are two of the best physical mediums I ever met. They are two of the best physical mediums I ever met. They are two of the best physical mediums I ever met. They are two of the best with grand and rich thought of the future of miles the accompliabed on earth. Conference closed with pattern with the accompliabed on earth. Conference closed with pattern with the medium of the dust we had more such medium in the accompliabed on earth. Conference closed with pattern with the iter while, I as such as the set of the dust we had more such medium. The set of the dust we had more such medium the set with grand and rich thought eleves in the optical of the dust we had more such medium. The set of the dust with the set of the dust we had medium the weak at the princip of the dust we had the set of the dust with the set of the dust of the dust we had the set of the dust weak and the dust weak and the dust weak and the dust weak at the set of the dust weak and the dust weak and the dust weak and the set of the dust weak and the set of the dust weak and the set of the dust weak and the set of the dust weak and the dust weak and the dust weak and the set of the dust weak and the set of the dust weak and the set of the dust weak and the dust weak and the set of the dust weak and the set of the dust weak and the dust w ... and Mr. Fred H. Pierce of Milwaukee. Wis .. were here and in adjoining towns last week. They are two

After a song by Mr. E. B. Clement, Mr. Lucius Colburn made an invocation, and then an interesting ad-dress, containing many practical suggestions upon the themes "Nearer, my God, to Thee," and "Nearer, My-self, to Me." At the close of the lecture, Mr. Colburn gave some very good tests, minutely describing many solid to researt. spirits present.

#### SATURDAY, JUNE 6TH.

Arturbary, JUNE 67H. SATURDAY, JUNE 67H. Morning.-Called to order by Mr. Webb. An hour was spent in conference, in which Mr. Clement, Dr. Gould, Mr. O. Crane and others participated. Mrs. Abble W. Crossett read interesting leiters from Bros. A. E. Stanley of Leicester, Thomas Milddleton of Wood-stock, Vt., and Hon. Warren Chase, Milwaukee, Wis. By voice of audience, a committee of three was ap-pointed to draft a resolution to be presented to Bro. Middleton, one of our carliest and ablest workers, but now too old and feeble to take part in our Conventions. Additional remarks were made. by Dr. Gould in refer-ence to Bro. Middleton and his work, which closed the conference. Mrs. A. P. Brown then read a poem, and after a song by Clement Brothers, an eloquent address was delivered by Mrs. A. P. Brown, of St. Johnsbury Centre, upon "The Contemplation of Spirit Inter-course." It was attentively listened to by an appre-clative audience, and was said to be given under con-trol of T. Btarr King. *Micoroon.*-Vice-Fresident Webb in the chair. Open-ed by singing by Clement Brothers and Mr. and Mrs. Cummings. Conference participated in by Wm. Web-ster of Randolph and Mr. F. L. Clement of Barnet. Mrs. Abble Orossett related some of her experiences in Spiritualism which were both interesting and in-structive. Mr. C. O. Dodge, of Cady's Fails, followed with remarks, speaking very bighly of our ascended sister, Miss Fannie B. Kelton, a fine healing and test medium, of East Montpeller. Mrs. A. P. Brown also spoke in glowing terms of Miss Kelton and the work and and the work as one of here a poem and singing by the choir.

of years. Mr. Goward was for many years prominently identified with Spiritualism, and honorably filled offices of public trust. He was universally respected for his integrify and beloved for his kindly and gonial nature. He was sud-denly translated, the blow failing with crushing weight upon his wife and children and a large circle of relatives and triends. The funeral took place Monday P.M. from his beautiful hore on Warmong threat and the start of the start of the start where the start of the start of the start of the start of the start here on the start of the start of

upon his wife and children and ā large circle of relatives and friends. The functions took place Monday P. M. from his beautiful home on Summer street, and was very largely attended. Theserices were conducted by the iter. Mr. Bickneil (Uni-versalist), assisted by the writer. Frominent among the beautiful floral tributes was ''The Gates Ajar, '' in white flowers, bearing at the base ''Our Father'' in purple im-mortelies. The selections by the choir were touchingly ren-dered and most fitting in continent. A large concourse of relatives and friends followed the body to its last resting-place, where a short service was hold after the casket was lowered into the grave. May the tender love-light that rested upon the face of the nusband and father that day be reflected in the hearts of wife and children, brothers, sister, and the many who loved him.

#### From Clinton, Mass., April 25th, Peter Sawyer, aged 73 years.

years. Mr. Sawyer and his companion had long been interested in Spiritualism, and were constant attendants at the Sunday lectures. He had long been in failing health, but patiently bore the weakness and wearness, hopefully looking forward to his release and the retinion with his children. The "val-ley of the shadow" was illumined with visions of the dear ones waiting to care for his freed spirit. His companion, visibly alone, is invisibly sustained by a realizing sense of the presence of her husband. The funeral was conducted by the writer. The Spiritualist choir rendered some fine selections, and a beautiful floral sickle and sheat of wheat, a tribute from the members of the Society, rested upon the casket. JULIETTE YEAW.

#### From the home of D. M. Cook, at Mansfield, Ohio, March 16th. 1885. James Milliken Cook.

If the solution of Difference of the second second

From Reading, Mass., May 17th, 1885, Mrs. Eliza H. Bodfish, at the advanced age of 76 years and 6 months.

nun, at the agranced age of 70 years and 6 months. Truly was she prepared for the angel-world. Being a firm believer in spirit-communion, it was daily food to her to converse with the loved gone before, with whom she now has the privilege of enjoying the realization of rehain. Funeral services conducted by MHS, S. DICE.

From Brockton, Mass., April 33th, Mrs. Lydia A. Sewall, aged 60 years.

aged 60 years. Funeral attended by the writer, May 20. Mrs. 9, was a patient waiter for years, having been afflicted with con-sumption. She was a medium, and through the channel of her own erganism she enjoyed the presence and sympathy of angel friends. She joyfully anticipated her departure. Though a devoted family miss her, their loss is her gain. MHS. S. DICK.

# From Ithaca, N.Y., June 10th, 1885, Hester A., wife of

From Ithaca, N.Y., June 1010, 1850, HERET A., WHO C. G. G. Day, EQL, in the 66th year of her age, Funeral services were held at her late residence, 71 East Sences street, on Saturday, June 18th, at 11 A.M. Her re-mains were taken to Lake View Cemetery, Farmer Village, for interment. She had been an invalid for a long time. As daughter, alster, wife and mother, all life's duties were well fulfilled by her, and she has now entered into rest. D.

the state of the second second second second [Oditivary Holices not exceeding twenty lines published gratitionsity. When they exceed this mumber, twenty ornts for each additional line will be charged. Ten words or an average make a line. No postry admitted under this heading. Je

Bisbee's Electro-Magnetic Flesh Brush acts like mario in cases of slow olreulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

SHAH HELEN M. HOUNDY, Springnold, VI.
 FRANK T. RIPLEY, Albion, Mich."
 J. H. RANDALL, Jamestown, N. Y.\*
 MIB, C. L. V. RICHMOND, 64 Union Park Pl., Chicago.
 Dir, H. B. STORER, 20 Indiana Place, Boston, Mass.
 M. J. Silterman, Uox1205, Adrian, Mich.
 MIB, K. R. STILES, 140 Pleasant st., Worcester, Mass.
 THOMAG STREER, Lockland, O.
 MIB, F. M. STEPHENS, Sacramento, Cal.
 MHE, F. W. STEPHENS, Sacramento, Cal.
 MHE, F. W. STEPHENS, Sacramento, Cal.
 MIB, S. A. SMITH, Athol. Mass.
 GILES B. STEBBINS, 250 Henry sirest, Dotrolt, Mich.
 JULIET H. SEVERIANCE, M. D., Milwaukeco, Wis.
 MRE, ALMITA V. SMITH, Portland, Me.
 MIR, L. A. F. SWAIN, Union Lakes, Minn.
 W. STEPHENS, Sacasan and Mass.
 A. J. SWARTS, Room 18, Tribune Building, Chicago, Ill.
 JOSEFID, STILES, Woymouth, Mass.
 AUSTEN E. SHMNONS, Woodstock, Vt.
 T. H. STEWART, Chelsca, Mass.
 AUSTEN E. SHMNONS, Woodstock, Vt.
 MIRS, L. M. FRORM, Cassadaga, N. Y.
 MISS HATTE SMART, Olesca Mass.
 HENNY E. SHARRS, 2075 Eastolth street, New York City.
 MRS, FANNY W. SANBURN, Scranton, Pa.
 MIRS, L. M. SPENCH, Milwarko, Wis.
 ABRAHAM SHITH, Sturgis, Miloh.
 DR. C. D. SHIERMAN, Greenwood, Wakefield, Mass.
 MIRS, J. W. STILL, 167 Chestnut street, Oroceter, Mass.
 MIRS, J. W. STILL, 167 Chestnut street, Charlestown, Mass.
 MIRS, J. W. STILL, 167 Chestnut street, Charlestown, Mass.
 MIRS, J. W. STILL, 167 Chestnut street, Charlestown, Mass.
 MRS, J. W. STILL, 167 Chestnut street, Charlestown, Mass.
 MIRS, J. W. STILL, 167 Chestnut street, Bridgepott, Ct.
 KEW, MARCH, Laward, Collage, Strepott, Ct.
 MIRS, J. W. SCHLL, 167 Chowis Station,

### \*Will also attend funerals.

#### The Camp-Meeting Amociation

The Camp-Meeting Association Of Vicksburg, will hold its Second Annual Meeting in Fra-ser's Groye, one half mile from Vicksburg, Mich., begin-ning Augi 27th and continuing two Bundays. Lyman O., Howe will speak the first Friday, Saturday, Sunday and Monday; Mirs. S. E. Bishop on Tuesday, Wednesday and Monday; Mirs. S. E. Bishop on Tuesday, Wednesday and Thursday: A. B. French. Friday, Baturday and Bunday. Frank T. Hipley and Charles J. Barnes will give tests from the rostrum. Mirs. Julia E. Burns, slate-writer, and other mediums are expected. The Grand Trunk Haircoad Co. will give hilf-fare rater, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground. No pains will be spared to make this a season of enjoyment and splitiunal growth. Persons wishing to secure tents for camping will address, for information, FLONENCE M. BAINNES. Vicksburg, Mich.

Vicksburg, Mich.

Mississippi Valley Spiritualists' Camp-Meeting. Missiasippi Valley Spiritualisis' Camp-Meeting. The Third Annual Camp-Meeting of the Mississippi Val-ley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleavant Park), overlooking the Missispipi Eliver, at Olinton, lows, beginning on the first day of August and continuing during the entire month-Speakers and mediums in great variety will be in attend-ance, and an enjoyable season is assured to those contem-plating their first visit. Each year is adding largely to the Interest and numbers in attendance at the meetings. The location is contral for the Spiritualists of Illinois, For particular information, address the Corresponding Becretary, D. SKINKER, Olinton, Jowa.

### ECCE VEBITAS-for sale by Colby & Rich, 9 Bosworth street, Boston, \$1.25 per copy. See advertisementetat attact starts out

ULL AND COMPREHENSIVE INSTRUC-TIONS HOW TO MESMERIZE. L TIONS HOW TO MESMERIZE. Ancient and Modern Miracles by Mesmerism. Also, 18 SPIRITUALISM TRUE P 19 PROF. J. W. CADWELL, for thirty-fivo years the most successful Mesmerist in Amer-ica. Contains as Full Instructions as over given to my Pu-pils for Ten Dollars Each. Ancient and modern miracles are explained by mesmer-ism, and the book will be found bightly interesting to every Spiritualist. It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

A CHSA W. SPRAGUE'S AND MARY CLARK'S Experiences in the First Ten Spheres of Sprit-Life, Medium-ATHALDINE SMITH, Oswego, N. Y. Paper. Price 20 cents. Forsale by COLBY & H10H.

Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 60 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH. SPIRIT WORKS: Real but not Miraculous. A Lecture read at the City Hall in Rozbury, Mass., on the evening of Sept. 21st, 1853. By ALLEN FUTNAM. This lecture, delivered in Rozbury, Sept. 21st, 1853, and repeated at the Meldeon, in Roston, Nov. 1st, Same year, though proceded by several addresses by Leroy Bunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private notices, was the first Lecture on Spirit-ualism in this vicinity to which the public was invited and issued in painphiet form. Though the author says that it seems crude nov, and contains some allusions to local and transient events, it is interesting and valuable because of its connection with the introduction of Spiritualism Paper, 62 pp. Price 25 cents, postage free. For sale by COLBY & RICH.

THE DAY AFTER DEATH. A Discourse by

THE DAY AFTER DEATH. A Discourse by Spirit EPES BARGENT, through the mediumship of MRS, CORA L. V. RICHMOND, delivered in Fairbank Hall, Chicago, Ill, Sunday evening, Jan. 16th, 1831. Thisologuent discourse, vividly portraying the experiences of its author immediately prior to, during, and after his transition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the Banner of Light, presented in a pamphiet form, convenient for circulation and preservation. In order to insure a general distribution, the pamphiet is sold at the really nominal price of five cents per copy, and abould, at this low figure, reach an extended circulation. TO FORMS, OF THE LIFE BEYOND AND

For sale by COLBY & RICH. **POEMS** OF THE LIFE BEYOND AND WITHIN, Edited and compiled by GILES B. STEB-BINS. These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hymms, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed beat to illustrate and express the vision of the spirit catching glimpees of the future, and the wealth of the spirit catching glimpees of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of a divine phi-logophy.

osophy. Cloth. 270 pages, 12mo. Plain, \$1,50, postage free. For sale by COLBY & BICH.

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

Temperance Hail, Melbourne, Australia, by J. M. PEE-BLES. The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow down to pope, cardinal, bishop or pricet, though the fagoits were kindled and the cross rebuilt. Trampling upon cases, and admiring individual sovereignity toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, inves-itate, and judge of all subjects for himself." Paper, 16 cents, postage free. For safe by COLBY & BIOH.

. .

For sale by COLBY & RIGH. **YOUTH, ITS CARE AND CULTURE.** By J, MORTIMER GRANVILLE. The work contains chapters on the following subjects: Culture and Improve-ment: The Eradication of Disease; The Threshold of Life; loy Manhood in its Early Stage; Boy Manhood in Lator Years: Girl Womanhood in its Early Stage; Girl Woman-hood in its Later Years; Habits as a Regenerator; Temper and Moodiness; Capricious Appetites; Pleasures; Pastimes; Rewards, and Funishments. Also a chapter on the Physi-cal Education of a Girl. Cloth. Price 81.00. For sale by OOLBY & BICH.

Tornate by COLDAY & RICH. IFE: AND ITS FORCES. Health and Dis-tease Correctly Defined. A reliable Guide to Health without the use of Mindral of Vegetable Poisons or irritants. The conclusions from Forty Fears Tractice of Modicine. By DE, WILLIAM PORTAR. Utoth, thindo meer, 118 pp. Phoe \$1,00, postage free. For sale by COLBY & MICH.

### TO BOOK PURCHASERS

TO BOOM FURCHABERS. COLBY & RICH, Publishers and Booksliers, Bosworth strest, formerly Monigomery Place, loorner of Province strest, Boston, Mass., k wp for sale a complete assortment of Spiritum I, Progressive, Beformatory and Mis-cellaneous Books, at Wholesale and Bickall. Tome Gash. Orders for Books, to be sont by Express, must be accompanied by allor at least half cash. When the money forwarded via not sumiclent to filt heorder, the bal-neon sub by paid 0, 0, D. Orders for Books, to be sont by malting the result of the sub sub state of the sub the sub the money forwarded view proferred. Postage stamps in of each order. We would remind our pairons that they can remit wither rescional part of a dollar in postage stamps-ones and twos preferred. Postage stamps in grantities of MORB than one dollar will not be accepted. A lubsiness operation looking to those of the other accepted. A i business operations looking to the sale of Bookson com-missionrespectfully declined. Any Book published in Eng-land or America (not out of print) will be sent by mailor

Colby & Rich sent free.

#### SPECIAL NOTICES.

SPECIAL NOTICES. To quoting from the BANNER OF LIGHT careshould betaken to distinguish between editorial attices and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shafes of opinion to which correspondents give utterance. AFW we do not read anonymousietters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good fait. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for or inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for the second set in a state of the sender will confer a favor by drawing a line around the article he desires specially to recommend for the second set in a state of the second second second second the second seco

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



### BOSTON, SATURDAY, JULY 4, 1885.

PUBLICATION OFFICE AND BOOKSTORE. Bosworth Street (formerly Montgomery Place) corner Province Street (Lower Floer).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

# COLBY & RICH. PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH......BUSINESS MANAGER. LUTHER COLEY.....EDITOR. JOHN W. DAT......ASSISTANT EDITOR.

B Business Letters should be addressed to IBAAC B. CH, Banner of Light Publishing House, Boston, Mass. 1 other letters and communicationsshould beforwarded to LUTHER COLBY.

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

### "Spirit-Facts the Devil's Fiction."

Such was the idiotically irreverent title-if it deserves that name-of a discourse of a blatant preacher of the Methodist persuasion in Providence, R. I., awhile since, who no doubt thought that in this way he was "doing God's service," if not likewise placating a jealous devil. We do not stop to ask how it is possible, even with the aid of pulpit jugglery, to make fact and flotion suddenly synonymous. Enough to trouble ourselves to put this preacher, styling himself J. Benson Hamilton, in pillory for public service, and help him to a far wider self-exposure of his senseless and voluble ranting over what he knows nothing about. It makes no difference what his text was: such ranters as he make any two connected words taken out of the Bible answer their necessities. The preachment, however, was about sorcery, an art which the speaker seemed to think he was an adept at himself.

Said Mr. Hamilton, as all such as he are quite sure to say, Sorcery is no new invention of the devil. Every age and country, he said, had suffered from the delusions. To continue the quotation, only to be just in our dealing : As in Paul's time, so to-day, the sorcerer arrays himself against the truth, and seeks to prevent men from its acceptance. He considered it a marvel of human weakness that the present age, which professed to investigate every truth, should go to see the sorcerer without even attempting an investigation. It is of course to be understood that Mr. Hamilton means "medium" every time he says "sorcerer." He thought that many people relished the business of following the sorcerer because they wished to escape religious restraint. While he professed to believe in much of "the mystery of the cabinet," and to admire "its skillful manipulation of material substances and dexterous deception of sight by the tricks of legerdemain," he demurred to the presentation of a faith that is to 'supplant the religion of Christ." Hedemanded proof that the agency employed is spiritual. "I denounce the whole system as of the devil I" he exclaimed. Although he did not assume that the devil is the direct agent, he knew that the inspiration was from him. The greatest mystery to man he thought to be man. We have but begun to learn the laws and powers of our being. "Somnambulism, magnetism, clairvoyance, mind-reading," he asserted, 'have no connection whatever with the spiritagency, and most of the marvels are but clumsy imitations of the tricks of the professional juggler." Then he proceeded to speak of the conditions as being such as trickery demands. The preference for darkness on the part of the spirits he pronounced "maudlin." His simple reason is that deceivers naturally prefer darkness because it supplied them with more favorable conditions. This he accepted as prima facie evidence of fraud. He boldly challenged all mediums to the test of the reporters. We should like to say to him that he is one of the last men capable of standing that test himself, if it should chance to be for the reporters' interest to bring him into ridicule. Mr. Hamilton made reference to the "large exhibit of spirit slate-messages" made at the Spiritualists' Convention in Providence, and was good enough to say, as anybody else could say just as easily, that it has been repeatedly proven that these messages "are all deceptions." He asserted of Henry Slade that he had again and again been "exposed as an accomplished fraud." He said the slates had been seized just as the writing began, and "the | courage, our highest hopes, all have their birth messages were found all written." In materialization, he said spirits take material form and If it were not for the arguments that come come out of the cabinet, and in the dim light scross the hidden boundary, we should be affirm themselves to be the departed friends of slaves to the clod, no matter how restless we persons present. In spite of all precautions, he | might be, or how much we should chafe against said that now and then some reckless skeptio (meaning, of course, some wretch who, as before defined, does not want to escape from the thralldom of religious restraint,) seizes the spirit, and is astounded to find it to be either the medium or a confederate, "always real bone and flesh." From this point he went on to defail such "exposures" as most readily came to his mind.

inasmuch, he wound up, as this religion does not depend upon honesty, truth or purity in its teachers (like the religion of the holier-thanthou Church, for instance,) its teaching with regard to the other world is no less dangerous and fatal. Finally, after flinging a stone at the editor of Facts, he congratulates himself with the belief that the world does not confound Spiritualism with Christianity. "It is anti-Christianity," he declared. "It is a tangled web of dootrines of devils." If he thought it to be true that "the best people of Providence" make up the congregation at Blackstone Hall, it would be well to recall the missionaries recently sent to Central Africa and establish a

station on Washington street. We have quoted the above clerical expletives in order that the reader may get the taste of

the real flavor of the whole discourse : But we submit there is self-evidently no fact, no thought, no seriousness in this kind of stuff. Those who are chiefly addicted to it generally know themselves that they are doing nothing more than raising a prejudice and acting in the buffoon and blackguard spirit. If the widespread acceptance of the spiritual phenomena, confessed by the very preachers who thus wantonly assail believers, possesses the slightest current significance, it certainly deserves to be a serious one, too serious by far to be opposed by such trumpery of assertion, Bible quotation, and logic of partisan hate as it has so far been destined to encounter. It is perfectly preposterous that there should be such vast numbers of persons not in any church curriculum who happen to possess less average intelligence, and are so much more beset with delusion, than the comparatively few who are marshalled among the church forces. The time will come, and it is not very far off, when this state of things, so scandalous to our vaunted professions of supe-. rior intelligence and larger freedom, will be tol-

erated no longer. When public preachers like Mr. Hamilton of Providence undertake the task of extirpating a rapidly spreading belief from the human mind, they ought to know, but do not, that there is but one way of proceeding with the slightest hope of success. That is, to show, if they can, that what has become a positive popular belief is only an empty delusion. If they cannot do that, they certainly cannot expect, as reasonable beings, to make much headway by simply abusing the believers, if not always directly, at least through the agents-the mediums-through whom are received the only data that furnish the basis of such "delusions." If the clergy deny. let them substantiate their denials. They need not fret lest truth will fall to the ground unless they stand and prop it up. Instead of railing away, a la Hamilton, about spirit facts " being the "devil's fiction," which is but "sound and fury signifying nothing," let them come down to a plain setting of fact against fact, to evidence against evidence, to proof in place of braggart and abusive assertion. Mr. L. L. Whitlock, who publishes the Facts Magazine, subsequently replied to Mr. Hamilton's pulpit shot at himself, taking precisely the ground which we have just insisted must be taken by all who seek only the truth. He proposed to consider the facts alone : to show that the phenomena of Spiritualism do prove the existence of individual intelligence beyond the grave. He insists that all the public want is positive proof; that they demand to know whether these denunciations are the outcome of actual experience on the part of those who

make them, or are merely the outburst of fanatical superstition. He asks, to begin with, why do we not believe that all these manifestations are from disembodied or de-carnated spirits? And his answer is, simply because their individuality does not prove it, but in numerous cases proves them to be of a physical nature merely. This is best known by their individual characteristics. Why, then, he proceeds, do we accept any of the manifestations ing from disemb died snirits? By th

### Scance with Henry Slade.

On the evening of Thursday, June 25th, a party composed of Miss M. T. Shelhamer; Mrs. Paige, of Cincinnati, Ohio, and a BANNER representative, paid a visit to this renowned medium at his rooms, No. 223 Shawmut Avenue, Boston.

