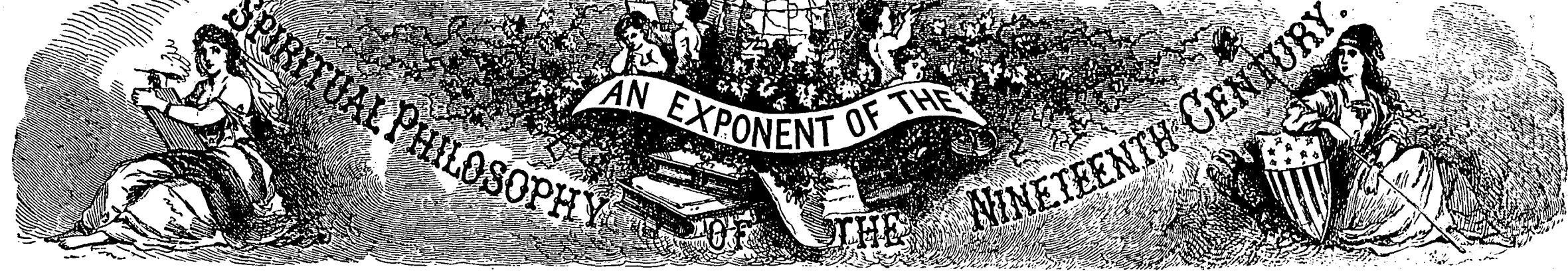


BANNER OF LIGHT.



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The Rostrum.
LECTURE BY SPIRIT ROBERT DALE OWEN,
Through the Mediumship of Mrs. Corn L. V. Richmond.
Delivered Sunday Evening, Aug. 12th, 1877, at
Everett Hall, Brooklyn, N. Y.
(Reported for the Banner of Light.)

INVOCATION.
Oh, thou Divine Beneficence, thou Infinite Spirit, we approach thee with thankful hearts, and through lofty meditation and thought of truth we would seek the inspiring power of thy presence; that presence which is forever made manifest; that power which is divine and perfect; that life which, extending through all forms of being, links the atom with the Infinite, and the soul of man with thee. Oh God! thou past and future life, the soul is summoned to thy Divine control by all forms of nature, and every living thing portrays the perfection of thy law. We would praise that law, the perfectness of which fills the soul with admiration and joy; we would praise thy love, which is thy life, and which every soul inherits, and from spheres of immortal blessedness beyond the veil and shadow of time, thy children would draw aside the mist that separates the outer from the inner world, by the subtle law of change men call death; by the power of life which is inherent in the soul; by the transformation of dust into glorious thoughts and images, until the soul aspires to know all of endless life. Oh, let the children of earth, casting aside their fear and terror, enter the vestibule of thy temple of knowledge that leads to eternity; let them behold the laws banding together the visible with the invisible, the inner with the outer world. Let ministering spirits, with soft, appealing voices attend, and linking their lives with the celestial, remind them that life on earth is but the fleeting shadow of a vision compared to the reality. May the utterances of this night be inspired by thy love and thy truth, and may the hearts of those who listen be filled with the knowledge that shall come to them, until the two worlds shall be no longer apart and divided, but all shall be united and all shall name thee our Father and our God.

THE LECTURE.
Mr. Chairman and friends—for I feel that I am not a stranger in your midst, so lately here in person, so truly here to-night. I little thought that the time would be so soon when, having burst the bonds of outward sense, I could speak as one having authority; when, seeing through a glass darkly, I would so soon see face to face the reality of spirit-life, when last conversing with friends on earth we measured our little gleams of the philosophy of life which the certainty of Modern Spiritualism brought to me.
To-night I have been invited to give you an account of my transition from the outer to the inner world, and of my reception in spirit-life. You must bear with me. I am unaccustomed to this kind of control, though it was perfectly familiar to me as an observer when on earth. Up to the last hour of my mortal existence I had as positive knowledge as is given to mortals to have, of the existence upon which I was about to enter. Death came to me no unwelcome visitor; friends on both sides, equally dear, summoned me to both lands, but the time allotted to humanity had already transpired; and my life, as you know, had been right in faith, if not in deed, for many years. That faith which was born of knowledge was no holiday gift, no bestowment of intellectual spasm, and no result of morbid theological fancy. For twenty years I have had knowledge; for fifteen years I have never had a doubt of the existence beyond death, and the possibility of spirits to communicate with mortals. But as the morning gradually dawns upon the earth, as the summer-time constantly approaches in the footsteps of spring, and brings her own peculiar loveliness, that no prophecy of morning or spring can afford, so the transition from knowledge to experience, from observation on your side of life to observation on the spiritual side, is as great as the advent of day after the night. I speak with no hyperbolic language; there is no word to express the change which death brings to the spirit; there is no language to typify the life of which for the first time I became certain that I was the real inheritor. The knowledge which I believed I possessed upon earth was indeed knowledge, so far as the senses could give it; the knowledge which came to me on my departure from earth was the certainty of absolute possession. No moment of the expiring or receding ray of mortal existence was lost to my spiritual consciousness; at no interval of time did I feel that I was going to sleep, or that the power of my individual life was fading from me; at no instant did I feel severed from either world; conscious alike of the ministering power of beloved ones on earth, and gradually becoming more and more conscious of the ministering power of spirit friends, I found my spirit-land all about me. I was not borne through the air; I experienced no sensation of sleep, no interval of time between the outer and the inner consciousness; I saw gradually what I had not seen before—what seemed to fall to my vision as the revelation after a veil had been removed—the people of the spiritual existence near me, as though they had been waiting for me always. I saw that the film fell from my eye as the bodily strength decreased, and I gradually became aware of spiritual existence and spirit scenes, as one standing in a mist among the mountains might suddenly, as the clouds would rise and disappear, become aware of the landscape around him.
My spirit-world was where I died, the friends who had preceded me into spirit existence were there, they smiled upon me as though they had known I was coming for a long time,

