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The Rostrum.

SPIRIT MATERIALIZATION.-

An Address by MRS. F. O. HYZER Everett Hall, Brooklyn, N. Y. June 12th, 1880.* Delivered af

[Reported for the Banner of Light.]

Permit me to present the subject of Spirit Materialization in its universal sense, ere I attempt an analysis of its special characteristics. It is now more than twenty-five years since 1 first began to have a reasonable appreciation of the privilege of direct communion with the dwellers in what we call the spirit-world. From that day to this I have been a tireless. eager student of the religion, the poetry, the principles and the phenomena of spirit materialization. I was not converted by man or angel to Modern Spiritualism, any more than I was converted from the state of a babe to that of a woman. I unfolded from unseen, spiritual causes, or germinal conditions, into seen and substantial, or ponderable results. I, the eternal individual or personality, moving on in the infinite systems of God's life, in preserving and perpetuating myself, have, I find, been materializing and de-materializing as continually and persistently as has the Being whom we call God, and as long a time as that Being has possessed self-existence. I de-materialized the babe to become the child of larger growth, and de-materialized the child of larger growth for womanly development. Looking around me, above me, and beneath me, reading the great book of Nature's living, breathing revelations, as well as the books of the most learned and experienced of men of both ancient and modern time, I have found that all we call progression, evolution, or reformation, is only one continuous and unbroken process of Spirit Materialization and De-materialization. The thought that glows within my brain today is only the fuller materializing of what, from its greater rarity, or spirituality, was but emotion yesterday. When I stood healed and clothed in blessed, vigorous health in a moment, in the "twinkling of an eye," having been raised by the inspiring power of God's guardian angels from a physical prostration that had borne me down to the very shores of the dark river called Death, my organization had only become materialized ; the sweet, vague, mystic, enchanting dreams, or idealities, that had foreshadowed themselves in my life from my cradle, and in their processes of gestating physical embodiment, had so de-materialized my grosser conditions of form as to prostrate me with what we call disease, but which, like all corresponding states that we call by that name, was only a phenomenon of "de-materialization." Sickness was not healed. My real self, the spirit immortal, was moving into outer conditions; matter, or ponderable substance. was in travail. Spirit had its birth (as it always does, successfully, whether we know it or not), and I, in being "born again," was said to have been healed. I could have no relapse. I was unfolded. Never, in the highest, grandest, most thrilling inspiration that has ever stirred my soul or illumined my mind since the hour in which I became conscious of communion with angels, or with the loved ones "gone before," have I failed to realize that my inspiration was a materialization, or appreciable embodiment of the sweet, poetical, God-adoring emotions and faintly embryced thought-forms of my earliest memories of being. As a child, the trees were my intelligent companions; old gray rocks, on which I sat to plait wild-flowers and grasses into crowns, talked with me with patronizing gravity, as age to childhood; the brooks sang with me to whatever key of whatever melody I sang; the birds understood me, and would have builded nests in my hair if I could have been persuaded to sit still for their structural necessities: the air whispered love to me in zephyrs, and reproved me in its swifter, sterner motion; the rain I called the tears of sorrowing spirits, and frosts and chilling tempests, driving blasts and falling snows, corresponded to all I knew of the disappointments, resentments, strifes and derangements of my human world. I held conscious, constant communion with a personal intelligence whom I called God. I never once thought that it would be beneath the Being who had taken the trouble to "make" me, to hold conversation with me. I thought He, of all living persons, was the one to appeal to in all my troubles and to thank for all my blessings; and no human theory to the contrary ever had any influence over my convictions.

this intelligence, which I had so long thought to be a personal God, was my own dear guardian father, who, on leaving the earth form while I was a child of ten years, at once become my guardian teacher, not only to aid and educate me, but that through my perfectlyadapted organization he could thus continue to move on in earthly experiences, and come more fully en rapport with the dear family circle who mourned and missed his presence as that of the truest of husbands and the fondest of fathers, I did not feel at all removed from intercourse with God; I only saw, in a new light, the system of his communion with the children of earth, and gladly, gratefully accepted my precious father as the minister of his incomparable care and love. As I have recognized also, through my ripening intellect, somewhat of the processes of earth's development, I have found nothing in the keen analysis or the profound demonstrations of science and philosophy to disenchant me of my spirit-communion with the beautiful, conscious, sentient planet, which folds me on her bosom.

Thus my whole thought-life has been a natural correspondence to these principles and these phenomena of spirit and matter called "spirit materializations." I have never attended one scance for "materialization" with any particular personal interest-from the fact. of being in hourly communion with spiritfriends and teachers, through inspiration and seership, having also seen in the laws of spirit and matter that sooner or later the invisible must inevitably become visible, since all nature confirms the enunciation of our dear brother and fellow-seer of Nazareth, that "There is nothing hidden that shall not be revealed"but because persons of high respectability and purity of character, as well as of clear intellects and cool judgments, have, in bearing testimony to these phenomena, desired that I should prepare myself, by also witnessing them, to add my assurances to theirs before a sneering, persecuting denial of their occurrence.

At Alton, N. Y., at Harrisburg, Pa., at Astoria, the latest materializing Mecca sought by eager pilgrim feet, I have received (to me) wholly undeniable evidence that our departed friends and other spirits interested in the development of the principles of inter-spherical communion, have gained such control of ponderable substance as to enable them to become visible and tangible to our normal senses. I do not presume upon a definition of the ways and means or the modus operandl of their embodiment. At Alton, the medium in the cabinet was an entire stranger to me, and I was an entire stranger to every person present, except my sister, who accompanied me. A lamp in the room, placed close by the door of the cabinet, threw into the circle a light by which I could have read manuscript, and before me appeared the form of a beautiful boy, my nephew, who thirty years ago, at the age of four years, left the outer form. His face was exceedingly lovely, and so striking in its beauty that one who had once seen it would not be likely to forget it. I exclaimed, "This is our Charlie!" He smiled and bowed, and then continued to reply intelligently and correctly by gestures to all the questions I put to him. I then said to my guardian father, who stood by me in the spirit-plane, "Why does Charlie retain his earth appearance, being now more than thirty years of age?" He replied, Did he stand before you as he appears in spiritlife, you would not recognize him. He finds his earthly imagery in your mental retentiveness, treasured up as a book, or picture, or any other keepsake, and he materializes from that model." He remained perhaps ten minutes, after which many other forms appeared, as plainly identified as he, by others present, as their friends. At length a female form presented itself, and in answer to our inquiries, claimed to be my mother, who passed from earth fifteen years ago, Although her height and size and general appearance corresponded perfectly with the form of my mother, having something resembling a pointed paper cap covering the head and upper portion of the face, (as they informed us to shield their faces from the de-materializing effects of the light,) I could not assure myself of her identity, and so my sister and myself admitted to each other. In a moment, as though in response to our remarks, she raised her hand-the hand which in earth-life had become so deformed with paralysis as to have brought the middle joints of the fingers down upon the wrist—a position reached only through the intensest torture, prolonged for three years. As she reached to us this distorted hand, we exclaimed in one breath, "Oh, that is indeed mother's hand !" She bowed, and then again held it toward us. We then said : "Mother's hand is not deformed in spirit-life, is it?" She instantly extended it again, in a fair and beautiful outline. Now I must acknowledge this personality to have been my mother, or that of some one who, having seen her, knew how to personate her. No one but my sister and myself within that house, that circle or that part of the State had ever seen her, therefore I feel sure enough for me, that the spirit personated was my mother. If it was my mother, why should I have been surprised? All the prophecies of all the poets and seers of all past ages have pointed directly to this beautiful revealment of spiritual power over matter; while our every-day experiences are their sweet and silent fulfillments. I can take the form of a lily bulb, and, placing it in the dark cabinet of earth and abiding by requisite conditions for its re-materialization, it will in due time come before me clothed in raiment lovelier than painter ever revealed, than any artist ever wove or wrought. I am told that the materializing from sunbeam and soil and dew and air of the spirit of the lily, is by no

When in later years I came to realize that | man spirit drawing material with which it | daring to suppose the son of Mary should visit | and completest demonstrations of science known claims to array itself in a moment of time; but I cannot see that there is greater difference in time between the occurrence of these phenomena than that found in relation to the conveying of thoughts by the slow locomotion of a pair of yoked oxen, as we once were glad to convey them over the land, and the present method o sending them by lightning. I derive no specia satisfaction from the fact that the most learned of earth knows no more than the most ignorant why law is law. No one can tell by what processes or from what causes the lily derives its separate personality, or why the rose is fragrant while many other flowers of equal beauty are not. Why does the spirit of one bulb require twice the time to dress itself in outer raiment that another does with the same apparent conditions? Why does one exhale fragrance and break the sunlight on its robes to our ad miring vision, as another one does not?

Until I can answer one of the alphabetical ques tions pertaining to the phenomena of earthly materialization occurring under my eyes daily for half a century—and not under my eyes alone, but of all which open to the light of common day-the much-abused yet much-used word, "im possible," will weigh very little with my mind in relation to any phase or form or claim for spirit materialization. When, as at Astoria last night, in the home of a gentleman and lady whose relation to these materializing phenomena produced in their parlors admits of no question of integrity and sincerity, the form of my sister's departed husband comes before me so strongly identified that my sister and myself both instantly recognize him, converse with him-we in words and he by gestures-expressing ourselves to each other for the space of several minutes, I can no more doubt the evidence of my senses regarding his materialization than can in their relation to the lily or the rose; and as for explanation of the law and conditions through which the one is accomplished, I know as much as I do of the processes through which the other puts on and takes off its representative substances.

When as at Astoria the beautiful spirit-daughters of Mr. Hatch and Col. Eaton stand smining upon me weaving around them by the graceful motion of their lily hands yard upon yard of starry gossamer fabric, I do not marvel at the seeming miracle more than I have marvelled at the phenomenon of an old brown bare tree re-decking itself in the royal splendors of foliage, that the greatest artist of earth wins his laurels by best imitating. A skeptic has said to me to-day, "In the growth of vegetation no advantage can be taken of us by vulgar rogues and tricking money-catchers, as inour circles for spirit materialization." I think the correspondence in phenomena strikingly marked at this point of comparison. Who has ever found around any dark circle, or cabinet materializations or materializing circle, a more persistent trickster, or a more villainously selfaggrandizing traitor than the potato-bug, or weevil? [Applause.] Shall we give up the harvest to such meddlers, or study and practice the best methods of defending that which we so justly covet 2 I have been asked to-day, since coming into this hall, if I believe that I saw at Astoria the form of Jesus of Nazareth, as it has been reported that he there appeared before me? To this question I answer, I have yet no satisfactory reason given me why he should not have thus appeared; and since a spirit claiming to be him did there stand before me, I will tell you why I am pleased to accept the statement as true. In the first place, I as much believe in the written history of the man, Jesus of Nazareth, as in that of Plato or Socrates; while the argument that if his history is true, he must now be far too highly developed to have any interest in us poor belated, ignorant, carnal mortals, and that he would by that very height of unfoldment have lost the power to clothe himself in our gross matter and breathe our impure airs again, even if our lower spirit-friends can do so, is an argument wholly opposed to my spir tual experiences. The spiritual philosophy, as taught me for the last twenty-seven years in one unbroken chain of harmonial logic, has been directed in quilte a contrary line from the sequences of this argument. It has led me to see that the more spiritual we become in relation to ourselves. the more easily we can overcome the gross conditions surrounding us, and the more powerful we grow in our influence over others. It has caused me to become more attracted to earth. and to be not only more willing but far better able to help others bear their heavy burdens than I-over was before; hence I should suppose that the Nazarene would be able to control the material conditions of earth to-day better than my nephew Charlie, or than even my mother or brother; and as for his attraction to me. I have the self-respect and self-appreciation to believe that he would be as likely to love me as I to love him. His name has been written on my brain and embalmed in my heart from the earliest days of my childhood, and when I came to study the philosophy of life, and ceased to adore him as God, I loved him still more tenderly as a beautiful spirit of love, a faithful teacher, a wondrous healer and the most loval of friends to humanity. I have seen a spirit claiming to be him in my super-normal vision. and so accustomed have I become to silent and tender communion with him through this form of seership, I was not at all surprised to see him externally at Astoria. Like my beautiful Charlie, he probably found his image as I have conceived it in my ideal, and corresponded to it in his attempts at personation. If any one feels the chill of a holy horror creeping over him in

me, I would ask him, if he be a theological Christian, how he expects Jesus is going to get near enough to us, in the smoke and dame of that expected judgment day, to single us out and receive or condemn us, if he cannot come quietly and calmly into the family circle of those who hold his name among their holiest ideals, and who welcome him with tearful mother-love and with hearts overflowing with gratitude for the evidences of the imperishable truths of immortality, in defence of which he was extended upon the cross? I would reply to the philosophical objector who says to me today: "Why, the very fact of his calling himself Jesus, shows mo that it was not he who appeared to your circle. Highly unfolded spirits are more modest regarding great names": that I do not see that it follows, because a poor untruthful spirit should misname himself Confucius or Pythagoras, by way of recommendation (perhaps not having yet been long enough away from his earthly associations to forget that in our present mortal development the same practice obtains, not only in the market and on 'change, but in the pulpit and at the altar), that a spirit so highly unfolded as perhaps to attach still less importance to his name than even the most advanced of earth do, should give his name simply and truly when asked for it. Of all spirits above I should expect an expression of simple Truth from one who died to vindicate her cause on earth. True philosophy keeps between extremes; careful at Il times, in plucking up the tares, not to tramle on the wheat.

I have been asked also, by way of argument in relation to this question, "What would you think if you should yet find that every one of the mediums in whose presence these phenomena which you have described occurred were the veriest impostors ?" I will tell you what I should say, and what I should think and feel as well. Should I yet be forced, by evidence unquestionable, to acknowledge every one of these mediums referred to the veriest tricksters that ever came before the public with their pockets stuffed with masks, whiskers, tingel, Oriental (?) drapery and tissue paper, in the a of ariais matanialization, is L know and what I believe, I should say, I think it a great pity that any mortal should so prostitute his spiritual gifts or abilities, but that I could not be sufficiently thankful to my angel friends for their generosity toward me in making so much allowance for the gross and untruthful nature of their mediumistic channels as to overcome their repugnance to such low association to such a wonderful degree in my behalf, although I should most cordially excuse them if, in view of this untruthfulness

to man either in ancient or modern time.