Cordially met, and ushered into the doctor's apartments by his affable agent, Mr. Simmons, the visitors were soon seated at the two-leafed table, with its swinging arms beneath, about

table, with its swinging arms beneath, about which so much has been written on both sides of the Atlantic, but which is identical with the style much in vogue in New England farm-houses years ago, and is admirably adapted for the purpose of giving scances like the doctor's, since the lightness of the frame at once relieves the investigator's mind from all possibility of conception that machinery or devices of any kind can be concealed about or within it. The apartment in which the scance was held was in the front of the house, one flight up; the gas burned brightly throughout the entire even-ing, with the exception of a few moments, when the experiment with the bell (which will hereafter be mentioned) was tried. The party were arranged at the table so that the medium faced toward his guests, having before him the two ladies, and on his right hand the BANNER representative. The party placed their hands upon the table in such manner as to make a continuous chain, which ended with the me-dium, whose left hand was the connecting link with those of his visitors. The manifestations - which were prefaced by some conversation on general topics in which ende -which were prefaced by some conversation on general topics, in which all present joined-proceeded rapidly as soon as they commenced, and hardly knew cessation until the scance was and hardly knew cessation until the scance was closed. The following were those which most notably drew to themselves the attention and appreciation of the party: Twoseparate slates, perfectly clean at the outset — as all present will testify, having examined them before they were used for the phenomenon-were put close-ly together in the manner of a book slate by the medium, who also placed a bit of penoli be-tween the frames; he then, holding them to-gether by one corner, with his righthand, placed them flat side down upon the left shoulder of the BANNER representative. At once the pe-culiar scratching noise with which all who have attended scances for independent slate-writing are familiar was heard by the scribe, who, in-clining his head, was able to catch the vibra-tions as the pencil moved across the interior tions as the pencil moved across the interior surface of the slates; the message evidently grew longer and longer, and presently three taps clearly indicated the end. The slates, which all the time had been in plain view of those present, were carried down from the scribe's houlder to the table of the scribe's shoulder to the table at once - without the slightest delay - by the medium, and, being opened, were found to be filled, as to both then interior surfaces, with closely written but leg ble lines (only one word having been omitted the whole purporting to be a message from Mary Leahy, of 259 Silver street (South Boston,) (or at least she referred inquirers to that place for her identity). She said she passed on January 30th, and that her husband William was the first to meet her in the other life. The writing closed with the truthful sentence. closed with the truthful sentence

"If people would look more for truth and less for raud, they would receive more knowledge of this di-vine truth. The day is coming when spirits will un-derstand the laws of control, and then they will make up holese. fraud

These slates, with their message, are now a These slates, with their message, are now at the BANNER OF LIGHT Bookstore, where they can be seen by those desirous of perusing the message. During the writing just described the Dootor several times tried the experiment of lifting his left hand upward from the com-bined hands of his guests, and each time the writing ceased abruptly, much as would a tele-graphic message were the wire suddenly cut while it was in full tide of successful transmis-sion. Upon replacing his hand upon the rest sion. Upon replacing his hand upon the rest the writing at once re-commenced within the alates

Other examples of slate writing were given during the evening, the medium holding a slate generally by one corner, and putting the end furthest from himself just beneath the edge of the table—no more—when writing would com-mence at this distant point to himself, several questions, which Dr. Slade did not see while they were being written by one of the party, being thus intelligently answered by the invisi-ble operators

ble operators. During the evening the forces working in this medium's presence gave several playful exhibi-tions of their power; a chair on the side of the table opposite to him was lifted and let fall to the floor; the slate was taken quickly from his hand, carried across the space under the table and given into the hands of Miss Shelhamer; an accordion, taken by the medium at the side on posite the keyboard, was played upon when held just beneath the edge of the table, the reheld just beneath the edge of the table, the re-sult being an intelligible tune, and not a con-fusion of sounds; the medium drew a straight line upon a slate, placed upon that line and in the direction thereof (not across it) a tiny bit of slate-pencil, and laid a long pencil upon the surface of the same slate. He then put the slate partially under the table, when with a swift motion this same pencil appeared to all as com-ing downward from the air over their heads motion this same pencil appeared to all as com-ing downward from the air over their heads and falling smartly upon the table opposite to Miss Shelhamer, whither the unseen opera-tors had been requested to convey it, if it were possible to them. The slate was at once drawn out from beneath the table-edge, when the little "marker" was found intact, not having moved a bair from its position upon the straight line drawn by the medium at the commencement of the experiment-thus conclusively proving that the experiment—thus conclusively proving that whatever the force which removed the long pencil from under the table and sent it upward into the room, it did not owelts impetus to any sudden movement of the medium or the slate in his hand. A bell was placed under the table with a string attached to its handle, which was placed in the hand of the BANNER soribe. After the In the hand of the BANNER soribe. After the light had been lowered a little this bell was subjected to a counter-pulling from some un-seen source against that exercised by the news-paper man, which caused it to rise upward from the carpet and to ring. This was the only time during the seance in which the lights were reduced. Mrs. Paige, on taking her seat, had, without the knowledge of the medium, and without mentioning the fact to any of the party pres-ent, placed her handkerchief upon the carpet between herself and Miss Shelhamer; and after the scance had been some time in progress the words, "Look between the two ladies I" were written on a slate held by Dr. S. under the table-edge. Both ladies hastened to see what was referred to, and found Mrs. Paige's handker-chief tied with one large knot in the centre-a demonstration of the presence of her spiritreduced. demonstration of the presence of her spirit-riends which she at once acknowledged she had received at scances with several other me-diums. The test was regarded by herself and the party as of a particularly satisfactory nature. The scances of Dr. Slade have been so frequently described that further comment seems to be unnecessary. The sitters on this occasion were highly pleased with all they witnessed. Onset Bay is the next field of labor for this wonderful medial instrument-his headquarters while there being at the "Robbins' Nest" Cottage. Visitors to and residents at the Onsei Camp Ground will do well to improve the opportunity now offered them of investigating the powerful gift of Dr. Slade while he is yet in their midst-an action which they will always remember with satisfaction.

### Psychometry.

The forthcoming book of Prof. Buchanan, the discoverer of Psychometry, is a work of no ordinary interest. It claims to introduce a new era in scientific progress, in philosophy, in the knowledge of human nature in the investigation of all sciences beyond their present boundaries, and the application of such knowledge to the reformation of religion, the establishment of Spiritualism and the opening of daily unlimited intercourse between mortals and the immortals.

When these claims shall have become established in the public mind, as they are now among those who are familiar with Psychometry, they will produce the greatest revolution in the world of science and letters that has ever been known, constituting emphatically a new era-as great a change as the introduction of steam and electricity has produced in the world of industry-a change, too, most propitious for Spiritualism, by giving to multitudes a broad highway of access to its most recondite truths and its most elevating lessons.

The literature of America and Europe during the present century has produced no work superior to the "MANUAL OF PSYCHOMETRY," either for originality and profundity of thought, elevation of moral principles, revolutionary power, or practical utility.

PSYCHOMETRY deals with the grandest problems of human life, human destiny and human duty. It interlinks science and religion, and from the comprehensive view of two worlds creates a philosophy which is neither barren nor mysterious, but comes into human life as a counselling guide and friend, not only to individuals but to nations. All this it accomplishes by developing the interior powers of the soul upon which modern scientists have trampled in disdain.

A very instructive chapter in the Manual of Psychometry shows that the Divine element in the human intellect which reaches out toward omniscience has been dim ly recognized in all past ages, and only relegated to obscurity under the modern domination of physical.solence and materialism, against which this work is a powerful protest.

In the following passage Dr. Buchanan vindicates the claims of man's interior spiritual faculties against modern skepticism :

faculties against modern skepticism : "Why should this science, which opens our eyes to the grandeur of the Universe, and gives us the key to universal knowledge and wisdom, be for the first time presented by myself before a phalanx of universal opposition? Is it a re-versal of any supposed law of nature? Is it a revelation of something totally unknown to all nations? On the contrary, it is the scientific development, demonstration and illustration of that which has always been in the world, and in some of its aspects has always been known, and that which has always been in the world, and in some of its aspects has always been known, and in its warning voice often been beard, heeded and honored; while in its ethical dignity it has been the monitor of nations, and the prompter of re-ligious movements which have changed the des-tiny of races and the face of the globe. It was the intuitional power which heard the whisper-ings from a higher world, but did not always understand them, and which led nations to bow to unknown and invisible powers called Divine, as the animal kingdom turns to the eastern sky, where the light of an unrisen sun is dispelling the darkness.

## Spirits, or "Angeloids"?

An evening paper contains the following, under the above caption, concerning the late Rev. Dr. Wheden's views "about the soul and nervous system." It is said that some time previous to his demise he broached the idea that the entire nervous system in a human being, not the contents of the cranium alone, constituted the mind. Therefore the ramifications of the nerves. forming in themselves a shape conforming exactly to that of the whole figure, made the soul of man just like his body so far as configuration was concerned. He had in his study a fine chart of the nervous system, and this he would use in illustrating his views to friends. He believed that at death this contour and semblance of the dead body separated itself, and became the

eternal form of the spirit, visible to its fellows,

and under some conditions to terrestrial folks.

# JULY 4, 1885.

# Mr. Phineas E. Gay,

One of Boston's oldest merchants, and for many years a devoted Spiritualist, passed to the higher life from his late residence in this city June 29th, at the ripe age of eighty-two years. Only a few months since this gentleman visited our office, when we inquired after his health. His answer was, "Feeble; I have got through all business; I am of no earthly use any longer, either to myself or anybody else, and I am quite ready to go to the spirit-world." He then add-ed, after a pause, "Keep right on in the good work, my friend. Never mind those who oppose you. You have the truth on your side, and your victory is sure." Bro. Gay was born in West Dedham in 1803, came to Boston in 1818. and entered the grocery store of Ellis & Mayo at the corner of Dover and Washington streets, where he remained for some years. In 1828 he went into the iron business in Indiastreet. The firm was at first Gay & Bird, later Gay & Stratton, and finally Gay, Manson & Co., who for many years carried on the business at the corner of Cross and Fulton streets. His parents were Colburn and Sarah (Ellis) Gay, who came from the oldest families in Dedham, Colburn being a direct descendant of the pilgrim, John Gay, who was one of the original petitioners for a grant of the town, which was at first called Contentment. Mr. Gay married Laura, daughter of John and Eliza Nazro, and leaves two children. The funeral services occurred at Hotel Edinburgh on Thursday, July 2d.

THE SPIRIT MESSAGE DEPARTMENT OPENS with an earnest Invocation addressed to the Overflowing Soul of Goodness; Questions and Answers then follow-in the course of which the Controlling Spirit gives his views on "animals in spirit-life"; the effect of the use of spirituous liquors and animal food on the psychical development of man; the phenomena produced by East Indian "adepts," and their relation to the spiritual phenomena; the Church, and its influence on human progress; "the Prodigal Son"; and the power of the human spirit to visit the higher life while the physical form is slumbering; MABY DANA SHINDLEB sends kindly remembrances to friends in Memphis, Tenn., and elsewhere ; EDWARD W. LAW-TON, of Newport, R. I., announces his readiness to communicate with any of his friends in the form who will give him welcome through a less public channel; DR. HELEN M. MARSH, late assistant physician at Tewksbury, says that at the moment of death "I did not find myself suppressed; I did not find the spark of intelligence extinguished ; rather did it seem to flame upward and glow with new power, because I had parted with the physical body"; LOUISA MURPHY desires to reach her mother in New York City ; HABBISON ADAMS speaks words of love and encouragement to his daughter in Milwankee ; MRS. POLLY GREGORY, of Lockport, N. Y., testifies to her happiness in spirit-life, and her continued interest in her kindred yet on earth; LUCIUS ALDBICH, of Fitchburg, Mass., desires to be put on record as a man, a conscious intelligent being, who finds he has lost nothing through the process of death, save the body; and EDWARD LEACH, of Boston, wishes his friends would give him an opportunity of appealing to their recognition through the phenomenon of materialization.

OBGANIZATION. - On our eighth page the reader will, find an article on the above theme, from the pen of Bro. Wolff, of Washington, D. C. With this article we feel that in justice to our patrons we must, for the present at least, close the consideration of this topic which has for some weeks past been discussed in our columns, by many valued correspondents. It is impossible for us, with the large amount of original matter on various other subjects which we now have on hand awaiting publication, to allow the consideration of the topic of organization to monopolize further space. All sides have stated their opinions, and further continuance would amount only to a debate held in print which might be indefinitely extended without particular advantage to the BANNER or its readers. HT A correspondent, J. Smith, writing from Brooklyn, N. Y., relates some remarkable and convincing materialization phenomena witnessed by him at seances held without the employment of a cabinet, by A. W. S. Rothermel, who, he states, is now at Onset Bay, where he will remain during the season. His (R.'s) guides predict - so writes our correspondent - that while there his mediumship for this phase of spirit manifestation will greatly increase, and upon his return to Brooklyn the phenomena will exceed all previous exhibitions of the kind given in his presence.

"No honest Spiritualist," he recklessly averred, "attempts any longer to deny these exposures." Then he went on to state that "mediumship is entirely demoralizing to the moral nature." "Bayed upon tricker; and frand, it isarns to sample at nothing to insure success.", He denounced mediums as having est "questionable characters," as best. And

self-same rule, is his answer; the characteristics are those of spirits disrobed of the material form, and so prove their individuality.

Where are we to go, he asks, if we would substantiate the truth, except to the phenomena? There is no other place or direction. A truth can only be known save by evidence; and if spirit communion bea truth, then is this knowledge worth more to us than all the superstitions of the ages. How does Mr. Hamilton know, he pertinently asks, that somnambulism, magnetism, clairvoyance and mind-reading have no connection whatever with spirit agency"? He then proceeds to cite well authenticated facts to prove the contrary. Some of these facts are entirely out of the reach of Mr. Hamilton's explanation or that of anybody else otherwise than on the spiritual bypothesis. He challenges Mr. Hamilton on his part to show us an intelligent magnetic current. When he (H.) will show us a blind force acting of itself and on its own motion along the line of "intelligence." we may, perhaps, be ready to conceive how "magnetism" is related as a solution to this question of spirit agency. On the subject of the message from his father, Rev. Dr. Whitlook, which was publicly exhibited in the window of the Providence Journal, and which Mr. Hamilton attacked on the grounds of misspelling and misquotation of the Bible, Mr. Whitlock replies with reason in a happy temper, and with excellent effect. Reviewing the whole matter, we should advise Rev. Mr. Hamilton to stop talking and go to investigating.

## Visible and Invisible.

Insensibly, perhaps, but not the less surely, the secular press continues to work for the cause of the spiritual and the invisible. Says the New York Journal of Commerce, while indulging in some reflections on "Here and Hereafter": "It is not well for us, even in fancy, to keep these two words so wide apart. Our best inspirations, our noblest thought, our truest on the other side of the present and the visible. the galling chain."

THE SOUTHERN CHEVENNES .- Now that discontent prevails at Fort Reno on the part of the Southern Cheyennes, Gen. Augur, while taking the precaution to strengthen the garrison, at the same time advises the appointment of a commission to find out the actual cause of this fresh disturbance-he having learned by experience that when Indians grow, restless and discontented there must be some sufficient reason for it.

### List of Speakers.

We give this week the list of Spiritualist lecturers which we from time to time print gratis for the benefit of the speakers themselves and for the accommodation of camp, grove and stated meeting managers. It is of the utmost importance, that the information therein embodied should be reliable ; we therefore, as a favor, ask any: person who may deteot an error in the list to call our attention thereto and give us the needed correction?

E Cleveland Rotel - Dett Week

Dr. Wheden was a profound thinker, and his mental powers showed no diminution up to the day of his death. His works are standard in doctrinal matters pertaining to Methodism, and for years he has edited Methodist periodicals ; but this theory of the soul's shape was considered a speculative vagary, in which his serious credence was doubted by his friends. In Wheden's posthumous papers, the account goes on to say, has been found a complete exposition of his discovery. Therein he describes how the soul gets out of the body: "Emerging upward," he says, "the spirit awakes into the pure other -a blessed atmosphere. This paradisiao ether is an effluence from the divine essence, and the emancipated soul bathes, swims, lives in its own genial and native element. Paradise thus pervades our air above and around us, and at death the spirit enters thereinto as through a veil." His conclusion is, that apparitions are casual glimpses of the beings of this close but usually invisible world. "Even the resurrected body of Christ," he says, " walked through the solid wall of the house, and first revealed itself to his disciples at the table." He calls these beings angeloids, and argues that they leave behind them, in the discarded corpse, the baser attributes. This is just what Spiritualism teaches. He is clear in his belief that the senses of sight, smell, hearing, etc., remain in the angeloid [that is, the spirit-body]. He has left many articles elucidating his doctrine, and setting forth its beauties. They are in the possession of his executors, who may suppress them: but two or three of the most important of them have fallen into the hands of those who have already spoken freely of their contents. Already one has been read to an assemblage of Spiritualists. " The pertinency of Wheden's theory of Modern Spiritualism lies in its harmony with the phenomena of materialization," says the press account. Yes, indeed ! And one of these days we should not be surprised in the least to learn that the "Church organs" fully endorsed the great fact of spiritmaterialization-which the Spiritualists have demonstrated for years-under the specious title of "angeloids."

## Helen Stuart Richings.

This lady, who is known to Boston Spiritualiste as an elocutionist of the very highest order of merit, is now located for a brief season at Onset Bay (at Shell Point, with the family of C. H. Young), where she is to remain some two weeks. During her stay at Onset abe purposes giving one or perhaps two public entertain-ments on the grounds. We heartily advise the residents of Onset and the region round about to attend whatever in this line may be announced by Mrs. Richings, for we are confiden that those who do attend an exhibition of this lady a power is a spader will be ere. Acar of paid of a pleasant memory and real mindbills chant for us for recommending them to go

The Grand Sunday Concerts at Nantasket Beach are attracting large crowds of our most respectable citizens. Last Sunday between three thousand and four thousand people visited Nantasket and Pemberton Beaches, to enjoy the fine music and the cool sea breezes. The Boston and Hingham Steamboat Company is doing a lively business. The management of these boats is superb, as the best of order is kept.

AT LOOKOUT MOUNTAIN CAMP-MEETING the 27th of August is assigned as Children's Day. Prizes are to be given to those who furnish the best songs and recitations. It is intended that entertainments in which children of all ages can engage shall be the grand feature of the occasion.

Mrs L. A. Coffin has taken rooms at the Gannet Cottage, North Scituate, for the summer. She reports that she attended the session of the Children's Lyceum in Gannet Hall, that place, last Sunday, and found the organization in a highly prosperous and promising condition.

# Abbott's Lawrence and Methuen Express brought us Tuesday, June 30th, a beautiful display of flowers from "Spirit Poesy," to whom and to her mortal instrument (the name of that party to the donation being to us unknown) we return our hearty thanks.

H. C. Berry writes us from Portland, Me.: "Mrs. P. D. Bradbury, the well-known medium and lecturer of Fairfield, Me., passed on to the other life, Tuesday morning, June 23d. The funeral services were held Friday, June 28th."

IF On our third page will be found the off-clai statement of the latest assembling of the Vermont State Spiritualist Convention. We shall give next week the report of the Convention held in Flymouth Union, June 19th, 18th and 14th more series a to some destinant della

Cast years former for ht positive assertion if a being the second of the second of the second of the being the second of the second of the second me interference did in a way for the full second me of from Distance and sing any ford of the second me of from Distance and Sirab part bottle as the second me

# JULY 4, 1885.

# BANNER OF LIGHT.

# Miss Rebecca Bowker

Passed to spirit-life from her residence on Han-Passed to spirit-life from her residence on Han-cock street, Dorchester District, this city, on Thursday, June 25th, at the age of eighty-two years. The deceased was well known to the Spiritualists of Boston as a lady of large heart, whose hand and purse were ever open to assist the needy, and befriend the unfortunate. No appeal to her for help was ever made in vain. Her life was full of good works, and her pleas-ant voice and gentle smile, together with the benevolence of her deeds, made her name uni-versally respected and belowed wherever it was versally respected and beloved wherever it was

The Spiritual Lyceums of this city, as well as others of our societies, have reason to bless her memory for the pecuniary assistance she has rendered them. Many a poor medium, also, has been encouraged and befriended by the kindly word as well as the monetary help she has allorded. She was ever the friend of medi-ums, onening her heart and her home to these ums, opening her heart and her home to these instruments of the higher life, and finding her reward in the blessings of angels who knew and appreciated her work. An openly avowed believer in the truths of

appreciated her work. An openly avowed believer in the truths of spirit-communion, a conscientious and earnest Spiritualist, who sought to live out her faith in her works, Miss Bowker frequently manifested her desire to have only the teachings of our Thilosophy and the truths of Immortality enun-ciated over her remains when life should depart from them; and it was in response to her often repeated request, that Miss M. T. Shelhamer, the medium of the BANNER OF LIGHT, took her place by the side of the sealed casket contain-ing these remains on Sunday, June 28th, at 10:30 A. M., to conduct the services according to the forms of Spiritualism. The exercises consisted of an appropriate In-vocation to the Father of All, followed by a soulful address, and fervent benediction, through the inspired lips of Miss Shelhamer; at the close of which the friends who had assem-bled to do honor to the life and memory of the deceased, slowly dispersed to their homes. At the Shawmut Lyceum on the same day, Miss Shelhamer again spoke on the life and as often wrought for the puplis of this school. Thus has a noble life closed on earth to open in a grander, wider sphere of experience and of growth.

growth.