they were ready to receive me as if they had been waiting by my side for many a day expecting that I would slip out from my earthly tabernacle, they seemed aware that my sojourn on earth had nearly expired; and there was my father, benign, not in his old age, but in full vigor of manhood, smiling at me as though I were a boy again, and he had come to teach me something new. All this was so familiar and so entirely in keeping with what I expected, that I was not even astonished, not certainly at the presence of my friends, the dearest one of my household, my family, who had preceded me, but there was a surprise. It came in my own consciousness and feeling, it came in the possession of powers of which I was not aware, it came in that transcendent sense of life which I never experienced on earth, not like youth, not like early manhood, not like any intoxication which any draught could give was the sense which came to me of inexpressible life, a feeling of buoyancy as though there had never been a physical bond, as though pain, and dust, and weight, and time, and sense, had all departed. If I could prefigure to you, or convey in one word the term and meaning of that transcendent experience when for the first time the soul feels fetterless, when the freedom of the spirit to think and feel is absolute and seemingly boundless, when all possibilities seem to rise at once as accomplished facts, and every hope and desire of the mind seems capable of fulfillment, because of the possession of the power which is within! This is no exceptional state in me; aware that from long habit of thought, and from accustomed communion with spirit-life my mind was well prepared for this, I know since that many spirits who have no such outward knowledge are in reality prepared spiritually for this higher birth. It is a spiritual state, it is a state of exaltation, it is a redemption which comes to man after the fatigue and labor and comparative toll of life is over. Easy as was my daily path when I made it so by my mind and pen, and easy as were the allotted hours of my appointed labors upon earth, and easy as were the subjects of contemplation to grasp when thought and determination were set to bear upon them, I found obstacles which had perplexed my way suddenly removed, as if I had come from behind a ledge of rocks, and now could see the gray sky and ocean before me.
This sensation of death you will not experience, probably, until you pass through the change clairvoyants transfigure. Many persons who pass into abnormal conditions may realize it somewhat, but the unfettering of the soul from the body is the one thing that death reveals, and with it the hidden powers that otherwise seem to slumber, and are in some measure hampered by the physical senses. I observed strangely enough that my physical body was still perfectly apparent to me, that the friends upon earth were still visible, and I seemed to have had an added glimpse of life, of scenes, of atmosphere, of being, that I could not see with my mortal vision. Not being clairvoyant upon earth, never having seen except such manifestations as were given through others, possessing knowledge only through the physical senses, I could not previously understand as I now do the meaning of that inward light, that perception of the spirit which seems to comprehend all senses, and makes mind as well as matter visible to disembodied spirits. To-night, therefore, as really in your midst, the double faculty of seeing your body and perceiving the spiritual atmosphere is mine, and with that the perception of all this spiritual realm that lies about you, which I find is not removed to some remote point in space, but accompanies you, hovers near you, attends upon your footsteps, is a portion of your daily life, and when the soul breaks through the barriers of time and sense, reveals the beloved one by your side. The spirit-land is no far-off realm. I find not a few spirits who have no thoughts beyond the earth, but if they have sympathies with human beings who are aspiring to lofty thoughts, they remain near to inspire and uplift them, and this atmosphere of which I speak is a portion of the spiritual atmosphere surrounding you. I do indeed perceive that there are dense places upon the earth and spirit atmospheres above the earth where it would seem scarcely possible for spiritual light to penetrate, but even there some redeeming thought or some kindly deed frequently illumines the surrounding darkness, and higher spirits attend.
But for the most part the spiritual existence of your friends who are newly departed is quite near to you; they are taken charge of, are made familiar with the scenes of spirit-life, and those who are in sympathy with them abide near them, as they abide near to you; and my affection being about equally divided between the spiritual and the earthly life, I assure you I have no intention of leaving the atmosphere of earth until, by communication and by constant effort, I shall possess myself of the facts on this side of existence as wholly as I did upon the mortal side. I mean to make every effort, not only to express myself in this manner, which by permission of her guides and the gifts of this medium I am enabled to do to-night, but also to try my powers at every form of manifestation which I have ever witnessed, to possess myself of the required information, that I may, if possible, state it in a manner which I often longed to have stated to me while I was still an investigator, and which, for the benefit of other investigators, I shall certainly endeavor to state from this side of existence. I now find that the aspirations and certainties concerning spiritual existence which came to me were not only real in the sense of manifestations and presence, but real in a more transcendent sense than this; that all the thought or hope of spiritual life, all the aspiration for the reality of friendship and the continuance of genial companionship is more than realized. You and I have experienced these things—that is, some of us—in a degree, that we were severed from time and space and death by conversation, by hallowed experiences, by our own intelligent and intellectual pursuits; I find spiritual life is even more than this, personal, and especially gratifying to the social, the intellectual and the spiritual thought of men. I find that real here which was not real upon earth; the sympathy of friends becomes the strongest tie here, and no outward change of circumstance or distance seems to affect that bond. As spiritual life is not a material substance compared with the substance of earth, so whatever composes the happiness or unhappiness of a spirit is the result of his or her inward state.
The spheres of which you hear so much I find to be conditions or states of spiritual life depending upon the thought and spiritual growth, and liable to exist anywhere; so that to-night there may be numberless spheres represented in this room, and your spirit friends attending upon you may represent as many grades of thought as yours. As spirits are not dependent upon material substance for existence, as they do not require shelter from the elements, as there is no necessity for any particular time or space, a spirit sphere may be near you, and that attendant spirit which abides by you represents the sphere of his or her existence, so that the state itself defines