NO. 23.

One need not be disturbed or pained by heing thought demented by those who have the misfortune to give birth to judgment prematurely. Truth can afford those little windfalls of false-fruitage from the tree of human thought. Results have proven that Franklin could well wait upon her power of self-vindication when he went forth to ask a scance with the thunder-cloud and returned from communion with the living God' in "the burning bush," grasping in his hand the signet of His omnipresent and omnipotent love and care for humanity. The consequences to flow to earth's children from that one spark of electric flame have yet been but dimly foreshadowed, wonderful as has already been its harvest of beauty and utility to our age. Let us question Truth very reverently, with a desire for instruction, and not egotistically, with a view to the overthrowing of another's convictions or beliefs. The embryotic "whys" with which my mind hedged itself about regarding the earliest claims of Modern Spiritualism, will remain in my memory while it retains identity as reminders of the stultifying, blinding influences of Prejudice over the human mind. Let us also remember that a little knowledge fully ripened into wisdom, is of far greater value to ourselves and the world than great accumulations of learning pressed down and preserved for dictatorial authority, until its possessor loses all desire for more light, and fossilizes to egotism, as the miser perishes with famine sitting on his chest of golden coin.

The marvel of my own self-perpetuity cannot, to my mind, be surpassed by any phenomena that appeal to the world's intelligence today. What are we all but breathing miracles of law? But how can I sit in judgment upon Infinitude, not being infinite? In view, even from my rudimental standpoint, of Nature's divine revelations, my lips have become sealed to the word "impossible." How can I name correctly the shadow, till I have seen its substance? I must know the possibilities of God before 1 can define their negations. I cannot even be astonished, or see wondrous unlikeliness in the theory of " te-incometine," while I do not yet understand how a piece of bread or an apple upon my table to-day, having been taken into my digestive laboratory, becomes a form of Thought to-morrow of so vitalized and potent a character as to invoke the tear, provoke the smile, awaken the antagonism, or bring to full harmony with itself the thousands of minds who never have yet so much as questioned one principle of its organization. I shall not deny the theory of our prior existence until some mind in earth or heaven can give me a and grossness, they should decline all further better solution of the question of my identity encouragement of the mediumistic talents of and its origin than his who only leads me to the the impostors until, in their repentance and ef- near and diminutive gateway of protonlasm and forts to reform, they proved themselves ready then pompously stalks off, supposing that because he has reached the terminus of his present aspirations and explorations he has come to the end of his and my eternal life. To prove all things is the highest, noblest work of the intellect: to hold fast that which is good, the divinest prerogative of the soul. In behalf of our true and honest mediums for communion with those unexplored realms by which we are surrounded, as islands by their seas. I am glad to see the vigorous awakening to fearless criticism person on earth, derives its importance from the of their claims on the part of those of "our mighty truths to which it leads. The fact that own household of Faith." We should not leave such investigation to the enemies of the Truth we seek to serve. I do not echo the sentiments of those who say, "We will defend all mediums because of ure in relation to that fact is of slight impor- | the persecutions brought upon them by the world." In my view, any one who demands humanity which are embodied in its revelation. the confidence of the public without yielding that public all reasonable opportunity for testto ponderable matter, what question can embody | ing the genuineness of the article advertised nullifies his own claim by such withholding. I do not believe, as many do, that the cause of truth is better vindicated by allowing a thoutruth is better vindicated by allowing a thou-sand impostors to go unexposed than that one innocent person should be wrongly judged. All heaven is arrayed on the side of innocence, and when all earth will also be is but a question of time. Innocence in the high council-cham-bers of God's unerring justice ever vindicates herself; but down in the mists of earth the doubting, hoping, tearful, eager inquirer for tho direct road to the beautiful temples of com-munion with the dear "gone before"—for the telegraphic offices on the through route to the Summer-Land should be, as far as possible, protected from aught that would lead him astray. astray. Here I rest for to-day this great question of spirit materialization, feeling fully confident that to-morrow I shall approximate a still higher and deeper appreciation of its exhaust-less principles, and feeling also equally sure that on this occasion I owe the power of draw-ing even as much as I have upon their immor-tal fountains of inspiration to the truth-loving and intellectual character of my audience.

* Subject selected by the audience.

for the uplifting association with angels of truth and purity. I have, as briefly as possible, given you my

convictions, as well as the facts relating to your question; but I cannot dismiss the subject of materialization without calling your attention to what I deem its most important relation to our interests both as mortals and immortals today. The fact, were it demonstrated beyond the possibility of question to every intelligent mighty truths to which it leads. The fact that my spirit-father can control my organization. or that my spirit-mother can organize a form in which to appear outwardly before me, is the world's fact as well as mine. My personal pleastance compared with the immortal interests of Fastened, as we are, by the laws of our identity greater consequences to us than that involving our power as immortal spirits to direct and control such matter? In these tangible materializations of spirit I see the fulfilling of prophecies given me by my angel teachers more than twenty years ago. From the first lessons they gave me in relation to my own being and its destiny as an immortal spirit, I drew the beautiful and glorious foreshadowing of my power yet to have perfect rule over my own body. To keep it young and strong and beautiful, and free from every pain, to actualize in flesh every light and shade of my spiritual ideal, revealed itself as not only a possibility but a necessity of my future unfoldment; but when, for the encouragement of others, I ventured to hint at my precious discovery. I was smiled upon most patronizingly as a feeder on moon-beams, and counseled softly to eat meat, take more exercise in the open air, and consult some good healing medium regarding the circulation of my blood and the character of my digestion. But I have kept quietly though gratefully on in my work of gathering and wreathing my transcendental thoughtflowers, waking my soul-lyre to the rhythm of worlds and the harmony of the ages, practicing my own theories first and teaching them afterward, and assured of eternal identity, seeing no excuse for doing my work in such haste as to do it badly, while every breeze has borne to me the delightful assurance that the most learned, and carnest, and scientifically enlightened minds on both sides of the Atlantic, were uncompromisingly and persistently at work finishing off ponderable baskets for me to drop my garlands and fruits of inspirational prophecies and theories in. I have long felt that I could afford to spread all my ideal sails to the breath of transcendent inspiration, lingering at pleasure in any sunny bay or harbor, by any floral isle or fairy grotto, by mountains of chrysolite, or out in the deep still mirror-seas of the "Summer-Land," so long as I held fast and sure as ballast the promeans analogous to the phenomenon of a hu- view of my irreverence and presumption in foundest scholarship of the world, the fullest

WE MUST BE BORN AGAIN.

We must be born again, again, and yet again; Birth is the ceaseless breathing of the life of God; Seedling and flower and fruitage, in one endless chain, From every star in heaven down to the dew-kissed sod, Throb, breathe and formulate by an unerring law. As pulses in the spirit, soul, and heart and brain Of the One Omnipersence from whose life we draw; Not deeming that we 're born, with every breath, again.

We must be born again 1 each atom of the rock Must reproduce its form in the archangel's thought– No matter through what time or what convulsive shock (<u>Arresurrective law to this high sphere</u> 'i is hongint; <u>Mutation solves the problems of the Over-Soul</u>. Through victory and joy, defeat, despair and pain. Those being needful parts of 'tone stupendous whole;'' With every breath of God, 't we must be boin again.''

Again, and yet again, as long as life hath been, Each thing that lives in God itself hath been, Through reproductive power our higher planes we win; Nor bath eternal Love or Wisdom thus been grieved, 'T is but a truth of nature, proven overmore In every form of life, to him who seeketh plain, While must ancient wordings we 'vo been turning o'er 'T of had if (iod hath said, 'Ye must be born again, '

Yot Truth uplifts her banner to the morning sky, Floating this blest inscription over land and sea: "Man being one with God, since God can never die. His south no more than God's can ever cease to be." Our fear of deall is shadnor to our love of life: And when we 've found its use, no terror will remain; Concerning the great question men can hold no strife, Since all, from least to greatest, "must be born again,"

BANNER 'OF LIGHT.

For the Banner of Light. AUGUST.

Farewell, farewell, thou last faint summer's breath, Faded and gonet The incense from thy wings Alone is left of thy untimely death. The robin quaint and gray no longer sings-The meadow lark has ceased her piping gay; A mellow glow is in the amblent air, And naught remains of this last summer day, Except the faint perfume of flowerets fair, And whispering leaves-a bee's low droning lay,

A smoky haze-a lurid sunset ray. Ay, fare thee well, thou gentle dying queen! see advancing o'er the woods and fields The royal banner of a vanguard train, With "King September" grav'n on burnished shields. Poor silent one! amid thy rustling corn Plumed heads will bow in majesty sublime, While lances clash; yet ere the coming morn Thou wilt be yanguished by the King of Time. Above thy silent head the dreary winds will blow,

While in the dun grass insects murmur low. Fold thy sad hands above thy gentle breast, Thou sinless daughter of the fleeting year; From thy requited labors thou shalt rest; Yet Earth will mourn thy loss with many a tear, For thou the poor hast blest in many ways-With golden harvests and with plenty's store, With balmy air and bright unclouded days; But now farewell; thy reign, alas! is o'er; Sadiy we'll dream above thy lonely bed Of hopes that have, like thee, forever fled. L. E. W.

Written for the Banner of Light. A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER I.

INTRODUCES MR. SHADOWS, ALSO JOHN PIPER, JR.-TWO BIRDS NOT OF A FEATHER, BUT WHO FLOCK TOGETHER.

* Each heart has its haunted chamber, Where the slent moonlight falls ! On the floor are my sterious footsteps, There are whispers along the walls !

These lines are quoted not for any bearing they have on the subject to be hereinafter presented, for they have none, but Mr. Shadows was cogitating, and had been for quite a while, ever since the gentleman had left him, nearly an hour before, and it was the subject-matter of that interview that had induced the cogitation. The gentleman referred to, in putting his papers back into his side-pocket had omitted the newspaper envelope, and that remained on the table, and on it happened to be these lines, and they caught the eye of Mr. Shadows. If the paper had been an inch smaller these lines would not have been on it, or printed here. As has been said, they are not relevant to the subject, but they express the state of Mr. Shadows's mind, and so may not be wholly a superfluity, unless Mr. Shadows is a superfluity; and yet this narrative would be incomplete without using this gentleman both as an introduction and as a setting, and also very briefly the subject and manner of his cogitating.

Although the weird lines referred to hint as much, it may be well to say that this gentleman with a shadowy name had an inner and an outer life, as many others have and many of them do not know it. Shadows knew it, and he enjoyed the one as much as he did the other; when the outer life was stormy he went in out of the storm and lived his inner one. There was no storm on the occasion that now introduces him to the reader; it was very serene out of doors, morally arealists, but he had turned in nevertheless. When in there usually and the outer door closed, he was a philosophersome might say he was a castle-builder also. On this occasion he was listening to the silent utterances of his soul, just as if there were friends in council whispering to him: Perhaps they were-the lines quoted say so; if one had read his thoughts then the text would be-" come like shadows, so depart."

him, left sunshine behind him; the report was strangers. Not that the mated life was essenand one such as made angels rea cneerm joice: the bitter morsel in this gentleman's mouth and in some other mouths (Mr. Shadows's mouth not included) had, like the little book in the apocalypse, become sweet in his belly, and in other bellies also. - It was a rare affair in human life, and it pleased Mr. Shadows, so that there was unusual lustre in his inner life that extended even outwardly, and illuminated the darker world in which we all usually live, move and have our being. John Piper, jr., was the name of the gentleman mentioned as just having had an interview with Mr. Shadows of an agreeable character; he was not "John, John, the piper's son" of the song, who "stole a pig and run," but he was a Piper's son nevertheless, as may naturally be inferred; and the larceny in connection, if it could be called one, was far more atrocious: but as "all's well that ends well." this theft in its wholeness was a credit instead of a debit in the divine record, and may be said, using Bible language, "to have saved his soul from death and hid a multitude of sins." Though far from being an attractive feature in this picture, John Piper was quite an essential one, and therefore must be introduced with considerable elaboration, so as to bring him into the proper bold relief. He was bold enough, as will be seen when the reader has made his acquaintance, but by being tolerably elaborate now at his introduction, it will be so much work done, and when in the course of the story he is referred to again, he will be seen in his wholeness without much circumlocution of words, which, the reader need not be informed, is more likely to deaden than enliven the more attractive parts of the narrative. Leaving, therefore, Mr. Shadows cogitating in the quiet apartments of his inner life, we will go back a few years and make the reader acquainted with some of Mr. Piper's antecedent life. A man knowing John Piper, jr., and who happened to be walking down the northerly side of State street, and casting his eye at the entrance leading into the old Boston Bank, and seeing him shaking hands very cordially with the venerable Peter C. Brooks, and hearing him say, while performing this shaking ceremony, "How is His Excellency to-day?" would be reminded of the proverb, "Fools rush in where angels fear to tread." Mr. Piper knew, as most every one did, by sight, this aged millionaire of the early part of this century, and knew also that he was the father-in-law of the orator, and then Governor, Edward Everett, who at that time was sick, and that was known, for the Governor was a distinguished public character. The venerable gentleman did not know Mr. Piper by sight, or by name, but that was John's way, and sometimes with strangers of less social altitude this confidence, or what is sometimes called cheek, had led to pecuniary benefit in the shape of a commission ; sometimes, however, as the under-graduate would say, he got "sat on" for such presumption, but even then it was ignorance and bliss; you could not hurt his feelings in that way, he had n't any; and

though a man of good impulses, he was not a man of good manners. It is not probable, however, that the Brooks family were in any way contaminated by the patrician thus colliding with one of the multitude, and this incident is only noted as part of the delineation of this man's character.

John Piper, jr., was in profession a broker, and was broken also, and for the fiftieth time, more or less; was always breaking; in fact, financially speaking, no one could remember the time when he was whole, and it might be said that he was not only a broker, but a fracture. Mr. Piper was a man of good figure and generally wore good clothes; that does not cost much, however, unless one pays his bills. He was not handsome or prepossessing; his conversation in social as well as business life ran mostly on the state of the stock market, and there'he was not always wise-the state of his exchequer shew that.