#### **Onset Bay.**

The regular services at the Onset Bay Camp-Meeting will be opened on July 12th, extending to Aug. 6th. The speakers secured, as officially announced on the Association's circulars, are as follows:

Announced on the Association's circulars, are
as follows:
Sunday, July 12th, Dr. Fred L. H. Willis, Miss Jennle B. Hagan and Mr. Joseph D. Stiles; Tuesday, 14th, Dr. Fred L. H. Willis; Wednesday, 16th, Miss Jennle B. Hagan; Saturday, 18th, Mrs. Juliette Yeaw;
Sunday, 19th, Mrs. J. T. Lillie; Tuesday, 21st, Mrs. J. T. Lillie; Wednesday, 23d, Mrs. N. J. T. Brigham;
Thursday, 23d, Mrs. Sarah A. Byrnes; Saturday, 25th, Mr. Joseph D. Stiles; Sunday 20th, Mrs. Barah A. Byrnes; Saturday, 25th, Mr. J. Frank Baxter; Tuesday, 28th, Mr. J. Frank Baxter; Wednesday, 29th, Dr. H. P. Fairfield; Thursday, 80th, Mrs. Adeline M. Glading; Saturday, Aug. 1st, Rev. J. K. Applebee; Stunday, 28th, Mr. Mood and Rev. J. K. Applebee; Tuesday, 4th, Mrs. M. B. French; Sunday, 6th, Mr. J. Morse of England and Mr. A. B. French; Sunday, 20th, Mrs. M. B. Wood; Thursday, 6th, Mr. A. B. French; Sunday, 4ug. 18th, Mr. A. B. French; Sunday, 4ug. 23d, A. M. and P. M., Rev. Famuel Watson; Sunday, Aug. 23d, A. M. and P. M., Mr. J. J. Morse.
Fact Meetings will also be held Tuesdays,

Aug. 30th, A.M. and F.M., 107. Duffer, Watson', Sunday, Faot Meetings will also be held Tuesdays, Thursdays and Saturdays at 10 A.M.; Confer-ence Meetings on Mondays, Wednesdays and Fridays, at 10 A. M., and a Fact Convention, July 29th and 30<sup>th</sup>. Many test-mediums, public and private, will be on the ground : excellent music will be fur-nished by the Middleboro' Cornet Band on Sundays; good quartette singing, under direc-tion of Frank E. Crane, organist. Excellent accommodations will be found at Hotel Onset and the other public houses. In addition to the other excloses—martial music, shore dinner, fireworks, etc. — on the Fourth or JuLy, there will be an oration, and an endeavor will be made to induce the Brock-ton and Lowell opera combinations to give per-

ton and Lowell opera combinations to give performances.

formances. The Evening Standard, of New Bedford, has given several excellent notices of late regard-ing Onset, its present attractions, and its prom-ises for the future, from which we propose to excerpt some of the more prominent points next

Col. W. D. Crockett, the efficient President, may be relied on to carry this meeting forward in its every aspect and detail to a triumphant SUCCO88.

# Queen City Park.

E. A. Smith, M. D., President of the Queen City Park (South Burlington, Vt.,) Camp Meet-

# ALL SORTS OF PARAGRAPHS. ASTHETIC "OBGANIZATION."

ASTRETIO "OBGANIZATION." The wild young kitten aronsed the cat, As dozing at ease in the path she sat. "Oh, mother " he cried, " I have just now seen A flower that suggested an Orient queen 1 "I is yonder by the nasturtium vine-Barbario and tropic and leonine-(I am not quite clear what these terms may mean. But they 've something to do with the flower I 've seen!) And the aim in life of a high-souled cat Is to gaze forever on flowers like that !'' To the wild request them east.

To the wild young kitten replied the cat. As blinking her eyes in the sun she sat: "I should hope I had known how sunflowers grow, I-could n't-courd-houe-many years ago! But they never caused in my well-poised mind Ideas of a dublous, dangerous kind i And your time henceforth-it's your Ma's advice-Will be spent in maturing your views on Mice !"

South Australia is coming into competition with South Africa as an ostrich farming region. The feathers thus far produced are of superior quality and bring high prices; moreover, the chickens seem to arrive at plume-bearing much earlier than at the Cape.

Sixty vessels and an unknown number of lives were lost in a recent storm on the Newfoundland coast.

Noting the BANNER's paragraph about the jeremiad lately uttered by the Boston Advertiser over the fact that there are too many churches in this country de-voted to hair-splitting creeds, which cost too much money to keep them going, The Social Drift (published at Muskegon, Mich.) comes sarcastically to the rescue by suggesting that they all fall back and rally on the common reserve-the Salvation Army, OI

Baron von Manteuffel, the distinguished German commander and Governor of Alsace-Lorraine, died on June 17th, aged 76.

Those who are ruled by law should have the power to say what shall be the law and who the law-makers. Women are as much interested in legislation as men, and are entitled to representation.—William Lloyd Garrison

We advertise the Spiritualist meetings free. The secretary of one of them called upon us last week, and in an authoritative manner asked why we "left out" the notice of her society. As it had not been omitted, the question was propounded if she perused the BANNER. She admitted that she did not, but a friend told her it was not published. "Well," we said, "if you had taken the trouble to examine the paper, you would not have had any cause of complaint." Digby remarked, " This is a very selfish world."

As good cometh out of evil, the Dolphin man-of-war fizzle will doubtless accelerate the building of an efficlent navy.

A profane man in town has so much respect for King James's version of the Old Testament that he proposes to continue to swear by it. He says the word sheel is not so soothing to the pent-up feelings as the old one. --Chicago Times.

"Now then, John " said the restaurant-keeper to his boy, "bring out those sandwiches we put up last winter. Here's a big order come in to supply the Sunday-school picnic."

Mr. Benjamin P. Shillaber, the poet and clever prose writer, it has been suggested, should be appointed postmaster of Chelses." We hope efforts will be made to secure for him the position, as he is fully qualified for the place.

Germany has a new Spiritualist paper, Spiritische Wochenblatt, published at Rostock.

Palent applied for-Cheap burglar alarm : Drive a headless nail into the casing over any door, and after closing the door hang a tin pan on the nail when you go to bed. That is to say if you want a cheap burglar alarm that will work every time.-Detroit News.

JOSEPH COOK HEARD FROM .- He is said to be a son-in-law of Deacon Willis Hemingway, is summering at Ticonderoga, Lake George, and is unusually busy this summer. He is superintending the "Cook farm," his father having died the past winter. This farm comprises five hundred acres, and has long been noted for raising fine blooded horses. The place is pleasantly situated at the head of Lake George and only a couple of miles from Lake Champlain. Mr. Cook has built a summer house on the farm this season. How will the Tremont Temple folk like to hear that their pet Monday lecturer has gone to raising "fine blooded horses"? Is n't it a little singular what a queer set of people the Tremont Temple building has had at different times within its walls?

Two women at Rockford, Ill., who were under the mind-cure treatment, have been sent to a lunatio asyium. The Boston Journal is responsible for the above statement. This must be very Rddy-fying to plous people.

City Park (South Burlington, V t., Camp-Meeting, informs us that the prospects for the season are excellent. Dr. Smith has succeeded in procuring an excursion tloket from Boston to Queen City Park and return at very low rates. These tlokets have been put in his hands for sale, and cannot be obtained elsewhere. He will be at the Orawford House, Boston, on July 10th and 24th, and will be glad to dispose of them to all who wish to visit the camp. These tlokets are much obeaper than the regular tloket sola at the dépôt. A large delegation of the Boston friends should certain-the regular tloket sola at the offorts in their behalf, and improve the opportunity thus offered to visit Queen City Park the present season. only of two that are alive. By alive," he explained, "I mean free, not in prison." Revolutionists once in a Russian prison are the same as dead.

# Movements of Mediums and Lecturers. (Matter for this Department should reach our office by

Monday's mail to insure insertion the same week. ] Dr. J. L. Wyman and wife will spend the camp-meet-ing season at Onset Bay.

Mrs. 8. Dick, of Boston, would like to make engage-ments as lecturer and platform test medium for the fail and winter in the West. Address her in care of this office.

Mrs. O. O. VanDuzee has recently lectured in Kansas Oity, Ho., and Cleveland, O. She will receive calls to speak in the North or West. Address her at Gouver-neur, N. Y.

Horace M. Biohards is still in this city, being located at No. 3 Concord Square, the home of Mrs. Julia M. Carpenter.

The reader will find elsewhere an announcement re-garding Mrs. Bioddard Gray and De Witt O. Hough-their prospective séances at 323 West 84th street, New York, and at Onset Bay and Lake Pleasant.

Dr. B. S. Carpenter of Boston can be addressed through July at Binghamton, N. Y. Hon. Warren Chase will speak in Fraternity Hall, 75 State street, Detroit, Milen, July 12th, at 10:30 A. M. and 7:30 P. M. He will remain in Wisconsin till July 10th. Address at 219 Grand Avenue, Milwaukee, Wis O. R. Watking bas inst returned to bis Michigan

10th. Address at 219 Grand Avenue, Milwaukee, Wis O. E. Watkins has just returned to his Michigan home from a trip in Washington Territory. The guides of Mrs. Oora L. V. Richmond announce that their medium will be at liberty to make engage-ments to speak in the English Provinces from July 12th until the middle of September. Letters to be ad-dressed care of Mrs. Strawbridge, 11 Blandford Square, London, N. W.

The address of H. F. Merrill from July 6th to Aug. ist will be Onset Bay, Mass. After Aug. 1st Lake Pleasant. Will accept engagements for autumn and winter.

G. H. Brooks speaks in Gurnee, Ill., Sunday, July 5th.

Frank T. Ripley will accept engagements to lecture and rive public tests in Michigan during the next three months. Address, Box 164, Corinna, Me.

Mrs. A. P. Brown will lecture in Thornton, N. H., Jaly 12th and 19th; will be at Temple Heights, Me., Aug. 19th to 23th.

#### 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 As-sociation, will take place on its grounds, East Ware-ham, Mass., July 12th to Aug. 9th.

QUEEN CITY PARE. The fourth annual assembly of this Camp-Meeting will take place on the grounds in South Burlington, Vt., Aug. 13th to Sept. 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, July 19th.

THE NEW ENGLAND SPIRITUALIST CAMP-MEET-ING ASSOCIATION holds its twelfth annual convoca-tion at Lake Pleasant, Montague, Mass., Aug. 1st to Sist inclusive.

THE CAMP-MEETING ASSOCIATION of Vicksburg will hold its Becond Annual Meeting in Fraser's Grove, one haif mile from Vicksburg, Mich., beginning Aug. 27th, and continuing two Sundays.

Mississippi VALLEY SpinituALISTS' CAMP MERT-ING. —The Third Annual Meeting of the Association will be beld upon its grounds at Mount Pleasant Park, Cilnton, I.a., beginning on the first day of August, and continuing during the entire month.

NESHAMINY FALLS, PA.-The Seventh Annual Camp-Meeting at this place commenes Sunday, July 19th, and closes on Thursday, Sept. 10th.

THE WORLD'S CAMP-MEETING, at "Sea Breeze Grove," near Rochester, N. Y., commenced June 27th, and is to close July 27th. We are without advices regarding the CASSADAGA, N. Y., and SUNAPEE LAKE, N. H., Camp Meetings, but learn that preparations are making for their suc-cessful convocation.

"SHAWMUT EDUCATOR."—The sixth number has been published by Alonzo Danforth. It contains questions and answers regarding "The Declaration of Independence," "Our Country," and "Decoration Day," with Silver Chain Re-citations in relation to each of those subjects. For sale by Colby & Rich, 9 Bosworth street.

THE WHITE CROSS.—Dr. D. E. Caswell will hold a séance at the Fraternity of the White Cross, 12 Pemberton Square, Boston, on Thurs-day evening, July 9th, at eight o'clook. Tickets can be obtained at the rooms previous to the

stance.
 stance.
 Special Notice.
 The date of the expiration of every subsoription to the BANNER of LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subsoription is previously renewed. Subsoribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their, present subsoription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the of the routes the subsoribilation of their paper is discontinued at the work. Colby & RICH, Publishers.

# BUSINESS CARDS.

**NEW ENGLAND SPIRITUALISTS'** 

CAMP-MEETING ASSOCIATION.

**Twelfth Annual Convocation** 

AT LAKE PLEASANT, MONTAGUE, MASS. (On the Hoosse Tunnel Ronte, midway between Boston and Troy.)

August 1st to August 81st, 1885, Inclusive.

SPEAKERS.

BURDAY, August 24, Hon. A. H. Dailey, Brooklyn, N.Y.; Mrs. Juliette Yeaw, Leominster, Mass. Tuesday, Aug. 4th. Mr. Chas. Dawbarn, New York, N. Y. Wednesday, Aug. 5th. Dr. J. R. Buchanan, Boston, Ms. Thursday, Aug. 5th. Mrs. R. S. Lillie, Brockiyn, N. Y. Friday, Aug. 7th. Mr. Chas. Dawbarn, New York, N.Y. Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.

Bautusy, Aug. oth. Mr. J. Clegg Wright, Philadelphia,
 Bunday, Aug. oth. Mr. J. Clegg Wright, Philadelphia,
 Pa.; Mrs. R. S. Lillie, hiroskyn, N.Y.
 Tuesday, Aug. 11th, Mrs. R. S. Lillie, hrookyn, N.Y.
 Wednesday, Aug. 12th, Mr. J. Clegg Wright, Philadel-

Woonsetay, Aug. 12th, Mr. J. Clegg Wright, Frinacel-phia, Pa. Thursday, Aug. 13th, Mrs. R. S. Lillie, Brooklyn, N. Y. Friday, Aug. 14th, Mrs. Barah A. Byrnes, Boston, Mass, Baturusy, Aug. 15th, Mr. Walter Howell, Philadelphia,

Daufurusy, Aug. John, Mrs. Sarah A. Byrnes, Boston, Mass.; Bunday, Aug. Joth, Mrs. Sarah A. Byrnes, Boston, Mass.; Rev. George Chainey, Boston, Mass. Tucsday, Aug. 18th, Rev. George Chainey, Boston, Mass. Wednesday, Aug. 18th, Mrs. Fannie Davis Smith, Bran-don, Vt.

Friday, Aug. 21st, Miss A. M. Beccner, Newtonvine, Mass. Baturday, Aug. 22d, Mr. J. Frank Baxtor, Cholses, Mass. Bunday, Aug. 23d, Rev. E. P. Powell, Clinton, N. Y.; Mrs. F. O. Hysor, Haitimore, Md. Tuesday, Aug. 25th, Rev. E. P. Powell, Clinton, N. Y. Wednesday, Aug. 25th, Rev. E. P. Powell, Clinton, N. Y. Wednesday, Aug. 27th, Hon. A. H. Dalloy, Brooking, M. Y. Thursday, Aug. 27th, Hon. A. H. Dalloy, Brooking, N. Y. Friday, Aug. 28th, Miss A. M. Beecher, Newtonville, Mass. Baturday, Aug. 20th, Mrs. Rue B. Falos, Boston, Mass. Sunday, Aug. 20th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Cholsea, Mass.

FUBLIC TEST MEDICHS.

MUNIC.

Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass.

For particulars concerning transportation of camp equi-page and baggage, leasing tents and lots, engaging lodgings and board, schedule of railroad fares, etc., etc., soe annual circular, which will be sent post-hald to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass. July 4.-6w

CONTENTS

JUNE NUMBER

FACTS.

Healing by Means of Mesmierism. Prof., J. W. Cadwell, A Spirit Communicating with Birangers. Mr. Ell Pond. Description of a Spirit. Mr. Benjamin Gross. Foretelling an Accident. Mirs. B.A. Jesmer. Could it be Mind-Reading ? Mr. E. Waters. A Spirit Communicates with Another. Mr. L. L. Whitlock. Materialization. Mrs. L. L. Whitlock. Visions. Mr. Charles W. Bullivan. The Inward Sight. R. Water Heuritey, M. D. Montal Mcdiumship and Slate-Writing. Mrs. Neille Web-ster.

Stor. A Flottious Name, Dr. J. V. Mansfield. A Flottious Name, Br. J. V. Mansfield. Cause of Apparitions. Society for Psychical Research.

MISCELLANEOUS.

MISCELLANKOUS. EDITORIALS.—How Shall We Know the Truth? The Mis-sion of Facts. Mental or Spiritual--Which? Modiums Expected at Onset Bay. Onset Bay Camp-Ground. Opening Day. A Giance Mohnd the Curtain. E. A. Brackett. A Key to Faith-Curres. D. H. Wheeler, LL. D. Effect of Fear. The Homitetic Monthly. Inspirational Foem. Mr. Joseph D. Biller. Responsibility (Poem). Mrs. Hattle E. Carr. Book Notice.

Ningle copies 10 cents. \$1,00 per year. For salo by COLBY & RICH, is-May

WORLD'S CAMP-MEETING,

Under the Auspices of the Rochester, N. Y., Society of Spiritualists,

June 27th to July 27th, 1885.

THERE will be a Camp-Meeting as above at "Bea Breeze Ontario. Breakers engaged are as follows: A. B. French, Mrs. H. B. Lake, Prof. W. F. Pock, Ex. Revs. A. B. French, Mrs. H. B. Lake, Prof. W. F. Pock, Ex. Revs. A. B. Brad-ford and J. H. Burnham. Good mediums will be in attend-anco. Rev. Samuel Waison hopes to be present the last two weeks of the camp. "" Rent of tonts por week: 9x12, 41.50; 10x14, 41.75. Good music, good boats, good fishing, and a good meeting may be anticipated. Reduced rates to return from the Camp on all railroads. J. W. PONT, Heeretary.

JUNE FACTS, One of the best numbers ever issued Cape Cod Camp-Meeting, 1885,

Capte Cott Camp-Meeting, 1883, Of Spiritualists and Liberals, will be held at NICK-FERSON'S GROVE. HABWICH. from Nunday, July 121. to Sunday, July 1961. Inclusive. The following speakers and mediums will make the meet-ing interesting: Dr. H. II. Storer of Boston; J. Frank Baxtor of Chelsea; Dr. A. II. Elchardton, Boston; Mrs. Kate R. Stilles, Worcester; Joseph D. Stilles, Weymouth; George A. Fuller, Dover; L. L. Whitlock, Providence; Mrs. Amelia H. Colby. Grand Concert and Illumination on Wednesday evening, July 15th. D. S. Stoele, Catterr. Accommodations at the Lodging House on the ground. Special trains on Stinday, July 19th.

One of the best numbers over issued ..

FOR SALE OR TO LET.

A T Lake Pleasant, near the Hotol, a Cottazo and Tent, all farnished. MRS, E. A. EDWARDS, No. 77 Wes Brookline street. Boston. Iw-July 4.

June

Facts,

15-May 16.

FUBLIC TE J. Frank Baxter. Dr. Henry Blade. Dr. W. B. Mills. Mr. Edgar W. Emerson. Dr. J. V. Mansfield. Mrs. Maud E. Lord.

Vt. rsday, Aug. 20th, Rev. George Chainey, Boston, Mass. lay, Aug. 21st, Miss A. M. Beccher, Newtonville,

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

TO FOREIGN SUBSCRIPTIONS The subscription price of the Banmer of Light is \$3,60 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union.

AUNTRALIAN BOOK DEPOT, AUATRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TEHHY, No. 84 Russell Street, Melbourne, Australia, has for sale the spiritum and Hefermatory Works published by Colby & Bich, Boston.

KAILASAM BRUTHERS, Booksollors, Popham's Broadway, Madras, have for tale and will receive orders for the Bpiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupes ii-12-0 per annum.

BAN FRANCISCO, CAL., AGENCY. I. K. COOPER, 743 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will tate orders for any of the Spiritual and Beformatory Works published and for sale by Colby & Rich.

DETROIT, BICH., AGENCY. AUGUSTUB DAY, 12 Park Place, Detroit, Micb., Spir-itualistic Bale and Circulating Library. Agent for Ham-mer of Light, and all publications of Colby & Rich. don, Thursa. Friday,

The Spirisual and Ecfermatory Works publish-ed by Colby & Bioh, also the BANNER OF LIGHT, can be found at the office of The Truth-Steker, 33 Clinton Place, New York City.

PHILADELPHIA BOOK DEPOT. The Spirisual and Reformatory Works published by COLBY & HIOHare for sale y J. H. RHODES, M. D., at the Philadelphia Book Agenor, 815 North 10th street. Subscriptions received for the Emamer of Light cab be found for sale at Academy Hall. No. 818 North Starter street, and at al news stand at the Obstaut-street and of the new post-Office.

CLEVELAND, C., BOOK DEPOT. ; LEES'S BAZAAR, 106 (7055 street, Cleveland, D., Chr-misting Library sud dépôt for the foiritusi and Liberal Booksand Paperspublished by Colby & Rich.

SPRINGFIELD, MANS., AGENCY. JAMES LEWIS, 35 Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

TBOY. N. Y., AGENOY. Parties desiring any of the Spiritual and Beformato-ry works published by Coly & Rich will be accommodated by W. H. VOSBURGH, 99 Hoosick street, Troy, N. Y.

**MUNIC.** The Flitchburg Millitary Band, of twenty-four pieces, will arrive Saturday, Aug. Iat, and remain until Monday. Aug. 31st, giving two concerts deliy-st 9:30 A. M. and 1 P. M. This well-known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Patz, the leader, has made several changes for the better in its make-up, and the habitues of Lake Pleasant may confidently anticipate the pleasure of listen-ing to some of the best concerts ever given by this Band. The Russell Orchestra will furnish music for the dancing assemblies at the Vavilion afternoon and evening. We take pleasure in announcing the engagement of Mr. Lillie of Brooklyn, N. Y., to icad the singling by the audi-ence, with music by the Band. Mr. Lillie will be assisted by his wife and other ominent vocalitas, Mr. J. Frank Haxtor will also be present the last two weeks of the meet-ing, and will frequently outertain the audience with some of his choice songs. **THER HOTEL.** Under the management of M. L. L. harnarf, of Greenfield. ST. LOUIS. MO., BOOK DEPOT. THE LIBERAL NEWB CO., 620 N. 5th street, Ht. Louis, Mo., keeps constantly for sale the BANNEB OF LIGHT, and a supply of the Spiritual and Hefermatory Works published by Colby & Bich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banmer of Light and a supply of the Mpiriusal and Beformatory Works pub-lished by Colby & Rich.

**ROCHEWTER, N. T., BOOK DEPOT.** JAOKHON & BURLEIGH, Booksellers, Arcade Hall, Boohester, N. Y., keep for sale the Mpiriumal and Ho-form Workspublished by Colby & Bich.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 devents street, abore New York avenue, Washington, D. O., keeps constantly for sale the BANNER of Light, and a supply of Spiritual and Beformatory Works published by Colby & Bich.

HOUTESTER, N. Y., HOOK DEPOT, WILLIAMSON & HIGHEE, Bookschlers, 62 Weit Main Street, Rochester, N. Y., Keep for sale the Spiritual and Heferm Works published at the BANNEH OF LIGHT PUBLISHING HOUSE, Boston, Mass.

AUBUBN, N. Y., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

# ADVERTISEMENTS.

# SPIRITUALISTS' CAMP-MEETING. THE SEVENTH ANNUAL CAMP-MEETING OF THE

Spiritualists of Philadelphia and Vicinity AT NESHAMINY FALLS,

Will be formally opened on Nunday, the 19th of July, and be closed on the 10th of September.

season.

## Neshaminy Falls.

Neshaminy Falls. The Seventh Annual Meeting of the Spiritu-alists of Philadelphia and vicinity occurs at Ne-shaminy Falls Grove—beginning July 19th, and olosing Sept. 10th. Good speakers, numerous media for all phases of phenomens, reasonable oharges for accommodation, and a beautiful place of convocation will all vie in enhancing the pleasure of visitors and residents. Address James Shumway, 18 Decatur street, Philadel-phia, for information concerning excursion rates, etc., etc. rates, etc., etc.

### Lake Pleasant.

The managers of the New England Spiritu-alists' Camp-Meeting Association have an an-nouncement concerning Lake Pleasant, on our fifth page, to which attention is called. From August 1st to 31st inclusive is the time set for the regular meeting season, and a fall list of speakers is presented, whose names we pub-lished last week. N. S. Henry, Clerk, may be addressed at Lake Pleasant, Montague, Mass., for additional particulars.

