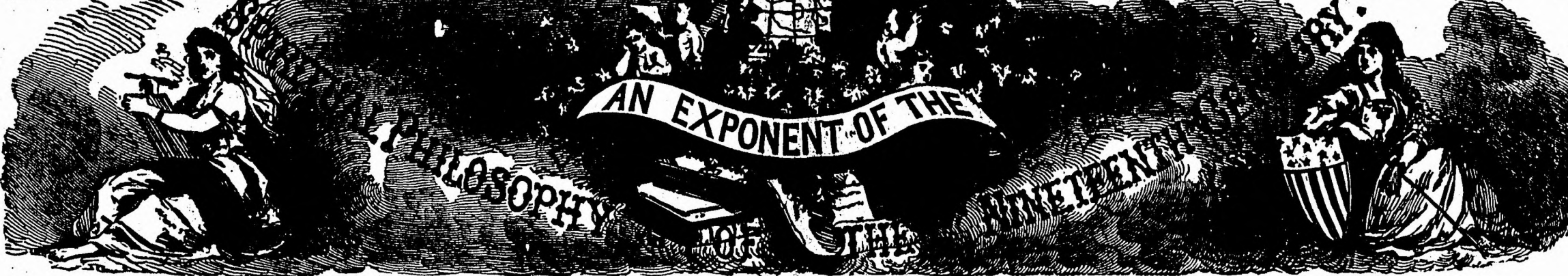


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The Spiritual Rostrum.

SPIRITUALISM—WHAT IS IT?

Synopsis of a Lecture Delivered by

DR. E. B. RUSSELL,

Before "The Spiritual Arch Society," Minneapolis, Minn., Feb. 1st, 1885.

[Reported for the Banner of Light.]

After referring briefly to the words *fath* and *theory*, as they appeared recently in an alleged report (in a secular paper) of the meetings of the Society, the speaker said: Man cannot be taught except through knowledge; therefore all that has been learned by him has come through his personal experiences or a chain of events in nature, which have recorded themselves (known or unknown to him) upon the threefold consciousness of his individuality. That which Spiritualism has taught its disciples, therefore, must have reached them either through facts, objective or subjective. In either case they have been submitted to the test of reason, after which such facts become positive knowledge. I would not dare to think that a rational man or woman could live one day without a thought; neither can I doubt that in that thought some fact is involved. Without questioning the source of the fact, it is submitted to reason, and reason immediately tells me that consciousness has had an experience which must apply or correspond to something outside of the individual. Life is bounded by laws, and through these laws things act and react upon each other.

Spirit-communion is based upon natural laws just as much as is telegraphing. The circle is formed by mixing positives and negatives; the male representing the positive and the female the negative element. The law of attraction between opposites is here observed. By conforming to this law an electro-magnetic force is generated and a circuit established. No intelligent manifestations, however, could occur were it not for some directing intelligence, and the circle might continue in session forever, without any definite results, were it not for directing invisible spirit operators. No one expects to obtain intelligence or information from an electric wire unless it is manipulated by an operator. By many unbelievers the phenomena of Spiritualism is not denied. But in the effort to account for such phenomena by any theory or hypothesis which has not in it a recognition of acting, individualized spirit-intelligences, they force themselves to an unnatural and senseless position. Imagine, if you can, an impersonal force giving facts and responding to various questions (verbal or mental) after the manner of men. No sane person can bring himself to believe such an absurdity.

Soon after the circle has been formed (if perfect harmony prevail) the circuit will be established. At this stage operations directed by spirits (men and women disembodied) are commenced. The first work is to equalize the power, and then to concentrate it upon the medium to be controlled. Through an abundance of magnetism thus generated by the combination of spirit auras and animal magnetism from the sitters, the mind of the communicating spirit gains control of the brain and sympathetic nerves of the medium. After this the motor nerves may be acted upon in such manner as to enable the spirit to move and act in his characteristic ways, and set the individuality of the medium wholly aside. By this, we understand there is a subtle science in Spiritualism, as well as a great philosophy. In fact, the source of all science and philosophy is in the spiritual. From a material base, however, men build houses of science, fact on fact, until they arrive at the last verge of comprehensible matter. Then the work ceases after it has been roofed over by the same hard material. And now comes the denial of things beyond, and a stepping within the house. A turn of the key effectually prevents the entrance of immaterial forces or principles. Time, however, does all things well; the house-theory and materialism are to disintegrate sooner or later, leaving nothing of the external form, while the principles spiritual, like lines and orbs of light, and silent luminous rivers, move on forever, condensing new forms, and impressing man with new ideas.

Some see only the religious in Spiritualism, and to such it is religion. Others see more of the poetical and philosophical than of the science upon which it is based; to them its significance is of broad and high character, producing in their lives a strong sympathy with

liberality, harmony, high ethics and things humanitarian. Those who claim that Spiritualism has nothing but science in it, of course see nothing but the science; and in this wise it occurs that Spiritualists are sometimes at variance in opinion regarding the true nature of the light. Every person perceives according to his nature. From spirit-teachings thousands of people have received knowledge regarding health and disease, and the care of the body, and such as cannot be found anywhere in medical works. From the same source we receive such aid as enables us to study our spiritual nature intelligently, and to unfold all the latent powers or faculties of intellect with grace, and warm them with the fires of the soul. Who ever engages in psychological and psychometrical research, without recognition of spirit, soon becomes hopelessly lost in a wilderness of supernaturalism from which his intellect unaided has not the power to enable him to escape. Spiritualism is not only the communication of disembodied spirits with their friends and relatives in earth-life, but it has to do with all phases of existence, with all thoughts and forms. There is a spiritual counterpart to everything, and all things material. It may be asked if religion has in it anything material to answer. It has not. Religion has nothing in it of material character; but like nature, spirit, God, in its operations among men, it comes through certain forms that the finite mind may grasp, and become attached to it; first, as it appears in its smaller, that afterward he may grow to comprehend its larger soul.

Material, or exact science, has attempted to bound Spiritualism, but as the small cannot comprehend or bound the great, nor the spark appreciably add to or detract from the warmth and light of the great god of day, it has failed; and because of this, it has thrown obstructions in the way of honest investigation. The fossilized scientist, having done (to the best of his knowledge) that first duty, educated the people, folds his hands across his placid breast and drifts into the sleep of the satisfied. How natural it is for the superstitious to know most of things of which they are least assured. There have been, and to-day there are many progressive scientific men whose expansive souls give them the daring of manhood and the growth of liberality, who would starve if compelled to live upon the old tabernacle. Among these we find Wallace, Zöllner, Story, Hare, Mapes, Denton, Buchanan, promulgators of the principles of Spiritualism. J. W. Edmonds, in his day prominent at the bar and upon the bench, became equally prominent as an advocate of Spiritualism. While from the pulpit Parker, Brittan, and scores of others, have conducted the benedictions of spirits to mortals. Abraham Lincoln, "whose gentle life, like the bow of peace, spanned our country's dark clouds of war," consulted in faithful reverence with the spirit-world each trying day, and from the lips of an entranced medium first heard the command, "Emancipate thy children." If we want sound heads and honest hearts to engage our respect and confidence regarding Spiritualism, the world is full of such, and we have not far to look. If we have not confidence in our own judgment, and fear to investigate any subject in which our neighbor claims to have discovered a truth, truly our condition is pitiable, and we do not know whether we want bread or a stone. While in such condition it is not lawful for any one to pass judgment upon his neighbor or his neighbor's claims.

The sincere person who attempts to look into this newly-revealed truth, will not be satisfied with mere superficial investigations, but continue the search patiently through years, and thus gradually develop and grow to an understanding of the principles which underlie its phenomenal phases. The specialist will ask you for three signs, and from them will give you a scientific deduction. Without signs without question, the spirit medium will gather the facts and experiences of your past and present life, and from them cast your future. In this remarkable example, however, you are not convinced that the information comes from an invisible spirit source. You must then (if honest) look further, never stopping until the one fact which will convince you beyond all question as to the truth or falsity of spirit communion has been given you. Although you may have received scores of facts from as many sources, still there is always one fact through which you will see the truth clearer than through all others, though truth must be the substratum of every fact.

Every Spiritualist has been the recipient of some fact or facts which have made Spiritualism more to him than a blind faith. It is to him a light that sheds its radiance upon the tomb and reveals to man his immortality. It unfolds to him through its mediums a science, subtle and esoteric. It shows him more clearly his duty to his fellows, and gives to reason a new element through which justice, virtue, charity, love and liberty, have deeper significance and broader domain. It teaches that as death finds us, so we are in spirit; that the mere change called death does not make angels of men and women, only transfers us from the old body to a new one of finer texture, without effecting immediately our individual characteristics. Spiritualism teaches that every person is responsible for his own acts, and that no power can relieve him of the consequences of his sins. Every man must save himself. If you thrust your finger into the fire you receive pain. In all thoughts and acts, whatever character, results are inevitable. There can be no effect without a cause, and there must be a correspondence between the effect and the cause. If I am the source of a dark thought or an unjust deed, I shall sometime be subject to its retribution.

I have said that Spiritualism is a light; is not a spiritual science light? Is not a broad and comprehensive philosophy, which has a direct bearing upon intellectual and spiritual growth and natural phenomena, light? Are we not told by poet, sage and seer, in all ages, that the soul draws inspiration and light from a source somewhere beyond the individual, and from outside the narrow, every-day thought, through its aspirations to purer states? Yes; and this is a part of the religion of Spiritualism. Avenues of communication have been opened between two worlds. This is all of Spiritualism in the minds of those who possess but a meagre knowledge of this great truth; but to the honest and careful investigator and unbiased student, Spiritualism does not stop in the score of phases and methods of spirit-communion. Whatever his eye falls upon, or his ear or his sense of touch brings to him, is pregnant with the spiritual, the silent, living, God quality, and all things yield him a subtle, essential harvest. To him God is not afar off, nor the angels, nor heaven. He hears the voices of immortal men and women and children, and is warmed by the same love that once beamed upon him from them through mortal eyes.