the sphere, and not the place or distance, nor the position with reference to the earth. I am thus explicit, not because it is impossible for spirits to exist at a distance from the earth, but because much mistaken materialism has grown out of the thought of distinct locality as being necessary for spiritual existence, and while I find that in the highest spiritual state to which I have been permitted to enter, I seem to be removed and absolved from earthly things and earthly communion, I do not realize the distance that separates me, but in an instant, if I so desire, I can be back to the earth again, or back to the friends that I wish to communicate with. Space is literally annihilated; there is no necessity for time, except when we wish to converse with mortals; and therefore one mile, or a thousand or a million, are as readily traversed by the spirit having the wish to traverse that distance. I find that the knowledge of the spirits affects very materially their powers, and that some spirits reside near the earth, move slowly upon the earth's surface, hover about the places of their former occupations, without seeming to know that they have the power to pass more rapidly from point to point. It seems being there they are held there, and this probably constitutes their spiritual bondage; but for the short period of time that I have inhabited the spiritual state I find time and space are no barriers. Many things, sufficient to fill volumes, have come into my consciousness, and of which I had no power of analysis before. With the throwing off of the mortal body, clearness of perception and comprehension of spiritual principles, absolute sight of material substances that are sealed to mortal vision, and perception of laws and forces of nature, before unknown, occult powers that seem to be withheld from mortals' view, are entirely clear and perfectly understood by the mind as soon as brought in contact with them. To use these powers perfectly, to make one's-self familiar with them, to study them closely in the effect of union between the two worlds is to be my occupation for some time to come, since I regard this revelation, now that I have entered spirit-life, as even more important than I did while still among the inhabitants of earth, since I regard any added knowledge, or any light thrown upon its philosophy as being so much more important than that upon any other subject with which I was comparatively familiar.
And now I have an admission to make: I have wished since I passed into spirit-life that I had more and more revealed what I knew of Spiritualism while upon the earth. It is true I talked about it with my friends constantly; it is true that when called upon I made statements to the public; it is true that my works are before you; but if I had known as I now know the absolute nature of the importance of these manifestations, I would have daily and hourly devoted my energies to making manifest to the public, or to any person, being who desired it, the testimony which I have witnessed in proof of spirit communion. So much the more easily can spirits communicate when there is even an awakened power in the human mind; but the avenues of communication are so few, and the channels so imperfect at best, that could I have thrown the whole weight of my experience on your side of existence, I would now have the consciousness that I had not delayed in expressing that which to every human being must be the highest possible revelation of human life, the certainty of existence beyond death. If truly in this duty, it was through conscientiousness; I did not wish to force my opinions upon others; I was reluctant to ask people to believe that which they had not themselves witnessed; but I now know that the value of human testimony is not to be underrated, and that the manifestations which I saw might have led many to an inquiry who otherwise were prevented from so doing. With this acknowledgment I will say that the states and conditions of the spirit-life by which spirits manifest themselves to mortals are as varied as the circumstances under which mortals abide or exist, and that a spirit is obliged to overcome every one of certain outward conditions before he can intelligently reach the mortal mind. Finding this to be the case, I sought a familiar channel of communication in several places, and found myself able to express my thoughts through those accustomed channels; but seeking it in one or two other places, where there was no previously existing mediumship, I found I could only make an impression, and a very slight impression, upon the brow or mind, and while I have been able to converse in meditation with my friends who have thought of me since my departure from earth, I have not been able to make them aware, as I could wish, of my personal presence because of those intermediate barriers. To remove those barriers, to set them aside one by one, on your side of life as well as on ours, is the mission and work of true spiritual philosophy; to make intelligent research a pursuit which shall not be that of curiosity; to ask candid inquiry into the phenomena, and especially instruction in the philosophy of spiritual communion; to make some sort of preparation so that the upper world shall not be hampered with the conditions of earthly life as well as all those of ignorance in the minds of men—this is what I wish especially to plead for. But borne upon the wings of the new-found life, and conscious of the unbounded knowledge which I had yet to gain, and aware that those who had preceded me in spiritual state must be more familiar than myself with those methods, I have waited and shall wait until I receive such knowledge by observation or instruction as shall enable me to carry forward this research intelligently; but meanwhile no opportunity will be lost and none indeed neglected whereby I can speak or even manifest through any channel the light which has come to me, and which is the fulfillment of life itself.
If the reunion of long absent friends, if the silent communion of similar thought and souls upon earth, if the steady preparation for the long voyage that at last culminates in absolute realization, if to find the hopes of my youth and manhood more than verified, transcendently realized, if to feel that there is no change except an added endearment in the friends that preceded me into spiritual state, if to recognize as of one accord those minds whom I have long revered and held sacred, and those friends that with me have withstood the brunt and battle of persecution, if to be thus heralded and thus received into soul communion and into confidence, greeted as one worthy, though I felt my unworthiness, made an equal though I felt my inequality, if this be the realization of heaven, then I am in that heaven. No fabled wonder, no city of gold, no gems nor precious stones arose to greet my vision, no heaven of theology. I never believed it, I could not; but the spiritual union, the welcome of friends, the sunlight of love upon an atmosphere made buoyant by truth and hope, to feel the constant fervor, the absolute life of awakening intelligence merging more and more into reality, this was what I found; the love of the soul unquenched and purified, the transfiguration of thought made beautiful by all the images and symbols of art, the true reverence of the spirit for