### Our Circle-Boom Closed.

No Public Circles will be held at this office during the ensuing months of July and August. Due notice will be given in these columns when they recommence.

13 We print on our first page a discourse by the guides of W. J. Colville, regarding "Eso-teric Buddhism; or, The Secret of the East." We shall give next week as an appropriate addendum thereto a lecture by the guides of the same gentleman on "ESOTEBIC BUDDHISM -- ITS TEACHINGS CONCERNING SPIRIT-LIFE COM-PARED WITH THOSE OF SPIRITUALISM."

15- Mr. J. W. Fletcher will rest through July from lecturing, but will speak at Neshaminy Falls Aug. 9th (both lectures), Cassadaga Lake Aug. 14th, 16th and 19th, and in Cincinnati the 23d and 30th. This excellent medium can be consulted but two weeks longer at his Boston office, as he intends to be absent from this city one year. ov current

13 La Revue Spirite says that a Society of Physiological Psychology has lately been formed at Paris for the purpose of studying psychic phenomena in the normal and pathological state, by the method of observation and experiment.

BG The friends are requested to send us accounts of their camp meeting proceedings for publication in the BARRER.

The Mongolian language has a convenient verb, "to thus," meaning, "to act in this fashion." "I thus it. you thus it, he thuses it, I thused it," etc., make an attractive conjugation.

Don't call a man a monkey, my son, because he won't hear to reason; but politely remind him that the man with the biggest ears is the least inclined to use them.

Chattanooga, Tenn., has grown since the war from a clump of whitewashed warehouses and shantles to a city of 25,000 inhabitants; from a tax-roll of \$1,300,000 to one of \$7,000,000.

The ten finest buildings in this country, according to the majority vote given in the American Architect, are Trinity Church, Boston; the Capitol at Washington: W. K. Vanderbilt's house, Trinity Church and the Jefferson Market Court House, New York; the City Hall, Hartford; City Hall and State Capitol, Albany; Sever Hall, Cambridge, and Town Hall, Easton.

Prince Edward of Wales has been raised to the degree of a Master Mason.

The Grand Army of the Republic closed its national encampment-which was largely attended as to numbers, and successful as to results looking toward "the good of the order "-at Portland, Thursday, June 25th, electing Hon. S. S. Burdette, of Washington, Commander in Chief. 11

A. H. Worthen writes from Springfield, Ill., under a recent date: "Jesse Shepard has given two of his inimitable seances at the residence of Dr. J. A. Higgins in this city. The Doctor is a successful magnétic practitioner here, and having been in practice over ten years when our Doctors' Plot Law was passed, they have not been able to stop his practice. Mr. Shepard goes from here to Waukesha, Wis., to recuperate for a time, from whence he thinks of going to Paris in the fall."

The decease recently of Alphonse Toussenel, General Moizet and Joseph Dewerpe-French Spiritualists-are announced by La Lu-Lmiere, Paris.

Mr. and Mrs. J. W. Fletcher will attend the "School of Philosophy" to be held in Con-cord, Mass. during July.

JAMES PYLE'S PEABLINE is acknowledged to be the best preparation in use for laun-dry purposes. I it coubles the washer to cleanse the clothes without wearing them out with rub-bing or pounding.

#### Subscriptions Received at this Office FOR

THE BFIRITUAL OFFEIING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. THE OLIVE BRANCH. Published monthly in Utics, N.Y.

11.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price

\$3,00 per year. THE MEDITWAND DAYBERAKI A. Weekly Journal de-voted to Bpiritualism. London, Eng. Frice \$2,00 per year, postage 50 cents. THE THEOROPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5,00 per

nnum.

For Sale at this Office: FACTS. A Monthly Magasine. Published in Boston. Biagle copies i0 cents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. sald N. P. FOX. Per year, \$1,50 Single copies 5 cents. THE NEW YOIK BEACON LIGHT.—Spiritual Journal. Published semi-monthly. Single copies, 5 cents. THE NOTABLY OUTBALL, Single copies, 5 cents. THE NOTABLY COLORS, Seco. A. Fuller, Editor. Monthly. Sin-gle copy. 15 cents. Misforellankous Notes AND QUERTES, with Answers in all Departments of Literature. Monthly. Single copy. 10 cents...

BOLIVE BRANCH: Utics, N. Y. A monthly. Price

10 conts. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Ohicago. 111. Bingle copy. 10 conts. THE HERALD OF HEALTH AND JOUENAL OF PHYSICAL CULTURE. Published monthly in New York. Price10

COLUMNE, FURIAL MAXIFESTO, Published monthly in Sha-THE BHAKEB MANIFESTO, Published monthly in Sha-kers, N. 40 conte per annum. Single copies to conts. THE THEOGOFHIST. A Monthly Journal, published in India. Single copies, 50 conts. LIGHT FOR THINKERS. Fublished weekly in Atlanta, Ga. Single copies, 5 cents.



Each line in Agais type, twenty conts for the first and every insertion on the fifth or eighth page and fifteen conts for dach anbacquent in sertion on the seventh page. Special Notices forty cents per line, Minion,

sertion. ess Cards thirty cents per line, Agaie,

each insertion. Netices in the editorial columns, large type, leaded matter, fifty contapor line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our office before 18 M. en Saturday, a week in advance of the date where-en they are to appear.

The BANNEB OF LIGHT cannot well undericks to vouch for the honesty of the 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 scaled letters. Terms \$3, and 10c. postage. 4w<sup>9</sup>.Je.13.

Dr. F. L. H. Willis may be addressed until further notice at Glenora; Yates Co., N. Y. Jy.4.

My house is so thoroughly heated, that when the neighbors call they immediately ask how I can get the house so warm and agreeable. "T is Duncklee's New Golden Ragie Furnace." Jy.4.

# The Facts Magazine.

A L1, persons who have known of any extraordinary phe-A nonena portaining to Mental Curres, Meameriana, Bendal and Bpirit Manifestarions of all kinds, should write full particulars for this the leading Magazine devoted to the description of Psychological Effects. June 20.

### CARRIE M. SAWYER, MATEBIALIZING MEDIUM.

WILL, hold Séances in the light under siric test con-ditions at No. 4 Concord Square, Buston, on Monday, Wednesday and Friday evenings, at 8 o'clock, and Thurs-day afternoons, at 20 clock. 1w-July 4.

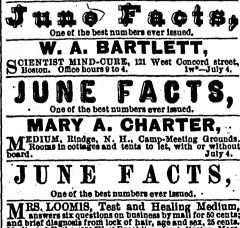
Sealed Letters Answered



A STROLOGY.—The Star Gazer, June num-ber, price to cente, contains astrological information as to the effects of the planets over all causes for the month. Back numbers for those born other months. Address "THE BTAR GAZER," P. O. Box 3408, 70 State street, Boston. July 4.-Iw"

Director and all Financial and Bocial Affairs. See Astronomy Constraints and Astronomy Astronomy Constraints and Astronomy Constraints. See Astronomy Constraints and Astronomy Constraints. See Astronomy Constra

TO LET, at ONSET, MASS., on Pearl Ave-nue, the large and elegant WAUBUN COTTAGE, furnished (seven rooms). Also WAUBUN ANNEX (four rooms), unfurnished. Apply as above, or to H. N. STONE, 182 Commercial street, Boston. 1w-July 4.



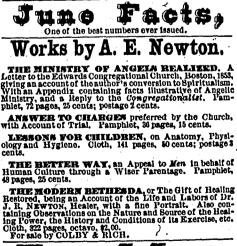
MRS. LOOMIS, Test and Healing Medium, answers six questions on business by mail for 50 centes, and brief dismost from lock of hair, age and sex, 25 centa. Medicad Baus. 128 West Brookline street, Boston, Mass.

DR. S. S. CARPENTER locates and desoribes destring consultation, address letters Binghamton, N.Y. July 4.-1w<sup>o</sup>

July I. -1w\* SEND "age, look of hair," and four three-cent Stamps for Clairyorant Diagnosis of Disease. JOHN BABNES, Logan Co., Latham. In. MRS. YORK, Medical, Test and Business Me-Medical, 70 Flessant street, Boston. 1w\*-July 4.

June Facts,

One of the best numbers ever issued



# Woman Suffrage.

BY JOHN GEO. HEBTWIG.

Equal rights to all in all matters of public concern. Paper. Price 10 cents.

Sunday Laws.

# BY JOHN GEO, HERTWIG.

Equal rights to all in all matters of public concern. Paper. Price 10 cents. For sale by COLBY & BICH.

A Protest Against the Medical Bill.

Consisting of Testimony, Facts and Arguments for Equal Bights in Medical Freedom. Bights in Medical Freedom. Bingio copies, 3 cents; 50 copies, \$1,00; 100 copies, \$2,00; postage free. For sale by COLBY & BICH.

For sale by COLBY & BICH. NERVOUS DISEASES AND MAGNETIC THEBAPEUTICS. By J. E. BRIGGS, M. D This liftle work gives the reader a clear insight into the nature of these maindles, and the accounds principles on solid frequency of the second second second second second set forth mere hypothetical dogmas or speculative theories, but he result of careful observation, broad experience and familiarity with the best writters. To read them is certain to convince the most akeptical, except he is pervised write reading the bittle spearance of it, so destinate is the writer of art, affectation or pretentionances. Utoh, pp. 57. Prios 60 cents. For sale by COLBY & BICH.

# Message Department.

The Messages published under the above heading indi-cate 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 carthy 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 rea-son. All express as much of truth as they perceive-no more.

Liese columns that the total as much of truth as they perceive-no more. All express as much of truth as they perceive-no more it is our extract desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. AC Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case. LIWIS B. WILSON, Obsirman.

## The Free-Circle Meetings

At this office have been suspended for the summer. They will be RESUMED, as usual, in September; due notice of the time will be given hereafter.

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

### Report of Public Séance held April 3d, 1885. Invocation.

Report of Public Scance held April 3d, 1885. Invocation. Oh thou Divine Spirit, thou Overflowing Soul of Goodness, thou who art all love, we praise thee. We bless thee for the fullness of life; we thank thee for the discipline of experience; we can look up to thee as our father and our friend. We look forth into the universe and behold the splendors of thy skill, the wonders of thy omnipolence; we view the starry heav-ens, and we know that thou art the cause of those marching orbs in space; we look below and behold the its place, and all going to make up the grand earth on which we tread, and we know that every atom has been designed and placed there by thee. The rolling ocean waves appeal to our hearts as in thunder tones they chant their songs of praise to thee; the forest, with its solitude, speaks of thee, of thy power and of thy grandeur; and in the mountain retreats, where the by disc of man is never heard, the spirit of omnipotent love and wisdom reigneth forever. And oh i our Fa-ther, gazing forth upon this matchless world, we can but think of him who is the creator of all life, and bow before him in adoration and praise. What is man but one made in the linge of the divine? Shall his voice be silent when all nature chants a song of thanksgiv-ing for life? Ah, no i let the voice of humanity rise and go forth. In geans of rejoicing because of the op-portunities that belong to it; and oh i our Father, with thy children we join the grand anthem and sing our songs of gratitude to thee; we recognize thy power, we acknowledge thy love; we are thy children, and we would receiver from thee strength, tenderness and truth. May we be willing to yield to thee a recognition of thy wisdom and of thy protecting care. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.-Your queries are now in order, Mr. Chairman.

QUES.—[By J. H. Gledstanes, a subsoriber to BANNER.] In the year 1870 Mrs. Conant the BANNER.] In the year 1870 Mrs. Conant buried her dog Carlo, a great favorite during many years; the following day the spirit of her brother announced that Carlo was with him. Now that Mrs. Conant is herself a spirit has she her dog with her, and what am I to under-stand by the remark of a medium made to me in London, that a poodle dog accompanied me into the room on the correspondence of mu vicitize

into the room on the occasion of my visiting him? I had had, a year before, a faithful poodle always with me, but it was then dead. ANS. — Through past ages mankind has as-sumed that life could only be continuous, that is, expressed through human nature, unwilling to allow immortality for any phase or device of to allow immortality for any phase or degree of life below that which, animated the human kingdom. But as man progresses in knowl-edge he begins to realize that if life is continu-ous in one form it must be in others; that there can be no cessation of being in one instance, and a continuation of it in another. Science declares that force is inextinguishable: it declares that force is inextinguishable: it may change in its manner of manifestation; but it cannot be destroyed, and so what we have been led to look upon as perishable we now know still has an existence, only under other conditions, after the form we were wont to behold has vanished. Spirits declare to you that animals have an existence apart from the physical life; many returning intelligences af-firm that they have with them the animals hirm that they have with them the animals which were their pride and pets when here. Are you to suppose that these spirits *imagine* they see these forms of animal life around them? do you believe that they are purposely making false statements in order to mislead you on this point? Spirits, whose word would you on this point? Spirits, whose word would be taken on other questions, are doubted on this one of the continuation of animal exist-ence. We affirm that although the dog, in physical life, dies, the spark of intelligence, the vital force which animated his form, still lives and may assume a form similar to that which it has discarded, in another sphere of being. We can speak positively on this quesbeing. We can speak positively on this ques-tion, as we have seen the forms of animal life in the spirit-world. Yes, Mrs. Conant has her fa-vorite dog, Carlo, with her. He has been a faithful attendant of her brother Charles for years, in the spirit-world, and he is now with her, the pet and playmate of some of the little Indian spirits who are her messengers to be-ings on earth. Your correspondent is to under-stand precisely what is probably the truth that stand precisely what is probably the truth, that when the medium he speaks of beheld the form of a little dog entering the room with him, the medium did see that form, and that the dog medium did see that form, and that the dog which your correspondent lost the year before still maintained a conscious existence, an ex-istence peculiar to animal life, of course, but still capable of being perpetuated in another sphere of being. This animal is undoubtedly attracted to his old master and dwells with him in the material or physical life. We see no reason to doubt this statement or to ques-tion the fact tion the fact Q.-[From Brooklyn, N. Y.] Is the psychical development of mankind necessarily hindered by the use of spirituous liquors, or of animal food? If so, why? **A.**—The psychical development of man means the unfoldment of his soul powers; these soul powers may be developed, and he may give no evidence of occult force; or they may be so un-folded as to be used by external intelligences, and he may them give evidence of mediumis and he may then give evidence of mediumis-tic qualities. The psychical powers of man may be developed or retarded by his own mode of life. We do not consider it wise to make use of life. We do not consider it wise to make use of spirituous liquors for any purpose whatever, unless it be for a medicinal one. Physiology proves that alcoholic stimulants are not condu-oive to the health of the body; that is, when the body is in a normal condition. It is true that sometimes the physical system will be thrown into such a state of disease as to render a poisonous substance beneficial to that system in overcoming the effects of the disease, and bringing the system back to a normal con-In overcoming the enects of the disease, and bringing the system back to a normal con-dition. Such poisonous substance, were the body in a state of health, would tend to destroy life and nervous power. So pathology proves that sometimes, when the system is in an ab-normal condition, through the effects of dis-normal condition, through the effects of disease, alcoholic stimulants may prove of benefit as remedial agents; but in cases of health these stimulants excite the nervous forces, bring the system into a high state of inflammation, and are not healthful, consequently it would natu-rally follow for a reasoning man to believe that the use of spirituous liquors, except for me-dicinal purposes, will not only retard his spirit-ual development, but will also injure the phys-ical. The question of aginal food is one that is exciting the attention of earnest people in all directions. One may be honest and declare that the use of animal food is highly detri-mental to man: another equally sincere may stimulants excite the nervous forces, bring the mental to man; another equally sincere may affirm that animal food is necessary to the hu-man system. Our opinion is, that at the pres-ent time a certain amount of animal food is reent time a certain amount of animal lood is re-quired by most systems. Humanity has in-dulged largely in this form of diet for years, it has become habituated to it, and its sudden deprivation would be severely felt. Children are born inheriting the tendency to partake of this class of food, the habit is upon them, and they sometimes become weakened if they are deprived entirely of it, consequently we believe that a certain amount of such food is beneficial to the system ; it should, however, be largely mixed with a diet of vegetables, of careals, and of animal food develops the physical or animal insture at the expense of the spiritual or men-tal, consequently one who indulges freely in this article of diet will not find his psychical powers largely unfolding; but one who par-1.11912 51

 $^{\circ}3$ 

takes sparingly of such food, as a means of health, will not find it to retard his mental or spiritual unfoldment. Q.—Are the publicly reported phenomena oc-curring among and through the instrumental-ity of the "adepts" of India and their puplis, produced by the same means as those by which spiritualistic phenomena of the same class are produced?

spiritualistic phenomena of the same class are produced? A.—There is no doubt in our mind but that the "Adepts of India" are spiritual mediums, and that they possess occult powers, those pay-chical powers which may be operated upon by spiritual attendants. These adepts bring them-selves into a condition to become receptive to the action of spirits through their manner of life. They pass through certain processes and observe certain rules, and this invariably with-draws their spirit, to an extent, from the body, and gives it supremacy over the physical. That and gives it supremacy over the physical. That these adepts are spirit-mediums, highly devel-oped, there can be no doubt. Sometimes the public reports that come to you are highly exaggerated. Sometimes an adept may be not only a spirit-medium, but one who is skilled in the exercise of prestidigitation, and who understands the use of his own powers so as to mislead those who are eye-witnesses to his exploits; but apart from all delusion, the adepts of India and of the East generally are really spirit-mediums, highly developed, because of the conditions which they surround themselves with for the purpose of unfolding their powers.

# Mary Dana Shindler.

I would have been glad to report at your last circle, when so many bright spirits whom I can claim as kindred souls met together at this place, but the way was closed before I could speak, and so I am here to day to send my af-fectionate tokens of remembrance to friends, and to speak the word which shall assure those who we are referentiables of any entired who were co-workers with me of my continued labors for the cause I so dearly loved.

I passed through many experiences of earth that were sad and dispiriting, but the beautiful that were sad and dispiriting, but the beautiful angels bore my spirit up above the shadows, and ever beckoned me onward toward the heavenly life, so my soul could sing its song, even though the way seemed dark, and I knew that the hand of love was guiding me onward. Friends were drawn around me, the way was opened for me to see the light, and sometimes, when all seemed dark, suddenly a bright beacon star would come to me, and 1 was led through paths which before had appeared closed. I could trust the spirit-world, it never de-ceived me; and now, as I am within its bright portals, I can truthfully say it has given to me all that I hoped for, all that my soul demanded, all that my spirit oraved, and I am happy and free in the beautiful world beyond. Dear irlends were sad to have me go, they mourned my de-

were sad to have me go, they mourned my de-parture, yet they could but say: "It is well with her; her spirit craved for rest; she longed to join the happy throng on high, and we dare not call her back !" Oh! I do not return desiring to take up the physical life again but L do come to give my

physical life again, but I do come to give my love and greeting to friends, and to tell them love and greeting to iriends, and to ten them also of my joyful condition, that they may re-jolce with me; I assure them that I am singing a glad song of triumph, free from pain and suf-fering, and the utter loneliness which somefering, and the utter loneliness which some-times fell upon my soul when I thought of the dear ones gone before. Dear friends, can you not sing of me as my soul once sung of another dear one who had been taken away?

"I know thou art gone to the land of the blest, Then why should my soul be so sad? I know thou art gone where the weary find rest, And the mourner looks up and is glad.

- I never look up with a wish to the sky But a light like thy presence is there, And I hear a soft whisper like thine in reply When I pour out my spirit in prayer."

If they call to me from the earthly life, I will softly reply, bringing my spiritual love, great-ing and influence, for I desire to help make their lives more strong and beautiful, and to assist them in their labors for humanity. Dear friends of mine in Memphis have wished

I would come and speak a friendly word, and I have sought to do this, to assure them that I know their hearts, and have responded to every thought of affection. One sweet friend has called to me, in the stillness that surrounds her called to me, in the stillness that surrounds her own life, when the angels minister to her wants. I speak to her soul, I answer those questions which arise, and I say to her: Yes, I am with you, and I will guide you on. To every friend of mine I bring greeting and love. I hope, I know I shall meet them all again by and here.

I ove. I nope, I know I shall meet them all again by and bye. I wish to bring particular greetings and words of encouragement to Dr. Samuel Watson, for I feel he has need of these things from the spirit-life. Oh I he must not forget that dear ones watch around his pathway; that they have led him on over many a hill of difficulty and through many a bramble of discord; that he has been aided to bear trials, and to triumph for the cause of truth. We encourage him to press on for of truth. We encourage him to press on, for we know that his soul is only preparing for the joys that await it in the near future. Mary Dana Shindler.

pinions for another world; more than three years have passed, and yet no word comesfrom me to those who remain. I am not idle: I have not lost the powers, the interests and ambi-tions which were mine here. I desired to be-come prominent in my profession. I wished to excel, to understand the human frame, to know the cause and nature of disease, and to be able to intelligently apply the remedy. I was not content to stop short in my search for knowledge, but would press onward. I studied diligently. I intended to be faithful and to ac-quire all the information possible. After I had gained what I felt I could here I went to Europe, still seeking knowledge, and obtaining more than, perhaps, I could incorporate into my understanding at the time. But disease fell upon me; I became weak and languid; I suffered, and the career which I had intended to carve out, which was opening be-fore me, seemed about to close. For a long while I struggled with failing health, but at last the physical was obliged to succumb, and although I was not old in years, but felt just in the prime of life, when one's best powers should be in active operation, I went out of the body. But I did not find myself suppressed; I did not find the spark of intelligence extinguished; rather did it seem to fiame upward and glow with new power, because I had parted with the physical body. Then I found I could extend my investiga-tions and resume my studies; that there was active employment for the mind and brain in

Then I found I could extend my investiga-tions and resume my studies; that there was active employment for the mind and brain in the other world, and so I became happy and have been seeking to understand the laws of life more clearly than I could while hampered with a delicate body. I am looking toward a time when I shall find a medium through whom I can practice my system of medicine, through whom I can apply the principles of magnetism for the benefit of suffering human creatures. I did not under-

the principles of magnetism for the benefit of suffering human creatures. I did not under-stand these things when here as I do to-day, but I feel an attraction drawing me to the field of labor that a physician occupies, and so I felt-truly in my element when in the spirit-world I discovered I might still press on and learn these lessons and devote myself to these studies.

My friends on earth may open their eyes in astonishment if they learn of my return here, speaking in this way, but I trust they will be-lieve I have come, and hope to hear more from me and learn something of my spiritual employ-ments and of my condition in another life, for this will give me power and enable me to come more closely to them. I am attracted to the place where I ministered

I am attracted to the place where I ministered to the suffering, those who were ill and who were poor and miserable oreatures, who many times did not know of their own conditions; but they were human beings and needed assist-ance. I have tried to assist, to give strength to the weak, and I feel that if my friends will recognize my coming, that will help me, will strengthen my heart for its work. L come happy because of the nower to do so

I come, happy because of the power to do so, assuring each one of my joy and satisfaction with the heavenly life. I would not return here again to take up another existence, unless I could be sure of health and strength, and would have the power of devoting myself to those who need assistance. I would not be willing to take up the fragile body, and go through the experiences of mortal life, unless I knew it was experiences of mortal life, unless I knew it was for some great purpose. I am quite contented with what is mine, and I hope that my friends will so live that when they pass to another world they will look with satisfaction and pleasure upon the new existence they have found. I was, sir, at the time of my physical de-cease, the assistant physician of the Tewks-bury Almshouse. I am Dr. Helen M. Marsh.