Spiritualism is a light, a knowledge, a new day, a subtle science; the parent of philosophies, the soul of all religions, a growing, eternal truth.

J. J. Morse at Onset Bay, "What is the Science of Prayer?" "Modern Spiritualism a Criticism and a Challenge."

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

On Sunday morning and afternoon, Aug. 30th, this eloquent trance medium from England delivered two sterling discourses from the platform of the Spiritual Temple, at Onset Camp Ground, which were received with enthusiastic applause on the part of good audiences, and are here condensed for the benefit of the BANNER OF LIGHT readers.

In the morning, after music, and the instrumental vocal selection "Dream Faces," by the Middleboro' Cornet Band, and a poetic recital by J. W. Mahony, Col. W. D. Crockett, President of the Onset Bay Association, introduced Mr. Morse to the people. The guides of the speaker at once proceeded with their work in an earnest and practical manner, in which solid thought found expression in fervid rhetoric and eloquent diction. The present age was superior to any other, they declared, in that almost everything which the past had known or cherished was of a local nature and interest, and consequently conservative in bias, while the present analyses of what comes up for human consideration were more broad and universal, and hence more progressive in their results than the thoughts and speculations of anterior times.

Though the present was characterized by the broadest and deepest thought in matters terrestrial, mental and spiritual, yet in the light of the illumination consequent upon the exercise of that thought, it was seen that so much was left to explore concerning which the past had had no cognizance, that it seemed as if almost nothing was being accomplished; but the work of exploration was going on nevertheless, and it was the independent of every individual mind to assist in the work of pushing it forward. It would not do for the man of business, the artisan, even the laborer in the humblest sphere of duty, to give up this matter, especially on the side of the final outcome of human life; for the hands of any class of thinkers, theorists, or would-be directors; it would not do for the man of science, the loving maxim of "knowing as a time," and abandon all effort to attain to a knowledge of the life for which we are here. "Know it," by some mysterious process on reaching spirit-life. Such a course looked toward the establishing, in the present century of light, of a privileged class—the building up of a system of belief, to do the thinking for mankind—seeking to deal with matters esoteric, and to curb all human inquiry outside the metes and bounds which its members set up and declared. It practically mattered little to the chains to which human inquiry was subjected were of one class or another—whether the bigotry was of the theologic or the "scientific" order; if liberty of thought were destroyed. Men of the present day needed no double priesthood to rule over them. Free inquiry and the exercise of untrammelled thought were the chief treasures of our time, and no force should be allowed to come between ourselves and their unrestricted possession. It was the duty of all to feel an individual right to think, to speak, to act, being individually responsible for such thought, word and action, and to build up his own ladder by which to mount out of the pit and the miry clay of earth into the blue empyrean above there to enjoy or experience the heaven or condition his own acts have wrought. It was the duty of all to live their own lives. While impressing the necessity of gaining for one's self, as far as might be, a knowledge of the life to be, the guides would advise no one to omit or prove recalcitrant toward any of the important duties which waited on daily life in the earth sphere.

With this much as a preface, the guides announced that they would read on the present occasion the question "What is the Science of PRAYER?" Prayer they classified as the Prayer Religious, the Prayer National, the Prayer Personal. Such requests were constantly being made to a presumably Omnipotent Ruler of the Universe, with the expectation on the part of the petitioners that answers in harmony with their desires would be vouchsafed, regardless of conditions, natural law or ought else to the contrary. The guides did not deny that some prayers were at times answered, but said they would consider that part of the question further on. The matter at issue now was, whether such a hope was in accordance with reason. The Church prayed religiously to God that he might make the world of mankind good; but as the Bible declared man to have received the endorsement of an All-powerful Creator at his inception, and had "fallen," in church parlance, through the intermeddling of an Opposing Power, the petition that he might be made good savored strongly of a want on the part of the religionist of confidence either in God's power or his omniscience; also an omission of God who was not satisfied with goodness but permitted the evil to gain the ascendancy was not much to be admired—and the world's people themselves had their confidence rudely shocked by discovering in their turn that the Prayer Religious of the sanctuary did not mean that God would interfere to make men lead better lives, but to cause them to believe in any of the assorted Christian creeds to which the petitioner might for the time being belong; so, judged by the true view of the case, the Prayer Religious was the prayer selfish!

The speaker said the Church systems had not always prayed with words that men might be led into their fold; the time was when, gifted with the mailed hand of power, they had smote the hearts of men with iron terrors—they prayed with the block, the faggot, the rack, with blood and fire and tears, that their borders might be extended; and every inch of ground along which humanity had advanced was reddened with the life-tide of martyrs shed by self-seeking ecclesiasticalism! And all this human misery the churchmen had the audacity to declare was acceptable to God, and gained vantage ground for the creed and the doer in his sight. This phase of the Prayer Religious, however, had passed forever from the power of reproduction by sacerdotalism; it was contrary to the genius of the present age, and none would allow its revival. The Prayer Religious, which offered up petitions in disharmony with natural law, opposed sequential progress and set the seal of impudent sin over every child of humanity, was a relic of barbarism. The petition supposed to be offered for the good of the State, was next considered: By it the blessing of God was sought to be imposed upon the commonwealth

of individual interests which certain geographical lines had naturally decreed should centre in any given spot on the earth's surface. But there might be a great difference between what the churchman considered the blessing of God, and what others considered that blessing to be. A petition which, ignoring all the sins, follies, the tyrannical wrong-doings of any nation, called upon the central power of the universe to bless its armies and navies that they might slaughter its enemies on land and sea, and to sharpen the faculties of its diplomats that they might successfully overreach those of neighboring or hostile governments—such a petition was not only the embodiment of selfishness, if not "flat blasphemy," but its answer, if given in consequence with its parlaying cry, would bring anything but a blessing upon its people—firing the ambitious with designs for foreign conquest, kindling the blaze of a false and evanescent prosperity in the marts of trade, and strengthening the grip which the ruling classes were ever seeking to maintain upon the throats of the starving poor. Ought the blessing of God to answer a prayer, in whatever nation's name urged, which was against the everlasting principles of liberty and right and justice? The Prayer National looked almost solely toward the advancement and extension of the national power, utterly regardless of the rights of humanity in the world around; it was offered and urged by the Church as its exhibition of fealty toward the State, for which it expected certain rewards from the State—thus the Government and the Church became a precious pair of tyrants, repressing the popular liberty. The time would yet come, in the course of human development, when the truth would dawn upon the minds of statesmen, and clergy and citizens alike that a nation could only be great and idealistic if the State was but a great man; and what it was wrong for an individual to do was wrong for the aggregate, the nation, to do; when the individuals composing a nation became wise and good, the nation would become wise and good, and its wisdom and goodness would take practical shape in its actions toward other contiguous peoples. Thus would the Prayer National, as far as its utterer truly sought the real and best good of his particular nation, be answered by natural means, and every act of its every citizen which aimed to bring on this grand result was a practical prayer in that nation's behalf.

Next came up for consideration the Prayer Personal. Man prays to Deity for the advancement of his business, his trade, his occupation, as if God were a merchant, a carpenter or a policeman, expecting favorable answers which shall bring him what he desires, when at the same time individual efforts to gain those same desired ends fall of being made by the petitioner himself. Nature prayed for results by working through her every avenue, and man must learn the lesson for himself. The speaker did not believe that God answered prayer personally; God Almighty did not interfere to build up one man's business at the expense of his neighbor—because in the severe struggles incident to trade competition in civilized life, that was what a selfish prayer for material advancement amounted to, one man's gain signifying another's inevitable loss. God was not a somebody who could be buttonholed on occasion and made to bestow benefits on demand by those possessing the requisite assurance, though there certainly were some people who seemed to feel themselves on terms of direct, personal intimacy with him, and whose conflicting prayers, urged from standpoints of direct personal interest, would, if literally answered, make of the universe and its laws a something compared with which the mazy windings of a "crazy quilt" would be as nothing!

Who, then, is God? God is the Sublime Presence that is everywhere, but modern efforts to locate it, to find it, to centralize it, to centralize it, toward the same end in the past. The answers to prayer were given by the Great Life Force of the Universe in harmony with conditions; when a plague came to a fifth-ridden community the doctors might give physic, and the clergy might give prayer, but the diminution of the awful malady could only be brought about naturally by improved sanitary and hygienic conditions, the power to attain to which, and the comprehension of the necessity thereof, had been bestowed on man by the divine life within him, and the expansive power of the answer which gave the true knowledge: In such cases the prayers which would win an answer must be constituted of bricks and mortar, drains and sewers, combined in harmony with sanitary science. And the question of prayer and its answer could be largely traced in its course, with this for an example.

The speaker would not for a moment admit that God had made a mistake, or that the world was a failure. The great Master of Life had given his children brains to think with, and hands to work with, and the results of their thought in the fields of nature with which birth places each man face to face who enters this mortal sphere. We must pray with heart and brain, hands and powers, to make the world and ourselves better, and our practical prayers will in the nature of things meet an approving reply.

There was another side to the Prayer Personal, which did not take on the shade of selfishness, nor fall within the penumbra of indolence: It was that sort of prayer which represented aspiration, a formulated expression, whether outwardly uttered or inwardly sent from the depths of the spirit, of the soul's sincere desire for the pure, the good, the beautiful, the true and the enduring. Such aspirations were uplifting in their tendencies, and so were akin to all working for the highest advancement of the individual and immortal man. But the question for each to answer in his or her mind was, "How long has this sort of prayer lifted me?" If it has only lifted you up to the heavens to drop you down again into the mire of untoward earthly conditions, its utility may be seriously questioned: such should really leave the petitioner better than he was before; to be of true benefit each must be a tidemark of uprising in spiritual excellence to which the individual praying has exalted himself, a mark below which he can never fall again.