the Infinite Creator, imaged in lives of self-forgetfulness and ministrations, the busy spiritual world where thought itself is supreme, and where each messenger is a ministering spirit—this is what I found. Assemblages of spirits, into whose presence my father conveyed me after I had first received the benediction and greeting of my friends, assemblages of minds working together, in community of purpose and thought for the amelioration of the condition of men, the social problem which my father commenced on earth and I but feebly followed to fulfill, these all made more clear, and the solution of them found in this higher and purer atmosphere: The faith, and hope, and certainty of human alleviation, that the States, socially, morally and politically, would finally be better, the absolute plan of the uplifting of humanity by steady and constant spirit ministrations, the instruction of the masses in the way and means of spiritual life, so that every human being would become aware of his or her individual importance.
In one conversation with my father since I passed from earthly to spirit-life concerning the society or association which he first endeavored to form in the Old and then in the New World, I said, "Is the scheme correct which you formed? Is it possible for any considerable number of human beings to live together in associative bodies, including their moral and spiritual uplifting?" He said, "My thought upon earth was only a prophecy; I did not fulfill it because I had not found the true key." "What is the true key?" I asked. He said, "It is spiritual adaptation in classes. I supposed that a community, external interests and a common bond of sympathy in external pursuits, would ultimately unite them spiritually. I find now," he said, "that there can be no real community without a base of unity in the spirit, and all associations formed merely for external purposes must fail, excepting in the external sense, while socially and morally and religiously, the world would remain as it is. You will witness," he said in continuation, "that those associated bodies bound together by a common religious impulse generally remain steadfast, and though their impulse be not correct, it still is a bond of unity among them. Now," he said, "what we intend to do is to pour out upon the world such a flood of spiritual intelligence as to sweep away the barriers of materialism, and bind men together upon the common basis of spiritual welfare." "But," I said, "that is what the Christian churches have been trying to do for two thousand years." "Oh, yes," he said, "but they have only done it in an exclusive way; what the world wants to-day is not only Christianity, but a religion or a Spiritualism that shall include everybody, and the moment you do this you place all on their proper level, they seek their associations, they become equally as important in the great project of creation the one as the other, and in time, society itself will combine together upon principles not external, but spiritual. If there shall be an association formed," he said, "under the direction of spiritual beings, that shall be intelligently carried out, it will combine spiritual with material purposes, and the spiritual will be first. No one will be called upon or expected to join the association who is not practically capable of following the Golden Rule." "Well then," I said, "you will have to wait until the millennium." "Not so," he said; "there are many minds upon the earth to-day ready to practically demonstrate this, many who are longing for the opportunity, but they cannot combine, because of the wide severance in earthly matters. Now let every one of these be summoned to a community or association equally adapted, set aside selfishness, and work together for the whole good, and the problem is solved—the individual is swallowed up in the whole, and yet the individual is not neglected."
This was one conversation. And had you seen as I saw the deceased and risen students of social philosophy, Fourier, all who have taken the lead in the long line of reformers and socialists, many who had risen from the bloody fields of carnage in Europe, many who rose out of the Commune with imperfect and fragmentary ideas of social life, with many who have illustrated by their lives and example the possibility of self-forgetfulness, had you seen the myriads of souls intent upon this problem, and conscious that it is dawning upon the earth, you would not have been surprised at the vast manifestation which has recently taken place with reference to labor, nor would you blame that spirit of true freedom which—although in the existence of the present customs it makes carnage and destruction—indicates a wrong at the basis of your social order. [Applause.] Had you seen what I saw, you would not be surprised at the terrible echoes running all along through the various arteries of commerce, and the aisles and corridors of vast speculations in this country and in the Old World, a tremor which will not cease and will not pass until it becomes a loud voice and powerful protest against the injustice of the present system of social and commercial life which binds man to man by any servitude whatever. Had you seen the hope and the joy which spread all through those lines of intelligent spirits when they found any united purpose in the appeal for man, you would know that there is no end to disturbance on earth until injustice shall cease, and while we do not seek warfare and while every one deplores the shedding of blood, that there is no responsibility upon those who seek redress for their wrongs. And then I said, "Will it be possible that this shall come about without great warfare and conflict? will there not be shedding of blood and serious disturbances? shall we not finally have a war that shall involve the whole country, and perhaps nations in ruin, bringing anarchy instead of freedom?" "There is no need of this warfare," said my kind parent; "the shedding of blood is not a proper atonement for sins to-day any more than in any past age; there can be no respite for wrong by committing added wrong; we shall make voices to instruct the people in their rights, to see that they steadily unite and maintain them, and above all to make their spirits calm and steadfast, that the injustice may not be perpetuated, that they may not seek for redress by injustice, but that they may protest against it intelligently, acting so unitedly that all will be won by the simple power of intelligence and spiritual truth." And then I saw far off in the coming time, though not so far as one would imagine, that there will rise up teachers under the influence of that sphere of spiritual life, who will instruct man, first of all, that his spiritual nature is the highest, that he has no right to inflict injury upon his fellows, even in redressing wrong, but that he has a right, steadily and persistently, to protest against wrongs until the wrongs shall disappear, that he shall live above them and beyond, and that this is the inauguration of the new social state.
I passed into other fields of thought, of science, of philosophy, of art, of religion; I found no illness, I found none unemployed, I found none indifferent, I found all acting and working for the benefit of others, and thereby gaining knowledge for themselves. I found that in proportion to their ministrations and communication of knowledge was the attainment of knowledge. I found the seclusion of students and the possi-

When did Abraham sleep five in a bed? When he slept with his forefathers.

The Prince of Wales and the Boston Fletchers.