# Louisa Murphy.

My name is Louisa Murphy. I was twenty years old. I have been gone away nearly nine years. I have never spoken before, but I wish to reach my mother, if I can. She lives in New York City; her name is Maria J. Murphy. She has often thought that the world would have been brighter if I had lived, and it seems to her been brighter if I had lived, and it seems to her the way has been very dark because I was taken away. She has not had an easy life, and some-times she wonders what it is all for; she cannot see the worth of it. I have tried very hard to make her know that I could read her thoughts, and feel her condition, and have tried to give her comfort. comfort.

comfort. I have a sister, who is young, and who is somewhat thoughtless in her ways, and some-times mother thinks it is a great trial to her to look after the child; but I want to say she is really good-hearted and impulsive, and will be-come a strong, good woman, if care is taken with her; training. I try to look after her and guide her; but the surroundings are not all I could wish, and sometimes it seems as though a great hearter and the surrounding are not all I

come up between them, but try to smooth them away, it would make things more pleasant for those they love and think are dead to come to them, they would be happier, and life would not seem so hard and cheerless. A Those who are with me, whom my mother thinks of as lost, come many times, and in the twilight we sit around them, and sing the old songs that were so pleasant to hear. If the jarring conditions of the outward life were still, it seems to me she could hear, or at least sense their presence, for this power is very strong there, and I hope the time will come when this will be accomplished. All send love, and wish it to be known that we are not in a dark place, or in an unhappy condition; we are living in bright little homes of our own, where we do not need the prayers condition; we are hving in bright little homes of our own, where we do not need the prayers of our friends to take us out of the darkness, but we do need their love, their sympathy, and we call for that. We come, asking to be re-membered, not because we are unhappy, or that the efforts of our earthly friends will make a because in a reacting front once in us happler, but because we are affectionate in our natures and yearn for the love of those who are dear to us. We can bring to them our sympathy, and try to cheer them in their way of life. By and bye we shall all meet in a world that is brighter than this.

cause of the trying times which you have seen. They have all been for a wise and good pur-pose. Now, child, cheer up and do not fear; you have been guarded and guided in the past, and you will be in days to come. Place your trust in a Higher Power and all will be well. I said that I never could manage a woman very well, but I know that they can be man-aged through the law of love, and I sought to manage my child through her affectional na-ture. Sometimes she was rebellious, and did not wish to yield to her father's wishes, or do that which he thought twas best for her; but in passing through the experiences of life she has become rounded out, the rebelliousness of spirit-has been smoothed away, and she is now a beau-tiful woman, doing her work in life as best she can. I do not want her to be afraid of Spiritu-

Mrs. Polly Gregory. [To the Chairman:] I would like to say a few words, sir. I want to speak, because I was a Spiritualist, and loved the cause of truth; it brought to me such cheer, and such beautiful evidences of a higher life; that I feel it has irradiated my life—making me happy. I was one of many, and had seen dear ones depart from the mortal. Early in life my heart grieved for those who passed on; but later, when I knew that they were not dead, but could come back to me, and could bless those who re-mained on earth, bringing loving tokens to them, I was glad of the change death brought to them, and I did not mourn or grieve.

them, I was glad of the change death brought to them, and I did not mourn or grieve. I have met all those dear ones on the other side; they are happy, and are just as well situ-ated as I expected to find them. I, too, am happy. I have a beautiful home, and all things are peaceful with me. I do not have to seek for congenial associations, I find them wherever I con they are deauty who are dear to me on this go. I have many who are dear to me on this side. I bring them all my love. I embrace them in spirit, and bless them, for I know their lives are true and good. When they come to me in the spirit-world I shall be giad to give them welcome. them welcome. I was an old lady, Mr. Chairman, but I loved

all things that were fresh and beautiful. The spirit itself is bright and fresh, and it can apeciate those things that are lovable in them-

I am the wife of Mr. Edgar Gregory. Polly Gregory, of Lockport, N. Y. I thank you, sir, for permitting me to speak.

# Report of Public Séance held April 7th, 1885. Questions and Answers.

QUES.-[By O. M. Adams.] It is claimed by the Christian Church that all progress in the world's civilization is due to the doctrine taught by that Church, and the distribution of its

Ans.-Whatever tends to the dissemination of truth, of knowledge, whether that knowledge be of the material universe and its relations to man or of the spiritual attributes of humanity, tends to increase the progress of the human race; wherever the teachings, pure and simple, of the man of Nazareth have been taughtof the man of Nazareth have been thught-wherever his principles of love, of equal justice and of righteous dealing have been dissemi-nated—undoubtedly both the teachers and the taught have gained immeasurably in their spir-itual and physical welfare. But we must draw a line of distinction between the *teachings* of the Nazarene in their simple form and the as-sumptions of old Theology. Wherever theologi-cal opinion has held sway, where superstition has been created, where creeds have crystallized around religious thought, there man has receiv-ed no impetus in his onward march, but rather ed no impetus in his onward march, but rather has he been held back from taking the advance has he been held back from taking the advance steps which he might otherwise have gained. In the name of religion blood has been shed un-til it has flowed like seas of gore through every land; human beings have been persecuted for righteousness's sake; men and women and lit-tle ohildren have suffered because of such in-tolerant religious ideas; the human race has been held back through these persecutions; humanity has not progressed as it might have done without them, had it followed the simple line of love marked out for it by the teachers of the olden time. Humanity has, however, ad-vanced step by step, because through experi-ence, through the severe discipline of life, man has been taught wise lessons, has gained rearly good-nearted and implisive, and will be-come a strong, good woman, if care is taken with her, training. I try to look after her and guide her, but the surroundings are not all I could wish, and sometimes it seems as though a great barrier was between them and me, like a wall which shut me out. I thought if I could tell them that I come and that I want to see them happy and harmonious together, not fretful over the little things that come up between them, but try to smooth them to those who received it lessons of wisdom and of truth, but that depended entirely upon the spirit in which the pages of that book were read Q.--[By a searcher after truth.] Please give your views in regard to the parable of the Prodigal Son? and understood. A.—To our mind, the parable of the Prodigal Son appears as a beautiful illustration of the Son appears as a beautiful illustration of the boundless love and mercy of the Heavenly Father, and was given, perhaps, by the Man of Nazareth to teach a lesson to the wrong doer of that day. From this parable we can learn that he who has long gone wrong, who has spent his time, perhaps, in profitlessly deviat-ing from the strict pathway of rectitude, may, ing from the strict pathway of rectifude, may, through repentance, through a sincere desire to atone for the past, through self-made efforts to become wiser and purer and better, find the open way to the Father's house, and, after dili-gent work, make himself worthy to be called his child. We believe that the teachings of the Naraway were generally if not olwars Nazarene were generally, if not always, intend-ed to convey some grand moral lessons that were needed in that day and age. In the pres-ent century you may not require such lessons, for your own standard of right and wrong is for your own standard of right and wrong is thoroughly established, your reason is so de-veloped that you can decide what course is best for you to follow. You may not need the sim-ple lessons which were conveyed through the teachings of Jesus, but in those days the people were, as a rule, uneducated, ignorant of the laws of life, simple, eager folk who desired to know something of their inmost natures, but could learn better through some parable, some story, than they could through the presenta-tion of abstract truths and moral principles; consequently the lessons of the day were tion of abstract truths and moral principles; consequently the lessons of the day were taught in such simple style that he who now reads them in a spirit of love and tenderness can gain from them something of their mean-ing. That of the repentant son returning to his father was to show that they who desire to do right, to struggle toward the better path, who long to reach out to the Highest Spirit of Love and crave from it something of its tender-ness, will receive an answering response. Q.-[By S. A. Barker, Providence, R. 1.] Are the spirit-forms of those in the body, while asleep, ever taken to spirit-life temporarily by their spirit-friends, and shown from a cabinet

JULY 4, 1885.

with the medium, revive the thoughts, the sen-sations, that came to you just previous to your departure from the body and they again assail you; and she, being sensitive, reflects upon her own system what annoys you. I advise you not to come into close contact with her until the moment you wish to speak." Now that gave me some ideas I never had held before. It was an interesting study to me to pass through this experience, and to watch the sensitive instru-ment I wished to control. I come here now, and the same feeling takes hold of me. I was not long ill. I felt in my usual health, until a sharp, sudden pain, attended with a sort of numbness, seized my left side. I felt in the shoulder, in the arm, and upon the side, and it

of numbness, seized my left side. I felt it in the shoulder, in the arm, and upon the side, and it was very distressing; it caused me to part my hold upon the body, and sent me suddenly into the unseen world, very nearly two years ago. 'Since that came to me I have been seeking an opportunity of speaking to my friends, and say-ing in public that I am a living man. It may be interesting to some who knew me to have me 'give that assurance, for I was well known in the vicinity of my former home, Fitchburg, Mass. vicinity of my former home, Fitchburg, Mass, During my mortal career I filled a number of offices, both in business and in public life. I was a member of the Common Council, and at one time Chief Engineer of the Fire Departone time Chief Engineer of the Fire Depart-ment, and at another one of the Commission-ers of the Water Board. I was interested in Insurance, and in many other branches of pub-llo and private business, so I feel that in com-ing here I am somewhat of a public man, speak-ing to the public at large, assuring it of my continued existence as a man, a conscious intel-ligent being, who finds he has lost nothing

tinued existence as a man, a conscious intel-ligent being, who finds he has lost nothing through the process of death, save the body. I wish to send loving messages of cheer to my family, and to all who are dear to me, assuring them that I am quite ready to come into com-munication with them daily, if possible. I would like to renew the old association, and have it continue bright and pleasing, until each friend shall join me in the higher life. I am not an idle man, now that I have parted company with the body. I find many employ-ments to attract me, and occupy my mind; it would be foreign to my nature to pass the time in idleness. I want to be doing something, and I continually find something to do. My friends, perhaps, will feel glad to know that I am satisfied with the new condition, that I have no regrets for the past life; that is, I mean I have sent back no desire to regain my hold upon it. It is a part of that which is gone, and makes up something of my experience, but there is so much pointing on to the future. I am glad to turn from the past, and look at that which is ahead, but I do not wish to yield up my affection for my friends, that is strong. up my affection for my friends, that is strong, and at any time when I can come to them I will do so with great pleasure, and will seek to benefit them in some manner. Lucius Aldrich.

## Edward Leach.

I come here to-day with my wife Achsa to send our united regards to our Boston friends. She remained on earth after my departure, but I was one of the first to meet her on the other side, and together we have been learning important life-lessons in our new home. We hope our friends will give us an opportunity to come to them and relate some of our experience in the world which we now inhabit. In looking over the time spent on earth we can see how very ignorant we were concerning many things, for to our present sight we appear as though we were but children then—knowing so little, while thinking we knew so much—but we have been gaining in knowledge and are trying to make the most of our changed condi-tions.

### . Edward W. Lawton.

. Edward W. Lawton. Good afternoon, Mr. Chairman. I have been told something of this place by a friend of mine on the other side of life who has reported here. He gives me a good account of his visit and its results, so that I am induced to try and speak for myself. It is some time since I dwelt in the mortal, and was known among men as an active man of business. And not only was I known in this line, but at one time had the honor con-ferred on me by my fellow citizens of filling a responsible office. I became quite widely known in other ways. So it seems that one who was publicly as well as privately known, should re-port himself from this spirit-world, if he can do so, because it is his duty to call the attention of those who knew him to this life of the spirit. I come, bearing affectionate thoughts and words of cheer to my friends. I would like to impart to them messages, which not only I but others of our family have to give, and I will be happy to do this when an avenue opens for me. I am interested in the spread of this truth, it having appealed to me as a truth, and de-monstrated itself to my understanding. I do

it having appealed to me as a truth, and de-monstrated itself to my understanding. I desire to see it broaden out until it enters the heart of every man. Oh ! I cannot realize why heart of every man. Oh I I cannot realize why mortals close their eyes to the light of day, and refuse to believe the facts that are appealing to their senses. We have great bands of workers on the spirit side, who are daily laboring to pour this light into the minds of mortals; there is a constant ory going forth from humanity to know something of the future life, something of the conditions of its beloved dead; yet whon those departed ones come back to give their own stories, to bear the information they have received concerning the eternal existence, many times they are frowned upon and cast aside. times they are frowned upon and cast aside, the friends whom they approach will not ac-cept them, and the spirits go back sad and dis-heartened because of the rebuff which they have met.

Thus I look upon these things, and wonder at the inconsistency of human nature; on the one hand crying out for knowledge, and on the other refusing it when it appeals to them. But wise spirits affirm that it is only by slow stages humanity arises, and we must wait for the time of conviction to dawn upon the soul. So we labor on, hoping in some way to reach our friends, and bear them the signet of truth, trusting that the time will not be far distant

when they will receive that which we bring to them from higher conditions. My son Francis desires me, to send his greet-ings and love to friends. He will not seek to speak for himself at present; he is engaged in work on the spiritual side, which attracts or demands his attention, but he has still an interuemands his attention, but he has still an inter-est in friends here, and there is a medium at Rock City, N. Y., where my son is known, whom he thinks he can by-and bye use for the pur-pose of communicating important intelligence to friends of his.

I will not tarry. I see others who desire to come, but I trust that any friend of mine, any come, but I trust that any friend of mine, any near relative who may know of my return, and read my words, will be ready to give me wel-come, and to beso interested as to seek a knowl-edge of this thing for themselves. To those who seek, something shall be given, and if one is earnest in the desire to receive, the supply will be granted. I was well known in New-port, R. I. Edward W. Lawton.

Dr. Helen M. Marsh. Years are rolling away since I spread my. "Bonnell vorst erm innen bard och for onfo-

### Harrison Adams.

Harrison Adams. How do you do, Mr. Chairman? I have not attempted to come in this way before, and it seems a little awkward. I never could manage a woman very well, and if I don't succeed in speaking quite to your liking, you will excuse-me, because of my inexperience. I have a daughter whom I hope to reach; her name is Mrs. Sarah G. Stone. Somehow I feel as though if I could come to her and make her realize that her father is living attending on her ways and

if I could come to her and make her realize that her father is living, attending on her ways, and trying to guide her steps, it will be a mutual benefit to us. I am sometimes quite distressed because I cannot speak right out and have her know I am by, and again I feel as though she would be stronger for knowing I am with her and trying to render assistance. My daughter is in Milwaukee, She knows very little of Spiritualism, I might say almost nothing, and what she has heard of it has not been very attractive. She is rather afraid that it may lead to something wrong, and so I have not any hopes of reaching her directly, at her home, unless I can first call her attention to the subject in other ways. That is my excuse for coming here. My name, sir, is Harrison Adams. I have been gone a good while, and my daughter may think that I must know more of. the concerns of the other life than of this, but I keep myself informed as to what is going on here. I have

informed as to what is going on here. I have seen the changes she has made, and they have been considerable. She has passed through unbeen considerable. She has passed through un-pleasant experiences, but now life is brighter to her, and she feels more contented and will-ing to do her work, from day to day. If she could have known how she has been watched over during her days of trial, she would have felt better, but we have had no way of com-municating our knowledge to her municating our knowledge to her.

municating our knowledge to her. I wish to say to that child :-Yes; you are as dear to us now as when a little prattling tot you walked beside us, and we sought to guide your steps. In many of the affairs of life you are still inexperienced, but you have passed through a discipline which has benefited your mind, which has strengthened the power and abilities which I once knew existed, but which I doubted if they would ever develop and ex-press themselves; but I see they have, and you are able to go forward and attend to your do-tibes. I am glad of this, and Losm not sad be-Damble of the Belden Eastel Inexes, Sys.

their spirit-friends, and shown from a cabinet there, as spirit-forms are shown by materialization here on the earth?

A.--No. Probably every one of you, at some time during the hours of bodily repose, is taken to the spirit-world, where you meet and con-verse with your friends. You are joyously welcomed, you are conveyed to spiritual scenes in the higher life, and shown the homes of those you love, but you have no need of a cabinet there from which to manifest yourself to your there from which to manifest yourself to your spirit-friends, for they can clearly discern your spirit and its covering. When your angelic friends come to you here, they can perceive your spirit often more clearly than they can see your physical form. When the spirit, parts company for a time with its earthly covering, its angelic friends are with it at the time help-ing it separate, so to speak, from its body. ing it separate, so to speak, from its body. When you pass to the spirit-world to take up When you pass to the spirit-world to take up your abiding place, you will witness many scenes and come in contact with forms and faces and natural objects which will appear familiar to you, and then you will realize that you became acquainted with them during the hours when your mortal form was wrapped in alumber, while your spirit roamed to the spirit-

We want our friends to know we are well. Some things were very strange to us on the other side; we had to part with some of our old ideas before we could understand the new; but we let them go and clung only to those which seemed to be right. We are ready to tell our friends our story if they will open the way for us to come to them. Edward Leach.

#### MESSAGES TO BE PUBLISHED.

April 7. - Mrs. Mary Newcomb; Samuel Hunt; Alrs. El-len Perry; Henry Southworth, for W. F. Brett and others. J April 10. - Dr. George E. Hayes; John B. Osgood; Mar-garet Fisher: Freddie Scanlon; Susan Wilder; John Cum-mings; Sarah Marks. April 14. - Ira A. Eastman; Fitch Shepard; Daniel W.. Bell; Ruth Hamilton; Lawrence Slattery; George Wad-leten.

genet risher: Frequescannon; Susan Wilder; John Cume, mings; Sarah Marks. April 14.-Ira A. Essiman; Fitch Shepard; Daniel W. Bell: Ruth Hamilton; Lawrence Slattery; George Wad- logh. April 17.-Controlling Spirit for Samuel A. Dailey, Ste- phon L. Sawyer, David Sandera, Alexinder and Frances- Leaving, Eliza Chace, William Miller, "Connic," James Parker, Martha Bawyer. April 21.-William H. Gurney; Artemas Bryant; Bertha. Morrison; Dr. John E. Cosson; John T. Parker; Carrie- Small, to Helen M. April 24.-Abner C. Coombs; Mrs. Kate Griggs; William Hubbard; Caroline Somers; Patrick Holton; Maria, to Chalmers; Louira Schindler. April 24.-Abner C. Coombs; Mrs. Kate Griggs; William, to Chalmers; Louira Schindler. April 24.-Abner C. Coombs; Mrs. Kate Griggs; William, to Chalmers; Louira Schindler. April 24.-Samuel N. Cowperthwait: Rev. Horatio Al- ger; Margaret Stetson; E. W. Watkinson; Mary Harvey; Benjamin Curtis. May J.-Annie Stearns: Martha Fuller: Horace B. W00s- ter; Julia Smart; Barah Thayer; James Patterson. May S.-George F. Davis, William Floming; Hannab Tewksbury; Abraham B. Gardner; Dr. C. H. King; Mil- Ile Leonard; Mabel, to William Floming; Hannab Tewksbury; Abraham B. Gardner; Dr. C. H. King; Mil- Ile Leonard; Mabel, to William. May 8.-William Fishbough; Maria Gilman; Col. Joseph Waterhouse; Lucy Coleman; James McLaughlin; Mary Jane Barker. May 2.-Thomes Lister; Mrs. Busan Marshi; Henry F. Bowen; Harriet Fox; Louis McDermott; Eliza Wells. May 12.-Thomas Lister; Mrs. Busan Marshi; Henry F. Bowen; Harniet Koz; Louis McDermott, Eliza Wells. May 10.-Oseph W. Hull; Cooley O. Dickinson: Clara- Louis Smith; Louisa Eugene Pasley; Mabel Williams; Hary Markely: Ernees

Johnson, June 16.—Charles Jessup: Mrs. Ellen Roberts: William Goodwin: Mary Hobbs: Thomas Pickett; Jane King. June 19.—George Glover: O. K. Mason; Ed Bright; John Carter; Jimmie Morris.

Carter; Jimmie Morris. June 23. — Simeon Stone; John I. Hastings; Jane Holmes; Mary Hunter; Mirsuda G. Woodward; Bessle Shaw; Spirit

Violet. June 26. - Dr. Samuel Maxwell; Mary Jane Fisher; Jere-miah Van Heed; Charlie Warryn; Eolia; Ulosing Address. by John Pierpont.

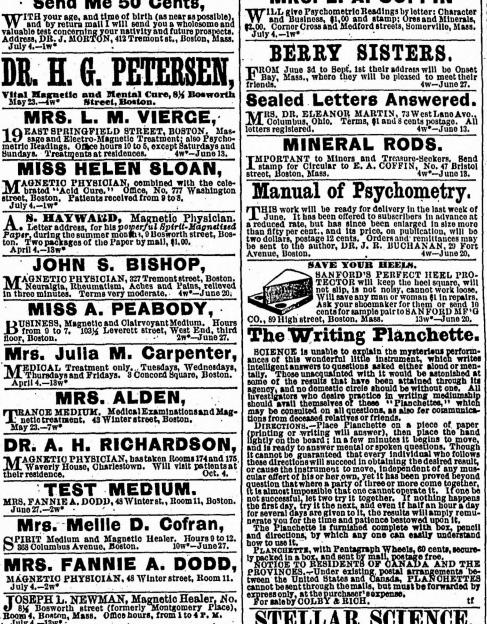
## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to

familiar to you, and than you will realize that you became acquainted with them during the hours when your mortal form was wrapped in slumber, while your spirit roamed to the spirit-spheres.