It was a mistake to think that all appeals must be made to the Central Power; men ought not to be continually trusting in some hoped-for support; but like the child, should learn to look out for themselves the pathway of life wherein to tread, and feel that by endeavors to reach the highest development of the nature which God has bestowed, they are realizing the best answer to prayer which God himself can give them.

Prayer, answer, said the speaker, comes to the longing soul oftentimes from the loved ones in spirit-life; what power so well qualified to reply to the earnest supplications of the lonely maiden as the mother who has passed to spirit-life? That mother who answers the soul-cry of her child becomes a deputy of God. In answer to such supplications Deity might well make choice of those whose interior natures instinctively blended with the makers thereof, and thus the spirit-world around us became

the avenue through which the aspirations and wants of humanity received answering inspiration and adequate discharge. The mighty minds who had gone from earth to spirit-life were still interested for the welfare of the lands, the sciences, the reforms they loved; they could not forget, they would remember, and would work earnestly still for the good of humanity. The friends who humbly walked the path of private life, too, were near, and in-filled with desire to benefit those left behind amid the untoward conditions that so continually thwart the upward strivings of souls yet encased in clumbering clay. The true prayers of the world were not lost—they were answered by the wise and good and loving in the Here, who have borne the burdens of this life and who know the great wants of humanity.

The science of prayer revealed the harmonious relations between the mortal and the immortal parts of the universe, and that the Almighty, the centre of Divinity, was the supreme ruling power after all, who had given us all we need of faculties and powers to work out our part in unison with the powers of nature in this world; and, hereafter, the same divine providence would work for our good in all the coming years.

In the life that now is, said the speaker in closing, he shall pray best and worship God the truest who does the most for humanity, and leaves the purest and best record in the hearts and minds of his fellows when he himself passes to the immortal home.

MODERN SPIRITUALISM A CRITICISM AND A CHALLENGE.

In the afternoon, after music by the Middleboro' Band, and a recitation by J. W. Mahony, President Crockett introduced Mr. Morse to the people—his controls addressing themselves thereafter for upward of an hour to the theme above: Those, they declared, with whom they had to deal, principally, in the discourse were people who were considered to be the leaders of thought at the present day. But looked at in the light of the facts these same leaders would easily be perceived to be in a condition of blindness in regard to many important matters which the modern age has revealed: These same gentlemen were, however, in no wise backward in affixing the seal of their disapproval upon things which they did not even in the least understand. Such people were, to say the least, not the proper persons to lead others.

The guides of the speaker then proceeded to criticize the critics—to review the positions of the various opponents of Spiritualism, in a keen and incisive manner, commencing with the ground occupied by the Positivists: These gentlemen opposed Modern Spiritualism because it sought in their minds to strengthen in men's hearts a delusive hope of continuous personal identity beyond the grave, when they (the Positivists) had reached the sage conclusion that man's only immortality consisted in the memory he left behind him at death in the hearts of his friends, and that the immortality of the race was but the sum of this same survival of records on the part of the totality of individuals. But this was no reply to the forward-looking of a soul which knew that on earth its choicest hopes, its grandest aspirations, had been unfulfilled. This is not the continuity beyond death of the consciousness of the vitality which is the instinctive conviction of every aspiring mind. If this was indeed all which Positivism had to offer in the premises it had better acknowledge its incapacity to fathom the question—for the human heart filled with the inspiration of the present hour recoiled instinctively from such a proposition. Modern Spiritualism overturned with its divine revelation the position of the Positivist, and proved itself the science of Eternal Life.

Then came up for consideration the class who hold themselves to be scientific thinkers and investigators—men who boldly declare their unbelief in any such things as the human soul—a something they had never found, however carefully they had by surgical dissection and chemical analysis examined the wondrous physical organism of man. These men, posited in bold materialistic agnosticism, denounced the longing for an after life as a baseless dream, born amid the superstitious shadows of the ignorant morning hours of the race, and handed down from generation to generation as a delusion. They reached each stage by the cumulative power of education. Agnostic science and agnostic materialism were preaching the great gospel of disbelief in the land to-day: disbelief in God—the Soul of and in the Universe—as well as the human soul, and having disassembled of these to their own liking were pompously proclaiming: "This world is good enough for us," and were opposing with opprobrious epithets and air-drawn "explanations" (if all things looking to a better understanding of the complex problem of human life and destiny. But Modern Spiritualism taught the existence of a great divine Soul in Nature as well as a soul in man, displayed the continuity of life after death in a world as natural to its inhabitants as the present was to the race of mankind now nurtured on its bosom, and was, through the proofs it brought in its train, utterly unsalable by any agnostic arguments whatsoever.

But, nevertheless, the self-satisfied materialistic scientist (for to the credit of the learned of this age be it said all scientists were not materialists) had placed himself in the position of saying he believed "nothing of matter and form in which the conditions of substance are not known"; and so it was with a great hope that another class, the religionists, called frantically to him for aid in overturning Modern Spiritualism. Nothing loth, these scientists had complied; but ere long discovered the disingenuousness of the churchmen in that they desired only that part of the question brought prominently up which they supposed would be the disadvantage of the spiritual hypothesis. Experience proved that the logical outcome of such scientific backing of the Church was fatal to the claims of that Church regarding the miracles, etc.: In calling in science to its aid the Church had drawn a two-edged sword which cut most deeply into its own highest pretensions. Materialistic science acknowledged the existence of a world of matter, but proclaimed that there was a world of spirit there could be no common point of contact between two such opposite extremes; and carrying its conclusions to their logical outcome the scientist of this order is unable to see any particular difference between the Spiritualism which the theologians cherish because they find it in the Bible, and Modern Spiritualism: And as nature's laws are unchangeable, and Modern Spiritualism under whose regime at the present time the "miracles" of the Bible are being paraded and in some cases transcended—was declared by the Churchmen to be based on fraud and deception, the same natural law must have acted eighteen centuries ago, and Christianity

[Continued on eighth page.]

Banner Correspondence.

California.
LOS ANGELES.—A developing medium connected with the Boston and Chicago Magnetic and Electric Sanitarium at Los Angeles, Cal., sends us the following account of the return of the spirit of a little colored slave girl:
"Having been in the spiritual world many years, I have hundreds of instances to relate of returning spirits, but one of the most singular is the following: When East last fall, at Milwaukee, Wis., a lady came to spend the evening with us who was keeping a notion and fancy goods store. The colored people annoyed her very much by coming into her place and standing around, and she was constantly asking them not to do so. During the evening, for the first time the lady was controlled by the spirit of a little colored slave-girl, who said she was aroused to consciousness by hearing the lady talk in a positive manner to the colored children. On further inquiry, I learned her spirit had remained in an unconscious state since the hour of its departure from the body. During the war, a company of Union soldiers came to the house of her master and commenced firing their guns, which frightened the inmates, and she ran out into a rice swamp, got lost, sat down and starved to death; this was the last she remembered until aroused by the lady ordering the colored children from her store. Their loud talk and jolly laughs startled her, brought her to consciousness, and she was thus attracted to the lady. She came and controlled the lady two or three evenings, and as she progressed at each return, amused us much with the narration of her former life at her plantation-home. She gave her name as 'Susie,' and said she should go with me, as she did not wish to remain with the lady who disliked the colored children so much.
A few evenings after, I was in Chicago calling upon friends, when a lady who had never been under spirit-control began to laugh like a colored girl, and we soon found that 'Susie' had possession of her mind. She related the incidents again and again, and seemed very happy to be able to meet me once more, promising as before that she would remain with me. A month later I was attending a private séance at Mr. Harvey Mott's, at Kansas City. After spending an hour in conversation with my own spirit-friends, and as I was about to retire from the séance-room, General Bledsoe (Mr. Mott's controlling spirit) said, 'Wait, sir, a colored girl has materialized and would like to speak with you.' I asked her name, in response to which she appeared in the cabinet and said it was 'Susie,' adding, 'Your daughter and I have been looking up my old master and mistress, and their daughters in spirit-life since I met you,' and gave me their names. She said her friends had told her that the wolves had eaten her body in the rice-swamp.
A month later at Cincinnati, O., in assisting a new medium for development, the party were singing the song, 'Old Folks at Home,' when a few moments later 'Susie' came and amused us again as before. The fact of her spirit remaining in that unconscious state for twenty years or more, seemed singular, but as she had told me neither her father, mother, nor herself could either read or write, her parents being field hands, it would seem in their ignorance they had not learned they could communicate with each other, and thus remained in a dormant condition."
LOS ANGELES.—Mr. F. H. Rogers writes: "In the year 1879 I was at the Willows, Colusa County, Cal., lodging with a Mr. and Mrs. McC. The latter told me the following experience:
She said that at one of many circles of which she was a member whilst residing in Santa Rosa, Sonoma County, Cal., she was told by a medium that there was hidden under an abandoned hut, near Madison, in Yolo County, an iron chest, containing a quantity of Mexican money, deposited there many years ago by two Mexican herders, and that as she and her husband were in poor circumstances, they had better go and secure it.
They were instructed to go first to Woodland, thence to Madison, and through that little town, and inquire at the first farmer's house on the right-hand side of the road. This farmer (whose name was given at the time, but which I have since forgotten,) would point out the direction in which the hut was located, to which place they were to go and remove the flooring, then dig for the chest. To convince them of the truth of these statements they were told that a man known as 'Jim' would call on them on the morrow, and as he had camped in the very hut he could locate it to a nicety.
Mr. and Mrs. McC. remained at home all next day. Their first visitor was a tinker, who wanted a job to mend pots and kettles, but my friends were looking for something of more importance than that, so he moved on. No other visitor came but some lady friends of Mrs. McC., so they concluded that the tinker must be the promised 'Jim.' On making inquiry in the evening, it was discovered that the tinker had left the town. He was nevertheless followed up, and discovered in a saloon, some miles away, when he admitted that his name was Jim, that he had lived in Yolo County, that he had camped in a deserted hut, near Madison, and in every way confirmed the spirit-communication of the previous evening.
On the strength of this verification Mr. and Mrs. McC. went to Woodland, thence through Madison, and found the farmer, who pointed out the direction in which the Mexican's hut was located.
Mr. and Mrs. McC. made diligent search for it but failed to find it, in consequence of the lady being taken suddenly ill. So serious was her sickness that she had to be taken home with all speed. They, however, determined to renew their investigations in the near future; but business took them to the Willows, where I met them.
They were very anxious that I should take Mrs. McC. to the place, and with her continue the search, but circumstances prevented.
On my returning to San Francisco I related this story to a friend who is one of the leading portrait-painters of that city. He became interested in it, and with the consent of Mrs. McC., arranged to go with me to make a thorough examination of the locality; but his wife so strongly opposed anything in connection with Modern Spiritualism that the matter was permitted to drop, and was almost passing from my memory, when I found in the San Francisco Morning Call of Sunday last, Aug. 9th, the following, to me, startling announcement:
TREASURE UNEARTHED.
An Iron Box full of Mexican Money Found in Woodland.
Yesterday morning a well-known farmer of Yolo County came into our office and stated that he wished us to accompany him to his ranch, which is situated in the foothills west of Woodland, and that he would show us something in the way of an item. After a two hours' drive we reached our destination. The farmer, whom we will call Mr. X., led us to the rear of his house, where he had been engaged in excavating ground for a cellar. In one corner we caught sight of what looked like an old sledge, but Mr. X., descending into the hole, showed it to be the lid of an iron chest, which, on being opened, was found to contain many curious relics. An old Mexican doubloon, dated 1819, was found in a purse made of snakeskin, beside which were several copper coins, the dates of which were nearly effaced by age. There were also flint arrowheads, stone and shell beads, different articles of pottery, three human skulls, and a larger purse containing a large sum of Mexican money, but the amount of which could not be ascertained, as we had not time to count it. Mr. X. said that when he was digging he struck the lid of the chest, and supposing it was a piece of old iron, gave it no further thought; but the next day he dug the dirt away from it with the foregoing result. He desired us to mention no names, as he was the only person in the vicinity who had been in the city of San Francisco, to whom he had written, to see the chest as he found it, and thought if his name was mentioned it would bring a large number of curiosity hunters to his place, who would not be content with some of the relics.
New York.
SARATOGA SPRINGS.—A correspondent writes: "For the past fifteen years a man engaged in business in Springfield, Mass., has been afflicted, and also misunderstood by many persons on account of an accident that occurred years ago in this wise: While engaged in his store a boy fired a pistol at a mark, not knowing the man was in the direction he aimed. The ball penetrated the back of his neck. Surgeons were called to extract the ball, but to this day it remains in his neck. The man recently allowed the writer to examine the deep cut the surgeon made on his neck at the time an operation was performed to extract the ball. The effect produced either by the incision or the presence of the ball, caused his prominent nose to be discolored to the extent that strangers have looked