It has been said that Deity shows his estimate of wealth by our seeing the mean people he gives the most of it to. If Mr. Piper had happened to be thus in divine favor, he would have been one of the exceptions to the rule, for whatever else one could say of him, meanness was not one of his traits; if he had a dollar he was always ready to divide it with any one needing it. The great trouble with him was, he seldom had any dollars to divide. An incident occurred once that is worth relating, both in itself and as showing the man's nature, reminding one of Don Casar de Bazan. The session of the stock exchange was over, and as usual, many of the members lingered there, when some one made the startling announcement that Joe Chace (a well-known member of former days) was sick and very poor, and living in Portland in great distress. On the impulse of the moment they started a subscription. some putting down one dollar, some two, and one generous man, five. John Piper, tak-ing up the paper and casting his eye down the list of some twenty names, said, looking at the most successful banker and broker of that day, "Mr. Thayer, I don't see your name down here for anything." "Nor I yours," said Thayer, 'but I will subscribe as much as you will." Piper at once took the paper, put down his name for fifty dollars, and paid the money on the spot. There was no help for it, and Thayer, a little nettled, had to do the same. The banker never forgave Piper for this coup d'état ; but it was enjoyed very much, for Thayer was able, and not distinguished as a giver; and the result was, the Portland man had an unexpected lift that did him good. Every one knew this would be hard for Piper; but later in the day a few who enjoyed the joke quietly pooled up enough to make him whole.

It is desirable for the reader, as has already been said, to have some acquaintance with Mr. Piper's characteristics, and what has been said will do that without going into all the details of his life. He was now a man in his thirties, and had been some four or five years. He essayed to be a ladies' man, and had had his blue eves on the refuse spinsters pretty constantly; that is, on those who had out-stayed their period of freshness without mating; but to win him they must have a little money in their own right. There were times of depression in the stock market, and particularly in him, or his affairs, when a very small sum would cover a multitude of undesirable points, and he quite. Mr. Piper had no sentiment, hence no fascina tion. He could talk, but tired his fair friends, and was sooner or later considered a bore. He had had, off and on, short courtships, or they might be called flirtations; but they came to nothing, and finally the girls generally avoided his pointed attentions, for fear of being in the wake of others' leavings. It began to look as if, to accomplish anything, he The gentleman referred to as having just left would have to leave and try his luck among tial to his happiness; in fact, there was an inner repugnance to it; for he had the same tastes for beauty and freshness that he had when he was twenty-five (almost everyone has); but, being thirty-five, and not a success either in person or pocket, he had no chance of fitting his fancy. Mating, therefore, with him meant fortune, more or less, and nothing else; and the prospects in that point of view had been growing less and less, until they seemed, in a consummating sense, almost hopeless. Since a short, tender hour or two some seven or eight months before, which, as usual, had ended, as others had, in a slip between the cup and lip, he had had a long solstice in his affectional nature. He seemed to be waiting for something to turn up. He had waited in this way a good part of a year; and, though years seem very short with adults, they are made up of very precious moments when on the shady side of thirty-five. But at the close of this solsticial period in Mr. Piper's affections something did turn up; but its narration will be reserved for another chapter.

The Reviewer. -

A New Book from the Pen of Dr. Peebles, entitled, "Immortality, and our **Employments Hercafter; with what** a Hundred Spirits Say of Their **Dwelling-Places.**"

To the "making of books," said some one, 'there is no end"; and there never will be while the earth is peopled with thinking, reasoning and reading beings. It is not the pulpit, but the daily journal, the weekly, the quarterly and the book that stirs, educates and gives direction to public opinion in these waning years of the nineteenth century.

The elegantly-bound volume titled as above, dedicated to the Doctor's wife, Mrs. Mary M. Peebles, and nearly as large as "The Seers of the Ages" or "Travels Around the World," contains some of the spiritual grain harvested by Dr. Peebles during his extensive travels in foreign lands. It is decidedly a spiritual book, alive with spiritual communications obtained in Brahmanical, Buddhistic and Mohammedan, as well as Christian countries. In it are messages and answers to questions through Lambelle, Woodforde, Wallis, Theobald, Fletcher, Morse, Walker, Young and others in England-through Maxwell, Dunn, Richmond, Maynard, Pierce, Colville, Allard, Bothrick, King, Mansfield, Taylor of Alabama, Watson, Thayer, Rathburn, Champion, Wirt, Kiddle's children, and many other mediums in this country.

The following extracts, taken almost at random'from one or more of the twenty-one chapters, will give some conception of the interesting and important matter constituting this book :

"There is no conflict between science and religion, since they present two aspects of the same cosmos one treating of the quality of being, the other treating of its quantitative distribution. The real conflict is between science and sectarian theology; and the chasm deepens. The mere scientist, ever cold and semi-blind, sees but half the universe-the material side-the shell. With this he experiments. And the little knowledge he thus obtains rests, after all, upon faith-faith in his five senses, and faith in the preci-sion of his investigations."-Chap. 1, page 14.

"The pains, spasms and seeming anguish of the dying are only the efforts of the chained and imprisoned spirit to break away from its earthly coffin-the human body. It is beautiful to bury this casket in morning-time, just as the sun tips with gold the hills and the mountains. And it is in good keeping with the genius of the spiritual philosophy to put the loved one's chair at the table still, and also fragrant blos soms. The angels love flowers-white roses and white lilies, because they symbolize purity and holiness of life."—Page 34.

"Physical deformities do not pertain to the spirit. The outwardly ugly are often beautiful within-and beautiful because their spiritual natures have subsisted upon purity, love and truth. Many who are crooked and deformed in limb, and who have uncome-ly bodies, have interior spiritual bodies of exquisite beauty and manliness. Good deeds brighten and beautify. To distribute and confer blessings upon others gives sweetness and serenity to the spiritual features."-Page 50.

"All moral acts pertain to the mental and spiritual nature, and not to the body, except medially. The amputated foot does not kick. It is not the fleshly hand that steals. No corpse treads on forbidder ground. The hand, the foot, the body-these are only the implements for conscious intelligence to operate through. Without this intelligence and moral percep tion of law, man is little more than a passive machine the holy, then does not sin - Constituted of physical elements, it can know nothing of moral or immoral acts.

There are pseudo-philosophers who with great confidence assure us that there is no moral evil in the uni verse-only a graded or lower degree of good. But is a positive lie a lower degree of truth? malice a lower degree of mercy? and burning lust a lower degree of chastily? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are moral conditions, each real and positive, according as it be comes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions be-

A .- Indian has not been visiting, has not been idle, has not been talking; pale-faces talk too much. I have been away toward the sunset, where the red man is on the war path-have been there to counsel peace; have been there to receive the spirits of red men killed by the pale-faces, and to keep them from returning to injure those who injured them.

Q .- Will not our armies in the West soon conquer all the Indian tribes?

A.-Never! Indians are never conquered when they fight for the right-when they fight for their lands, for their homes, and for the graves of their fathers. No; they will be exterminated, but conquered - never Indians are not afraid to die-they are not children they do not whine when shot down by white men, for they know they go to the hunting-grounds of their fathers.

Q .- Powhattan, describe your spirit-home.

The sun was to us a symbol of the Great Spirit. We follow the setting sun. The sun is the Indian; the moon is the squaw; the stars are their children, and the fixed stars the warriors. We continue to be Indians in the spirit-world. We mingle with white spirits and many of our blankets and robes are whiter than theirs. I was a chief on earth, and I took my hate of the white man with me to spirit-life. I would not see him for a long, long time. But once I went with an old and brighter Indian spirit than I was, where there was a peace council, where there was white men in it; one of these, William Penn, in shining dress, and a sunshine face, came to me with a white-plume in his hand. He said he loved the Indian, and he put his lips on my forehead. I turned round and wept, for I was too proud to have him see my tears. I loved this white spirit-he made my heart soft. I love all the pale-faced spirits now, and that is why I come to do them good. . .

But you ask about my spirit-home, and the way I go to get there. I go almost as quick as you think-and go first to a big forest of stately trees, the homes of beavers and squirrels and birds."-Page 104.

Then follows a minute description of this'Indian spirit's home, occupying almost two pages.

"The Spirit City of Strife is justly named Horror's Camn!

Traveling on our winding way, over some barren hills, whose frowning summits intercept the light from brighter scenes, is Horror's Camp! Its dwellers are numerous, and principally those who have died in drunken fits, or have come to these shores in some other vehicle of crime and sin:

It is really touching-enough to melt the heart of the stoutest, to observe their furrowed brows, glaring eyes, straggling hair, and bony, sinewy frames, half covered in scarlet garments. We observe that some of them gaze intently upon the dark and dismal walls, without removing their eyes from the serpent-charmed spot. The scenes of their past lives are. In their most disgusting features, floating before their vision, and playing upon the walls. They are horrified at the memory and sight of their own misdeeds."-Chap. XIII, page 118.

"Q.-When we enter spirit-life, is not our spirit hair the same it would have been if left to grow its natural length?

A .- Yes, if so desired.

Q .- Why not lengthen or shorten the spiritual body it will as well as the hair?

A .- The hair is a vegetable life attached to the huan body. It has nothing in it but vegetable, and that vegetable is to a certain extent under the control of the will.

Q .- Can spirits dispose at will of their spiritual beard?

A .- They can by uprooting it, as certain Indian tribes on earth do.

Q .- Should a man, looking from your standpoint, alvays live up to his ideal in act, thought and work of life?

A .- He most certainly should, especially where moral duty is involved. If he does not, there will come a time when he will regret lost opportunities. Perfection of character is attained by continually striving to realize one's ideal.

Q .- If I should do that I would let my hair grow at full length; I should put on the half-robe of the Brahan, I should wear on my foot a sort of pandal, I should travel and dispose of books and pamphlets and napers, and lecture without money and without price, simply saying, Put clothes on my back and food into my mouth. This is my ideal, and yet if I were to do it they would put me into a lunatic asylum. What shall I do about it?"

The spirit's answer to this last question is intensely interesting.

The following is from a spirit entrancing Mr. Marchant, of Cape Town, South Africa: "Q.-What is to be the future of Africa in the

world's history?

'Which is first, the musician or the harp? the im. posing palace, or the architect? the earthly body, or the soul? The truth upon this subject, as taught in our spiritual heaven, is this: The soul, allied to God, is the conscious intelligence, the enthroned life; and as such it builds its earthly habitation. It can live without it, for it existed prior to it. It entered into it at will, and can leave it, when rightly conditioned, previous to the complete separation and transition.

'You ask, do you, what mortals most need to fit them for divine abodes?

'More trust in God, more faith in prayer, more true culture, more self-sacrifice, more humility, more meekness, more meditation, and a deeper conviction of sin t 'Are not the angels of God pure? then must you beome pure before you can associate with them.

'Are not the angels honest and just? then must you be just to become their companions.

Are not the angels truthful and calm? then must you be such before you can stand in their midst.

'Are not the angels those who have "overcome "? hen must you overcome the passions and the pride of life ere you can with them eat of the tree of life.

'Are not the angels serene, pure-minded and holy? then must you become pure and loving and holy before you can enter the "holy of holies" and abide with angels of God." "-Page 232.

This volume, largely corroborating the teachngs in Dr. Crowell's late work, is crowded with fresh and highly interesting matter concerning the details and general sweep of life in the world of spirits. It is now ready for sale by the publishers, Colby & Rich, at No. 9 Montgomery Place, Boston.

Annual Convention of Spiritualists and Liberalists of South-western Michigan.

Fo the Editor of the Banner of Light : Thinking that many of your readers would be interested to hear of the progress of liberal thought in South-western Michigan, I send you an outline sketch of one of the best spiritual gatherings ever held in that portion of the State. It was the Annual Convention of the Spiritualists and Liberalists of Van Buren and ad-The opportunities and block of a structure of a str joining counties, held on Saturday and Sunday, Aug.

I Ideas ?--the Dignity and Supremacy of the Human Mind." At two o'clock the Convention elected officers, as follows: for President, L. S. Burdlck, of Texas; for Vice-President, Mrs. Elvira Chidester, of Bangor; for Secretary, E. L. Warner, of Paw Paw, and for Treas-urer, Mrs. Roxina A. Sheffer, of South Haven. Dr. Spinney then spoke in reply to the interrogatory, "Will you have Rationalism or Superstittion?" It would be futile to attempt to give a faint outline of the inspired oratory that came from the lips of the speak-ers at each session, and I can only say to those who are conversant with them, that the associations pres-ent united with the unseen forces to place them in the most receptive condition as instruments to be acted upon by the invisibles. A choir was selected from the audience that rendered fine vocal music, and an ama-teur brass band did themselves much credit in render-ing instrumental music, which was appreciated by all present.

State Association. Owing to the want of a financial basis, and the fact that a few became overworked, the county societies became disorganized, and the best workers from ad-joining counties sought a union with us, until now we have the strongest band of harmonious workers in the State State. The contributions for the support of this Society have been voluntary, and the struggle has been in-tense to keep the vital spark from entirely dying out; but we advertised well and took an admission fee of ten cents at the gate on Sundays, and find the Society has a balance on hand of \$69,44, thus placing us above the fear of financial failure for the present. The Convention adjourned about four o'clock, and all went away happy and satisfied. E. L. WARNER, Secretary. 'Paw Paw, Mich., Aug. 13th, 1880.

"College of the Soul."

To the Editor of the Banner of Light : Prof. Buchanan, in his religious lecture recently published in the Banner of Light, prophesies that we shall have a "College of the Soul" established in due time. This is but another name for the "School of the Prophets," supported by the ancient Hebrews during those years of spiritual outpouring. What can be more needed in the world to day than a Polytechnic school, applying all the sciences to spiritual growth of character, for the practical exaltation of the man and woman, for fitness in the life that now is and that which is to come? Surely the education of our inedia in the laws and uses of their profession-in short, the education of our children in those laws and the sequential spiritual virtues, has moral claims paramount to all other considerations, for all others here centre and blend for the blossoming of our loves and hopes into immortality. Such a school, wisely conducted in the strictest order and purity of life, would be a power and a light most potent for good.