#### 7 Mediums in Boston. Miscellaneous. Adbertisements. Rew Books. Rew Pork Advertisements. GRATEFUL-COMFORTING. HOW TO BECOME LYDIA E. PINKHAM'S NEW EDITION. The New York Beacon Light, EPPS'S COCOA. Dealer of Subscription, 41.00 per year, 50 containing matter of General Interest Con-nected with Spiritual Science, Free from Controversy and Personalities. MEN. M. E. WILLIAMN, Editor and Publisher. Terms of Subscription, 41.00 per year, 50 cents six months, Single copies 5 cents. Advertisements 5 cents per line for each insertion. POSTAGE FIRE. Specimen copies sent free en application. All communications and remiltiances should be addressed MEN. M. E. WILLIAMN, 833 West 40th Mt., New York City, N. Y. DEDOEFERGEOD OT LECON THE MELODIES OF LIFE. VEGETABLE COMPOUND A MEDIUM A new collection of Words and Music for the Choir, Con-gregation, and Social Circle. Combining "Golden Melo-dies" and "Spiritual Echoes." with the addition of thirty pages of New Music. By S. W. TUCKER. IS A POSITIVE CURE BREAKFAST. BREAKFASI. "By a thorough knowledge of the natural laws which gov-ern the operations of digestion and nutrition, and by a care-ful application of the fine properties of well-selected Cocca, Mr. Epps has provided our breakfast tables with a dollcate-ly favored beverage, which may save us many heavy doc-tors' bills. It is by the judicius uso of such articles of dist that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle inniadies are floating around us, ready to attack wher-ever there is a weak point. We may excape many a fatal shaft by keeping ourselves well fortified with pure blood and a property neurished frame."-*Civil Service Gazette.* Made simply with boiling water or milk. Sold only in half pound time by Grocers, labelled thus: I A MFR BAPRA & CO. Homegonathic Chemists For all of those Painful Complaints and IN YOUR OWN HOME. Weaknesses so common to our best " INDEX. A 16-PAGE Pamphlet, containing full instructious, and a Sealed Letter designating all your phases of medium-ship, also a copy of The Riddle of the American Spiritual Sphinz, or the Lost Key Found, sent free upon receipt of three 2-cent stamps to cover expenses of inalling, &c. Sam-ple copy of "Spirit Volces" ib cents. Address JAMES A. BLIES, 121 West Concord street, Boston, Mass. N. B.-The National Developing Circle meets every Sun-dsy at 3 P. M. at the "Mediums' Camp-Meeting of the Two Worlds," Rindgo, N. H. Members free. Others, 25 cents. James A. Bliss, Medium. Angel Care, A little while longer, Angel Visitants, Angel Friends, Aimost Home, And He will make it plain, Heady to go. Shall wo know each other there? Sweet hour of prayer. Sweet meeting there. Sweet reflections. ; Sow in the morn thy cod. Star of truth. Silent hen. T WILL CURE ENTIRELY THE WORST FORM OF FEMALE CONFLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION. FALLING AND DISPLACEMENTS, AND THE CONSEQUENT BFINAL WEAKNESS, AND HE FAR-TICULARLY ADAPTED TO THE CHANGE OF LIFE. A Fragment. A day's march nearer home, A day s hatch leafer home. Star of tritt. Besuiful angels are waiting. She of tritt. Bethany. Beautiful City. Beautiful Land. Bilss. By love we arleo. By love we arleo. Biar of tritt. She of tritt. Bion help. She of tritt. She of tritt. Bion help. She of tritt. She of trit IT WILL DISSOLVE AND EXPEL TUMORS, FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED neautiful angels are we Bothany. Beautiful City. Beautiful Land. Hitsa. Beyond the mortal. By love we arlea. Come up thither. Come. gentle spirits. Comsolation. Come, ge with me. Day by day. Evergreen shore. Evergreen shore. Evergreen shore. Fudd us in your arms. Fraternity. PROFESSOR ST. LEON. ANTHOLOGER AND MEDIUM, REVEALS everything; no imposition. 33 East 4th street, New York. Horoscopics written from date of birth. Twenty years' practice. Office foe 50 cents to \$1,00. Fican.send for Prospectus of Terms for 1885. Fob. 28. JAMES R. COCKE, JAMES EPPS & CO., Homeopathic Chemists, Jan. 17.-18100W London, England. Piccuty. They 're calling us over the sea. Tenting nearer home. Trust in God. The land of rest. The subatt morn. The subatt morn. The abbatt morn. The subatt more subatt. The happy threat one. The happy by-and-by. The bangy by-and-by. The bangy by-and-by. The bangy by-and-by. The bang the subatt. The subatt more subatt. The subatt more subatt. The bang shore. The by-and-by. The by-and-by. The angol ferry. Voices from the better land. We chome angels. CRAVING FOR STIMULANTS, AND BELIEVES WEAKNESS OF THE STOMACH. IT CUBES BLOATING, HEADACHE, ASTICAL'S StUMONIE (If the temi-onent Astrologer, Prof. Thomas Listor, will give read-ings of character, portraying the intellectual, moral and splritual capabilities, and give an outline of the past, pres-ent and future of the individual. All introuble should con-sult him. Those intending or expecting a change in busi-ness or occupation, and these confompialing marriage, etc., should obtain the flat of the stars. Batisfaction guaranteed or fee returned. Questions in relation to business, travel-ing, marriage, friends and foes, etc., answered. The Au-tograph, Ber. Time and Place of Birth must be given. Fee for answering questions, 41,00; for readings, etc., \$2,00, 100 North the street, Philadelphia, Pa. 4w - June 20. 6 Worcester Square, Boston, NERVOUS PROSTRATION. GENERAL DEBILITY. DEPRES \* THAT FRELING OF BEABING DOWN, CAUSING PAIN, Mrs. Stoddard-Gray and DeWitt C. Hough Developing, Test and Business Medium. HOLD Materializing Séances at. 323 West 34th street, New York. Sunday and Tuesday afternoons at 2 o'clock: Sunday, Weduesday and Friday ovenings, 80'clock, to July 13th; will then go to Onese Hay for two weeks, Dur-ing August will be at Lake Pleasant, Mass. June 27. SITTINGS from 9 A. M. until 5 P. M. Single Sittings. \$1.00, For Development, six sittings for \$4,00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 6 o'clock, a circle for Faychometry, Tests and inspirational Music. Admission, 25 cents. 4w\*-June 20, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CUBED BY ITS USE. IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-STANCES ACT IN HABMONY WITH THE LAWS THAT GOV-Fraternity. Flowers in heaven. Bathered Home, Gone before. Gentle words. EBN THE FEMALE SYSTEM. MRS. M. E. WILLIAMS'S J. W. FLETCHER, MATERIALIZING BEANCES, 222 West 46th street, New York, Séances: Monday and Thursday evenings, at8 r. w., and Baturday sfternoon at20 'clock. Beats secure in advance, personally or by letter. 13w--April 4. HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF Gratitude. Golden shore. Jathered home beyond the To the Liberal-Minded. TO, THE LIDERAL-MINDEG. FOR SALE-An improved property, containing of acres to of choice land, favorably known as Tallmadgo's Bural Home, situated on the west side of Eikhart Lake, Sheboy-gan Co., Wis, Accessible from all points by two failtroads, and is one of the most beautiful places in the Bitate, there-fore one of the most desirable locations for a large Summer Hotel or for the establishment of a Spiritual Camp Ground by an Association upon a liberal basis. Present capacity, accommodation for 40 guests. Price, 87,000. Correspond-ence solicited. Address, J. B. TALLMADGE. June 27.-4W\* J. W. MAHONY, NTORNAL Brosker. Debater and Dramatic Beciter, from LADIES CAN GLADLY TESTIFY. Gathered home beyond the SOB. Home of rest. Hore sone. Here and there. I shall know his angol name. I 'm called to the better land. I 'm called to the better land. I tooking over. Looking tover. Looking for home. Let men love one another. Live for an object. My arbor of love. My arbor of love. My arbor of love. My home beyond the river. Moving Homeward. My guardian Angel. Not yet. No weeping there. Medical and Trance Medium, \* FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. \* LYDIA E. PINKHAM'S VEGETABLE COMPOUND is propared at Lynn, Mass. Price \$1...Six bottles for \$5. DR. J. EDWIN BRIGGS, 2 Hamilton Place, 70 WEST 11TH ST., NEW YORK CITY, is a Practi-cal Physician, Author, and powerful Magnetizer, Fob. 14.-57w July 4.-18w\* BOSTON. is prepared at Lynn, Mass. Frice at. Bit bottles to a Sold by all druggists. Sent by mall, postage paid, in form of Fills or Lözenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Tatham and the sent and an addentive answared. FRED A. HEATH, We shall meet on the bright, etc. Weicome angels. Waiting 'mid the shadows. When shall we meet again? We welcome them here. We 'll meet them by-and-by. Where shadows fall not, etc. We 'll gather at the portal. We shall know each other there. DUMONT C. DAKE, M. D., THE BLIND MEDIUM, will give readings by letter, giving future business prospects and other items of in-terest. Enclose \$1,00, look of hair and stamp. Address FRED A. HEATH, 27 Lawrence street, Charlestown Dis-trict, Boston, Mass. Sittings daily from 2 to 5. July 4.-1w\* MEDICAL Clairvoyant and Magnetizer for twenty reasonable. Send for Circular, 5 East 12th street, New York, July 4.-1w Lady sending stamp. Letters condicatly answered. \* \* \* No family should be without LYDIA E. PINKHAM'S MISS V. ROBERTS, Materializing Medium. Béances Sunday, Tuesday and Friday evolings, 8 o'clock. No. 45 West 18th street, New York Oity. LIVER PILLS. They cure Constipation, Billousness and Torpldity of the Liver. 25 cents per box. NORMAL Speaker, Debater and Dramatic Reciter, from England, will commence his working tour in April, journeying from Phi'adelphia to St. Louis, Mo., and from thence to Chicago and Boston. J. W. M. is open to receive calls to lecture or debate on Spiritualism, or to give Shak-sperean and other Recitals from memory in lowns en route. For terms and dates, please address care BANNER of LIGHT office. April 11. MRS. EMMA A. DERBY, F. L. H. Willis ot yet. o weeping there. o death. lot yet for me. lever lost. Dily walting. Dvor there. Dr. there. We'll dwell beyond them all. Waiting to go. Waiting on this shore. 88 WORCESTER ST. Office hours 10 to 6 P.M. Medi-cated Vapor Bathas specialty; also a few choice rooms for patients desiring Treatment and the Baths. July 4.-iw\* NATURAL ELECTRICIAN, The World's Friend, May be Addressed until further notice. We're journeying on. What must it be to be there. Where we'll weary never-more. Whispor us of spirit-life. Waiting at the river. A RECORD of Light received from Spirit-Life, and of Earnest Thought and Candid Criticism. OLIVIA F. SHEPARD, Editor. Bubscription Rates—Unoy ser. 81,00; six months, bicents; single coivies, 2 cents. Bend stamp for specimen. Address O. F. SHEFABD, Dobbs Ferry, N.Y. April 11. Clenora, Yates Co., N. Y. Clenora, YATES Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the disgnosting of disease pay-chometrically. He claims that his powers in this line are untraled, combining as he does, accurate scientino throwledge with seen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Borotnis in all its forms, Epllepsy, Parsivals, and all the most delicate and complicated diseases of both nerves; Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others have been curred by his system of practice when all others affailed. All letters must contain a return postage stamp. Send for Ofsculars, with Enformeds and Terms, July 4.-13w\* MRS. L. A. COFFIN Dne woe is past. Send Me 50 Cents, W 11LL give Psychometric Readings by letter: Character and Business, \$1,00 and stamp: Ores and Minerals, \$2,00. Corner Gross and Medford streets, Somerville, Mass. July 4.-1w\* WITH your age, and time of birth (as near as possible), and by return mail I will send you a wholesome and valuable test concerning your nativity and future prospects. Address, DR. J. MORTON, 412 Tremont st., Boston, Mass. July 4.-iw\* over the river I'm going. On bear me away. One by one. Passing away. Passing away. Parting hymn. Passing the vol. CHANTS. **RUPTURES** Come to me. How long. I have reared a castle often. Invocation chant. CURED in thirty days by my MEDICAL COMFOUND and improved ELASTIC SUPFORTER TRUSS, Send tamp for Circular. Address OAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.] May 9.-law\* BERRY SISTERS. DR. H. G. PETERSEN Repose. In thisbook are combined "Golden Melodies" and "Bpir-tiual Echecs." with the addition of about THITATY PAORS OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing picces, that all may be enabled to sing them without difficulty. Boards. 50 cents; postage free. 13 copies, \$4,50; For sale by OULBY & BICH. FROM June 3d to Sept. 1st their address will be Onset Bay, Mass., where they will be pleased to meet their friends. 4w-June 27. Clairvoyant Examinations Free. Send for Oire July 4.-13w\* Vital Magnetic and Mental Cure, 8% Bosworth May 23.-4w\* Street, Boston. Sealed Letters Answered. ENGLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address F. F. BUTTEIFFIELD, M. D., corner Warren and Fayetto streets, Byracuse, New York. 13w - April 23. t DR. J. R. NEWTON MRS. DR. ELEANOR MARTIN, 73 West Lano Avo., Columbus, Ohio. Terms, \$1 and 8 cents postage. All letters registered. STILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, curres Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS, J. R. NEWTON, 054 Ninth Avenue, New York City. April 4.-13w\* MRS. L. M. VIERCE. 19 EAST SPRINGFIELD STREET, BOSTON. Mas-sage and Electro-Magnetic Treatment; also Fsycho-metric Readings. Office hours 10 to 5, except Saturdays and sundays. Treatments at residences. 4w-June 13. MINERAL RODS. The Spiritual Offering, A LARGE RIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF BFIRITUALISM IN 158 RELIGIOUS, BCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX, Publisher. The stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w -- June 18. SECOND THOUSAND. Dr. Jos. Rodes Buchanan, MISS HELEN SLOAN. LIFE AND LABOR 29 FORT AVENUE, BOSTON, receives patients, MRB, BUCHANAN continues Psychometric Prac-tice. Personal interviews, 42; written opinions, 43. "Mor-al Education" for sale as \$1,60; "Therapeutic Barcognomy" \$2,25; by mail, \$2.50. 18w\*-July 4. MAGNETIC PHYSICIAN, combined with the cele-brated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8. July 4.-1w\* Manual of Psychometry. THIS work will be ready for delivery in the last week of June. It has been offered to subscribers in advance at a reduced rate, but has since been enlarged in size more than fifty por cent., and its price, on publication, will be two dollars, postage 12 cents. Orders and 'remittances may be sent to the author, DR. J. R. BUCHANAN, 20 Fort Avenue, Boston. 4w-June 20. A. Letter address, for his poperful Spirit-Magnetisad Paper, during the summer months, 0 Bosworth street, Bos-ton. Two packages of the Paper by mail, \$1,00. April 4,-13w\* D. M. & NETTIE P. FOX......EDITORS. In the Spirit-World: EDITORIAL CONTRIBUTORS. SOUL READING, Prof. Honry Kildle, No. 7 East 130th 54. Prof. J. S. Loveland, San Bernardino, Californin. "Ouina," through her medium, Mirs. Cora L. V. Richmond, 64 Union Park Flace, Chicago, Ili. Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-tific, Philosophical and Spiritual subjects, Spirit Communi-cations and Messages. Or Psychometrical Delineation of Character. Or Fsychometrical Delineation of Character. M.S.A. B. SEVEBANCE would respectfully announce person, or sond their autograph or lock of hair, she will give an sourcise description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mentaiadaptation of those in-fending marriage; and hints to the inharmoniously married. Full delineation, \$1,00, and four 2-cent stamps. Address, Brief de-Martine, Street, between Church and Prairie streets. April 4.-Com Being a Description of Localities, Employ-JOHN S. BISHOP, SAVE YOUR HEELS. BAVE YOUR HEELA. BAVE YOUR HEELA. BANFORD'S PERFECT HEEL PRO-TECTOR will keep the heel square, will not slip, is not noisy, cannot work loose. Ask your shoemaker for them or send 10 contis for sample pair to 8AN FORD MF'G CO., 89 High street, Boston, Mass. 13w-June 20. ments, Surroundings, and Condi-MAGNETIC PHYSICIAN, 327 Tremont street, Boston, in three minutes. Terms very moderate. 4w\*-June 20; TERMS OF SUBSCRIPTION: Per Year, \$2,00; Six Months, \$1,00; Three Months, 50 cents. Auy person wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends. In remitting by malla Post-Office Money Order on Ottum-wa, or Draft on a Bank or Banking House in Chicago or New York Oity, payable to the order of D. M. For, is preferable to Bank Notes. Single copies 5 cents; newsdeal-ers 3 cents, payable in advance, monthly or quarterly. By arrangements made with publishers of the Phrenelogf-cal Journal, we can offer the following liberal clubbing rates: Offering and Phrenelogical Journal, \$3,25; with promum bust, \$3,50. The subscriptions at clubbing rates is centor for its than one year. MATES OF ADVERTISING.- Each line of nonpareli type is centor for frat insortion and to cents for each subsequent insertion. Payment in advance. APT he circulation of the OFFERING in every State and Territory now makes it a very desirable paper for sdver-tisors. Address. MATES OF ADVERTISING, - Each NG, Ottumwa, Iowa, Jan. 20. tions in the Spheres. MISS A. PEABODY, BY MEMBERS OF THE SPIRIT-BAND OF BUSINESS, Magnetic and Clairvoyant Medium. Hours from 0 to 7. 1031/2 Leverett street, West End, third floor, Boston. 2m\*-June 27. MISS M. T. SHELHAMER, The Writing Planchette. Medium of the Banner of Light Public Free Circle. Mrs. Julia M. Carpenter,

Spirit Voices, A NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle. GEORGE A. FULLER, Editor, MRS, G. DAVENPORT STEVENS, Associate Editor. DR: JAMES A. BLISS, Business Manager. Terms, invariably in advance, \$1,50 per annum. Single Address, Address, JAMES A. BLISS, July 4.-4w\* 121 West Concord Street, Boston WILLIAM F. NYE'S Watch, Clock, and Sewing Machine OILS. THESE OILS are now universally used, and stand ac-knowledged the best. Order direct from his FACTORY, NEW BEDFORD, MASS. Jan. 3.-Jy



Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions natu-rally arise. How do they live, and what are their occupa-tions? The purpose of this book is to answer these inqui-ries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descrip-tions are not mere theories and surmises of what may exist beyond this state of heing, the acceptance of which dopends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by these who inve that life, and are familiar with the scenes and experi-ences of which they write.

lostage free



Jan. 3.-19 **TOKOLOG Y** woman, Allee B. Block nam, M. D. A COMPLETE LADIES' GUIDE. 20,000 Sold in Little Over a Year. AGENTS Agents find it the most popular work on AGENTS Agents find it the most popular work on a GIENTS agents find it the work post book to put into the hands of a girl or woman. "-E. M. HALE, M. D. Cloth, post-ord sold Monage 25 M. (HALE, M. D. Cloth, postpaid, \$2,00; Morocco, \$2,50. Circulars free. SANITARY PUB. CO., 159 La Salle Street, Chicago, Ill.

Section 1

March 14. -- 18teow

# HOTEL ONSET,

ONSET BAY, MASS. THOROUGHLY renovated and newly furnished. Meals at all hours: First-class board at reasonable rates. C. H. NEAL & CO., proprietors. Farties can be accom-modated with Boats at the office. Open from 7 A.N. to 10 P. M. J. C. VAUGHAN, Olerk. 12w-May 30.

# Mrs. Abbie M. H. Tyler,

67 DOVER ST., BOSTON, Metaphysical Healing, This method dispenses with all material aid or will-power, and is known as the "Mind-Cure." Those who are unwilling to give up drugs are not in a condition to be bene-dited. Office hours from 10 A.M. to 2 p. M., except Satur-days.

# Consult Prof. A. B. Severance.

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations: if you wint to cansult your splitt-friends upon any subject pertaining to practical life. Send look of hair or hand writing and one dollar. Address 219 Graad Arenne, Mil. waukee, Wis. 6w\*-June 27.

# **ASTONISHING OFFER.**

SEND three2-centstamps, lock of hair, age, sex, onelead-bing symptom, and your disease will be diagnosed free by independent alste-writing. Address DB, A. B. DOB-SON, Maquoketa, Iowa. 13w\*-April 18.-

# **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 DE. F. M. COBUEN, care BANNER OF BIGHT, Boston. 1w\*-July 4.

# Blackfoot's Magnetized Paper,

To Heal the Sick. Price, 10 cis. per sheet, or 12 sheets for \$1,00. Address, JAMESA. BLISS, 121 West Con-cord street, Boston, Mass. 114-July 4. MRS. TILLIE R. BEECHER, Traince, Test shad Developing Medium. Sittings daily at 207 Penn-eyivanis ave., corner Allegheny ave., Allegheny City, Ps. May 23.-18w

# NEW INSPIRATIONAL SONGS.

BY C. P. LONGLEY.

Beautiful Home of the Soul.		J
Come in thy Beauty, Angel of Light I am Going to my Home.		•
Tam Going to my Home		1
		5
Love's Golden Chain		ł
Com Deantiful Home Over There		1
Our Desuliful Home Over the Hill	. 95 . 6	١
The City Just Over the Hill. The Golden Gates are Left Alar	95	6
The Golden Gales are Dere Alar.	OK L	ŝ
Two Little Shoes and a Ringlet of Hair	105	
We'll All Meet Again in the Morning Land		
We'll All Meet Again in the morning Land. Our Beautiful Homé Above. Gathering Flowers in Heaven. Who Sings My Child to Sleep 7. Ohl Come, for my Foor Heart is Breaking. Once it was Only Both Blue Eyes.		í
We're Coming, Sister Mary.		
Gathering Flowers in Heaven	4.20	
Who Sings My Child to Sleep ?		:
Ohl Come, for my Poor Heart is Breaking		2
Once it was Only Boft Blue Eyes		'
The above songs are in Sheet Music. Sh	ngle cop	l
Frontraitor Annia Lord Chamberlain)		



MAGNETIC PHYSICIAN, 48 Winter street, Room 11. July 4.-2w\*

JOSEPH L. NEWMAN, Magnetic Healer, No. 84 Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Office hours, from 1 to 4 P. M. July 4.-13w\*

MRS. MATTIE HOUGHTON-OHAMBER-netto Healer. No. 23 Beacon st., Boston. Office hours12 to 4. June 13. - 3w\* MISS C. W. KNOX, Test, Business and Medi-July 4.-1w\*

MRS. M. E. WALKER, Test and Business Medium, 13 Lawrence street, Boston. 5w-June 6.

# J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass.,

Office 83. Montgomery Place (Room 3), Boston, Mass., Will treat patients at his office or at their homes, as desired. Dr. 8. prescribes for auto treats all kinds of diseases. Specialties: Bhoumatism, Neuralgia, Lung, Liv-or and Kindrey complaints, and all Nervous Disorders. Con-sultation, prescription and advice, \$2,00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1,00 Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dys-peptic, Liver and Hidney, or Strengthening and Soothing Plils, 26:ents per box, or five boxes for \$1,00. Office hours from 10 A. M. to 3 F. M. -Stopiton Tuesdays and Fridays, when he stiendsout-of-town patients. Letter address care of BANMER OF LIGHT. 18w -April 4. ,

# MIND-CURE.

A LL Diseases and Acute Cases promptly and successfully other modes of treatment fail. Every sickness possible to heal. In Boston Wednesdays and Saturdays during July and August. Special sppointments by letter at Office, 16 Boylston street, Room 2. Hours 9 to 4. June 13.-5W

THE GREAT



# POSITIVE AND NEGATIVE POWDERS.

BUT the Positives for any and all manner of diseases score Paralysis, Deancess Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Dean-ness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Megative (haif and haif) for Ohilis and Ferer. Mailed, postpaid, for \$1,00° a box, or six boxes for \$5,08. Send money a four risk and expense by Registered Letter or by Money Order.

Bend money at our risk and separate the Dec. 3. by Money Order. For sale at the Banner of Light office. Dec. 3.

"Glad Tidings of Immortality." "Glad Hdings of Immortality. Finely executed lithographs bearing the above title have been received by us. The size is 22/st23/s. The principal forme is a temake, evidently designed to represent a mate-rialised spirit, crowned with a wreath of dowers, and bear-rialised spirit, crowned with a wreath of dowers, and bear-traine a long band of them in her left hand, while in her right is a scroll inseribed with the words "Message of Love." Uver her herd are, three stars. The drapery on each side appears to be the entrains of a cabinet, between which she stands in an exceedingly givectul position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the endire form. Vignette like-nesses of Mirs. Brigham, Mrs. Elchmond, Mrs. Lillle and Mrs. Britten, and Messar. Howell and Colville, are given, and arcelleoit ones they are. The artist is Mr. Shobe, who, we are informed, has ercoursed many beautiful drawings illustrative of the Brittens Philosophy. Price af costing. For able by COLERY & RICH. (ATARRH; Diphtheris, and all Throat Dis-

The store of the s 

# STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents,

L the piace and date of their birth (giving sex) and zecans, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any maiter, in a newer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; consultation fee \$1; at office, 25 Wash-ington street, Room 9.

ngton street, Room 9. Nativities written at prices proportionate to the detail de-nanded. Address OLIVER AMES GOULD, Box 1684, Soston, Mass. July 19. Boston, Mass.