upon him as either being afflicted with a humor or addicted to a free use of strong drink, which at times is quite mortifying, as it often becomes in color of a deep, dark reddish hue. He has been advised of late to try leeches to extract the dark blood, to see if it will be replaced with that of the natural color. Here is a problem for the medical profession to solve. The subject of this unfortunate occurrence is Mr. Harvey Lyman, who has had a cottage at Lake Pleasant since the foundation of that Camp, but is now the proprietor of the Lyman House, Saratoga Springs, N. Y. Mr. Lyman is perfectly willing that these facts should be made public for obvious reasons, including that of medicinal knowledge and research."
Wisconsin.
CEDAR GROVE.—Sophronia E. W. Bishop writes: "The 9th of August I spoke in Ottewill, Ohio, where I found intelligent people and earnest workers. From there I went to two days' meeting held in Wentworth Grove, Hicksville, O. The speakers were Mrs. Pearsall of Michigan and myself. On Sunday as many as four thousand people came to hear the spiritual gospel. The Wentworth brothers and their wives, Bro. Champion, and numerous others whose names I cannot remember, all worked in harmony and earnest devotion to the glorious truths of the spiritual facts and philosophy. Mr. Albert Wentworth presided and conducted the meetings in a manner that gave life and success to each session. All the movers in the meeting were so kind and just, as well as wise, that I was aided in my work, and felt I had received a baptism of life and hope for future time. Mrs. Pearsall is a noble woman and a fine speaker, as all know who have been blessed in hearing her. The author of the book entitled 'The Everlasting Gospel,' spoke a few moments each day. Her experience as a medium is wonderful. She is earnest and refined, her language beautiful, and every one is forced to honor her and her guides, whether they assent to the ideas they advance or not. She has been educated entirely by the angels.
The Wentworth Grove meetings have been held every year for fifteen years, and the workers are entitled to much credit. I shall never forget them. I was much depressed when I got there, but their entire treatment was so kind and just, yet, generous, that I left full of hope and gratitude. Angels bless such workers in my earnest prayer.
I arrived in Cassadaga Camp the 20th, and found the workers and people enjoying a feast of good things in their souls. I was blessed to a degree that words are all too poor to express. The mediums were giving comfort and joy to hungry souls, and I, who know that my angel-friends are guarding and guiding me, was overjoyed by a communication from my father, through Mr. Emerson, the platform test medium of the camp. While I needed no further evidence to convince me of the fact of spirit-communication, I did need those loving words that came from the soul of my dear father. Mr. Emerson spoke his whole name (Jesse M. Higbee), said he left the farm in Engleview, Ashtabula County, Ohio, and gave many other things that identified him to me completely. I shall never forget the blessed communication or cease to be grateful to my father for it, nor can I forget the medium through whom it was given. Angels bless and protect him.
It was my first visit to that camp, but it was a pleasant one. I received such kindness from all, met so many old and dear friends, and heard so many good lectures, that I feel I can work with renewed power. I was pleased to learn that my dear friend, Mr. Lake, was highly appreciated by the camp. I think he has no superior in the field. Through a variety of talent the wants of the people are met. All kinds of phenomena are needed; facts and philosophy must go hand in hand. I can but pray that we may work for the good of all reforms in love and patience; that papers and books, speakers and all faithful mediums may be sustained.
After my work at the Vicksburg camp, Michigan, I am ready to make engagements East or West. I wish to fill my entire time week evenings and Sundays for the season. I feel most deeply for the mediums, and say to all Spiritualists, let us aid them to the best conditions possible, that the angels may, through them, remove all doubts of life beyond the grave. Sisters and brothers, let us help each other and work for the truth at all times and places. I bless the angels for all they have done for me, and I would all the world could know as I know that our loved ones live to guard and guide, and that we will have just such a home 'over there' as we build by our lives and growth here; for out of our strivings and soulful desires we build our spirit-abodes."
MILWAUKEE.—Mary E. Van Horn writes: "Mrs. L. M. Spencer, our regular lecturer, has returned from her Eastern trip most benefited, spiritually and physically. She reports a very pleasant greeting at the BANNER OF LIGHT office. She has done an excellent work for the cause in this city, and is a most excellent test medium. In addition to the services rendered by Mrs. Spencer, we have those of a very fine automatic slate-writer, Mrs. Lenora Dickinson, of 117 1/2 Third St. She has developed among us, and we know whereof we speak; her tests are beyond question, spirits in nearly all cases giving their names in full. She is comparatively young in the field, but is progressing rapidly. We have several mediums being developed, and many earnest seekers after the assurance that our loved ones can do and return. The lecture by Charles Daburn on 'Spirit Psychology,' in your issue of Aug. 22d, is one of the grandest I ever read. Such inspiration tells."
Kansas.
TOPEKA.—We are in receipt at the hands of Mrs. M. E. Norton of the following TESTIMONIAL:
"We, the undersigned officers of the First Society of Spiritualists, in behalf of the Society, most cordially recommend Mrs. A. L. Lull as an inspirational speaker who ranks among the first, giving many fine platform tests and psychometric readings, also satisfactory sittings to private individuals. As such, we can recommend her to the hearts and homes of all true spiritually-minded people, for blessed is the mission to bring joy to the sorrowing, hope to the despairing, and knowledge and wisdom to the ignorant. Mrs. Anna Marshall, President; M. L. Norris, Secretary; Wm. W. Olmstead, Treasurer; Elizabeth Greer, E. T. Hawkins, Members of the Board of Directors."
Topeka, Kan., Aug. 14th, 1885."
Temple Heights Camp-Meeting, Northport, Me.
To the Editor of the Banner of Light:
The Third Annual Camp-Meeting of the Maine State Spiritual Temple, at Temple Heights, Northport, Me., commenced Friday, Aug. 14th, at 2 p. m. The opening services were held in the grove. The speakers' stand had been very prettily decorated with evergreens by the young ladies, and the motto, "Knowledge is Power," placed across it, directly over the desk. Vice-President G. H. Rich of Thorndike led the meeting to order, and introduced Mrs. H. C. Berry of Portland, who, under control of her guides, opened the meetings with an invocation. They alluded in a feeling manner to our dear sister, Mrs. Bradbury, who opened our meetings last year since crossed to the other side. Remarks were made by Mrs. A. P. Brown of St. Johnsbury, Vt., J. F. Merriam, Lawrence, Mass., and H. C. Berry of Portland.
Saturday, Aug. 15th.—At 10 a. m. social meeting opened by Dr. E. P. Fairfield, who described several spirits; recognized by friends in the audience. At 2 p. m. lecture by Mrs. A. P. Brown. Subject, "Is Religion of any Utility?" She was followed by Dr. Fairfield, who gave several tests.
Sunday, Aug. 16th.—At 9 a. m. social meeting opened by Mrs. M. L. Cleaves of Lowell, Mass. At 2 p. m. lecture by Dr. Fairfield on "The Spirit World," followed by tests. Prof. J. W. Cadwell of Meriden, Conn., was called to the stand some very interesting remarks; in the evening he gave a very interesting exhibition of his powers as a mesmerist.
Monday, Aug. 17th.—At 10 a. m. social meeting; lecture by Mrs. H. C. Berry, lecture by Dr. Fairfield; subject, "The Sign of the Times."
Tuesday, Aug. 18th.—At 9:30 a. m. social meeting opened by Mrs. M. L. Cleaves of Lowell, Mass. At 2 p. m. lecture by Dr. Fairfield on "The Spirit World," followed by tests. Prof. J. W. Cadwell of Meriden, Conn., was called to the stand some very interesting remarks; in the evening he gave a very interesting exhibition of his powers as a mesmerist.
Wednesday, Aug. 19th.—At 10 a. m. social meeting opened by Mrs. A. P. Brown. At 2 p. m. lecture by Dr. Fairfield on "The Spirit World," followed by tests. Prof. J. W. Cadwell of Meriden, Conn., was called to the stand some very interesting remarks; in the evening he gave a very interesting exhibition of his powers as a mesmerist.
Thursday, Aug. 20th.—At 10 a. m. social meeting opened by Mrs. A. P. Brown. At 2 p. m. lecture by Dr. Fairfield on "The Spirit World," followed by tests. Prof. J. W. Cadwell of Meriden, Conn., was called to the stand some very interesting remarks; in the evening he gave a very interesting exhibition of his powers as a mesmerist.
Friday, Aug. 21st.—At 10 a. m. social meeting. 2 p. m. lecture by Capt. H. H. Brown of Brooklyn, N. Y.; subject, "Man is a Spirit." Mr. Thomas Dowling, of Malden, Mass., was called upon, and responded in a short but eloquent speech.
Saturday, Aug. 22d.—At 10 a. m. social meeting opened by Mrs. A. P. Brown. At 2 p. m. lecture by Capt. Brown; subject, "The Law of Compensation."
Sunday, Aug. 23d.—At 10 a. m. lecture by Dr. H. A. Lamb of Portland, Me., on "The Sign of the Times." Miss M. F. Packard prefaced the lecture by reading a poem entitled "The Song of Truth." At