Can such an institution be endowed by us? "Where there's a will there's a way." We can safely estimate that there are fifty thousand earnest Spiritualists in the United States. If each of these donate to a properly-appointed committee, on an average, one dollar, we have \$50,000. If, say, two hundred mediums give the proceeds of a week's séances, amounting to \$5,00 each we have \$1,000 more. If one hundred speakers give the proceeds of one lecture, \$10, we have another \$1,000. If fifty book owners will donate \$20 each from sales, we have another \$1,000. If a convention be called for the purpose, and efficient agents be employed to canvass the entire country, the balance, amounting to \$100,000, can be raised: That will do for a beginning. Of course it all hinges on the f. But why not agitate the feasibility of the undertaking? Maybe the "College of the Soul" will be built ere we of to-day "pass over." That would be a good legacy for us all to leave to our successors.

J. O. BARRETT.

In Germany a theological professor will preach to the students on Sunday morning, and give a grand ball at his house in the evening. It is no unco thing for a man in that country to attend church on a Sunday morning, play croquet in the atternoon, and attend a theatre in the evening. - Rev. S. J. Barrows in the Christian Union.

"In shape and appearance, spiritual vestures commonly correspond to the spirit's taste and custom when upon earth. The Quaker wears at first the plain dress; the Roman, the toga; the Oriental, the graceful robe. But in ethereality of texture, garments correspond to the moral status of individuals

The first garments worn in spirit-life are gifts of love It is so with infants on earth; but reaching their full stature, each and all provide their own clothing. In the higher heavens, robes and angel vestures are wover by will power through skillful hands, and woven almost in the twinkling of an eye. It may almost be said that glistening robes of glory come to angels as leaves come to the trees in spring-time, or as gorgeous colors come to evening clouds. As the raiments of the heavenly inhabitants correspond in quality to their interio states, they change according to their unfoldment, and also with their rank and position. The robes of the archangels are so bright that they literally flame in matchless splendor !"- Page 64.

"The scenery and surroundings here are too glorious for delineation. No poet can describe them, no artist put them upon canvas. The rays of light seem to de scend from the great central sun of the universe. The atmosphere is warm, mellow and golden. Breathing is living. All is calm and peaceful. The clothing of the spirits is ethereal and shining in their whiteness. The dreams of paradise are here more than realized. Hu mility is the gem, truth the pearl sought for, love the law obeyed, and wisdom the purpose of the soul's pernetual search. Everything moves in perfect harmony, because near the great Ruling Spirit of the universe." -Page 77-7th Sphere.

"Our little ones, whose infantile bodies we laid away under the turf where the wild-brier twines and spring flowers bloom, are with us still. Guardian angels bring them to us. They look into our faces. They listen to our language, and in a measure we are their educators still. Do we not love them ; and is not that love mutual? Do we not desire to meet and be with them when the good angel of death beckons us to the thither side of Jordan's peaceful river? Then must we be just and kind, manly and spiritual."-Page 85. "I have seen in the lower spheres of darkness clusters, societies, and cities of moral degradation, in the streets of which undeveloped spirits were engaged in disputations, quarrels, enmities and pitiful ravings. They delighted to annoy and torture each other-delighted to live, in a measure, their earthly lives over again, and to influence gamblers in their dens, inebriates in their wretched retreats, and debauchees in their haunts of crime. These scenes make angels weep."-Page 91.

"Q.—Are perverse and wicked spirits ever arbitra rily chained or confined for a season?

A.-They certainly are, and especially so in the lower spheres. And then they occasionally break way from their surroundings, to follow, haunt and obsess mortals, sometimes producing sickness and even death. Spirits have the power to heal and the ower to make ill. All power, reduced or traced to its original source, is spirit-power. Low and wicked spirits, as you term them, are frequently guarded by the strong magnetic will of persons in spirit-life superior to them, to prevent their doing wrong to others. Human beings are coming to us continually from the earth-life so freighted with revenge, hatred, malice, and all the bitter passions of humanity, that it is absolutely necessary, on the part of the higher intelligences, to arbitrarily restrain them, because they are totally inexperienced, and in and of themselves not capable of guiding their actions to any good result."-Page 95.

"Q .- Powhattan, tell me what you are doing these days, and describe to me your spirit-home.

A.—This is a momentous subject, demanding careful consideration. The history of this country, with her Lost Arts, was long since buried in forgetfulness. In remote antiquity, hidden under the dust of ages, Central Africa was the garden of the world. The Sanscrit language, the pride of ancient India, was begot ten and saw its palmiest days near the fountains of the Nile. Why, then, has the llon so long borne the curse of degradation? Why should the dark stain remain upon one of the fairest portions of God's universe? Why such a long night after such a glorious noonday? After the night cometh the morning. Ethiopla shall yet again stretch forth her hands to God. The baptism of fire is now upon her. After the clangor of wars and warfare comes peace and prosperity. . . Ancient America was the Alpha of earth's humanity, Asia the Beta, while to Europe has been allotted the fiery work of scourging and purification. But, in the dawning cycle, to Africa shall be given the full unfolding of that flower whose grateful fragrance shall fill the whole earth, and whose mellifluous melodies shall add to the harmonies.

Over earthly cities are spiritual cities, and yet the greatmultitude of spirits are not in one place, but many places corresponding to spheres and states. They are divided by purposes, languages, dress, and tribal prejudices ; but gradually approach through effort, recon ciliations, and the law of progress.

Mortals entering spirit-life are but little more than children. When I became exhausted or weary I was conducted to the temple of repose-a peculiarly constructed temple, fresh and full of magnetic life. The flowers and balsam-like trees around it seemed to shed a healing, strengthening balm. After these resting seasons I was generally invited to the temple of prayer. where everything seemed rapt and softened by the spirit of devotion. . . . At times I visited schools of art, of music, of mechanical inventions, and of medicine, the latter interesting me intensely.

The man you call Edison is the best medium for a given purpose on your earth. . . . A delegate goes frequently from our circle to all countries, and to many of the circle-spheres in spirit-life. He delights in being a sort of a traveling messenger. He assures us that there are people on the islands of the open Polar sea." -Chap. XVIII, p. 206.

While in Madras, India, Dr. Peebles formed the acquaintance of a Hindu Sivaite-a Gurnwho, after offering prayers and burning incense. fell into his death-trance :

"Can you speak English?" inquired Mr. Peebles. He answered promptly in the affirmative, but added: I prefer another language ; you have an interpreter.' I then asked him many important questions, the nature of which will be readily understood by the an swers.

How long in spirit-life? Time, what is it?

Why ask? Time should be measured by aims and holy acts performed. Whydo men remain so long but children in wisdom?

' My name, you would not know its import should I give it. In this land, where you now walk a stranger, and where I had a birth, names originally meant something; but in the west, among English-speaking people, they imply nothing of qualities or purposes. You inay call me Mystic. I dwell in the infinitudes. Judge me by what I teach. 'I did not die, but swooned into another cyclic mode

of life. There was gladness among friends at my coming. I was fully myself at once, and, oh, how delightful to breathe !

'Consciousness knows God, as the eye knows light; as the senses sense appearances. Your earth is the shadow-land of phenomena; ours is the real land of permanence. . . .

A New Speaker.

To the Editor of the Banner of Light:

We have a new speaker in the field who is to take. I think, very high rank. It is Miss Downer, of Baldwinsville, N. Y. To no little personal beauty, agreeable manners and charming enthusiasm, she adds intellectual culture, and a native eloquence which she is said to have inherited from her talented father. The excellence of her spiritual nature, however, we may trace to maternal tenderness and fostering care, for from her childhood she has been subject to conditions we call trance, when the beautiful scenes of the higher spheres were woven in imperishable colors into her young memory.

This young lady, with a few others who, with evident angel help, were enabled to brave the persecutions of the Church, the contumely of former associates. and the slanderous invendoes of Christian bigots, stands out now prominently as a morning star heralding the great light she sees mounting up the eastern horizon. But she requires our aid and encouragement. Her delicate feet know as yet little of the rough paths of this cold world. Tenderly fostered in a quiet village, she can have but a slight conception of what is to be encountered in the turmoil and strife that seem inseparable from mundane affairs. What, then, is our duty? To bring her gently to the front with heartfelt solicitude for her success. Let her feel assured that among Spiritualists there is every noble and generous sentiment that can make her proud of her associates and of the cause she has espoused. Let us pledge our earnest prayers to the bright angels above us that all her ways may be ways of pleasantness and peace. G. L. DITSON. Albany, N. Y.

A Faithful Instrument.

To the Editor of the Banner of Light :

I am frequently asked if I know of a good clairvoyant-one that I can recommend-and of course there are many: but recently I had the pleasure of being present while Mrs. C. M. Morrison-a blind lady-of 4 Euclid street, Boston (Dorchester District), was examining and diagnosing from locks of hair, and without hesitation I pronounce her one of the best mediums I ever met for examining disease. Her books show that she has within the past seven years exam-Ined nearly seven thousand locks of hair from a distance. She is correct and successful-as are many other medical mediums-which accounts for the opposers trying to stop their practice ; for they observe that the thinking public prefer to trust those that have. knowledge and can see, rather than those who simply believe and guess at a patient's condition.

The spirit M. D.s are hard at work, through their earthly media, and victory will be theirs.

ANNIE LORD CHAMBERLAIN.

BANNER OF LIGHT.

Banner Correspondence.

Massachusetts.

Massachusetts.
STURBRIDGE.—Chester B. Fletcher writes : "I cannot fully impart to you in a few written lines how much love and esteem the Banner of Light. It is to to me not only a present and staid companion, but a 'sweet by and by,' coming from week to week : a bright, guiding-star, ever pointing to that haven of a higher and sweeter life. But yet I feel ofttimes rather sad and lonely, for the reason that I cannot induce my friends and neighbors to subscribe for the Banner of Light, study honestly its teachings and principles, and appreciate it as I do, with thousands of others, whose hearts are made glad by its inspiring visitations. These friends and neighbors to subscribe for the Banner of Light, study honestly its teachings and principles, and appreciate it as I do, with thousands of others, whose hearts are made glad by its inspiring visitations. These friends and neighbors of mine seem to have all the light they wish for, as the old mythical Orthodox principles of the dogmatic creedists appear to glitter and flutter on the surface of things around them. They do not yet see how any good thing or light can come out of such a lowly 'Nazareth' as rapping Spiritualism. I say to them, 'Come and see I' but remember, 'If the light that is in thee bedarkness, how great is that darkness! Ye cannot serve God and Mammon I' I suppose the time has not come for them to wake thoid them they can know buil itte about Spiritualism without studying spiritual literature, and reasoning and investigating for themselves honestly and in the right way. First 'seek and you shall find. My experience in trying to introduce Spiritualism to Modern Spiritualism. On, Divine Love, give to me the unfolding divinity and beattudes of Spiritualism to the dorens printup. Take speela care of your and hear fruit some time by and by. Many thanks to the orthodox faith to be a recipient of the saving light of Modern Spiritualism. On, Divine Love, give to me the unfolding divinity and beattudes of Spiritualism to the doring some row Live

Indiana.

Indiana. AURORA.—Mr. Nicholas Schwarz writes as follows of the great benefit he has derived from treatment by Mrs. E. M. Shirley, who has for a number of years habored effectively in the spiritual vineyard, and been the means of doing much good to those afficient by diseases incident to a life on earth: "Having been seriously afficient for a line on earth: "Having been combination of diseases, known and designated by the medical tratemity as neuralgia of the head and heart and enlargement of the liver, and a spinal affec-tion; and having been treated by a large number of physicians of pronounced eminence in their profes-sion, requiring the outlay of large sums of money, and obtaining from them no relife after long and patient trais, I despalared, and gave up all hope of recovery or any relier, and had about concluded that I was des-tined to the healing powers possessed by Mrs. E. M. Shirley, of Aurora, indiana, I secured her services in a friend of the healing nowers possessed by Mrs. E. M. Shirley, of Aurora, indiana, I secured her services in to find of the healing nowers possessed by Mrs. E. M. Shirley, of Aurora, indiana, I secured her services in my behalf. And it affords me very great pleasure to certify that within the brief period of three months, by only two treatments weekly, I have been restored to my am enabled to pursue my daily the with com-rative ease and pleasure. Mrs. Shirley, mode of retrinet consists simply in pathetizations or the lay-shirley, and assure such that by a strict adherence to her directions, and by giving her a fair triai, they will has effectually and beref vere me by her treatment who and millored as I have been, or are suffering from shirley, and assure such that by a strict adherence to her directions, and by giving her a fair triai, they will has effectually and burger user on by her treatment when all other remedies have failed, and I am anxious that the afflicted everywhere may know it."

Vermont.

Vermont. FAYSTON.—Mrs. D. T. Smith furnishes the follow-ing account of interesting manifestations of spirit presence that have occurred in the locality in which she resides, and which have given much satisfaction to all who have had the privilege of witnessing them: "I have just attended a circle at the house of my brother, in Fayston, Vt., where some tests were given that for positive proof to any doubting mind must be conclusive. At about 8 o'clock r. M. the company as-sembled, which consisted of seven persons belonging to the original developing circle, and seven members of the family, almost entirely unused to sittings. Two chairs were arranged across one corner, in which were placed a tin pan, a bell, sheet of paper and pencil, and a shawl thrown over them all. Mr. and Mrs. L. C. Turn-er, the mediums, sat one on each side of the cabinet, members of the family sitting next them, and confining their hands to prevent any deception. The lights were then removed and the organ played for some minutes by a member of the family, when hands began to ma-terialize, and those sitting near the cabinet could dis-ting time to singing, rest on the forelized. — The bell would pass around the circle, ringing, keep-ing time to singing, rest on the sitters' hands and then pass off again. At request a tune was furmmed on the pan, which was also carried about the room. As an-other person came into the circle [gave him my chair and stood in the centre of the circle, when one of the chairs forming the cabinet was brought through the air to me. Many beautiful lights appeared and and means were given in soft whilsper. There were no false panels or secret wires that any one could cry out about here; no sham, no deception. There on the quiet green hillsides. When the world's workers, not here on the quiet green hillsides. When the world is calling for proofs, such overwhelming ones as are giv-en in their presence should be utilized."