First Spiritual Temple. Photographs of the "First Spiritual Temple" erected in Boston. Price 25 cents. For sale by COLRY & RICH.

## ELEVENTH EDITION.

# THE VOICES.

# BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of eason and Philosophy-in His unchangeable and giorious

Reason and Philosophy-in His unchangeable and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, Iraternal Charity and Love. THE VOICE OF BUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Skan, from the Bible that the God of Moses has been defeated by Skan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause. Tenth edition, with a new stippled steel-plate engraving of the author from a receat photograph. Printed in large, clear type, on beautiful tinted paper, bound in beyeled boards.

boards. Price \$1,00; postage 10 cents. Full glit (seventh edition), \$1,25; postage 10 cents. Full glit (seventh edition), \$1,25; postage 10 cents. For Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new paraphile entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if

# they so order. For sale by COLBY & RICH.

Ecce Veritas.

A new work by an anonymous author, who claims as the object of the treatise a vindication of Christianity as a sys-tem of principles for the redemption of Aumanity; the true view of Christ and his religion, and against the dogmatio theology of the churches. The author also endorses Bpirit-ualism, of the truths of which he has become well convinced by demonstrations unmistakable. Oloth, izmo, pp. 203. Price \$1,25; postage 10 cents. For sale by CULBY & BICH.

For sale by CULBY & BICH. For sale by CULBY & BICH. This book should be in the hands of erery person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answersto questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's soil, feeble babes and delicate children so as to get the best bodily de-welopment. Mothers who cannot nurse their children will ind full directions for feeding them, and so wils not know the best foods. Cloth, \$1,00, postage free. For sale by CULBY & BICH. THE RELIGION OF SPIRITUALISME P-

For sale by COLBY & BICH. THE RELIGION OF SPIRITUALISM. By LEUGENE CHOWELL, M. D., author of "The Iden-tity of Primitive Outsitanty and Modern Spiritualism," etc., etc. Among the prime points of consideration in this work may be menitomed f: What is Beligion ? Spiritualism is a Beligion. The Beligion of Spiritualism Identical with the Beligion of Jostar free. Price Recents, postare free. For sale by Colleby & RICH.

Sor tale by GOLBY & BICH. A N .EPITOME OF SPIRITUALISM AND A SPIRIT-MAGNETISM .-Their Verity, Practicabil-ity, Conditions and Laws. By the Author of .-Visit Mag-metic Ours, '' ... Nature's Laws in Human Life, '' etc., Just the pamphiet to send to skeptics who look spoe the subjects at without and the the the the subjects be directed by obtained to the state of the subjects be directed by obtained to the state of the subjects be directed by obtained to the state of the subjects be directed by obtained to the state of the subjects be directed by obtained by the state of the subjects be directed by obtained by the state of the subjects be directed by obtained by the state of the stat

# BY JOHN WETHERBEE.

The features of this book are simplicity of statement-freedom from dogmatism-and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-ualists, and one also that skeptical and indifferent people will read with interest, and credit the author cortainly with being intelligent and honest. The several chapters are distinct articles in themselves, without reference to consecutive order, but in their whole-ness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth. beveled boards, with portrait of author.

Price \$1,25, postage free. For sale by COLBY & RICH.

# Serpent and Siva Worship

And Mythology in Central America, Africa and Asia: and The Origin of Serpent Worship. Two Treatises.

By HYDE CLARKE and C. STANILAND WAKE, M. A. I.

By HYDE CLARRE and C. STANLAND WARE, SI. A. I. Edited by ALEXANDER WILDER, M. D. Serpent lore is the literature of the earliest times, and every discovery in ethnical science is adding to our knowl-edge of this feature of the race. These two eminent an-thropologists suggest some very interesting speculations, which seem confirmed by modern research, and will be ex-amined with avidity by scholars. Sto, paper; price Scents, For sale by COLBY & BICH. tf

SENT FREE.

## RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by COLBY & RICH. Bent free on application to COLBY & RICH. tf

The Truth-Seeker Annual

FREE-THINKERS' ALMANAC, For 1885,

With thirty-soven portraits of prominent American Free Thinkers, and numerous illustrations, Calendar, etc. Paper, pp. 120. Price 25 cents; postage 5 cents. For sale by COLBY & RICH.

# THE OCCULT WORLD.

BY A. P. SINNETT, Author of "Esoteric Buddhism,"

CONTENTS.

CONTENTS Introduction. Occultism and its Adepts. The Theosophical Bociety. Recent Occult Phenomena. Teachings of Occult Philosophy. Cloth. Price \$1.60. For sale by COLBY & RICH.

# CONSOLED.

## BY ANTOINETTE BOURDIN.

This work is intended as a message of consolation to be-reaved and sorrowing spirits. As it hays no claim to litera-ry finish or scientific depth, it does not crave or expect the javorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for genaine depth of thought and true insight into the realities of the spiritual world and life, this humble brockware has few equals and fewer superiors. Paper, pp. 66. Price 10 cents; postage 2 cents. For sale by COLBY & BIOH.

OUR FUTURE DESTINY. Immortality elu-Oudard and Joby question answered. By M. B. OBA-VEN. Scientific Materialism retuted by the evidence of Buritesa Existence. Paper, price 10 comit. For sale by COLBY & BICH.

Light for Thinkers,

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

THE FIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued weekly at Atlanta, Georgia. A. O. LADD, Publisher, G. W. KATES, Editor Assisted by a large corps of able writers. **Light for Thinkers** is a first-class Family Nowspaper of eight pages, devoted to the dissemination of orgins Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive read-ing, embracing the following features and departments: Reports of Phenomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contribu-tions; Children's Lyceum Department; Editorial Depart-ment, etc., etc. Terms of Subscription-Ong copy, one year, §1.50; one copy six months, 75 cents; one copy three months, 40 cents five copies one year, one address, §4,00 ten or more, one year, one address, §4,00 each, Single copy 5 cents; specimen copy free. Fractional parts of a dollar may be remitted in postage stamps.

postage stamps. Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer. March 14.

# THE ROSTRUM.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in A all its aspects. MADAME LUCIE GHANGE, Ed-lior. The ablest witers contribute to its pages. Terms of Subscription, in: advance, por year, \$1,20. In remitting by mail, a Post-office order en Paris, France, to the order of J. DARCY, Manager, 75, Boulevard Mont-

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an listorical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12no, pp. 240. Price & cents, postage free. For sale by LA LUMIERE, Paris, France. Aug. 9.

The Boston Investigator,

The Boston Invertigation, THE oldeet reform fournal in publication, Price, \$3,00 a year, \$1,50 for six months, S cents per single copy. Now is your time to subscribe for a live paper, which dis-curses all subjects connected with the happiness of minkind, Address J. P. MENDUM, Investigator Office, Faine Memorial, Boston, Mass.

THE CARRIER DOVE,

Devoted to Spiritualism and Reform. EDITED and Published by MRS. J. SCHLESINGER, L at No. 8544 Broadway, Oakland, Cal. Subscription price One Dollar per year. tt-Jan. 10.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50.

at this office. Price \$1,25 cloth-bound copies, \$2,55. THOUGHTS FROM THE SPIRIT-WORLD ADDRESSED TO THE WORKING CLASSES. Written through the mediumship of MRS. YEATMAN SMITH, of Crondelet, Mo. These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the banked from among men, and instead of them the loving, highing hand extended to all who need assistance in soul or bad.

For sale by COLBY & BICH. The subor gives an interesting account of his life from intancy, and the following chapter heads will give an idea of wist the book is composed of: Early Years; Adrift: Alone; A Wanderer; Best for the Weary; Excelsior; The Unity of Life; Money; Fowler; Annily; Justice; Love; Codpeta-tion; inmortality; Marriage; Destiny; Liberty; Our Future Home; Law; Conclusion. Faper, 80 pages. 30 cents.

HIGHER ASPECTS OF SPIRITUALISM. BID Stock, (QXON) BID Stock, (QXON

Paper, pp. 53. Price 20 cents. For sale by COLBY & RICH.

Paper. 85 pares. 80 cents. For sale by COLBY & BICH.

# Banner of **Fight**

# BOSTON, SATURDAY, JULY 4, 1885.

# Farewell to Mr. Colville.

Say not "farewell" with tearful voice or with a streaming eye, When friends depart to lands remote, when cold their bodies lie: For this sweet word breathes only hope, 'tis benison and

prayer, It says: "I wish you every bliss, great joy, oh! may you share,"

Friends never part on earth or sea, or in the realms unseen, For those are closely blended aye, who 've e'er united been In bonds of spirit; for that love which springeth from the Will ne'er grow less, but more and more, while countless

Will no'er grow less, but more and more, while countless goes roll. The announcement of Mr. Colville's intended de-parture for Europe to fuill important engagements in England and France, brought out on Friday evening, June 26th, a large gathering of his friends to bid him "good-bye," The beautiful Langham Hall was crowd-ed to repletion with a brilliant and interested compa-ny, and quite as many were unable to obtain eyen a glimpse of the laterior of the hall, which kind hands had almost converted into a garden of lovely flowers. Music and reclistions entertained the waiting multi-tude until nearly ten o'clock, when Mr. Colville rose to say the last word. In his own modest and simple way he referred to the kind thinys that had been said of him as incen-tives to greater effort and prophecies of future worthi-ness rather than as the measure of present success, and thea, taking for his theme, "Little children, love ploture of the true spiritual temple, whose founda-tions were perfect charity, perfect honesty and per-fect purity; whose living stones were faithful human hearts, and whose simple oread was love for truth and willing submission to its call." An impromptu poem on the word "Farewell," of exquisite beauty and pathos, closed his address, and his visitors reluctant-that their petition for his return would be granted. On Saturday following a large number of friends as-sembled at the Cunard Company's docks to bid him "God-speed" on his mission of love to friends abroad. The following instrument has received the signa-

The following instrument has received the signa-The following instrument has received the signat-tures of many (upward of two hundred) prominent Spiritualists and hearers of Mr. Colville, in this olty and vicinity and is still, we are informed, in circula-tion by a Committee of friends from the Berkeley Hall Society for additional signers:

Society for additional signers: MR. W. J. COLVILLE—Dear Sir: As you are about to leave your friends in Boston—we trust, however, for a short time only—we take this opportunity to as-sure you of our grateful recognition and our beartfelt appreciation of your unselfah, uniting and devoted labors in the cause of Truth. Was here on binder average in our bearts both as

You have enshrined yourself in our hearts, both as our beloved personal friend, and also as our most valued instructor in the way of right living and think-ing.

While we sincerely wish for you every pleasure in your summer vacation among your friends abroad, we urgently request you to return to us in the autumn and resume your work in the interests of Progress and True Beform.

and True Reform. We assure you of our hearty support and coöpera-tion, and we trust our desire for your return will re-ceive your warm assent.

celve your warm assent. Before departing for England, Mr. Colville and Ru-dolph King paid a flying visit to the Camp-Meeting at Rindge, N. H. They both expressed themselves as having spent a most enjoyable time, and deeply re-gretted that their sudden departure from this country limited their stay to three days. Mr. Colville was en-thusiastically received—the efforts of himself and his guides in lectures, answering questions, in poetry and singing, being all met with much applause. Six meet-ings were held in three days; on the three afternoons lectures were given from the stand in the open air, and on the three evenings public receptions were held in a spacious tent. Mr. King officiated as organist on all occasions, and also favored the people with several fine songs. The guides of Mr. Colville inspired him to speak very encouragingly concerning the prospects of this new enterprise. Nature has done much to render success a certainty at Rindge, and the many mediums on the grounds cannot fail to attract those who seek spiritual enlightenment.

spiritual enlightenment. The Vescona Concert Company—which includes W. J. Ooiville, Mme. Fries Bishop, and other well-known friends—has recently given many fine entertainments In Boston and its suburbs; two of the most extensive, and in every way satisfactory, have been the appear-ances at Berkeley Hall, Thursday, June 1ith, for the benefit of the Working Boys' Home, and at the Blind Ayslum, South Boston, Thursday, June 1ith. The art-ists on both occasions were Mesdames Fries Bishop and Helen Stuart Richings, Misses B. Downing, A. Headman, E. and A. Carrington, Messrs. W. J. Col-ville, E. Quinlan (banjo soloist,) and many others. Mr. Colville's impromptu poems on subjects selected by the audience have always been a peculiarly effective feature. The last entertainment of this season was announced for Thursday, June 25th, at the Old Ladles' Home, Eden atreet, Charlestown. This company has been organized and heid together through the able management of Mme. Fries Bishop, whose many acts of kindness and liberality if not recorded here will surely be rewarded in the life immortal.

# **Rindge Camp-Meeting Notes.**

# Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street. The First Soci-ty of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. Miller's Arcanom Hall, 54 Union Square, be-tween i7th and 18th streets, 4th avenue. The People's. Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2% and 7% P.M., and every Friday Sternoon at 2%. Frank W. Jones, Conductor. The Farker Spiritual Society holds services every Sundsy, 10% A. M. and 7% F. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Bunday at 3 P.M. All cordially invited.

### The First Society of Spiritualists, New York-Sociable-The Three Fox Sisters Together-Rappings Distinctly Heard.

To the Editor of the Banner of Light:

The last sociable before the summer vacation was held in the Grand Opera House Hall. on Saturday even. ing, the 27th of June, and presented a cheerful appearance. Several hundred ladies and gentlemen gathered to exchange the courtesies of life and have an enjoy-able evening generally. Mr. Merritt manned the tick-et office, and Mr. John C. Plotts received the pasteance. Several hundred ladies and gentlemen gathered to exchange the courtesies of life and have an eploy-able evening generally. Mr. Merritt manned the tick-et office, and Mr. John C. Piotis received the paste-boards from the people as they passed in. On enter-ing the hall we found a lady gracefully presiding at a table laden with roses which Mrs. Rathbun helped to supply from her villa at Mount Vernon. The button-hole bouquets were in demand, and the lady did a thriving business. A number of ladles and gentlemen did the agreeable in serving strawberries, ice cream and cake, while Miss Saily Hollis detty served lemon-ade to the thirsty. Miss Lillie Essler gave a plano Bolo ; Mrs. Haitie Nefilin a humorous recitation, en-titled. "Bchool and Grazy Quilt," the Irms Glee Olub contributed a laughter-provoking song; the Misses Manderille sang in a charming manner a comilo dity; Miss Blabop recited "The Bird Song," giving the imi-tations with good effect; and a lady, whose name, we do not recall, recited with animation. "Josiah Ailen's Wife's Experience at A. T. Stewart's." The several artists were all recalled. Maturally the three Fox slaters — Mrs. A. Leah Fox Underhill, Mrs. Margaretta Fox Kane, and Mrs. Catharine Fox Jencken — were the observed of all observers. Thirty-seven years ago these three slaters, at Hydesville, heard the raps that inaugurated Modern Spiritualism. It is many years since these slaters have appeared together, and to meet them wiss one of the most interesting features of the evening. President Henry J. Newton, in-troduced the slaters, Leah, Margaretta and Catha-rine, from the platform. Mrs. Newton remarked that if the people were quiet they might hear rappings. Of course ail were interested to hear the phenomena through the first mediums. In a few seconds the aa-dience was gratified, for rappings were distinctly heard. Mrs. Underhil remarked there was a time when the three slaters had to be together in order to have the phenomena of rappings. Mr. Newton introduced the two sons of M

#### The People's Spiritual Meeting

Of New York City has removed to Hall 54 Union Square, opposite Everett House, ther by securing quiet and elegance. F. O. Matthews of Brooklyn will occupy the platform Sunday evening, July 5th, and give evidences of spirit-identity. We intend to continue our meetings during the sum-mer. F. W. JONES, Conductor.

# Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holdsits meetingsevery bunday in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Morning service at 110 clock, evening at 7:45. All are cordially invited. Spir-itual literature on sale in hall.

**Church of the New Spiritual Dispensation** holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7% F.M. Sunday School at 2, and Conference at 3½ F.M. Mrs. J. T. Lillie speaker for July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary, All spiritual papers on sale.

### Brooklyn (N. Y.) Lectures.

**Brooklyn (N. Y.) Lectures.** The platform was a perfect bower of beautiful flow. ers, placed there by loving hands as offerings to their spirit-friends, on Bunday last, a day set apart for a "Memorial Service." After very fine musical selec-thous by Mrs. Cole, Mrs. Waterman, Mrs. Hill and the choir, Mr. Fletcher proceeded to deliver a touching ad-dress upon "The Consolation Spiritualism Offers the rasted with the revelations of to-day. "Never say to your child, 'Your mother is dead and you have lost fer.' but rather impress upon the young mind that she trasted with the revelations of to day. "Never say to your child, 'Your mother is dead and you have lost her,' but rather impress upon the young mind that she is the spirit-mother, not walking beside but bending above her own. Take away the sad mystery that en-shrouds the grave and bring the presence of the un-seen home to every heart. When the man or woman understands that wherever they go the spirits of their loved are sure to follow, there will be the highest in-centive to a life of morality and truth. The sad heart is consoled and comforted by the constant vision of the larger and diviner life that is ever unfolding itself in the world of spirit." In the evening the hall was crowded to repletion. For upwards of an hour Mr. Fletcher was controlled by different spirits, and many descriptions and many messages, fraught with comfort to aching hearts, mark-ed the presence of the unseen host. At the conclusion, after a collection was taken, the President, Mr. L. E. Waterman, in a very neat speech thanked the audience-for their liberality, inasmuch as all the bills are paid Waterman, in a very neat speech thanked the audience-for their liberality, inasmuch as all the bills are paid and the old debt cancelled. Whereupon Gen. A. Morse rose and proposed the following preambles and resolu-tion, which were adopted by a unanimous vote: Whereas, Mr. J. W. Fletcher has been our principal speaker for two years; and Whereas, The shilty of his various controls has made his lectures interesting and instructive, which, combined with his personal popularity and tact, have made his labors in every way successful for the weilare of this Society; there-fore, be it Resolved. That we hereby express to him our sincere

# Organization.

To the Editor of the Banner of Light: I have watched with interest the progress of this discussion. The subject is one of great gravity. I find my views largely expressed by Baxter and others, but not my reasons as I see them.

Organization in Church and State tends to despot ism and abuse; this is the logical effect. It cannot be executed without the delegation of responsibility, which necessitates the subordination of individuality. Even organization for the purpose of developing individuality is not free from this tendency. That is, no form of organization can be constructed which will be automatic; the result is determined by the administration. The administration is good or bad, as per admin-istrators. The adverse elements are: 1. The psychological power of the individual administrator; 2. The psychological power of the sum of the individuals harmonized.

That we cannot organize without agreement as to fundamental objects and methods is manifest. The power of Wesley was in organization. He collected them in classes, and set them to work until they be-came a grand army-almost irresistible. To Wesley the denunciation of slavery as the "sum of 78 OW8 all villainies," while he enslaved others. To Wesley and the division of his forces on the subject of slavery we owe the initial step to the abolition of slavery. Whitfield was weak where Wesley was strong. Of the two he was the greater orator and psychologist. But he sowed without gathering, and hence left but little impress upon the world.

Now we want the benefits without the abuses. How shall we get them? By assenting :

1. The supreme individual right to think, speak and act in perfect freedom, limited only by the right of others to do the same. That which is wrong to another cannot be right to me. Truths and rights never con filct.

2. Continued existence-or the survival of so-called death, and its capacity of demonstration-leaving each free to the modes and degrees.

3. The obligation of each to do no harm, and to do all possible good. 4. The obligation to live pure and good lives as the

condition of physical and mental happiness, spiritual growth, and fitness for the duties of life in all stages of being.

5. The complete responsibility of the individual to the laws of his own being-the God within him-and the consequent abrogation of all vicarious atonements and all revengeful punishments.

The association should determine the morality of the matter uttered upon the platform. Freedom does not mean licentious liberty. We have a right to exclude that which is plainly immoral and palpably erroneons. Beyond this no restraint is necessary.

A Board of Managers is necessary to conduct the business department, employ speakers, etc. Then we should be incorporated, that we may have legal rights. The Washington Society has a very simple formula:

1. The undersigned, accepting as facts existence and personal identity after the change called death, and intercourse with the spirit world : and also accent ing individual responsibility as the basis of all progress, and the right of every human being, to freedom of conscience and action, limited only by the same right in others, for mutual protection and progress in all that makes life worth living, hereby unite under the title, etc

2. All Liberalists who are willing to tolerate as they would be tolerated, and who are insympathy with the main objects of this Association-truth, right, freedom of conscience, progress and protection in free dom-are cordially welcome to our Association.

A Board of Managers, as far as possible half and half men and women, can safely be trusted with the supervisory care of the common interests.

In response to the proposition to start a Lyceum paper, I suggest : 1. That there is not a sufficient constituency.

2. That present papers devote a column or two to

this interest until we can create a constituency.

3. That we commence the work of organizing Lyceums at once, and if we have no children of our own gather in the outcasts.

4. That a fifty cent monthly, edited by some person actively engaged in the work, would be ample, and might be sustained even now.

persons who are growing up in utter ignorance and neglect. In some things we would do well to imitate the churches. They are zealous in propagating error. while we are sluggish in teaching the truth. We seem to delegate our duties to the spirit-world, and thereby lose our own reward-growth of soul. J. B. WOLFF. Washington, D. C.; June 25th. 1885.

# PLAGUE-STRICKEN PLYMOUTH !

Does a Similar Danger Threaten Every One of Us? 

# How Public Attention is Directed to Personal Perils.

Bochester (N. Y.) Correspondence Indianapolis Sentinel. "Judge," said a young lawyer to a very successful senior, " tell me the secret of your uniform success at the bar?"

"" An i young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court." "Agreed, sir," said the junior. "Evidence, indisputable evidence." At the end of the month the judge reminded the young man of his promise. "I recall no such promise." "An i but you made it." "Your evidence, please?" And the judge, not having any witnesses, lost a case for once i

for once t The man who can produce indisputable evi-

The man who can produce indisputable evi-dence wins public favor. I had an interview yesterday with the most successful of Ameri-can advertisers, whose advertising is most suc-cessful because always backed by evidence. "What styles of advertising do you use?" I asked H. H. Warner, Esq. "Display, reading matter and paragraphs of testimonials."