2 p. m. Capt. Brown gave the closing address upon "The Religion of Spiritualism." The President announced that the next year would be held from the 14th of Aug. to the 22d inclusive, and called upon Mrs. H. C. Berry to close the meeting with an invocation, after which he formally declared the meetings closed for the present year.
The friends who remained on the grounds gathered at the stand at 6 p. m., and held a farewell social meeting, Capt. Brown acting as Chairman. Remarks were made by Capt. Brown, Mr. Stewart, Mrs. A. P. Brown, Mrs. H. C. Berry, Miss Packard, Mrs. A. P. Brown, H. C. Berry, G. H. Rich, and others. Farewells were said, and the friends separated, all feeling well paid for being present at these meetings. The meetings this season have been very interesting, the attendance has been good, and the best of harmony has prevailed; the weather has been fine, and we were able to hold our door meetings every day.
At the annual business meeting the following officers were elected: Directors, H. C. Berry, Portland; Howard Murphy, Belfast; W. Woodman, Bar Harbor; H. Butlerfield, Bradley; G. H. Rich, Thorndike; Mrs. Clara Butlerfield, Bradley; Mrs. Lydia Clark, Oldtown; F. H. Black, Belfast; Dr. Colson, Prospect; Secretary, F. A. Dickey, Northport. At Directors' meeting the following officers were elected: President, H. C. Berry, Thorndike; Vice-President, H. C. Berry, Portland; Treasurer, Hiram Butlerfield, Bradley.
NOTES.
The county road from Saturday Cove to the Methodist grounds is completed, and affords excellent drive, and an extended view of the bay with its hundreds of islands.
Seven new cottages have been built this year. A large number of lots have been sold this season and several cottages will be built before another year.
The Packard family of North Newberie, Me., tented on our grounds, and entertained the friends with their fine inspirational singing.
Prof. Cadwell remained through the meeting and gave an exhibition of mediumship daily.
COTTAGE DEDICATION.
Aug. 17th, "Oswego" Wigan, owned by Hith & Shibles of Thorndike. Services led by Mrs. Butler. Aug. 18th, "Minnehaha Cottage," owned by Miss E. J. Smiley of Newport. Services conducted by Dr. H. P. Fairfield and Mrs. A. P. Brown.
Aug. 19th, "Nichols Cottage," owned by Daniel Plummer of Dexter. Services by Mrs. Plummer, Mrs. Brown and Mrs. Berry.
At our annual meeting the following resolutions were passed:
Whereas, In the course of the natural laws, our beloved sister, Fricella D. Bradbury, has crossed the shifting river to the Summer-Land, and her absence in the material body at our annual gathering at Temple Heights causes deep sorrow and grief around the many friends, and an outpouring of the spirit of love and sympathy for the beloved brother called on to part with his companion on earth, and to enter the spiritual world, and to be reunited to his family and friends our heartfelt sympathy and love; and may the Great Spirit ever bless them.
Resolved, That a copy of these resolutions be published in the BANNER OF LIGHT, and a copy be sent to our beloved brother, H. M. Bradbury.
H. C. BERRY, Committee.
H. W. WOODMAN, Secretary.
H. C. BERRY.
70 Lincoln street, Portland, Me., Sept. 2d, 1885.
For the Banner of Light.
MINE INFIRMITIES.
BY VERONA COE HOLMES.
Oh! my Love, where art thou, where?
Let me touch the silken strands
Of thy long and lustrous hair.
See! my searching, eager hands
Groped, unguided, since a day—
Dim and dead and far away—
When, upon my heart and brain,
Fell confusion, I have lain
Blind. Behold my groping hands.
True, I see the cold moons rise,
See the wood write in the wind,
See the dawn flush in the skies,
Yet long years have I lain blind.
For, whereas I fall to see
Form or face, oh! Love, of thee,
What to me were moon or dawn?
Still my sorrow 'platineth on.
Years and years have I been blind.
Deaf? Thou deaf? And didst thou lie
Straightened, awaiting in blind bands?
Deaf? Thou deaf? Nay, now, could I
Thus have lost thee from my hands?
Lost thee into hands that spread
Dust above thy shining head?
Think'st thou I could suffer thee
Thus to be divorced from me?
Yet I loosed my clinging hands.
Yet thou art; as yet am I.
Mine thou art; as I am thine;
True thou art, and therefore nigh.
Lay, oh Love, thy hands in mine.
Still, sweet soul, though thou abide
Patient, helpful, at my side,
I, who see thee not, become
This blindness. Dear, my own,
Press thy powerless lips to mine.
Love, thy life was as a flame,
Brightening all my sombre moods;
As a song that sweetly came
Singing through my solitudes.
Gentle flame, melodious air,
Shining, glowing everywhere,
Shine again for me; awake,
Oh! thou silent singer, make
Music in my solitudes.
Oh, obedient and meek!
Though thou grant my yearning pleas,
Vain I hearken, vain I seek,
Bathed by mine infirmities.
From the evils of that day,
Spirit, thou are free, away;
Free, thank God! though I, since then,
Dull and deaf and blind have been;
Bear with mine infirmities.
Pittston, Pa.
New Publications.
PRAISE SONGS OF ISRAEL. A New Rendering of the Book of Psalms. By John De Witt. D. D. 8vo, cloth, pp. 219. New York: Funk & Wagnalls.
This translation of the Psalms has been prepared by a member of the American Old Testament Revision Committee, in a manner exhibiting rare literary ability and artistic scholarship. Probably more interest has been felt as to the action of the revisers respecting the Psalms than that of any other portion of the Scriptures, for the reason that on account of their fitness to excite and express pure devotional thoughts, they have been more deeply and lovingly cherished than any other. The present version differs from the recently published work of the English and American revisers. The translation here offered is claimed to have been made for the purpose of furnishing one that should render the original more faithfully and poetically than the version in general use.
PSYCHOMETRY, OR, SOUL-MEASURE. By Mrs. L. A. Coffin. Boston: For sale by Colby & Rich, 9 Bowdoin street.
The writer of this well-known work is one in whom the science upon which it treats is finely developed, and who has through its practice rendered good service to a large number of patrons. She recounts incidents of her early life, showing that a remarkable degree of sensitiveness to the qualities of individuals is with her an innate characteristic, and relates many interesting facts of her experience in proof of the truth of psychometry and of her reliability as its practitioner; adding a few simple instructions for those who would learn whether they possess the gift, and if so, by what means they can best develop it for the benefit of themselves and others.
SEXUAL PHYSIOLOGY AND HYGIENE; OR, THE MYSTERIES OF MAN. By R. T. Trail, M. D. Revised Edition. Fully illustrated. 12mo, cloth, pp. 344. New York: M. L. Holbrook & Co.
Probably no work of its kind has met with the sale this has, nearly fifty thousand copies having been called for since its first appearance. This edition is a thoroughly improved one, two-thirds of it having been re-written and more than forty new illustrations added. Its sole object professes to be to instruct the masses of the people on subjects which, though of the greatest importance to every man and woman, have hitherto been to them as a sealed book.
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The question whether young women shall pursue the same line of studies as their brothers, seems to find its chief objection in their different physical constitution. Arguments on this subject are finely handled on both sides; but the perfect adaptation of Mrs. Plunkham's Vegetable Compound to the cure of ailments attending the feminine organism needs no argument; its works are its proof.
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THE BIBLE OF THE RELIGION OF SCIENCE. By H. S. Brown, M. D. "This volume is most respectfully dedicated to those persons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiment and observation. For this is the way to wisdom, and to the material, mental, moral, social and spiritual sciences, that make peace on earth and good will among men." The work is divided into five books, containing twenty-five chapters, in a clear and easy paper, in large type, and embracing over four hundred pages.
THE TEMPLE OF DISEASES OF THE BRAIN AND NERVES. By A. J. Davis. Developing the Origin and Cause of Mental and Nervous Diseases, with full Directions and Prescriptions for their Treatment and Cure. This large, handsome volume treats the question of Insanity and Cerebral and Nervous Diseases, from a scientific standpoint. The book contains 400 pages, is beautifully printed and bound, uniform with the "Harmony," "Habits of Health," etc., with an Original Frontispiece illustrating of "Mother Nature Casting" (Jephthah) out of Her Children. Cloth, pp. 400.
TALE OF A PHYSICIAN: OR, THE SEEDS AND FRUITS OF CRIME. By A. J. Davis. In Three Parts, complete in one volume. Part I.—Planting the Seeds of Crime; Part II.—Trees of Crime in Full Blossom; Part III.—Reaping the Fruits of Crime. A wonderfully interesting work. Society has almost wholly neglected the great crimes caused by circumstances, are brought to light. Cloth, pp. 400.
INQUIRY.—By Mrs. Francis Kingman. This volume ought to have been read by every Christian. It will certainly prove to be such to many a mind wandering in the mazes of old dogmas, and observing superstitious rites. It points the way to the true Christian life so clearly, and in such a plain and so logical manner, that no doubt can long remain after its perusal. The author is certainly very gifted and high-toned, and evidently understands the current of the age. Her leading principles enter to a high need, and answers the sensational demand at the same time.
Or, instead of a book, choice of ONE of the below-described beautiful works of art:
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The following subjects are treated: Death of the Physical Nature; Death of the Soul; Death of the Spirit; Death of the Intellect; Death of the Emotions; Death of the Senses; Death of the Will; Death of the Memory; Death of the Imagination; Death of the Reason; Death of the Conscience; Death of the Heart; Death of the Mind; Death of the Soul; Death of the Spirit; Death of the Intellect; Death of the Emotions; Death of the Senses; Death of the Will; Death of the Memory; Death of the Imagination; Death of the Reason; Death of the Conscience; Death of the Heart; Death of the Mind; Death of the Soul; Death of the Spirit; Death of the Intellect; Death of the Emotions; Death of the Senses; Death of the Will; Death of the Memory; Death of the Imagination; Death of the Reason; Death of the Conscience; Death of the Heart; Death of the Mind; Death of the Soul; Death of the Spirit; Death of the Intellect; Death of the Emotions; Death of the Senses; Death of the Will; Death of the Memory; Death of the Imagination; 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23 We want a copy of Thos. L. Harris' "Divine Republic." Any one having a second hand copy to spare will please forward it, send word to this office, naming the price.