A Week at Lake Pleasant. To the Editor of the Banner of Light :

"What a beautiful spot!" we exclaim, as the rail-cars land us at the foot of the staffway leading to the con-secrated Camp-Ground of Lake Pleasant. And how the beauty grows upon our sight as we mount the bluff, and behold the pretty little cottages with their tiny flower-gardens and vine-clad porches, nestling among the trees, and the spreading white tents, with their cosy rooms open to view, and catch glimpses of inspired mediums who look out upon us, welcoming us strangers to the famous camp-ground !

Happiness beams from every face. We walk around the camp through the speakers' grove to the Pleasant Lake, whose shining waters are beckoning us at the foot of the woods. Fairy-like boats float upon its bosom, and we almost expect to see the "Lady of the Lake" come down from the highlands beyond, enter her light shallop and push from shore, for somehow the scene recalls the memory of Walter Scott and the land of heather. Certainly the Scottish lakes distill not a purer crystal than the waters of this mountain stream.

We follow the romantic pathway along the river bank to the new camping-ground. Here our guide points us to "Excelsior*Cottage," which is to be dedicated in the evening; we like the name "Excelsior." In the evening the grounds around this cottage are illuminated by gay Chinese lanterns, and the whole place looks like a fairy abode ; the many lights reflect in the placid water of the lake, while inspired mediums uplift their voices and dedicate the new home "To Purity and Truth, to Love and Charity." Oh, what a glorious dedication ! Angel forms hover over the water and on the hillside, while the airy fingers of little children bring garlands from the spirit-

world for the festive occasion. The peaceful Sabbath breaks, and thoughtful, cloquent discourses from Capt. Brown and Mr. Wheelock attract immense audiences. Sitting under the trees listening to the discourses that calm Sabbath. we hear W. C. Bryant's grand numbers, "The groves were God's first temples," whispered from every branch.

One happy afternoon a merry party of us congregated upon an old abandoned tent flooring. There were the Reynolds party from Utica, and Mr. and Mrs. Willard from Chautauqua Lake ; and in swinging hammocks and easy-chairs we dreamed and listened while Miss Jennie Hagan improvised for us like a second "Corinne of Italy." The sky above us was truly Italian, the distant hills shone with the light of the setting sun like an Italian picture, while the talented medium threw off her rhythmical cadences as rapidly

as our fertile brains could give her a theme. One of our party, inspired by the old gray boards beneath us, gave her "The platform on which we are seated." Like lightning she seized the thought, and ingeniously and poetically improvised a poem on the old boards; noting the rusty nails and the unequal planks, pointing out how one was too narrow, and another too broad, so that it had split, and then warning us to avoid either extreme in our platform !

How varied are the phases of mediumship around us. From a room adjoining ours in the hotel we offitimes hear the echo of the words of a little spirit called "Wild Flower." She is the bright, far-sceing control of Mrs. Maggie Folsom, as lovely a wild flower as her spirit counterpart.

At the hotel also we have met large-hearted Dr. Mack, of London, England, whose skillful hand in that distant country restored the writer to health, when she was suffering from the effects of that foggy climate.

Mr. Barnard, the proprietor of the Lake Pleasant Hotel, is a jovial, whole-souled landlord, and well adapted to the position he holds, but as yet he has not found time to beautify the hotel. Use and beauty should go hand in hand; but that the house, bare as it is, is appreciated, the immense crowds which constant_ ly throng its rooms and plazzas testify.

My week has almost past, and still they come. The hotel is obliged to turn away visitors; tents and lodgings are besieged on every side.

Thursday (11th) brings the arrival from London, of Mr. Fletcher, the distinguished medium, who at once becomes the attraction of all eyes. A gentlemanly-looking young man is he, with an English air, wearing his dark hair and beard cut in English fashion. An intelligent, spiritual looking person with fine forehead and dark, mediumistic eyes, who, if of American birth, looks able to meet any nobleman of Europe as an equal; a quiet, thoughtful man, devoid of bombast or bravado-such is the famous Mr. J. W. Fletcher.

Unfortunately the rain falls in torrents the morning his address is given. We all hasten to the hall but to find how small it is for the needs of the hour. Dr. Beals, the popular President, presides with his usual skill, and finally we are all seated. Mrs. Manchester, the musical medium, chants one of her harmonious inspirations, and Mr. Fletcher commences in a pleasant.

cultivated voice to tell us of Spiritualism in England.

longed for here. He thought that he had been sustained by electric forces ; nor did he think he would have lived twenty days under his recent trial if it had not been for the refreshment of his daily drives in the Central Park and on the Riverside Avenue, which had cost him six dollars a day. Air, fresh air, was what he was always wanting, and he often suffered for the want of it in Clarendon Hall. He should be disposed to think that the impure emanations exhaled from the population of a great city would do him more harm than any benefit to be derived in the way of nutrition from its other emanations.

Mrs. Britten replied that electricity played a part undoubtedly among the forces and influences by which he had been sustained, but that after the strain upon his system of his former great fast he would not have been able to bear a second one without the benefit furnished in the way she had indicated. The whole passed with the utmost courtesy and indeed cordiality; and Dr. Tanner conversed with her afterwards for several minutes. In the course of the interview, he said that he hoped for great good to humanity from what he had been enabled to do, and that he had not yet got through with his experiments. I have been told by a friend of Dr. Tanner that he is a Spiritualist, but probably he is not yet enough of one to recognize and avow it, which is true of hundreds of thousands of others. Mrs. Britten told me afterwards that she was sure of the truth of what she said, for "they never deceived her," meaning her spirit-guides or controls. Respectfully, J. L. O'SULLIVAN.

New York, Aug. 16th, 1880.

Medical Matters in New York. To the Editor of the Banner of Light:

The history of the medical profession everywhere is that of the slow progress of new ideas against the despotic authority of the Colleges. In Massachusetts you have nobly defeated the attempt to rivet fast upon soclety this professional despotism by a medical law, but in New York a, medical law has been enacted by the old and successful stratagem of hurrying it through unknown to the public at the close of a session. The new law requires all physicians to have their diplomas registered with the County Clerk by the first of October, 1880-that is, they must make an affidavit stating their residence, birth-place and diploma, or if practicing under license, the source of their license. A few physicians have been practicing without diploma heretofore, by authority of a license from a medical society. Hereafter no such license can be issued to give authority to practice.

Physicians who come into the State with a diploma must submit their diploma (and such other evidence as may be required by the Faculty) to the Faculty of some incorporated Medical College, paying a fee of twenty dollars for the endorsement of the Faculty, which will authorize them to practice.

No one can "practice physic and surgery" unless he has the diploma of some College, or diploma from the Regents of the University, or an old license; and if he is a new-comer, his diploma must also be endorsed by some College. To "practice physic and surgery" under an illegally-obtained diploma is a misdemeanor punishable by a fine of from fifty to two hundred dollars for the first offence, and for subsequent offences by a fine of from one to five hundred dollars, or thirty to ninety days' imprisonment, or both fine and impris onment. To practice without registration is a misdemeanor liable to the same penalties as those just mentioned for practicing without a legal diploma. Any one who has been practicing for the last ten years may continue to practice, provided he is in attendance at some Medical College, and shall get a diploma before the 29th of May, 1882.

Belleving that the right to "life, liberty and the pursuit of happiness," asserted in our Declaration of Independence, includes the right to adopt any vocation we may prefer, and that one man has as good a right to express his opinion and give medicine as another has to receive the opinion and take the medicine, I regard all such medical laws as an infringement of liberty.

Whether any intelligent magistrate would construe a law regulating the practice of physic or surgery so as to include the application of vital magnetism or healing power, I cannot say; such an enlargement of its scope I should consider, unwarranted; yet I presume the practice of a clairvoyant who prescribes medicines would certainly be considered a practice of physic which is prohibited unless protected by diploma. That class of practitioners will be compelled to resort to a liberal Medical College, where their profession would not be a matter of odium. J. R. BUCHANAN.

to the Editor of the Banner of Light:

Who the author of the following lines may be I do not know; but should the production in its present form happen to meet the eye of its writer, I trust that pardon will be accorded for the liberty I have taken in re-writing parts of it. It struck a chord of sympathy in my breast, as I think it must in that of many a bereaved one; but I had no belief in the idea that our loved ones " were peacefully sleeping in their graves," slumbering where the cold white marbles gleam,' &c., &c.-sentiments that marred the beauty of the original. Hence the liberty I have taken to make alterations more in consonance with what seems to me a sensible philosophy.

Evergreen Leaves for the Afflicted. to the Editor of the Banner of Light :

Weary and fainting, with his pure, pale hands clasped in yours, as he nestled in the bosom of your love, he reached the "gates ajar," to find at their shining portal a joyful welcome from the angel band who had long waited for him there. Tenderly they unclasped those lovelocked hands and bore him hence from the valley and shadow" to the "life and light' of God's unseen glory. Great was the rejoicing as they welcomed him home, and there on the altar of eternal love he was clothed upon with divine and living light, consecrated to a high and holy mission; and from out that innumerable throng that surrounded him came voices in sweetest unison, saying, "This is our beloved son, in whom we are well pleased. We receive thee to the fountain of God's light and love. Remember he is ever near thee, and thou art near and dear unto him. God's sure witness, Light, speaks forth in tones of harmony to thee. To Light we consecrate, thy new life; on thy pure spirit we shed the beams of the sun of righteousness and baptize thee Radiance, in the name of the Father of Light, in the name of the Mother of Love, and in the sweet communion of the holy spirits, both now and forever, world without end. Amen."

Thus consecrated he has gone higher, a gem set in the circlet of love to radiate heaven's light upon the pathway of those hearts who held him so fondly as their own; and it will shine brighter and brighter as he often and lovingly returns to guide and guard them along the earthly way. Sometimes at the hushed hour of twilight how they seem to hear the low, soft echo of sweet tones calling them in the tenderest accents of that pever-to-be-forgotten voice, "Papa, mamma, dear; I am not gone! Look up; the angels of light have brought me to you. Oh, how glorious is our home! I am so happy that I can still be near you and shed rays of gladness on your way! And the sweet, bright Sunlight is always with me when I come to you. Oh, how I love to linger with you! Not one gentle word you ever uttered, not one caress of fond affection, not one breath of loving sympathy bestogged upon your poor, suffering child, is forgotten or lost. Ay, they are the gems that crown my immortality with radiant glorybright with the undimmed lustre of the Eternal love from which they sprung; and the clear light will shine bright above until I welcome you, oh, how joyfully! to our home! 'If it were not so I would have told you. I went to prepare a place for you, that where I am ye may be also.' Yes, we are the Radiance and Sunlight of that LOVE-LIT home." M. P. PARRY. Oakland, Cal.

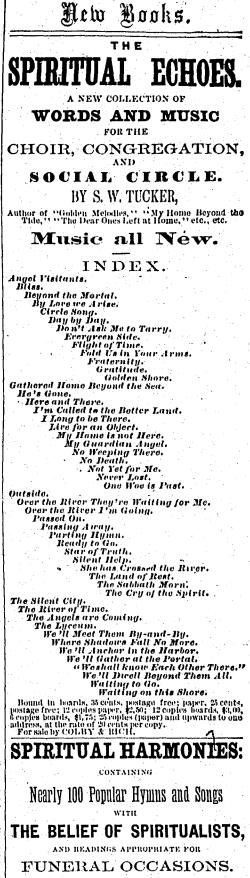
Spiritual Harmonies.

We have received from the Banner of Light Publishing House a book of select readings and Rev. J. M. Peobles. The work is in every way Rev. J. M. Peobles. The work is in every way a vast improvement upon anything of the kind yet published for the use of Spiritualists. While the reading and responses bear a resem-blance to old forms of Christian worship, they also show how even these may be spiritualized and made to appear rational. The object of publishing these cheap editions of spiritual songs is for the purpose of inaugurating con-gregational singing at our meetings. Every Spiritualist who attends Camp-meetings should secure a copy of Spiritual Harmonies, and join secure a copy of Spiritual Harmonies, and join in singing. Send to the Banner of Light office, No. 9 Montgomery Place, Boston, Mass., and secure a copy.—The Olive Branch.

Passed to Spirit-Life:

From Everett, Mass., Aug. 9th, of paralysis, Joseph H.

From Everett, Mass., Aug. vth, of paralysis, Joseph H. Homan, aged 51 years. Mr. H. was for three years in the army, and during the past ten years lie has been a letter-carrier in Boston. He was the first President of the Carriers' Protective Associa-tion. He possessed an active temporament, and overtaxed his organism by too close attention to his somewhat ardnous duttes. He was a favorito, and respected by his many asso-clates; was a member of the G. A. R., and other Associa-tions. "A faithful, honest man," was the universal remark of those who knew him. Mr. Homan's religion consisted in good works and upright dealing, instead of the worshiping of forms and creeds. He was an independent thinker upon the Hib beyond this, he read with much satisfaction the bileral papers, including the *Banare of Light*. He retained his senses until his exit, in his hours he was calm and respeed, and axious to enter the Hife beyond. He passed on without a struggle, taking an affectionate tarweel of his relatives and friends present, and wishing to be remembered to others, with much and while the beyond. He passed on without a struggle, the life and wishing the bernembered to others, with much and with the the view of the take an ordinary journey abroad. He said to the writer of this notice, just before his



BY DR. J. M. PEEBLES.

This book may be considered multum in parco, containing as it does a definition of Spiritualism—the leading doc-trines of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to

Camp-Meetings, Grove-Meetings

Spiritual Scances,

Social Circles. and Congregational Singing. TOGETHER WITH

Fineral Readings, original and selected, appropriate for Infants, Children, and the Aged.

Dr. Peebles says, in his preface; "The 'Spiritual Songster and Teacher' was so favorably received by the publicsix large editions having been sold-1 deem 4t practicable to remodel, double the size, adding songs, new and old, with original and selected readings for funeral occasions, so that for a trifle of expense our friends may have for Séances, Conferences, and Sunday gath⁹rings, a general statement of our doctrines, readings, songs, hymns, and words of for sonsons of siekness and death Designed to supply a want long feit in the ranks of Spiritualism. This book-Spiritual Harmonics-is bound in heavy paper and boards.