"Have you many testimonials?" In answer he showed me a large cabinet chock-full. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers

New York, Chicago, St. Louis and Philadelphia morning papers." "Do you publish many of them ?" "Not a tithe. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warner's Safe Cure' has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladles of the highest rank, but it would be in-delicate to publish them. Likewise many states-men. lawyers, clerymen, doctors of worldmen, lawyers, clergymen, doctors of world-wide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles," "When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's Safe Cure is used." Cure is used

No, sir, it is not necessary now, as at first, "No, sir, it is not necessary now, as at inst, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the slok we have to use the reading attile style

best to accomplish our mission of healing the sick, we have to use the reading-article style. People won't read plain testimonials." "Yes, sir, thousands admit that had they not learned of Warnpr's Safe Cure through this clever style they would still be alling, and still impoverishing themselves in fees to unsuccess-ful 'practitioners." It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warnpr's Safe Cure when used for chil-dren, and the surprised gratification with which dren, and the surprised gratification with which men and women of older years and impaired vigor, testify to the youthful feeling restored to them by the same means.'

"Are these good effects permanent?" "Of all the cases of kidney, liver, urinary and female diseases we have oured, not two per cent of them report a return of their disor-ders. Who else can show such a record ?," "What is the secret of Warner's Safe Cure permanently reaching so many serious disor-

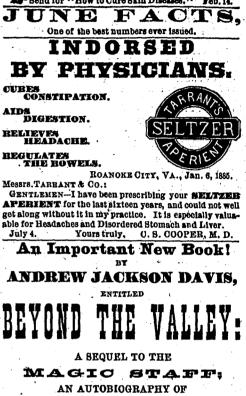
ders?" "I will explain by an illustration : The little

town of Plymouth, Pa., has been plague-stricken for several months because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well-being. If pol-luted by disease, all the blood becomes poisoned luted by disease, all the blood becomes poisoned and every organ is affected, and this great dan-ger threatens every one who neglects to treat him-self properly. I was nearly dead myself of ex-treme kidney disease, but what is now War-ner's Safe Cure cured me, and I know it is the only remedy in the world that can cure such dis-orders, for I tried everything else in vain. Cured by it myself, I bought it, and from a sense of duty presented it to the world. Only by re-storing the kidneys and liver can disease leave the blood and the system."



JULY 4, 1885.

EVERYTHING that is purifying, beautifying, and cura-tive for the Skin, Scalp and Blood, the CUTICURA REMEDIES will do. Nothing in medicine so agreeable, so speedy and so wholesome. Guaranteed absolutely pure by the analytical chemistsof the Stateof Massachusetta, whose certificates accompany every package. For cleaning the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases. CUTICURA, the great Skin Cure, and CUTICUBA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Se id everywhere. Price: CUTICURA, 500.: SOAP, 25c.: RESOLVENT. 1. POTTEB DEUG AND CHEMICAL CO., BOBTON.



SIX BEAUTIFUL ILLUSTRATIONS PIOTURING

c.-How the Spirit Voice is Heard by the Internal Ear. The numerous friends of Mr. Davis will hall this fresh and handsome volume with delight. He has not written snything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entanglements of human society. His chapters are rathetic and suthentic records of events and scenes in his private and public career, beginning where the MAGIO STAFF ends, and bringing his psychological and private ex-periences truthfully up to the present day. This attractive volume will interest thousands who have never read his pro-ring quasitions concerning remarkable sevents is Mr. Da-gis's private if (s.

Beyond the Valley Bontains the following chapters:

- Beyond the Valley Jontains the following chapters: CHAFTER I. —Between Two Beautiful Mountains, OHAFTER II. —Life in the Valley. CHAFTER II. —A Secret Path Beset with Terrors, CHAFTER II. —A Secret Path Beset with Terrors, CHAFTER V. Come Inhabitation of the Valley. CHAFTER VI. Valley Conventions and Conversations. CHAFTER VI. Valley Conventions and Conversations. CHAFTER VI. Valley Conventions and Conversations. CHAFTER VI. Man Burled Allve. CHAFTER VI. Drunkards and Gamblers in the Valley. CHAFTER VI. Dath Among the Mountains. CHAFTER X. Accused and Defended by Strangers. CHAFTER X. A Star Combination in the Field. CHAFTER X. A Star Combination. CHAFTER X. A Birth-Day Testimonial. CHAFTER X. A Birth-Day Testimonial. CHAFTER X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Effect of Words Spoken at an Anniversary. CHAFTER X.X. Conserver Advected to Conflicts in the Sum-

ANDREW JACKSON DAVIS. WHAT THE SEER HAS SEEN: Frontispiece—The Valley and the Mountains.
 A Man Burled Allve—First Appearance of the Spirit, S. —Second Stage of Resurrection—Seen in a Cemetery.
 —Death in a Coal Mine—Escape of the Spirits, S. —Second Stage of Two Deaths in a New York Hospital, S. —Boene of Two Deaths in a New York Hospital, S. —Hoene to Two Deaths in a New York Hospital, S. —We the Spirit Voice is Heard by the Internal Esr.

The first week of the "Mediums' Camp-Meeting of the Two Worlds" has been a success. The grounds are now in a fine condition, and all who have visited them have declared that they are the finest in the country. The attendance is constantly increasing, and the audiences have been of a select and appreciative character. W. J. Colville and Rudolph King filled their part of

The addiences have been of a select and appreciative character.
W. J. Colville and Rudolph King filled their part of the programme most acceptably until Thursday, June 25th. Mr. Colville's instructive lectures every alternoon, and answers to questions and musical receptions in the eventing, were a grand treat to all who bad the p'easu e o' attending them. On account of Messre, Colville and King's European engagements they were obliged to leave the Camp. Much to their and their audience's regret, before their engagement was filled. Mrz Colville's guides spoke very encouragingly to the interested management of the Camp-Meeting in regard to the present and future prospects of the meeting.
On Sunday, June 28th, Mrs. Abbie N. Burnham leetured to large and telighted audiences, forenoon and afternoon. Every kind of a conveyance was used by visitors to reach the grounds. Many of the Rindge and East Jaffrey stald old cluurch-members turned out to attend a spiritual meeting for the first time. One of them, a weil-known Orthodox deacon, was heard to remark. "Well if that woman (meaning Mrs. Burnham) that spoke to day tells the truth about Spiritualism, why then I am more than two thirds of a Spiritualism, why then a merest that the meeting.
On Sturday evening a reception was tendered to Mr. Samuel S. Goodwin of Boston by the campers. Addresses were made by Dr. and Mrs. Biss, F. B. Robbins, Mrs. Burnham, Mrs. Charter and others. On the same evening a social dance was held in the N. D. O. Temple.

. Temple

Mrs. Burnham says, "The air here is the finest I

Mrs. Burnham says, "The air here is the inset 1 ever breathed; just the thing for invalids." "Mrs. James A. Bitss has commenced her materiali-zation téances. Many inquiries are made for medi-ums for this phase of spirit-manifestation. Among the new and prominent arrivals may be named Mrs. G. Davenport Stevens and Nelson Wood-bury of Boston, and Dr. Frank T. Pierce of East Put-ney, Vt. Mrs. Charter's test circles are well patron-ized and ber sittings give antire satisfaction to invasney, Vt. Mrs. Charter's test circles and the inves-ized, and her sittings give entire satisfaction to inves-

hey, vt. Mfs. Charter's test circles are wen parton-ized, and her sittings give entire satisfaction to inves-tigators. Hourly expected—Dr. H. B. Storer, Geo. A. Fuller, Bishop Heais, Juliette Yeaw and Jos. D. Stiles. The N. D. O. Developing Circles are attracting a great deal of attention. The oration on the Fourth of July will be delivered by George A. Fuller. A large crowd is expected. This is truly a Temperance Camp Meeting. No in-toxicating liquors are sold within two miles of the ground. A party attempted to buy a lot for the pur-pose of selling "small beers." but as his true purposes were suspected, he wasquietly informed he had better find quarters elsewhere. The authorities of Rindge, N. H., are ready to "nip in the bud" this evil, and have so informed the company. The baiting privilege has been leased to Messrs. Hubbard & Caldwell, of Kast Jafrey, for three years, and they have erected a slable to accommodate forty horses.

and they have erected a stable to accommodate rors, horses. The steamer Contococok, on Lake Sunshine, is a success, and brought large crowds every trip last Sunday. Five new row boats of the latest pattern have been placed upon the lake this week by the company. Contracts for the building of new cottages are being made, and what was six weeks ago a forest bids fair to become a small town before the summer closes. There are accommodations for all visitors upon the ground; the large boarding houses of Mrs. Howland and Riley are in good condition to receive them. Mediums and Spiritualists are welcomed to the grounds by Mrs. L. M. B. Bobbins, of the Reception Committee, and her smiling face makes all feel at home at once.

at once. Many are the inquiries for Bro. Colby, the "true bine" medium's friend. This mountain air would do him good. When is he coming? Economber that Dr. Bliss is ready at the Post Office to receive subscriptions for the BANNER OF LIGHT. Come one, come all, to the beautiful new camp meet-ing at Bindge, N. H.

Ar SARATOGA SPRINGE it was innounced that Capt. H. H. Brown was to be the speaker in the Court of Appeals Room, last Sunday, morning and evening. Capt. Brown is open for engagements curing July. Address him at his residence, 233 Caroline street, Saratoga Springs R. Fitcher, sitenfit dirfd, dirf and a choir at d disc) (1 spring 2010 classed).

or bar is a second of the seco sence time.

time. Mr. Fletcher returned thanks in a becoming manner. The speakers for next season were then announced by the President as follows: September, Waiter Howell; October, Hon. A. B. French; November, Mrs. S. Willis Fletcher; December, Mrs. Amella H. Colby; January and February, J. W. Fletcher. After a farewell hymn, the audience dispersed, to meet again in the early au-tumn.

## Brooklyn, N. Y.

The Church of the New Spiritual Dispensation will hold services through the summer. Mrs. J. T. Lillie will speak July 5th, 12th and 26th. Mediums' meet-ing July 19th, at 3:30 F. M. Mrs. E. W. Mills, Mrs. A. C. Henderson, Mrs. Mary Gray, Mrs. Carl F. Redwitz expected. Evening services will be devoted to medi-umship. S. B. NICHOLS.

### Lake Walden.

Lake Walden. The Ladies' Aid Society, of Boston, had a plenie on Monday, the 29th, at Lake Walden. It proved to be a very pleasant occasion, and upon the whole a very pleasant day. In the morning early it looked a little forbidding and damp, which probably reduced the number that would have embarked on the first train. The loss was fully made up, however, by the eleven o'clock, as the sun had come out brightly, early in the forencon, so that the gathering at noon on the grounds was quite large, including friends from Lowell, also quite a number from Stoneham, and from other places. The first manifestation of the crowd was hunger. The first manifestation of the crowd was hunger, in the party of three or four hundred distributed themselves at once about the several tables, and soon ware in order. The grounds looked finely. It was re-membered by many present that it was about a dozen years since the Spiritualists had gathered here for plenics and camp-meetings. It seemed to many of up like a noid acquaintance somewhat improved by sge. A about two o'clock the crowd gathered in force about the speakers' stand, quite filling the covered part of the anditorium. Mr. Decker, by request, sci-ed as, cuairman, and about two hours were spent in listening to addresses from the society, Mr. John Wetherbee, Mrs. W. H. Fistcher, of Lowell, Mr. A. H. Bichardson. Mr. James 8. Dodge, of Chelsea. Mrs. Lincoln, the Vice Fresident of the Society, Mr. John Wetherbee, Mrs. W. H. Fistcher, of Lowell, Mr. A. H. Richardson. Mr. James 8. Dodge, of Chelsea. Mrs. Lincoln, the Vice Fresident of the covert, Mr. John Wetherbee, Mrs. W. H. Fistcher, of Lowell, Mr. A. H. Newton, Miss Barnicoat, Jacob Edeon, Mrs. Manning, of Stoneham, and Hattie Wilson. The speaking being over, the friends scattered again was intended-the larger number, however, waiting for the pleasarte of the coston of at 620 P. M. The raip, which was much meeded, was no drawback to the pleasarte of the coston of at 71 did nor make- its

traiting on

# J. Frank Baxter in Plymouth Co.

## On June 21st and June 28th J. Frank Baxter filled

appointments in Hanson, Mass., the former Sunday, and in West Duxbury and North Plympton the latter. and in West Duxbury and North Plympton the latter. In Hanson great enthusiasm was aroused, and the afternoon will be ever, memorable for the exercises, and large number of striking delineations given before an audience which filled to repletion the commodious hall. Mr. Baxter will appear there again in the early fail. In West Duxbury the interest was noted, but the dublous weather deterred many from attending, not-withstanding the hall was comfortably filled, espe-cially in the afternoon. In the evening, at Lane's Hall, Sliver Lake, a goodly audience, despite the rain, assembled, and Mr. Baxter was listened to with much profit\_

profit. Mr. Baxter annually visits these places, usually in June, and the "back boned"—and they are many— turn out from all around en masse. Let the announce-ment be made that Mr. Baxter is to speak, and an early arrival is necessary to secure a seat. Mr. Baxter next turns his attention particularly to the camp-meetings, beginning with the "Cape Cod Spir-itualists' Camp" in Harwioh. SPIRITUALIST.

#### Mrs. Beste's Seances, Washington, D. C.

To the Editor of the Banner of Light:

I desire to say in addition to what I recently stated in your columns regarding a seance held by Mrs. Beste in this city, that it was one of four held in the light. The musical visitants from the spirit-realm were all distinctly seen from the spirit realm were all distinctly seen-the light being quite strong. The number who played was eight; Gen. Lippitt's spirit daugh-ter also came and sang to her father's accom-paniment. At these séances test after test was given by the spirits, proving beyond all question their identity. If all that occurred of thrilling interest on these occasions were de-soribed the account would fill one side of your paper. Yours truly. P. O. JENNINS. Yours truly, paper. P. O. JENKINS.

VITAL MAGNETIC CURE.-The sixth edition VITAL MAGNETIO CURE.—The sixth edition of the above named book has just been issued by the publishers, Messrs. Colby & Rich, 9 Bos-worth street, Boston, and will be sent by mail on receipt of \$1.08 by the firm above named. The book claims to illustrate or deal with *laws*, principles and *facts*, and does not enter at all into metaphysical and speculative theories, though it explains many of the theo-ries advanced by the "metaphysicians" and "Christian scientists" on a natural basis, such as harmonizes the past with the present, and of a necessity will continue on into the future. a necessity will continue on into the future. This book should be read by all persons seeking the truth in nature and in human life-forces, also the application of the same to the relief and cure of the sick.

BANNER OF LIGHT.—The prospectus of this, the oldest Spiritualist paper published, will be found in this number. It is a large quarto, published weekly, in the city of Boston, Mass., by Messrs. Colby & Rich, at \$3,00 a year. It is original in its contents and make up, giving sev-eral columns weekly from residents on the "other shore." The principal feature of the paper is to show communion between the mor-tal and the immortal world. It has an able corpwof editors and correspondents.—The Field er (Dakota) Times. r (Dakota) Times.

A LESSON IN PRINCIPL' What is volocity ? Pupil- Velocity is what is volocity is what is make puts a hot

majority of numan aliments. Like all great discoveries it is remarkably simple." The house of H. H. Warner & Co. stands de-servedly high in Rochester, and it is certainly matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved. PEN POINT.

Walter Howell in Chicago, Ill.

To the Editor of the Banner of Light: For several weeks Mr. Walter Howell, as an instrument in the hands of the higher intelligences, has been ministering to the spiritual wants of the Spiritualists in this city, and during the time the high order of his in this city, and during the time the high order of his discourses, and the deep thought aroused in his hear-ers by his teaching, as well as his general deportment and characteristics as a gentleman, have made an im-pression that will not soon be forgotten, and we ven-ture the opinion that a few special friends who tried to make his stay in Obicago agreeable, will be long re-membered by him; among them may be mentioned Mrs. Ohis, of 459 West Madison street, one of the most devoted women to our cause, a hard worker, and a me-dium of such efficiency that she is always in large de-mand. Last week, under the direction of her guides, she got up a picnic to Garfield Park, a beautiful place in the suburbs of our prairie city; it was largely at-tended, and very enjoyable, as the mediums were nu-merous, and given full liberty to be used to the best ad-vantage for mortals and spirits, Mr. Howell participat-ing with them. ing with them.

vantage for mortals and spirits, Mr. Howell participating with them. Monday evening, June 22d, Mrs. S. E. Bromwell, one of the well-known workers, and a reliable business and test medium of this city, gave Mr. Howell & reception at her residence, 433 West Madison street. The large company assembled were nicely entertained, an opening speech of greeting to Mr. Howell was made by Dr. J. H. Randall, President of the Chicago Liberai League, followed by a terse and pleasant talk from Mr. Howell and a few remarks of a stirring and lively character from Mrs. Bromwell's controls, interspersed with muele from Madame Mario on: the plano, who is under a highly inspirational influence, attracting much attention as a phenomenal player. Mrs. Bromwell also rendered two songs vocally, under control of her spirit friends, very finely. The affair was a great success, and culminated under the generous management of Mrs. Bromwell, its projector, in a manifestation of a regard for the material weifare of our worthy worker in the cause of humanity, Mr. Waiter Howell. Truly yours, J. H. RANDALL, 424 West Madison street. Chicago, 111., June 23d, 1885.

The most unique Commencement prize of the year was a crown given to a little girl of four years for be-ing "a very obedient little girl."

J.W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

## Spiritualist Meetings in Boston:

Wells Memorial Hall. - The Shawmut Spiritual Ly-coum meets in this hall, 967 Washington street, every Sun-day at 10% A. w. All friends of the young are invited to visit us. J. B. Histoh, Conductor.

1431 Washington Street.-First Spiritualist Ladies' Add Society. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Societary. College Mall. 24 Enery Street.-Sundays, at 10% A. M., 2% and 7% F. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Emer.-Sundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 9 P.M., Able speakers and test mediums, Er-celient music. Prescott Bobinson; Chairman,

White Cross Fraternity, 13 Pemberian Square, Heam S.-Meeting very Sunday evening at 7% o'clock: "Service of Bilence "every Esturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily sitendance as the Booms on week-days, will give informa-tion concerning the Order.

the concerning are visual Association mosts every Sunday of the laces. The Spiritual Association mosts every Sunday in Odd, Spilowi, Building, Hawthorn street, orposities Bei-ingham Car Station, at S and VA > Martin The Ladler, Harmonial Ald Society meets at Temple of Honor Hall, Havmonial Ald Society meets at Temple of Builness meeting as the orlocat. Surger Triagy Society Stutues, Mr. E. Al Balan, Serving (20 Martiney Temple evening, Mr. E. Al Balan, Serving (20 Martiney Temple)

CHAPTER XXI.-Estrangements and Conflicts in the Sum-mer Time. CHAPTER XXII.-Conflicts and a Crisis in Our House. CHAPTER XXII.-Harmonial Movements and Psychologi-cal Teachings. CHAPTER XXV.-Death-Scenes in a New York Hospital. OHAPTER XXV.-Distke in the Valley. CHAPTER XXVI.-Message from a Philosopher. OHAPTER XXVI.-Message from a Philosopher. OHAPTER XXVI.-The Mystic Power as a Remedial Force. CHAPTER XXVII.-Descent into the Hospital of Friend-ship.

Force. CHAPTER XXVIII.—Descent into the Hospital of Friend-ship. CHAPTER XXIX.—Volces from the Spirit-Land. CHAPTER XXX.—Opening and Use of the Spirit-Land. CHAPTER XXXI.—Impressions and Conclusions on Receiv-ing my Diploma. CHAPTER XXXII.—Impressions and Conclusions on Receiv-ing my Diploma. CHAPTER XXXII.—A wriend in Time of Need. CHAPTER XXXII.—Threshing and Winnowing. CHAPTER XXXIV.—A Narrow Way Between Mountains. CHAPTER XXXIV.—A Narrow Way Between Mountains. CHAPTER XXXIV.—A Narrow Way Between Mountains. CHAPTER XXXVI.—Ancient and Modern Morality Con-trasted. CHAPTER XXXVII.—Vacations of Time and Etcrnity. CHAPTER XXXVII.—Questions of Time and Etcrnity. CHAPTER XXXVII.—Vacations of of the Soundard Hell. CHAPTER XX.XII.—Depressions and Elevations. CHAPTER XL.—Dipressions and Elevations. CHAPTER XLI.—Deginning New Year in New England. CHAPTER XLIV.—Moral Cowards. Among the Lion-Herriced. CHAPTER XLV.—Action Tow This and Low Life. CHAPTER XLV.—Moral Cowards. Among the Lion-Herriced. CHAPTER XLV.—Moral Distempers in High and Low Life. CHAPTER XLV.—Moral Distempers in the prophet's Onamber. CHAPTER XLV.—Moral Distempers in the prophet's Chamber. CHAPTER XLV.—Moral Distempers in the Sound on thermony. CHAPTER XLV.—Marching Toward Mount Harmony. CHAPTER XLVII.—Marching Toward Mount Harmony. CHAPTER XLVII.—A Spiritual Republic Beyond the Yal-loy.—

CHAFTER LI.-Diseases from Conjugal Transgressions. CHAFTER LII.-The Blube and Other Inspired Books. CHAFTER LIV.-Christianity and Modern Spiritualism. CHAFTER LV.-Christianity and Modern Spiritualism. CHAFTER LV.-Beautiful Mornings Between the Mount-alns.

ains. "**Heyond the Valley**" is a companion volume to the MAGIO STAFF, and resembles it in style of workmanalip-in paper, press-work, binding, &c.,-408 pages, containing sta aitractics and original illustrations. Price **91,59**, posters in cases. sale by COLBY & RICH.

JUNE FACTS, One of the best numbers ever issued.

Release of a Patient Sufferer. To the Editor of the Banner of Light:

Josephine & Lane, familiarly known in the circle of friends to whom this communication is addressed as Josie triends to whom this, minimization is a diressed as Josie Lane, parted with her vital breath in this city, on Thurs-day, 16th inst. Miss Lame became well known to the Spir-itualists and Liberalists of size State and of the country from having filed the position of Secretary of the State Ar-sociation during the years 1678-80, doing mest laborious and efficient service. Her death was the culmination of a painful malady, protracted in its duration. Some seven moval of a cancerous tumor from her side, and four years ago a second operation for a similar purpose. A year later a third operation was indicated, but was not performed by reason of her feeble state of health. For two years or more als has been incapacitated for work, and for eight months past has been bed-ridden, parajets having super-vened upon her constitutional malady. Those who knew her independent spirit and force of will can realize how doubly painful it was to her, to find herself thus disabled and helpendent spirit and force of will can realize how doubly painful it was to her, to find herself thus disabled and beingendent spirit, and force of will can realize how doubly painful it was to her, to find herself thus disabled and beingendent spirit, and force of will can realize how doubly painful it was to her, to find herself thus disabled and beingendent spirit and force of will can realize how doubly painful it was to her, to find herself thus disabled and beingendent spirit. Schere and kind ministrations of ther as a welcom visitant to open, the door of her prison-house and let her spirit go free. Our suffering then ther states down weeks of her illines, when the necessity of constant steam-tion compelled a change in her situation, the same loving inter was her daily attendant. Miss Lane had been an avowed and carnet Spiritealist for many years, and maintained her right herm and during the last, giving repeated assurances to her sister and during the last, spirite and maintain der right constant steam-tion frand spirite the memoration of th Lane, parted with her vital breath in this city, on Thurs-