Under the above heading the London correspondent of the Chicago Times gives a very vivid account of the doings in London of the fine trance mediums, Mr. J. William Fletcher and wife. We have only room for the following extract: "The Prince of Wales held a spiritual séance with the Fletchers of Boston the other day, and it proved a very marvelous one. Mr. and Mrs. Fletcher are said to be the strongest mediums in London now. The upper classes have got hold of them and are making much of them. They dine often at Lady Campbell's, where they meet the Princess Louise, with her husband, the Marquis of Lorne, and the father, the Duke of Argyll, who is an 'investigator.' There are so few of the latter class left now that it is proper to mention it. Also the Persian Ambassador has dined and wined the young Bostonian, and the Bostonian has opened the Ambassador's eyes into the other world. Out of this circle is divulged the 'personal' of the Princess Beatrice, the Queen's youngest daughter, is a very fine medium, and the Queen is not without daily communion with the other shore. 'Dreadful, isn't it?' said the English lady. 'Have you seen the Fletchers?' she asked. 'I had seen the Fletchers. I found Mr. Fletcher a quiet, refined, gentlemanly young man, not at all upset in sensible equilibrium by the royal patronage. He is an ingrained Bostonian. I had seen his nose elevate over one or two stunning personages, and I drew a quick conclusion that the accusation made of so many Americans coming over here that they could not look at a lord without blushing, would not apply to him. Mrs. Fletcher has given equal satisfaction in high circles as an agreeable, lady-like person, aside from her mediumistic gifts. Prince George of Hanover and Lady Cathness are lively patrons of these two Americans.'"

J. Frank Baxter.

On our eighth page—embodied in the report of the Lake Pleasant Camp Meeting exercises by Dr. H. B. Storer—will be found the strongest evidence in favor of Mr. Baxter's mediumship of which it is possible to conceive. The present hue and cry arising from the singular case of the Ethiopian spirit, as detailed in the secular press of Tuesday, 21st inst., is simply founded on the want of knowledge by the people in general as to the mysterious powers of the human spirit. We have had it, time and again, demonstrated to us practically, that in hours of natural sleep, or of physical prostration, it is possible for the spirit while yet in earth-life to leave the form and wander about at will, and even to act upon or to rehabilitate itself for the time being in the body of some medium toward whom it may be attracted, returning to its own mortal tenement when it desires so to do; and we believe the instance cited in disparagement of Mr. Baxter is but another case of a medium so impinged by a spirit thus circumstanced.

Dr. A. S. Hayward, who was on the ground at the time of the giving of the message in question, writes us as follows:

"I have no hesitation in stating that Mr. Baxter gives information beyond his own knowledge, and that what is shown him is from an intelligent power outside of himself. Two of my personal spirit-friends came to him at the public stand and gave full particulars as to their exit, age, etc. I am comparatively a stranger to Mr. Baxter, and had never spoken to him until meeting him at Lake Pleasant camp-meeting this season. The so-called 'exposure' case to me shows as much spirit-power as it would have done had the spirit been in spirit-life, and not still a dweller in mortal."

"Leaves from My Life," by J. J. Morse.

A grand work, by Bro. J. J. Morse, will soon be issued in London. The book will be entitled "Leaves from My Life," which will contain an extended and improved autobiographical sketch of that gentleman's early life, his career as a medium, a résumé of his experiences in the United States during his recent visit to them, and it will be accompanied by a photograph of the author, done by the permanent process (the Woodbury patent), and also a photograph of the likeness of his chief control "Tien-Sien-Tie," taken from a drawing executed by Wells Anderson, the spirit artist of New York. A full description of this picture will be given. In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency they deserve.

It is proposed to issue this work to subscribers first at the rate of 1s.6d. per copy; after the subscription list is closed the price will be 2s. per copy, in either case carriage extra. Orders and subscriptions can be sent to J. Burns, Managing Representative, Spiritual Institution, 15 Southampton Row, Holborn, London, W. C.

Decense of a Noble Worker.

Dr. L. K. Cooley writes us from the campground, Sicklesville, N. J., Aug. 12th, that "Rev. Cyrus W. Jeffries, of 'Burnt Cabin,' President of State Spiritualists' Society of Pennsylvania, and principal speaker engaged for this convocation, had a stroke of paralysis immediately after making the opening prayer of the exercises, which commenced at 10 o'clock a. m. Saturday. He continued to fall in the physical until Sunday evening, about 10 o'clock, when his spirit passed to the inner life. He was conscious to the last, and although he could not speak audibly, he pressed our hand affirmatively in response to our question if he was ready and willing to make the change." We shall print an obituary sketch in this regard, from the pen of Dr. J. H. Rhodes, next week.

A Banner Number.

Next week the Banner of Light will contain an article by Prof. A. R. Wallace regarding the recent efforts of Dr. Carpenter to show up Spiritualism in an unfavorable light (together with an editorial illustrative of the same); a sketch by Hon. T. R. Hazard, entitled "Phenomenal Spiritualism"; and a lecture by Mrs. CORA L. V. RICHMOND, together with the usual variety of shorter articles, poetry, Banner Correspondence, etc.

A prominent lecturer writes as follows concerning the Banner of Light and its worth: "How a Spiritualist can live without it [the Banner] is one of the mysteries of the age. Wherever it is taken it awakens a life of thought and a love of truth, and unseals a fount of inexhaustible joy."

Picnic at Silver Lake.

In another column will be found a card from Drs. Gardner and Richardson concerning the time of trains, etc., for their annual picnic at Silver Lake Grove on Tuesday, Aug. 28th. The attractions of the place selected are well-known to the readers of this paper as embracing a fine grove, a splendid lake, a good cuisine, etc., and the services at the stand will present a new and attractive feature in the shape of public tests given to the audience by E. Y. Wilson. Those who make the journey by way of the South Shore Railroad, will have the opportunity of an hour's "stop over" in Plymouth, wherein to visit the new and splendid monument, (erected there Aug. 9th,) Pilgrim Hall, and other points of interest. The morning services will commence on the arrival of the Plymouth train at the grove. There seems to be no reason why this picnic should not be an unmistakable success in every department.