California.

California. SAN FRANCISCO. – A correspondent (A. Y. E.) writes as follows respecting the reliability of Mrs. Francis as a medium, and of convincing forms of spirit manifestation occurring in her presence : "I notice in one of your late numbers some reference by a corre-spondent to the independent slate-writing of Mrs. Francis. I am glad to add my testimony to the re-markable glits of this lady. I have been an investiga-to of Spiritualism for twenty-eight years, and in fact published in 1854 the first work on this coast, yet I have never seen any phenomena so perfectly convinc-ing as this writing—this telegraphic communication direct from the other side. Thave seen but little materialization, which is very wonderful; but to a skeptic there is room for sneers and doubt, while in this direct writing there is none. For instance, a few days since the lady and here in midday, with the sun shining in the room, Mrs. F. gave each member of my family messages from riends, relatives and playmates, holding the slate on which these were written, without any visible pencil, upon or above the head or shoulder of the receptent. The loud rattle on the slate during the writing pre-risely resembled the ticking of the telegraph, except that the spiritual operator made a louder ratile, and in each case the name of the sender –departed many years, and of course utterly unknown to Mrs. F. –was written as distinctly as I could have written myself. In additon to this, we heard the angel voices singing to the plano accompaniment."

New York.

HUDSON.-H. W. Race writes Aug. 16th: "For the past three months I have been a constant reader of the *Banner of Light*, and to say that I have been inter-ested but half expresses what I feel. I know that I have been greatly benefited by it, and one of the most profitable portions is the 'correspondence' part. I love to read the news from others."

Tennessee.

HENRYVILLE.—James J. Pennington writes, in allusion to a reply published in the Banner of Light of the 7th, respecting aerial navigation, that he has in-vented and patented a means of navigating the air, and would like to correspond with any person inter-ested in such inventions in regard to his plan.

Wisconsin.

PATEN'S GROVE. — A correspondent writes : "Your recent article on 'Testing the Mediums' was evidently inspired by the highest among spirit intell-gences. The time has truly come for mediums to turn investigators, that they may see whether those who come for sittings are themselves honest or not."

We are all very sensible—it is forced on us every day—of the feeling that the Churches are outgrown; that the creeds are outgrown; that the technical theology no longer suits us. It is not the ill-will of the people—no, indeed— but the incapacity for confirming themselves there. The Church is not large enough for man; it cannot inspire the enthusiasm which is the parent of everything good in history— which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less.—Emerson.

Somebody neatly observes that farmers have learned that it takes the best of soil to raise a mortgage.

. D.

India Containe and

spired speakers and wonderful mediums and pleasant scenes; and may these camping-grounds increase all over the land until every one comprehends the truths taught by this other-world influx.

Saratoga Springs, N. Y. SUSAN G. HORN.

Dr. Tanner at a Spiritualist Meeting. To the Editor of the Banner of Light :

Mrs. Emma Hardinge Britten delivered yesterday

the last but one of her magnificent addresses at Re publican Hall. She has had very good audiences for the season. The general opinion of those who have known her from the outset of her brilliant career on the Spiritualist platform has been, that her power has grown with her growth and strengthened with her strength. As a mere intellectual treat, even for those who may not sympathize with her doctrine, it has been a perfect delight to listen to her; and perhaps even more so when she has spoken manifestly extempore, in response to questions or topics proposed by the audience, than when on subjects announced beforehand under the prompting of her controlling spirits. We do not know which most to admire, the masterly force of her logic, the comprehensiveness of her grasp of her subject, the keen and condensed accuracy of her analy sis, or the elegance and eloquence of her rhetoric. If she wields a sword of speech mighty in its sweep, brilliant in its flash, piercing in its penetration, she wields it with perfect womanly grace and dignity, while the weapon is beautified with the flowers with which she twines it. I have heard the best eloquence of our time allke in the Senate, at the pulpit and at the bar, and I esteem this lady the most eloquent man I have ever listened to.

Her theme yesterday morning was "Magnetism and Psychology." Toward the close of it she had been developing the point that the atmosphere about us is charged with the material as well as the moral, the physical as well as the psychological, emanations from our life, from our organism as well as from our souls, and that everybody's sympathetic will-force can and does absorb these from the atmosphere. She illustrated this idea, in its physiological aspect, by referring to the case of Dr. Tanner, whom she did not name, though she made a splendid eulogy of his recent grea scientific experiment, in which she said that he had builded better than he knew. And she said that he had been sustained in some degree by unconscious nutriment from the unsuspected elements existing in the atmosphere of the vast population concentered in

a great city. As soon as she had closed her address, a short, middle-aged man rose from one of the rear seats in the hall, in whose strongly-marked features, still exhibiting the evidences of his marvelous forty days of fasting, though his subsequent week of not less astonish-ing feasting had restored some healthy color to his cheeks, I recognized the hero of the day, Dr. Tanner-of whose presence Mrs. Britten had had no sus-picion. He said that he could not but understand the speaker's reference to his recent severe trial in this city, and that though he remained still too weak to desire to say much, he must remark that his former similar experience (for forty-two days) did not seem to him to support her theory of his having absorbed nutrition from the atmosphere charged with the elements fur-nished by a great population.¹ It was in the wilds of the West, and much of his time was spent out on an open prairie, where he used to lie a great part of the day, basking in the sun and inhaling the fine, pure, electric atmosphere of Minnesota, which he had often

. n. .

Huntsville, Ala., 1880.

COMING BACK.

E.

They say if our beloved dead Should seek the old familiar place, Some stranger would be there instead, And they would find no welcome face.

I cannot tell how it might be In other homes; but this I know-Could my belovéd come to me, That she would never find it so.

Offitimes the flowers have come and gone. Offlimes the winter winds have blown, ince she to fairer realms passed on, And I have learned to live alone; Sin

Have slowly learned from day to day, In all life's tasks to bear my part; But whether grave or whether gay, I hide her memory in my heart.

Fond, faithful love has blest my way, And friends are round me true and tried; They have their place—but her's to-day, Is empty as the day she died.

And thus I know that those who say The dear one here would find no place, Have never hungered day by day, Through months and years, for one loved face!

Gone Home.

From Hudson, Summit Co., Ohio, July 6th, Newton Peck, aged (wanting a few days) 72 years. The deceased was born in Brookfield, Vt., July 25th,

1808, and came to Ohio in 1832. A great part of his life was passed in the vocation of a teacher. He was tutor in Kenyon College, Ohio, in 1834, and founded Marshall College, West Virginia, in 1837. His scholarship in ancient and modern languages was extensive and thorough, and in mathematics and the natural sciences he was proficient, and in no department of human knowledge did he lack interest.

Before the phenomena of Modern Spiritualism had begun to attract attention, he had come to the conclusion that man survives death, and that in all ages he had been, more or less frequently, a returning visitor as a disembodied person. Since 1848 he had followed and watched the increasing evidences of this truth with the keenest pleasure; and his assurance of his own existence after death increased with his advance in years and the decline of his physical strength.

His demise was comparatively placid and undisturbed. If a blameless and pure life and a mind ever alert to all aspects of truth, form any suitable adaptation to the future that awaits us, the surrender of his body was but the signal of his entry upon sweeter and grander experiences than he had ever imagined. Enlarged into the citizenship of the universe, may he have peace and joy forevermore. D. L. Washington, D. C.

to have discovered that celluloid is admirably adapted to stereotyping. The process takes only half an hour, and, while galvano-plastic will only give 30,000 good impressions, celluloid will give 50,000, the plates being, moreover, very light and flexible, and applicable to cylindrical machines of high speed.

present, and visining the remembered toorners with matter the same manner as if about to take an ordinary journey abroad. He said to the writer of this notice, just before his exit: "I will return to you and my family as soon as possi-ble," While at Onset Day, a few days after, I called upon Dr, Johnson; a prominent business man from Cambridge-port was present; we were slitting quietly, when the last-named goniteman passed into a state resembling that of Mr. Homan in his last hours of earth-life-lib being a perfect personification of him, even to the paralyzed condition of Mr. Homan's in recognized Mr. Homan's control at once, and he, through this gentleman, seemed delighted that I recog-nized him, and also with his release. The gentleman who served as his medium was an entire stranger to me, also to Mr. Homan, so that the test was pointed and clear in the extreme.

Air, Homan, so that the test was pointed and clear in the extreme. The functral was largely attended, both by his friends and the public generally, and by the members of various So-cietles to which he belonged—each organization contributing beautifully designed floral offerings. Hev. Mr. l'atterson, a minister of the Universalist denomination, officiated, to the satisfaction of all present. Mr. Homan's relatives, comrades and friends, will miss his genial countenance, but his family (wildw, son and daughter,) have the confort and a surface that he passed on to higher life without fear, and with a knowledge that his future will be one of continued activity and usefulness. A. S. HAYWARD.

From her home in Eggleston Square, Boston, Aug. 2d.

From her home in Eggleston Square, Boston, Aug. 2d, Mrs. Lydia M., Newhall, aged 6i years and 11 months. Mrs. Newhall was one of the oldest adherents of the spir-tual dispensation to be found in this city, her conversion bearing date of thirty years ago. She was, in time of de-velopment, one of the first mediums in this locality, and held bearnes for many years. She was netively engaged and earn-estly interested in all measures looking toward the benefit of others, and it was at her iome that the first by iritualist Ladies' Ald Society known in Boston was organized, bear-ing the name of the 'Ladies' Relief Society. '' She was a great sufferer for a long period preceding her demise, but bore her affliction with patience and resignation. Cheered by the sight of her spirit-mother and other attendants, she looked forward toward her release from the physical form with that confident assurance of better things to come which it is the province of a practical knowledge of Spiritualism to bring to the mind of its possessor. She leaves behind her on 'he shore of physical being four daughters and two sons, all of whom share in a belief of human immortality and an in-telligent communion between the two worlds. "Fineral services were held at her late residence on the dth of August, Rev. William Bradley officialism, the Ladies' Ald Society, of Boston, of which organization she was an honorary member, furnished on that occasion a fine wreath, in token of appreciation for her past services, and other friends contributed to the float advantment of the casket in token of appreciation for her in size! 'has one to her reward; but her memory-emphatically that 'of the list ''- is biessed. M. Y.'. N. From Charlestown, Mass., Aug, 12th, Mrs, Mary A. Ran-

From Charlestown, Mass., Aug. 12th, Mrs. Mary A. Ran-

From Charlestown, Mass., Aug. 12th, Mrs. Mary A. Ran-dall, aged 75 years. Mrs. R. was one of the first in Charlestown to open her doors to circles and mediums, and not weary in well-doing, she continued the searces until sickness compelled her to close them. Early she accepted the return of our spirit-friends and their ability to converse with us through such means and by such rules as both adopted; and this was her religion in life, her stay and staff in death. She passed away surrounded with ther spirit-friends, whom she could see for some time before, with a full consciousness of both worlds, and glad to be divested of the old hody for the now. True to her past life, she arranged the funeral services both at Charlestown and at Duxbury. Mass. (where the body was burfed), and requested her friend, Mrs. Dunklee, to con-duct the services commenced with, "Over the river anoth-er has gone, " sung as a solo, followed (hy her request) with "Nearer, my God, to Thee," when Sliss Doten's poen, "The Rainbow Bridge, "Was read; followed with singing two or three songs she loved to hear in earth-life. Similar services were held at Duxbury Cemetery on the 16th, where was met a sister 89 yearsold, a brother far dvanced in life, and a host of relatives by whom "Aunt Mary-" was much beloved. Her late bome, 16 Concord street, Charlessiony will be remembered by many with pleasure, who recall the hours of communion with the spirit-word in that one-story house under the shadow of Bunker lill.

From Brooklyn, L. I., May 23d, of congestion of the brain, Wayne Chase, in the 20th year of his age.

S, wayne Chase, in the July car of marge, He had been a student of the State College at Bellefonte, Pa., where he was a general favorite for the many admira-ble qualities of his head and heart. The funeral services were held at Williamsport, Pa., and also at Binghamton, N. Y., Lyman C. Howe munistering in This truly beautiful manner from the words, "it is not all of life to live, nor all of death to die." L. R. C.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-gonce. A line of aggle type averages ten words. Poetry imadmissible in this department.]

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SPECTAL NOTICES. W-In quoting from the BANNER OF LIGHT care should be taken to distinguish, between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied index of epinion to which correspondents give utterance. **W**-We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When new supers are forwarded which contain matter for our inspection, the scalar will confers favor by drawing a line atomic the article he desires specially to recommend for period. Mories of Spiritualist Meetings, in order to insure prompt insertion, must reach this onlee on Monday, as the BAN-NER of LIGHT goes to press every Tuesday.



BOSTON, SATURDAY, AUGUST 28, 1880.

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SPIRITE VEISM. like an enduring rock, rises up amid the conflicting elements of ignoralize and passion - a rock which the surges of Time and Change can never shake - on whose Heaven-lighted plinacle the Augels build, their altars, and kindle beacon-lights to illuminate the world, - Prof. S. B. Britton.

The Element of Passivity.

Ever since the dawn of Modern Spiritualism the great demand on the part of inquirers has been for tests-- absolute and decisive evidences of the continued and individualized existence of the friends once known to them on earth, but who have since passed from the stage of material being. This order of evidence has been presented in abundance all over the civilized world, and wherever spiritual media have been found to afford the needed avenue for communication-and such will be the case, we feel sure, as long as there is a soul on earth who longs for tidings from the loved ones gone before. But it seems to us at this time eminently fitting-since so many new investigators and earnestly-aroused converts are connecting thenfselves with the movement (and are daily, as correspondents, asking advice as to the best methods of forming and sustaining circles)that the necessity of the cultivation of a calm and passive state of mind as an all-important adjunct for successful spirit communion be strongly, emphasized.