Any bad case of Heart Disease yields to the use of DR. GRAVES' HEART REGULATOR. It has proved itself a cure for all forms. Give a trial; it will cost you nothing but \$1.00 per bottle. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

ALL SORTS OF PARAGRAPHS.

The seizure of Yap was "followed by a yawp," as a lively Boston daily predicted; and now Germany and Spain are alternately shaking fists and shaking hands with each other over the Carolines. The returns are not all in yet, however.

What five letters form a sentence of forgiveness? I x q u.

A clergyman says: "A young woman died in my neighborhood yesterday, while I was preaching the gospel in a state of beastly intoxication."

An old lady who does not believe in the education of the sexes was rejected the other day to find that, although the boys and girls in a large seminary seemed to be playing some sort of a game together, the school authorities had wisely hung a long net between them.

One of the English railway companies has supplied all its employees with red neckcloths, the wearing of which is to be compulsory. The object of this regulation is to furnish porters, guards or switchmen with red flags that are always at hand, and can be employed in the event of any sudden accident, or the derangement of the regular signals.

Some persons readily demolish for improvements, but seldom repair to accomplish the improved condition. They need a "finisher" to follow up the under-taking and restore comeliness. This is one variety of life, and it is the "spice of life," so to speak, is not without its savor. —Ez.

CURE FOR SEA-SICKNESS.—Dr. William Jones, of Cambridge, Mass., is credited by the press with the novel theory that since the semi-circular canals of the internal ears are now-a-days pretty well understood not to be organs of hearing, but of equilibrium, and when over-excited give rise to vertigo and nausea, a counter-irritant which will blister or redden the skin above and behind the ear, will ward off the spasms of sea-sickness. He claims to have helped himself very much when at sea by simply rubbing the skin behind his ears till it was slightly excoriated. His theory receives additional strength from the fact that deaf-mutes—in whom these canals are presumably thrown out of function, and who are insusceptible of being made dizzy—are, as a rule, exempt from sea-sickness.

However much the giving of political power to women may disagree with our notions of propriety, we conclude that, being required by that first requisite to greater happiness, the law of equal freedom, such a concession is unquestionably right and good. —Herbert Spencer.

"THE FUTURE" is the name of a new paper to be issued monthly by C. O. Blake, at Richmond, Kansas, each number to give in detail the state of the weather for the succeeding thirty days. If sufficient encouragement is given a longer period will be covered. The editor claims that he can calculate the general nature of the weather for the North American Continent for the next ten or twenty years. Mr. Blake is a lawyer, of Decatur, Ill., and has a good reputation as a prognosticator of weather. He says there is no reason why scientists cannot calculate the weather with as much certainty as astronomers calculate the movements of the planets.

The Great Eastern is larger than Noah's Ark, but, unlike the Ark, has bankrupted several rich companies, more than \$6,000,000 having been sunk upon her. The length of the Ark was 347 feet, breadth 10 feet, and depth 54 feet. The Great Eastern is 680 feet long, 83 feet wide, and 38 feet deep.

Fame usually comes to those who are thinking about something else—very rarely to those who say to themselves, "Go to, now, let us be a celebrated individual!" —O. F. Holmes.

During the Revolutionary War (writes "Gath") on one occasion at Morrisstown, Washington, who had an Irish woman for a cook, was out of provisions, and out of money, too. This Irish woman asked him for an order for six bushels of salt. "What for?" said he. "To keep the beef fresh, sir." She got the order, and then traded the salt for food, and, salt then being a luxury in the surrounding country, Washington fed very well, to his surprise.

A Western man who has had much practical experience with tornadoes says that it is easy to distinguish a tornado from an ordinary "blow." A cyclone or tornado north of the equator always comes from the southwest. Its first appearance is that of a local cloud. It always comes when the barometer is low. It is nothing more than an electric storm. The earth refuses to receive the electricity that is constantly being generated, and it accumulates in a mass. When the cloud extends from one side of the horizon to the other there is no danger of a cyclone.

Of the newspapers of the world nearly one-half in number and two-thirds in point of circulation are printed in English.

"Say," said the editor's small little son, as he entered a store, "do you keep knives?" "Oh, yes," responded the storekeeper, "we've kept them for years." "Well," returned the boy, starting for the door, "you ought to advertise, and then you wouldn't keep 'em so long."

We see by the Tenth Annual Announcement of the American Eclectic Medical College, Cincinnati, O., that Dr. James M. Peabody has been elected by the board of trustees to the chair of "Nervous Diseases and Physical and Mental Hygiene." —Atlantic County Mirror, Hammon, N. J.

The ancient Chinese legend relating to the origin of the tea plant tells that the first tea-bush sprang up from the spot where Confucius had thrown his eyelids, which he had cut off in anger, because sleep had overtaken him when he had vowed to keep awake.

They will not, who could, They cannot, who would, And alas! many dare not. Thus runneth this world's plot. —From the German.

AN ARGUMENT FOR THE HOMOPATHIC SIDE.—It has been discovered that the famous tree from the bark of which quinine is obtained furnishes no quinine except in malarial regions. If the tree is planted in a malarial region it will produce quinine. It is planted in a non-malarial region it will flourish, but will not produce quinine. It is therefore claimed that quinine is simply malarial poison drawn from the soil and stored up by the tree.

A spotted adder—a defaulting bank cashier—is reported absent every day. Canada yet has vacant space. —Ez.

Buffalo is to have a crematorium. The Crematory Society of that city has bargained with a Milan inventor, who is to have the furnace ready about November 1st.

France bristles up and is moved by a certain anniversary to remark to Germany that she is no longer leading a sedentary life. —Record.

Last year the Dead Letter Office at Washington received 4,843,000 missives, of which 3,719,380 were sent thither because they were not called for. In the letters opened were found \$33,770.17 in money and \$1,576,448.13 in drafts, checks and money orders, while 64,038 contained postage stamps; 34,399 receipts, paid notes and canceled obligations of all sorts; 38,348 photographs, and 25,854 articles of merchandise.

It is stated as something new that a Chicago lawyer has got up a defense for Judas Iscariot on the ground that in accordance with Christ's own teaching there was no fault to be found in the traitor's conduct, and that anyone could have done as he did. The idea is not new. It was advanced a number of years ago by W. W. Story in an ingenious poem, entitled, "A Roman Lawyer in Jerusalem." —Boston Journal.

"The Mississippi River is no longer what it used to be," said a New Orleans writer; "the railroads have ruined it." When the spring floods come the writer will probably find that the Mississippi is fully what it used to be. It's a dull season now for the Mississippi.

Women are coming to the front in the educational contest in all parts of the world. At Copenhagen recently seven of them successfully passed the examinations required for admission to the university.

The Rev. Everett Hale says that whooping cough can be easily cured by inhaling ammonia gas at the rate of one quart per hour for ten minutes with eight of his children. In each case the disease was entirely broken up after two or three visits to the factory. It is said that this treatment has been common in Europe for thirty years. —Ez.

Notice to Subscribers.

The present volume ends with this issue. On Saturday, September 19th, we commence Vol. LVIII. of the BANNER.