Lake Pleasant.

On our third page will be found the first installment of Dr. H. B. Storer's report of the services now transpiring at the Spiritualist Camp-Meeting at Lake Pleasant, (prepared especially for our columns.) That it failed to appear in our last issue was due to no fault of Dr. S., but to a singular delay on the part of the Post-Office Department in Boston, the article being some four days in making the journey, or at least in being delivered at this end of the route. The second portion of the Doctor's account will be found on the eighth page.

Free Circles—Sunday Meetings.

Our Free-Circle-Room will reopen for public meetings on the first Sunday in September next, at the especial request of out-of-town people and others who have not time to be present on week days. The next two meetings will take place on the following Tuesday and Thursday, Sept. 4th and 6th, omitting Friday of that week. On the succeeding week the Circle-Room will be open to the public on Tuesday, Thursday and Friday, consequently there will be no séance on Sunday. The second Sunday meeting will be held on the 16th.

The Children's Lyceum.

We shall print next week an interesting letter concerning the San Francisco (Cal.) Children's Progressive Lyceum; also a note from the Conductor of the Plymouth (Mass.) Lyceum. We have on file for immediate use a communication on the Lyceum cause, written by T. Lees, Conductor of the Cleveland (O.) School.

Grove Meeting in Michigan.

There will be a grove meeting of Spiritualists at Schoolcraft, Mich., Aug. 26th. Mark M. Pomeroy, Esq., of Chicago, and Capt. H. H. Brown, of Battle Creek, speakers. Benjamin Cooley will be present with his spirit-paintings. Excursion trains will run over all the railroads in Northwestern Michigan.

THE LATEST!—When will the evidence of the unreasoning and stilted pomposity and class-spirit of the Allopathy M. D.s be "all in"? Here is another choice morsel: In a recent suit in New Jersey, the State placed on the stand several members of the "regular" school of practice, who testified to the uses of the alleged improper instruments belonging to the party on trial. The substance of their testimony went to show that while the instruments in dispute were used by all physicians, yet their being found in the possession of unprofessional persons to their minds presumptive evidence of the fact they were used for unlawful purposes. The ridiculous nature of this inference was doubtless one of the main reasons which led to the immediate acquittal of the accused practitioner.

Wm. Wiggins, M. D., magnetic healer, 129 West Twenty-Third street, New York, is about to remove to Chicago, Ill., where he will settle permanently for the practice of his profession. This gentleman has been very successful in New York City, as the following certificate—one among many received by him—will show:

To whom it may concern:

Having been personally acquainted with Dr. Wm. Wiggins for a number of years, and having been professionally treated by him, I cheerfully recommend him as a powerful magnetic healer. I have known of some remarkable cures performed through him, both in chronic and acute diseases.

N. M. PHILLIPS.

1360 Broadway, New York.

We wish Dr. Wiggins the widest measure of prosperity in his new home in the West.

James H. Harris, of Abington, Mass., a trance speaking medium of ability, passed to the higher life, suddenly, by the rupturing of a blood vessel, July 24th. In former years he was a very energetic worker in the spiritual lecturing-field. He once possessed ample means, but his kindness of heart and too generous disposition prevented his retaining it, and he actually came to want at a time when his health and strength gave out. He was a man of sterling integrity, and a foe to fraud and deception; a free and pleasant speaker who has done good service for our cause. He is sure of his reward in the other life.

The "First Religious Society of Progressive Spiritualists" in Cleveland, O., will commence its services again Sept. 2d, leading off with Mrs. Emma Hardinge Britten, whose powers as a reasoner and an orator are well known throughout the country. We are glad to be assured that this society is in good condition, and that its managers have arranged, as it is stated, for the best course of lectures ever given in that city.

The Northern Wisconsin Spiritual Conference will convene in Spiritualist Hall, Omro, Wis., Sept. 14th, 15th and 16th, 1877. Engaged speakers, W. F. Jamieson and C. W. Stewart. All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater, the noted psychometrist, will be at this meeting. A. B. Severance, of Milwaukee, has also promised to attend. We shall print the official call next week.

Dr. E. B. Holden informs us that the Vermont State Spiritualist Association will hold a quarterly Convention at Northfield on Friday, Saturday and Sunday, 7th, 8th and 9th of September. The official call will be issued as soon as arrangements are completed.

Alexander Smythe, the author of "The True History of Jesus of Nazareth," passed to the higher life August 4th at Hampton, N. J. He was seventy years of age. See obituary notice in another column.

Movements of Lecturers and Mediums.

William Gill, Esq., writes us from Brighton, Eng., that Mr. Colville purposes visiting America during the coming autumn or early winter. "He is a splendid trance medium, and I can cordially recommend him to your notice. I think he will give the fullest satisfaction wherever he goes."

W. F. Jamieson is not to be present at the Schoolcraft (Mich.) grove meeting; but is making arrangements for a Western trip. He is engaged to be present at the Omro (Wis.) three days' Convention in September; commences an eight sessions' debate with Elder D. R. Dungan, (Christian,) in Eddyville, (Iowa,) Sept. 25th; commences a debate with Elder J. H. Painter, (Christian,) in Nichols, (Iowa,) Oct. 21; commences a debate with Elder Kelley (L. D. S.) in Glenwood, (Iowa,) Oct. 15th. Address at Albion, Mich.