The medium visited by the investigator is, as all know (or should know), a sensitive instrument, wrought upon by every current which impinges upon his or her own aural surroundings, whethor flowing from the earthly or the spiritual side fear that it may not be able to successfully express its ideas, or that it may fail of convincing the friend with whom it is to converse of its real identity. Thus the medium is already wrought upon in two separate directions, and the honest investigator who really wishes the truth as well as the believer who greatly desires certain things to be given for certain purposes) will do well to avoid bringing in a third difficulty, viz., the influence of an agitated, evnical, or doubting mind. It is best to sit quietly with the mediumistic instrument, ready to receive whatever may be offered; that which comes may be safely received and committed to the keeping of the memory till after the seance closes, when it can rightfully be submitted to the analysis of reason-which is the duty of all who converse with disembodied intelligences; but a dual mental state on the part of the sitter during such reception, where criticism and strong anxiety blend to create complexity or confusion, is not the true frame of thought wherein to approach a mediumistic instrument. This fact human experience has repeatedly demonstrated, and the difficulties arising out of such a course will continue to be encountered, till mankind learn the necessity of presenting the best conditions to the returning spirits, instead of throwing the whole burden upon the spirit-guests and the temporary instruments through which, each control strives to voice its thoughts and desires. Again: It is well for us to remember that the spirit-world not only knows full well what we want, but also what we need; and though we may sometimes be disappointed in not obtaining the former, we shall in no instance fail of receiving the latter. How frequently it happens that a person goes, time after time, to a medium, with mind intent on obtaining some particular test, and none is given; while, on the contrary, it sometimes (and by no means infrequently) occurs that when persons come into the presence of a medium and are willing to receive something or nothing, as conditions may warrant-satisfied with either, because feeling that their spirit-friends are ever near, and willing to bestow all the spiritual nourishment possible for them to give-the most convincing tests, perchance particular ones which have been long, ardently and unsuccessfully sought for before, come to them spontaneously! Our spirit-friends know that descriptions of personal characteristics, etc., or the mention of particulars concerning incidents of their or our lives on earth, which are individually known only to the two parties communicating across the gulf of physical separation, if given us by them will be most convincing proof of their identity, power and presence: and we may, therefore, depend upon it that they will allow no opportunity to pass unimproved to give us such demonstrations: and an opportunity for their presentation is much more likely to occur if our minds are willing passively to receive what is given, and are at the same time free | pel phalanx.

from that morbid desire which induces a fixed determination to have them or nothing. Spiritualism (as a whole) and its mediums individually are frequently called upon to bear the brunt of a blame that really should rest upon the conflicting mental states brought to the séance chamber by those who are themselves the loudest in their denunciation.

Was Christ's Re-appearance a Materialization?

Our correspondent "Berean," in our issue of Aug. 21st, objects to some remarks in our paper describing the reappearance of Christ to his disciples, as a "materialization." He says: "The Bible, to which appeal is made, teaches that it was not the 'spirit' in 'physical form,' but the very body itself of Jesus, that appeared to the disciples."

We find nothing in the Bible that makes the spiritual theory any less authoritative than the other. The remark of Jesus, "A spirit hath not flesh and bones as I have," may be construed as applying to his materialized form as well as to his reanimated corpse; for his object was to satisfy his disciples sensibly that he was the same Jesus they had seen and supped with, and he wished to disabuse them of their ghastly associations with the departed as something necessarily unsubstantial and shadowy. It was in truth not his spirit, but his spirit-body, that appeared; and here Christ made a wise distinction, since man, according to the early Chris-PUBLICATION OFFICE AND BOOKSTORE. tians (up to the fourth century), and most intuitionalists, is a trinity of earth-body, spirit-body and spirit. Christ must have entered the room as a spirit-body, in its ethereal, invisible state; but the form he materialized was neither a spirit nor a spirit-body. It was an imitation of his earth-body. Spirits do not enter a room as solid, palpable bodies, but they may present or animate materialized simulacra of their earthbodies after they are in a room.

There is some obscurity and some discrepancy in the Biblical accounts in regard to the apthe doctrine of materialization reconciles them all. The fact that Christ's physical body did not "see corruption" (which may simply mean that it was de-materialized by spirit chemistry), does not at all conflict with the theory that he his earth-hody to his disciples when he said. A spirit hath not flesh, &c., as ye see me have." Christ's resurrection has no significance unit is highly probable that some of the compilers

ment may have put a wrong construction on the phenomenon, and expressed themselves accordingly. For it is only in our own day that these, psychical and spiritual phenomena have been subjected to the analysis of psycho-physiological science. It is not at all probable that the process of entering spirit-life in Christ's case was different from what it is in the case of every human being who leaves this world.

"A Strange Visitor" Visits a Clergyman.

The Chicago Times of Aug. 10th contains an account, the truth of which, it says, can be readily verified, of the appearance of a spirit to a clergyman in his study. It states that Mr. Frank Culver died from sower-gas poisoning on the 27th of July, and that the funeral was attended by the Rev. Mark II. Forscutt. One week after this Mr. Forscutt was seated in his study, his thoughts on a subject entirely for-eign to anything pertaining to Mr. Culver, when as he had seen him dozens of times in life in the same place. Mr. Culver said in his familiar tones: "I want Pearl. I want her to come with me." Mr. Forscutt asked : "Do you

New Wonders of Spirit-Power-Plants, Fruit, and Flowers Grown at a Seance.

A writer in the Medium and Daybreak (Lon don, Eng.), after alluding to statements of travelers regarding the remarkable faculty of some Hindus to cause the spontaneous growth of fruits and flowers, the declaration of Swedenborg, one hundred years ago, that spirits could thus produce, or, as he termed it, "create" them, in an almost incredible short space of time, and the assurances of his own guides that the remarkable result came from a process which they are unable intelligibly to explain to mortals-since agencies and elements unknown and incomprehensible to us are employed-gives an account of manifestations witnessed by him at Mrs. Esperance's séances at Newcastle-on-Tyne, similar to those which we have hitherto only read of as occurring in the presence of Eastern wonder-workers, namely : the actual production and growth by spiritpower of a fine, healthy-looking, vigorous plant, having thereon fully-ripened fruit, besides the other fruit in progressing stages of maturity, and that in clear, fresh soil, which had not any plant or part of a plant or visible germ of vegetable life in it before, two materialized spirits, "Y Ay Ali" and "Yolanda," proceeded to operate on it by their "will-power" in his presence. He says :

"As many of my readers do not know who these spirits are, I may state that 'Y Ay Ali' was born a princess, and placed with the priests of the temple for education some time before the Spanish conquest of Central America.

She was a trance-medium and elairvoyant, lived a purely spiritual life when on earth, and her name signifies the 'clear-sighted.' She possessed the knowledge and power of causing plants and flowers to grow spontaneously by will-power, and still retains that knowledge in spirit-life; but dying young, of pure life, centuries ago, and being now far progressed in spirit-life, is unable to exert much force over pearance of Christ after his crucifixion; but physical matter, and employs one who is less advanced-the inimitable 'Yolanda'-and instructs her in the modus operandi.

'Yolanda,' a pretty Arab, is about four feet, ten inches in height (or less), of slender build and perhaps the most unique of all 'materialwas presenting a materialized simulacrum of | ized' spirits yet recorded. With face, neck, arms and limbs bare, her long black hair hanging down her back or over her shoulders from under her white turban, with drapery someless it is a type and a guaranty of our own. But | times very scant indeed in quantity, and never excessively profuse, always beautifully artistic, of "Acts" and other parts of the New Testa- | she is the most natural materialization I have ever seen.

I thus minutely describe the appearances of these two spirits-one much taller than the medium, and one much less in height-that the reader may better realize the utter impossibility of our ever being deceived in the identity of the persons, for they are as familiar to us as our own sisters, and only those who have seen them gradually materialize and afterwards de-materialize, as they slowly form themselves visible to all the sitters, and in full sight of all again vanish into nothingness in full view, can truly realize their 'spiritual' nature.

Mr. Armstrong handed to 'Yolanda' a box of soil, a bottle of water, a pitcher of water, a piece of green baize and a few sheets of paper. She then retired. 'Y Ay Ali' came and looked intently into the box of soil, but nothing more. 'Yolanda' freely watered the soil, covered it over with brown paper, green baize, a piece of spirit-drapery, and then retired. 'Y Ay Ali' came again and looked at the soil, as he was suddenly impressed to look up, and do-ing so Mr. Culver stood before him as natural disturbing it, then withdrew. 'Yolanda' returned and uncovered the soil to examine it,

without disturbing it, and retired. 'Y Ay Ali' returned, and again examined under the covering, watched intently for some of life; the spirit desiring to communicate, therefore, brings in addition to the power it must exercise in order to control the medium, the additionally exciting influence of its own 1 have not," Mr. Culver replied, "but I want covering, took off the spirit-drapery covering, her with me. I went to her to day and called | and then the other covers, and exposed to our | thirds, forming two compartments furthest reher, and she lifted up her hands and cried for | full view a large, fine strawberry plant, having | moved from the medium, thus about six feet one very large strawberry fully ripened, and others in the various stages of progress toward ripening. All this had been done in the open space of the room, just in front of the cabinet, but far from the medium, and none but the spirits either touched or went near during the whole experiment. Side by side with the box of soil had been placed a tree-pot containing a living plant in healthy condition, without which, as a medium plant, the strawberry plant could not have been produced. Now this medium plant was a geranium (the first available plant), bought a few minutes previously from the near est florist shopkeeper. The spirits informed us that they require a 'medium' plant from which to draw 'vitality' for the germination and maturity of the plant grown as above stated. The time occupied was about half an hour. Whether roses and flowers could be said to be materialized or formed, or merely brought by spirit-power, I will leave you to decide for yourself. I will tell you all I and others saw from time to time; altogether about twentyfour roses, three orange-lilies, and two or three odd other flowers being produced in like manner, 'Yolanda,' the spirit whom we 'call 'The Flower Girl,' being the only person having anything to do with these distributions. 'Yolanda' beckoned me to go near the cabinet and sit on a chair. She then placed a glass tumbler about one-quarter full of water on the palm of my left hand. I examined it to see that nothing was in it. She then made me hold it so within about nine inches of my face, and for me to look steadily into it. Then, bringing her spirit-garment with a wide sweep around me, she entirely covered me over with it, and also herself at the same time. She made a few passes over the top of the glass, and then taking out of it a rose which had formed there, she held it up, uncovered us both, showed it to all the company, and presented it to me ! Mr. Joshua Fitton, while at the harmonium, had a glass containing a little water placed on the palm of his hand, in full open view of all the sitters; nothing else was in the glass, but on 'Yolanda' making a few passes, he saw a small rosebud in the glass; it continued to expand until half opened, when 'Yolanda' took it out and handed it to him. He passed it for a few moments for Mrs. Fidler to look at, and on receiving it back again it had then become fully expanded in the short interval! Nineroses were produced in the above-named manner. Another time, A. T. T. P. had a stem of something containing a number of oblong buds-but no blossoms-on it given to him by 'Yolanda'; few passes over it and was surprised presently | TERIALIZATION. The reader's close attention to see that the lower rows of 'buds' had opened | is bespoken for this eloquent tribute in defence out fully, and some of the higher ones had partially opened out-an orange-lily ! Now, that spirit power among men.

orange-lily had not come in the same way as the roses above named, but under the following circumstances: Spirit-raps, by means of the

alphabet, asked for a 'pitcher,' so Mr. Armstrong procured an empty stoneware pitcher of good size and poured some water into it, as required by 'Yolanda,' placing it in front of the spirit-compartment of the cabinet. 'Yolanda,' with a small yeil over her head, came to the curtain, standing a few moments; looked vertically down into the pitcher, and so again; then I missed the pitcher a few moments, and presently saw it in her hands, resting inclined in front of her for us to see its contents-it was full of flowers ! and not a flower had been in the place previously. She stepped out freely, and actively walking about the circle, presented roses to the various sitters. To A. T. T. P. she gave the orange-lily as above named, and 'also a rose. To a lady she gave an orange-lily, also an orange-lily to Mr. Wm. Armstrong.

I had often mentally wished that if ever a second rose should fall to my share it might be a very small rosebud partially opened, having two smaller buds, not opened, by the side of the stem, Judge then my pleasure when 'Yolanda' came up to me, and holding up something for me to look at carefully, she tenderly handed just such a rose to me. My daughter had mentally desired a fully-expanded white rose, 'with a lot of little buds around it,' and 'Yolanda' in like manner handed her such a one with five buds around it ! Mrs. Esperance had mentally wished for a 'coal-black rose,' so as to be something unlike ordinary mortals' roses, and Yolanda' took to her the darkest-colored rose I have seen-a purple-damask one, as nearly black as could be expected."

The cabinet used by Mrs. Esperance has three compartments, each being divided from the others by closely and firmly-fitted gauze partitions. In one of these compartments Mrs. E. sits. From the others the spirit-forms appear. A curtain is suspended in front of each.

'The curtain of the medium's compartment being thrown fully wide open, I have seen Mrs. Esperance plainly sitting on her chair in her normal condition, while gradually, from a filmy patch of something rather white, a spirit-form has grown up by the side of her, and fully developed within two feet of me, or three feet distance at most. Thus materialized, I have seen 'Yolanda,' also 'Ninia,' a little child. I have also seen another spirit thus form, and each of these have, when materialized, slowly passed themselves through the gauze partition, through its substance, in full sight of me, and not more than three feet from me, and emerged into the room from the other compartment of the cabinet while I have been thus looking at the medium, and could see both plainly, perhaps four feet apart. They have then returned in like manner; and to pass thus through even gauze partition the spirit-body has to momentarily become partially semi-fluidic, and affords the most interesting of all spirit-experiments I can imagine; for when again fully materialized 1 know by frequent experience that their bodies are as solid in feeling as my own, so that it is only in semi-fluidic state they can pass through physical matter, and their thus changing from the one state to the other alternately is really a grand test of their spirituality, only to be observed under good surroundings on the part of the sitters.

I also have seen Mrs. Esperance sitting outside the cabinet in the circle, but close to the cabinet, and 'Ninia,' the spirit child referred to, has materialized by the side of her out in the room.

An infant child about two feet high has also materialized in the same manner in full view of all. At other times, and more frequently, I have seen a spirit-form (a head shorter than Mrs. Esperance) emerge from the centre compartment and go into the medium's compartment from the room, and then bring out the medium in her normal condition.