We earnestly request all of our present patrons whose terms expire with Vol. LVII. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mishances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LVIII. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

FACTS.—Concerning the August issue of this excellent magazine, which Bro. L. L. Whitlock puts before the reading public, the Hartford (Ct.) Daily Times is moved to say:

"The August number of Facts, the Boston monthly that is devoted to recitals of substantiated occurrences in the spirit-manifestation line, has a great variety of narratives of modern marvels. Only those that are substantiated, it is said, are admitted to this magazine. The leading paper is headed 'A Test Beasts with Mrs. Beste,' and there are accounts of state-writing and materializations seen in the presence of other mediums. (Facts Publishing Company, 9 Bowdoin street, \$1 a year, single copies 10 cents.)"

The September number is now out. See advertisements on fifth page.

The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

The eighth annual convention of the New York State Freethinkers' Association will be held at Albany, N. Y., Sept. 11th, 12th and 13th, 1885.

Read the card of Mrs. A. E. King—fifth page.

THE SPIRITUAL MESSENGER comes to us from Minneapolis, Minn., with the announcement in its first issue that it is to be published monthly, with the promise that as soon as a sufficient number of subscribers are obtained it will appear weekly. Its editor is F. J. York, assisted, through the mediumship of Mrs. Stella B. Miller, by Spirit D. C. Denmore—so announced; an address from each sets forth the object of its publication. As a local interest, interesting in that it shows how a seemingly trivial cause may lead to results of vast importance, the editor mentions that a Mr. Maxwell, who had never made any investigation respecting the merits of Spiritualism, "wandered aimlessly into the mediums' meeting," at Minneapolis, a few weeks since. He had no thought of attending before doing so. Some invisible intelligence evidently influenced him to enter. The medium, Mrs. Woods, was a perfect stranger to him, and the gentleman's astonishment may be imagined at receiving from her an accurate description of his father, who died years ago in the Indian Ocean, and an uncle who died off the Cape of Good Hope, and other messages from his spirit-friends that caused him to remark: "If the lady had known me all my life she could not have told me more correctly."

J. O. Street, under control of one of his spirit-guides, delivered an impressive address to the members of a circle at Jersey, England, on the evening of Sunday, the 18th ult., following it with advice to each member. A writer in the Medium and Daybreak reporting the occasion, which was one of great interest, says: "It is needless to add that his discourse and instructions were most highly appreciated, and we trust will be put into practice."

QUEEN CITY PARK.—A traveling friend of ours writes us from Ludlow, Vt., under date of the 3d inst.: "Last Sunday I was in Burlington, and in the afternoon visited Queen City Park Camp Grounds, where Mrs. Nellie J. T. Brigham was the speaker. This Park is beyond doubt one of the loveliest spots on the earth, situated on Lake Champlain, and surrounded with the finest mountain and lake scenery."

Spiritualist Meetings in Boston:

Paine Memorial Hall, Appleton Street, near Tremont.—Ladies' Benevolent Union, 7 o'clock, Sunday, 10 o'clock, Monday, 7 o'clock, Tuesday, 10 o'clock, Wednesday, 7 o'clock, Thursday, 10 o'clock, Friday, 7 o'clock, Saturday, 10 o'clock. Seats free, and all are cordially invited. Rev. J. W. Fletcher, Conductor. **1031 Washington Street.**—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2 1/2 and 7 1/2 P. M. Mrs. Henry O. Torrey, Secretary. **College Hall, 34 Essex Street.**—Sundays, at 10 A. M., 2nd and 3rd, 7 o'clock, 7 1/2 P. M. **Essex Hall, 616 Washington Street, corner of Essex.**—Sundays, at 10 A. M., 2nd and 7 1/2 P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Presiding, Mrs. J. W. Fletcher. **Levee Hall, 11 Newbury Street, and 515 Tremont Street.**—Ladies' Benevolent Union. Meetings every Monday, at 2 1/2 P. M. **White Cross Fraternity, 12 Pemberton Square.**—Sundays, at 10 o'clock, 7 o'clock, 7 1/2 P. M. "Service of Silence" every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the lectures on week-days, will give information concerning the Order.

Chelsea.—The Spiritual Association meets every Sunday in the Chelsea Building, 125 Commercial street, opposite the City Hall, at 7 o'clock. Free. **The Ladies' Harmonical Aid Society** meets at Temple of Music Hall, every Friday, 7 o'clock. Free. **Business meeting** at 8 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Marlboro' street.

PAINE HALL.—Those who think Lyceums cannot be successfully conducted by the Spiritualists of to-day, should have been present at the opening session of the Boston Lyceum last Sunday. The attendance was excellent, seventy-five children participating in the Banner March. Many of those who had not as yet returned from their summer homes forwarded to us floral gifts, and Conductor Weaver's desk presented a beautiful bouquet. Among the floral offerings was a beautiful one from the officers and members of the Lyceum in memory of Mr. Elbridge Clark, father of Miss Annie Clark (a leader), whose mortal remains had been only the day previous to the session consigned to mortuary earth. Conductor Weaver welcomed all again to our Lyceum home, and complimented the school upon its excellent appearance. "We shall continue the work," he said, "throughout the season, endeavoring to make each session more interesting than the previous one, and above all else endeavor to advance the cause of Spiritualism not only among the children but with all who desire to investigate through the channels we shall open. We shall endeavor to bring before the children here and elsewhere many of the most interesting manifestations through various media, and teach them practical truths in regard to Spiritualism."

Miss Alice Cummings recited in a pleasant manner "The Little Girl's Experience at Church," and Miss Nina Cooper gave a fine rendition of "The Drunkard's Dream." Mazzy Howland read charmingly a spiritualistic selection, as did Miss Amy Peters "Nobody's Child." Readings were also given by Mrs. Francis, Jennie Foreman, and Mark Abraham. Harmonies solo by Albert Livingston. Two of the Lyceum's favorite musicians, Miss May Waters and Miss Helen M. Dill, were cordially received and entertained all with vocal selections.

Mr. George Hill, President of the Ingersoll Secular Society, was introduced, and after thanking the children of the school for their aid in entertaining the members of his Society on several occasions, said "these and similar schools are the hope of the world, and you will have more interest in the work of the season." Mr. Moffat, of Cambridge, was introduced, and said, "I came here to-day to see the building dedicated to the memory of Thomas Paine, and I am glad to find it occupied by such a happy, progressive company." As the gentlemen returned to their seats, Mr. Hill, in a voice trembling with emotion, addressed the school. A holy calm pervaded the place as the aged friend proceeded, and the words that fell from his inspired lips will long be remembered by those who were present. Then our first session for the season was closed with a benediction from the angel-world through the organism of Mr. A. B. Plympton, of Lowell. Mrs. O. Wildes, Mrs. Mattie Houghton Chamberlain, and Dr. Charles Harding were among the mediums who were present. The session was a most successful one, and the Association was held after the session, which was not only harmonious, but the best attended meeting for two years at least.

Session every Sunday, and all are welcome. Free. FRANKS & B. WOODBURY, Cor. Sec.

THE NATIONAL DEVELOPING CIRCLE holds its first meeting for the fall and winter season in Boston at the

Ladies' Aid Parlor, 1031 Washington street, Sunday last, at 3 P. M. A fair attendance greeted Dr. Bliss. The control gave an instructive lecture upon the best methods of developing mediums, which was well received. Some very fine tests of spirit presence were also given. Many mediums in the circle were controlled, some of them giving full names of spirits and other equally reliable tests of spirit identity that were satisfactorily received by the audience. The N. D. C. bids fair to accomplish much good in developing new mediums for public work in coming winter. LANCET, N. D. C.

EAGLE HALL, 616 WASHINGTON STREET.—Apprentice audiences completely filled this hall on Sunday last. The exercises were opened by Miss M. A. Keating with appropriate remarks, followed with many clear tests and spirit descriptions. Next came Mrs. J. K. D. Conant with clear tests, which were recognized.

Excellent remarks were also made by Dr. Thomas, Dr. Thomas, and Dr. Thomas, and several others. An original poem by Mrs. Fungilly, and a recitation by little Alice Cummings.

In the evening excellent remarks were made by Mrs. Waterhouse, Mrs. Hutchinson, Dr. B. F. Richardson, Dr. Thomas, and others, and tests by Mrs. Davis, Dr. Thomas, and Dr. Richardson, and psychometrists read by Miss Little Newell and Dr. Richardson.

Miss Chapman of New York gave some finely executed dramatic readings which were highly appreciated, receiving liberal applause.

On Sunday evening next, the renowned Dr. Henry Slade will favor us with his presence and assistance, in connection with other mediums.

603 TREMONT STREET.—James R. Cooke will hold his first public reception of the season on Saturday, Sept. 10th, at which he expects to have present a number of mediums developed by him; also some spirit-drawings will be given away by direction of his guides. All invited; no admission fee.

Movements of Mediums and Lecturers.

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

Mrs. A. P. Brown will attend the Madison (Me.) Camp-Meeting, Sept. 20th will speak in West Hampden. Will make further engagements to speak in that State if desired. Address in care of Dr. C. F. Cowan till further notice.

J. W. Kenyon concluded his labors at Willimantic, Conn., July 1st, but was prevented from doing more during the month by the severe illness of his wife and daughter—who have since recovered. He lectured during August in Albion, Mich., to increasing audiences, and will continue there during September. Is ready to answer appeals for aid and to render his services are required. Address, Jackson, Mich.

Hon. Warren Chase is at Queen City Park, Vt., and will be addressed at Essex Junction, Vt., Sept. 15th. He will lecture at Bellows Falls, Vt., Sept. 27th; in Boston for the Boston Spiritual Temple (Horticultural Hall Society), Oct. 1st; in Keene, N. H., Oct. 18th; in Providence, R. I., Oct. 25th; in New York City, Nov. 1st and Nov. 8th; in Worcester, Mass. Other Sundays are open for engagements. Address as above at dates.

Dr. Dean Clarke, who reports a very golden opportunity as a lecturer at the Pleasant Camp-Meeting, is now ready to make engagements for fall and winter lectures. He is an earnest, logical and eloquent speaker, and nearly twenty years' experience upon the rostrum gives him rank among the ablest of the inspirational advocates of science and philosophy of Spiritualism. Societies wishing his services for the coming season should address him at once at Clinton, Mass.