Capt. H. H. Brown has lectured in Plainville, Allegan, and Saranac, Mich., of late. He speaks again at Allegan Sept. 2d; will be at State Convention, Rockford, Sept. 7th, 8th and 9th; at Plainville grove meeting Sept. 15th and 16th.

Dr. A. S. Hayward, magnetic physician, has been spending a few days at Lake Pleasant Camp-Meeting.

Mrs. Hawkes, the Memphis medium and speaker, is, we are informed, now traveling in Texas and Louisiana, introducing to the people of that State the claims of the new paper, "Voice of Truth," which has been projected by herself and Mrs. Mary Dana Shindler. The Mansfield (La.) Reporter of a recent date says of her work there:

"Mrs. Annie C. T. Hawkes, the gifted inspirational speaker, has been lecturing in Shreveport, La., for three weeks past, and whether or not inspired by spiritual influences, is certainly inspired by a most brilliant genius. Her oratorical powers are unsurpassed by the most gifted masters of the art. Her discourses are clear, rational and logical, and her teachings as pure as any taught by the brightest lights of Christianity. Her powers as an improvisatrice are truly wonderful, and her poems are perfect gems, abounding in beautiful metaphors and sparkling with brilliant thoughts."

Mrs. P. W. Stephens writes us from Marshalltown, Ia., that she has thus far been very successful in her tour Westward. She will again take up the journey toward the Pacific slope on the 1st of September, remaining in Ogden perhaps the whole month.

Dr. L. K. Cooley spoke in Bricksburg, N. J., Tuesday evening, Aug. 14th.

A despatch dated Rochester, N. Y., Aug. 20th, states that "The Free-Thinkers' Convention held near Wolcott for the last three days had an attendance of nearly 2,000, and was the largest ever held in the United States." Prof. C. D. B. Mills, of Syracuse, presided, and thirty of the Western counties of the State were represented. An organization to be known as the Free-Thinkers' Society of Central and Western New York was effected. Twelve of the most able free-thinkers in America addressed the meeting.

Edward E. Linton, the well-known worker in the Labor Reform cause, died at his residence in City Square, Charlestown District, Friday morning, Aug. 17th, at the age of sixty-three years. Mr. Linton was a resident of Boston and vicinity for many years. His funeral services were held Sunday, Aug. 19th, at the Harvard Congregational Church, Rev. J. H. Jones, Lyndsey Spooner and J. M. L. Babcock, making appropriate remarks, and the Hutchinson Family joining their voices in song. His remains were interred at Woodlawn Cemetery.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

A correspondent writing from New York City, recently, says: "We feel that the Eclectic Medical College of the City of New York is greatly strengthened by securing the services of that veteran and distinguished teacher, Joseph Rodes Buchanan. His well known ability as a teacher and as a man of science throughout our whole country, has given him a position not occupied by any other instructor connected with American colleges."

Charles H. Foster writes us from Salem, Mass., that he will visit Troy, N. Y., the first day of September, for a season, being while in that place the guest of S. W. Hall, Esq. It is his intention to go to Rochester at the expiration of his stay in Troy.

We have in type intended for this number of the Banner a very interesting letter from our friend and co-laborer, Mrs. CARIE GRIMES FOSTER, now in England, but are obliged to defer its publication until next week on account of the crowded state of our columns.

James J. Wheeler writes from Cedar Lake, N. Y., that William Eddy has rented a house in Utica. He also says: "We are about making arrangements for Mr. Eddy to give a séance in a public hall before a large audience."

Read the various announcements of grove and camp-meetings, and conventions, which are to be found in the columns of our present issue. They demonstrate that the Spiritualists in all parts of the land are on the alert.

Read the card of Mrs. A. H. Robinson, Chicago, Ill., which will be found on our seventh page.

Organization.

The leader in the Banner of this week headed "A National Convention," has the true ring in it. First, organization does not come from speculative theories, discussions, or from resolutions. Second, all these tend to dismember. But it does come from first emotion, sympathy and love. Second, unity comes from the heart. These by "private social gatherings in the spirit of love more than curiosity." The organization of circles—those circles combining through representatives for mutual protection with proper media in each circle—will lay the broad foundation for future organization. Another thing that will ultimate in good will be that mediums who are worthy of support or protection will be selected by these circles, and while worthy will have the sympathy and favor of all those that combine together in the cause. Yours truly, W. A. DUNKLEE.

Boston, Aug. 16th, 1877.

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street.—T. J. Circle every Sunday morning at 10 1/2 a. m. Inspirational speaking at 2 and 7 1/2 p. m. Good mediums and speakers at 4 1/2 a. p. m.

NASSAU HALL.—The Free-Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10 1/2 a. m.

NASSAU HALL.—A correspondent informs us that free circles were held last Sunday as usual at this place, a large audience being present. Mrs. Hattie Wilson offered an impressive invocation and delivered an appropriate address. Mrs. Maggie Folsom gave many excellent tests, several of which were verified in every particular. Mrs. Aggie Davis Hall lectured in the evening, and answered various questions proposed by the audience. The proceedings were entirely harmonious. These meetings are held every Sunday.

Investigator Hall having been rented by a Jewish Society, our meetings will be suspended in that place for the present. They will probably, however, be resumed soon in Paine Hall, which is now undergoing some alterations, and due notice given accordingly.—Boston Investigator.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in St. Louis, Mo. Per annum, \$1.25. Single copies, 15 cents.

THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price in cents.

THE RATIONAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$3.00. Single copies, \$1.00.

THE LITERO-PHYSIOLOGICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$3.15 per year.

THE LITERO-PHYSIOLOGICAL JOURNAL. Devoted to Spiritualism. Published in Boston. Price 6 cents.

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price 25 cents per copy. \$2.50 per year, postage 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy. \$3.00 per year, postage 10 cents.

THE MEDIUM: A WEEKLY JOURNAL devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

RATES OF ADVERTISING.

Each line in Agate 15 per cent. for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give name and sex. Address Mrs. C. M. MONTGOMERY, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. A. 11.

Iron in the Blood.—When the blood is well supplied with its iron element, we feel vigorous and full of animation. It is an insufficiency of this vital element that makes us feel weak and low-spirited; in such cases, the *Peruvian Syrup* (a protoxide of iron) can supply this deficiency, and its use will invigorate us wonderfully. 2w A 18.

Change of Locality.

DR. WILLIS will be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. Jy. 7.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 cent postage stamps. Money refunded if letters sent are not answered. 4w-A 11.

DR. S. B. BRITTON treats chronic diseases, especially such as are peculiar to the female constitution, by *patented methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. A. 11.4w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 5th and 6th ave., New York City. D. 30.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. WILSON & HUGHES, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published at the BANNER OF LIGHT Publishing House, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 239 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILKINSON & HUGHES, 239 North Ninth street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

SAN FRANCISCO, CAL., BOOK DEPOT. AT NO. 318 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pen, Planchette, Spencer's Positive and Negative Powder, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc., from the manufacturers at four-fifths of the retail price. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard House, 231-street and 6th avenue, and Republican Hall, 55 West 34th street.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly on hand a full and complete supply of the Spiritualist and Reform Works published by Colby & Rich.

WASHINGTON, BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 10 Seventh street, above New Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. JANSSEN, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritualist and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 101 Washington street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAAR, 16 Wood street, Cleveland, O., has all the Spiritual and Liberal Books and Papers kept for sale.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 8 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich. He also receives subscriptions for the Banner.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 24 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S. A., and all times be found there.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform

AND MISCELLANEOUS BOOKS,

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D.

Orders for Books, to be sent by Mail, must have a note accompanied by cash to the amount of each order. Any Book published in England or America, but not of print, will be sent by mail or express.

Catalogues of Books Published and For Sale by Colby & Rich sent free.

THE TWENTY-FOURTH

Annual Union Picnic

OF THE

SPIRITUALISTS

RESIDING on the line of the Old Colony Railroad and its branches, will be held at SILVER LAKE Grove on Tuesday, August 28th. This year's picnic is of a special character, and is one of the most important of the season. It is held in honor of the late E. Y. WILSON, of Illinois, who has been so long and so faithfully associated with the Spiritualist cause, and who will lecture and give public tests from the platform. Other prominent speakers will be present. All orders for tickets are invited.

Dancing floor. Trains leave Boston, (stopping at all stations except Framingham, Attleboro, and Needham Heights,) at 8 A. M. and 12 o'clock sharp. Excursion tickets 75 cents. Plymouth at 10 o'clock, late tickets, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at 12 o'clock, 12 o'clock at 1 o'clock, 1 o'clock at 2 o'clock, 2 o'clock at 3 o'clock, 3 o'clock at 4 o'clock, 4 o'clock at 5 o'clock, 5 o'clock at 6 o'clock, 6 o'clock at 7 o'clock, 7 o'clock at 8 o'clock, 8 o'clock at 9 o'clock, 9 o'clock at 10 o'clock, 10 o'clock at 11 o'clock, 11 o'clock at

Advertisements.

BALTIMORE ADVERTISEMENT.
SARAH A. DANSKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD.
DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her ministrations. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.
Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung-Healer.
Prepared and Magnetized by Mrs. DANKIN.
Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.
Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKIN, Baltimore, Md., March 31.

DR. J. R. NEWTON
NOW heals only by means of magnetized. His power in this direction has so largely increased that he does not require to see the patient. However great the distance, he performs cures as wonderful as by personal treatment. A description of the case and fee of \$5.00 per cure. In most cases one letter is sufficient, but a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1.00 a sheet. Send P. O. order or register your letters. Post-Office address, Utica, N. Y., Aug. 25.

Dr. F. L. H. Willis
May be Addressed till further notice
At Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and penetrating clairvoyance. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula, in all its forms, Epilepsy, Paralysis and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References. July 7.

SOUL READING.
Or Psychometrical Determination of Character.
MRS. A. B. SEVERANCE would respectfully request the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in their future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental condition of those attending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps. Address, Mrs. A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 7. White Water, Walworth Co., Wis.

MRS. A. H. ROBINSON,
HEALING AND BUSINESS MEDIUM.
Room 2, 394 Dearborn Street, Chicago, Ill.

HER Wonderful Success in Healing the Sick can be testified to by thousands. The circle performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Banner of Light. Her power is so great that in a letter, and held in her hand, enables her to accurately diagnose the disease and prescribe the remedy. During the years 1874 and 1875, Mrs. Robinson treated 6,442 patients by letters, and over 2,000 who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under her treatment, without a change from the first prescription. Examine—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Answered by letter, \$1.00. The money should accompany the application to insure a reply. Hereafter all charitable applications, to insure a reply, must contain one dollar, to defray the expenses of answers and postage.
She has also a safe and certain cure for the Appetite for Tobacco, be the same hereditary or acquired. Try it. Price \$2.00 per box, send for circulars. Aug. 18.

BEAUTIFUL PICTURES.
THE SPIRIT OFFERING.
This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses and in her hand she holds a bunch of white lilies. Card photographs, 10 by 12 inches size, carefully engraved in cardboard, mailed to any address on receipt of 50 cents.

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Aug. 18.

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Aug. 18.

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