Mrs. Mary A. Charter, of Boston, is at present located at the Queen City Park Camp-Meeting grounds, at Hingham, Vt., where she will remain for a brief period.

Abby N. Burnham spoke July 20th and Aug. 2d at Hingham, N. H.; Aug. 6th at Green Harbor, under the auspices of the Union Church—subject, by request, "Life and Death of Grant." She will speak the last Sunday of October at Hingham, N. H.; during the month of November in Washington, D. C. Address 1148 Washington street, Boston, Mass.

Mr. W. A. Mansfield, the independent state-writing medium, is at 433 East 4th street, Jamestown, N. Y., where he is to remain during the fall and winter months—devoting Saturdays and Sundays (and perhaps some evenings) to public and private sittings.

Spiritualist Camp and Grove-Meetings.

QUEEN CITY PARK.—The fourth annual assembly of this Camp-Meeting continues on the grounds in South Burlington, Vt., to Sept. 15th.

THE SECOND ANNUAL GROVE MEETING OF SPIRITUALISTS will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and continue until Sept. 14th.

ORION, MICH.—A four days' meeting will be held on Park Island, commencing Sept. 10th, ending the 14th. **NANTIC, CT., CAMP-MEETING.**—Services to be held to Sept. 13th, inclusive.

Special Notice.

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

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

Address J. W. FLETCHER for lectures, etc., care BANNER OF LIGHT.

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

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. **THE OLIVE BRANCH.** Published monthly in Utica, N. Y. Single copy 5 cents.

THE LIGHT. A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year.

THE SPIRITIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum.

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston, BOSTON, MASS. Price 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. Single copy 5 cents.

THE ROSE. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 10 cents.

SPIRIT VOICES. Geo. A. Fuller, Editor. Monthly. Single copy 10 cents.

MISCELLANEOUS NOTES AND QUERIES. With Answers to Questions of Literature. Monthly. Single copy 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the second, third, fourth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-second, thirty-third, thirty-fourth, thirty-fifth, thirty-sixth, thirty-seventh, thirty-eighth, thirty-ninth, fortieth, forty-first, forty-second, forty-third, forty-fourth, forty-fifth, forty-sixth, forty-seventh, forty-eighth, forty-ninth, fiftieth, fifty-first, fifty-second, fifty-third, fifty-fourth, fifty-fifth, fifty-sixth, fifty-seventh, fifty-eighth, fifty-ninth, sixtieth, sixty-first, sixty-second, sixty-third, sixty-fourth, sixty-fifth, sixty-sixth, sixty-seventh, sixty-eighth, sixty-ninth, 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VEGETABLE COMPOUND
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For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL UTERINE TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CHAFING OR SCRATCHING, AND RELIEVES WEAKNESS OF THE STOMACH, IT CURES HOARSENESS, BRACHIS, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THE FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE TREATMENT OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN AFFORD TO TRY IT.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

Not family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliouness and Torpidity of the Liver. 25 cents per box. Nov. 21-17

Dr. F. L. H. Willis
May be Addressed until further notice.
Clenora, Yates Co., N. Y.

Dr. Willis may be addressed as above. From this point of view, he is a man of great power. He is untried, combining, as he does, scientific knowledge with the power of a clairvoyant. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Eczema, Psoriasis, and all the most delicate and complicated diseases of the skin, are treated with a sure and rapid cure. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. Send for Circular, with References and Terms. July 4-13w

DR. J. R. NEWTON
Still, heals the sick! Mrs. Newton, controlled by Dr. Newton, cures Disease by Magnetized Letters. Send for circular and testimonials. Address: Mrs. J. R. Newton, 314th Avenue, New York City. July 4-13w

Dr. Jos. Rodes Buchanan,
29 FORT AVENUE, BOSTON HIGHLANDS, re- solves patients. Mrs. BUCHANAN continues Psychometric Practice. Personal and Private Sittings for development; also private Sittings. 314 Shawmut Avenue. Aug. 22-4w

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OR
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Were never more popular than now, for wherever long use has developed any weakness, it has been immediately remedied, and more and more people are turning to the improvements introduced in our line in the past two years than in any five previous.

EXAMINE OUR NEW RANGE,
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Remember, Magee Goods are time-tried, fire-tested, and contain every improvement that skill and experience can suggest. Warranted to give perfect satisfaction in every particular.

FOR SALE BY
THE MAGEE FURNACE CO.,
39, 34, 36 and 38 Union Street, BOSTON,
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And our Agents in every city and principal town in the Aug. 22-27w United States.

SOUL READING,
Or Psychometrical Delination of Character.

Mrs. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases with prescription; therefore what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delination, \$1.00; and four 2-cent stamps.

Address: Mrs. A. B. SEVERANCE, Centre street, between Church and Franklin streets, April 4-6m White Water, Walworth Co., Wis.

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 copies 10 cents.

Address: JAMES A. BLISS, 121 West Concord Street, Boston. Sept. 5-1m

WILLIAM F. NEE'S
Watch, Clock, and Sewing Machine
OILS.

THESE OILS are now universally used, and stand acknowledged the best.
Order direct from his FACTORY, NEW BEDFORD, MASS. Jan. 5-17

Mrs. Abbie M. H. Tyler,
67 DORCHESTER, BOSTON. Mental and Magnetic Healing. Dr. Tyler, a student of the Liver and Kidney Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail. Trial package 50 cents. 13w-July 4

Blackfoot's Magnetized Paper,
To Heal the Sick. Price, 10 cts. per sheet, or 12 sheets for \$1.00. Address: JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w-Sept. 12

PATENT OFFICE,
38 SCHOOL STREET, BOSTON, MASS.
BROWN BROTHERS have had a professional experience of 35 years. Send for pamphlet of instructions. April 14-10m

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BY C. P. LONGLEY.

Beautiful Home of the Soul.....25 cents.
Home in thy Heart.....25
I am Going to my Home.....25
In Heaven We'll Know Our Own.....25
Love's Golden Chain.....25
Our Beautiful Home Over the Hill.....25
The City Just Over the Hill.....25
The Golden Gates are Lett Ajar.....25
Two Little Shoes.....25
We'll All Meet Again in the Morning Land.....25
Our Beautiful Home Above.....25
We're Coming Home in Heaven.....25
Gathering Flowers in Heaven.....25
Who Bids My Child to Sleep?.....25
Out Come, for my Poor Heart is Breaking.....25
Once It was Only Blue Eyes.....25

25¢ The above songs are in Sheet Music. Single copies 5 cents; 5 copies for \$1.00.
We'll All Meet in the Morning Land (with portrait of Annie Lord Chamberlain).....35 cents.
For sale by COLBY & RICH.

DIAGNOSIS FREE.
SEND the 5-cent stamp, lock of hair, name in full, age, sex, and address to JAMES A. BLISS, 121 West Concord Street, Boston, Mass. Address: J. A. BLISS, 121 West Concord Street, Boston, Mass. 1w-Sept. 5

Mediums in Boston.

DR. C. HOLLAND,

140 West Canton Street, Boston.

MY Spirit Guides having directed me to devote myself exclusively to "curing all manner of diseases," preparations are made for furnishing suitable accommodations and all proper care and attention to patients from abroad, having secured the services of a band of Spirit Physicians, each of whom are eminent in their time, and have become much more so by active professional life. In spirit-realm, I am able to treat successfully Rheumatism, Neuralgia, Sciatica, all diseases of the blood, Cancer, Scrofula, Dropsy, Nervous Debility, etc., as may be indicated, either by Magnetism. Electricity, such medicines as my guides may prescribe, or the remarkably effective AGADY VAPOR BATH, which have been in successful use in far Eastern foreign countries for many years. The treatment of ladies suffering from stubborn diseases incident to their sex is also solicited. 4w-Sept. 5

HOW TO BECOME
A MEDIUM
IN YOUR OWN HOME.

A 32-page Pamphlet, containing full instructions, and a sealed Letter directed to the reader of "diseases of the blood," also a copy of The Riddle of the American Spiritualist, or the Lost Key Found, sent free upon receipt of three 2-cent stamps to the publisher, JAMES A. BLISS, 121 West Concord Street, Boston, Mass. Sept. 12-1w

JAMES R. COCKE,

603 Tremont Street, Boston,

Developing, Test and Business Medium.

SITTINGS from 9 A.M. until 5 P.M. Single Sittings, \$1.00. For Development, Test Sittings for \$1.00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a circle for Psychometry, Tests and Inspirational Music. Admission, 25 cents. 4w-Sept. 12

MRS. JAMES A. BLISS,

Materializing Medium,

WILL hold her sittings at Onset Bay during the month of September; will return to Boston (121 West Concord Street) and hold her first sittings there on Sept. 20, Oct. 4th, at 8 o'clock.

DR. JAMES A. BLISS,

Developing Medium.

PRIVATE SITTINGS for Healing and Development of all phases of Mediumship, daily, from 9 A.M. to 5 P.M. Terms \$1.00 per sitting, or a course of six sittings for \$5.00, 121 West Concord Street, Boston, Mass. 1w-Sept. 12

DR. BURK,

Magnetic Healer,

N.O. 4 Concord Square, Boston. Rheumatism, General Debility, Diseases of Spine, Kidney, Liver and all Nervous Disorders a specialty. Consultation free. Office hours from 10 A.M. to 4 P.M. 1w-Sept. 12

MRS. FAIRCHILD,

MATERIALIZING MEDIUM, Tuesday, Thursday evening, at 8 o'clock. Saturday, Wednesday and Sunday afternoon, at 2 o'clock. Office, 171 Tremont Street, and Saturday afternoon, for Dev. Private Sittings for development; also private Sittings. 314 Shawmut Avenue. Aug. 22-4w

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