Several times I have seen a small piece of 'something white' appear at the curtain of the cabinet, and slowly spread itself over the twowide by more in depth. Presently a human form was visible moving at the back of it, between it and the curtains, and soon the 'white sheet' like expanse of spirit-drapery opened out, and our 'Yolanda' stood before us, enjoying our surprise ! Another time it was a tall, manly form, full six feet high-"Walter Tracy -the spirit-director of the seances, who thus materialized. I have not space now to describe the beautiful materializations of 'Yolanda,' as she becomes gradually formed in sight of all the sitters (especially when strangers are present) from a patch of 'something white' to the grandly solid materializations she always is capable of. In like manner she usually disappears, especially when strangers are present by slowly de-materializing in full view of all sitters and occupies from two to twelve minutes in these appearances and disappearances. One of the most weird experiments I have seen is that in which no spirit is visible, and none comes out of the cabinet, but suddenly you see a spirit-form in front of you, and before you can speak half-a-dozen words it is gone, and you cannot see it go, or where it goes to I

AUGUST 28, 1880.

A Pleasant Sequel to Onset Bay Camp-Meeting.

It gives us great satisfaction to announce that Daniel B. Allen, Esq., of New Bedford, has placed in the hands of Colby & Rich the sum of \$60, which he wishes to be divided in the following manner between the twelve well-known public laborers in the Spiritualist cause whose names are here given:

(Sunday, July 18th :) Dr. I. P. Greenleaf, \$5; Miss Jennie B. Hagan, \$5; Mrs. Sarah A. Byrnes, \$5; Mrs. Emma Weston, \$5.

(Sunday, July 25th :) Mr. Cephas B. Lynn, \$5;

Mr. J. Frank Baxter, \$5. (Sunday, Aug. 1st.) Miss Lizzie Doten, \$5; Mr. W. J. Colville, \$5. (Sunday, Aug. 8th :) Dr. H. B. Storer, \$5; Mrs.

M. S. Townsend-Wood, \$5.

(Sunday, Aug. 15th :) Dr. J. M. Peebles, \$5; Mrs. R. Shepard, \$5.

If the parties above named will call at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, (or send a duly accredited order) Messrs. Colby & Rich will be most happy to fulfill Mr. Allen's directions in this respect.

Card from J. W. Fletcher.

We are in receipt of the following from Mr. Fletcher, which explains itself. Mr. F.'s post office address while in America will be at this office:

To My Friends and the Public:

I very much regret that I was prevented from being present at the reception accorded to me at the Banner of Light Circle-Room on the 11th, although the words of Mrs. Fletcher well repalthough the words of Mrs. Fletcher well rep-resented my true appreciation and thoughts of those who so kindly extended me welcome. We shall hope to meet the friends before we sail for England, which will be Oct. 2d. We are finding the camp life most enjoyable, and my lecture was as successful as I could desire. Again thanking you, Mr. Editor, and all the friends who so kindly exerted themselves in our behalf, I remain sincercly yours. J. WILLIAM FLETCHER. Lake Pleasant, Mass., Aug. 16th.'

Franz Melchers, Esq., is the able editor of the "Deutsche Zeitung," published in Charleston, S. C. This gentleman has been a resident of that city for forty years. It cannot, we think, be a breach of confidence to inform our readers that himself and his daughter were developed as mediums in their own home, with no knowledge of the subject from outside sources. His spirit-friends furnish him with a philosophical article on the general subject of Spiritualism, written through his own hand, for each issue of his paper-of which journal (printed, as its name signifies, in the German language) we are in receipt of several copies. The good work he has done in his section of the country, where he is so well known, is of the most important character, and has been very grat ng to all concerned.

BF Mr. Walker is lecturing at the Cape of Good Hope. We have received the Diamond Fields Advertiser, published at Kimberly, giving a synopsis and speaking quite favorably of a lecture delivered by him in the Theatre Royal, on Sunday evening, July 11th. Following the lecture questions were propounded by the audience and answers given by Mr. Walker in a satisfactory manner. Considerable interest is manifested in the subject, and Spiritualism seems destined to be there; as elsewhere upon its introduction, the leading topic of conversation.

Mr. Epes Sargent is soon to publish a new work on the scientific basis of Spiritualism. He is the first American authority upon that recondite subject, and one of the few American scholars who have condescended to investigate it; but he finds excellent companionship among some of the first philosophers and scientists of Europe.—Boston Herald.

The volume is to be brought out from the press of Colby & Rich, No.9 Montgomery Place, Boston, and will, in the interest and value of its contents, prove itself fully up to the expectations of the thinking public.

Em Mt. Union College, located near Alliance,

'papa.' I know she wants to come." Mr. Culver's little girl, fourteen months old, had been sick a few days, but no one supposed she was seriously ill. This strange interview impressed Mr. Forscutt that it was probable the child would follow its father, the two being extremely fond of each other. He went immediately to Mrs. Culver and told her he feared Pearl must go. Immediately the mother said: "I am afraid so. too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called 'Papa, papa, papa.' I believe she saw him, as she seemed unusually pleased."

Mr. Forscutt then told her of Frank's visit to him, and that he had said he had called Pearl, and she replied to him precisely as she described. The child died the following Friday, Aug. 6th, and Mr. Forscutt conducted the funeral services. The Times says, in closing: "Mr. Forscutt believes that spirits assume mortal shape and reveal themselves to their friends, but this is his first experience of re-ceiving one who has departed this life. He maintains that he never had a more real expe-rience, and laughs at the idea that it could have been imaginary."

The Questions and Answers Department.

By reference to our sixth page it will be seen that the questions asked of and answered by the spirit-guides of Mrs. Cora L. V. Richmond last winter at the Banner of Light Free Circle-Room have all been published, and that we have commenced the presentation of those answered by W. J. Colville at the same place, after his return from the West.

It is due to all parties to announce that we have now made a new arrangement, whereby Miss M. T. Shelhamer will hereafter hold two sittings per week at our Circle-Room-on the afternoons of Tuesday and Friday.

EF The funeral exercises held Aug. 11th at the late residence and by the graveside of E. V. WILSON (of Lombard, Ill.), in remembrance of his life-work as a man, a citizen and a reformer, were appropriate and touching, and were largely attended. Dr. Bushnell, President of the First Spiritualist Society of Chicago, Mr. Williams, J. R. Francis, of the Religio-Philosophical Journal, Mrs. DeWolf (entranced), Miss Nettie Bushnell (entranced), and others, participated in the spoken tributes, and the audience in attendance joined in singing.

13 "A minister who is also a juggler" is the neat and comprehensive head under which the New York Sun recently dished up an item about a peripatetic evangelist, whose really stupid performances have been the hope and delight of the religious press for some time back. "The ministry," so called, must be indeed vastly delighted with the charming versatility (?) of this "weighty" member of the gos-

Thus I saw a child-spirit within two feet of me, and another form in centre of the circle, but they were seen by all sitters equally, or I should have supposed them to be merely subjective (clairvoyant) appearances.'

Want of space has forced us to condense somewhat this interesting account, but we give all essential points. The writer of it, "Resurgam," appears to be the Thomas R. Hazard of England, so far as being favored with a fine class of materializations, and probably for the same reason-a compliance with the conditions required by the spirits, and faith in their ability to do their own work. Another writer, Mr. Wm. A. Robinson, of Gateshead, writes as follows respecting Mrs. E.'s séances :

"I believe these apparitional manifestations are, up to the present, unequalled in this country. Viewing the appearances from either a spiritual or materialistic standpoint, they are unique. If the latter, to chemical scientists alone they ought to compel extraordinary interest. In a well-lighted apartment visitors can always witness, without much effort, the evolution and the evanishment of the forms, and this fact can never be explained away by any mere word-quibbling. A wide-awake London clergyman accompanied me a few weeks ago, and he expressed his intense astonishment at this fact alone."

En On the first page of our present issue Mrs. F. O. Hyzer (in a lecture delivered in Brooklyn, and reported specially for our columns,) gives while wondering what it could be, he made a her views on the much-mooted subject of MAof the latest and crowning manifestation of

Ohio, has for its object the liberal education of young men and women, and its plan of operation is such as to enable students to earn their expenses each year without losing time or class standing. The attendance of students last year was 645. The object of the institution is purely benevolent, and its trustees propose soon to extend its benefits to 1250 students annually. A new descriptive catalogue can be had by addressing O. N. Hartshorn, LL. D., Alliance, O.

So Don't fail to read the Review of Dr. Peebles's new book-just issued by Colby & Rich, entitled "Immortality and Our Employments Hereafter"-on our second page. Its contents will be found, to a large degree, the most interesting and enjoyable reading of all his many valuable works. It is printed and bound in elegant style, and for the size of the volume (nearly three hundred pages) is very cheap at \$1.50, postage 10 cents-the retail price. Send your orders for it to this office.

E Rev. Samuel Watson, of Memphis, Tenn., visited our office recently, being the guest of Epes Sargent, Esq. Bro. W. is healthful in bodily appearance, and evidently continues earnest in well-doing. We were pleased to meet this brave old man, who has sacrificed and suffered so much in his efforts to advance the cause of Spiritualism in the South.

1997 The Terre Haute (Ind.) Saturday Evening Mail for Aug. 14th contains an interesting letter from Mrs. Louise Pence (wife of Dr. Allen Pence, of that city, whose name is well known to our readers), who is now traveling in Europe.

BT The Fall term of the BELVIDERE SEMI-NARY-which useful, practical and unsectarian institution is located in Belvidere, Warren Co., N. J., and conducted by the Misses Bush-will commence on Wednesday, Sept. 15th.

- Mo article from S. B. Nichols, Esq., of Brooklyn, wherein he gives his experiences with the medium, Alexander Phillips, will appear next week.

107 A. S. Hayward, magnetic physician, has returned from Cottage City and Newport, and is now at Saratoga Springs, N. Y. He intends. visiting Lake Pleasant on Sunday, August 29th.

ET The Eclipse, Parsons, Kansas, confirms previous accounts of remarkable slate-writing manifestations through the mediumship of Mr. Geo. D. Search.

By We shall print a report of the reception to the Fletchers-held at the Banner of Light Free Circle-Room Aug. 11th-in our next issue.

107 Mr. Henry Knefely, of Baltimore, a thorough and interested Spiritualist, paid us a pleasant call last week.

To Col. Robert G. Ingersoll lectures in the Boston Theatre next Sunday evening.

BANNER \mathbf{OF} LIGHT.

BRIEF PARAGRAPHS.

There is one good-happiness. There is but one sin -selfishness. All law should be for the preservation of the one and the destruction of the other.-Ingersoll,

How can the U.S. Mint be run at a loss when it is a money-making concern?

A mineral spring has lately been discovered in Hampton, N. H., that cures, it is averred, the various physical ills that man is heir to. It beats the Saratoga Springs, the Poland Springs, and all other medicinal springs (wherever located) " all hollow." If you don't believe the statement, gentle reader, just take the cars on the Eastern Rallroad and stop at the Ocean House, kept by Philip Yeaton & Co. The guests of the hotel say it is the purest water in the world. Why, a lady from the South, who was exceedingly deaf, stopped there a short time since, drank copiously of the water, and went home rejoicing that her hearing was much improved. As the hotel will remain open nearly the whole of next month, those who are alling should improve the time and their physical condition by visiting Bro. Yeaton without delay. Itis

and the second second

A crystal spring, a mirror bright Within a wooded dale, Its bosom all unrufiled By the incense-laden gale; And fringed about on either side Are lily-spangled fields, Whose every flower a perfume sheds. And dew ambrostal yields.

An old lady, while recently perambulating the alcoves of a Museum containing various ancient relics, astonished a connoisseur of art by asking him if he would "obleege" her by "pinting out the axe of the apostles."

TEXT OF THE LATEST NOVELO-They were in the front parlor, whence all but them had retired, and she had her head sweetly nestled on his shirt-front, with the top button of his vest just filling her ear, when suddenly she started up and snuffed the air as a warhorse snuffs the battle from afar. The sequel will be found in the New York Hedger.

If pine apples are melancholy fruit, melons must have the dropsy.

Rev. Mr. Cook, of New York, delivered an elequent ser-mon on the execution of Chastine Cox, concluding as fol-lows: "Standing on the scaffold, with the explating rope about his neck, his last words were, "Good Jesus! Good Jesus!' and he swung to his death full of trust in biliseful immortality. May we all depart in peace like him."-Ex-chance. change.

"Like him," ch? Well, if it is all the same to Bro. Cook, we ask to be excused.—San José (Cal.) Mercury.

A talent for public speaking does not always prove -that the speaker has anything to say.

Ex-Rev. W. H. H. Murray (late of Boston) arrived in New York from London by the steamer Sardinia, on Friday, Aug. 20th.

It is said that there are a great many scandalmongers on the war-path just now. Decent people should shun them.

ENIT-THE SEASON!

They comet they comet On reefs of rall the billows break, And Saratogas strew the way, As homeward now their courso they take; And fathers, while the bills they pay, Grow grim and grum.

- They come! they come! Uprising from the salty wave, Descending from the mountain top, Emerging from the Mammoth Cave, Perspiring from the hotel hop— Glad to get home!

A severe storm raged along the coast of Texas and Mexico Aug. 12th and 13th, by which hundreds of buildings in Brownsville, Matamoras, etc., were demol ished (the first-named place being pronounced as almost destroyed), numerous vessels were wrecked, and many lives lost. The pecuniary damage is estimated at over a million dollars.

Edison's new electric motor propels a car on a railroad forty miles an hour, and he anticipates increasing the speed to two hundred miles ! If this form of evolution continues we shall soon be able to get to a place before we start for it.

The Christian Statesman, having displayed its plety in abusive words respecting Col. Ingersoll, on account of his disbelief in the God who is supposed to control the columns of that paper, the Christian Register "protests in the name of God and man" against its course in imputing evil motives to him because he refuses to adopt a popular faith.

IN THE LONG RUN. NO. 3. In the long run all love is paid by love,

NOTES FROM NEW YORK. BY OCCASIONAL.

Agreeably with previous announcement Mr. W. J. Colville addressed the friends at Everett Hall, Brooklyn, Saturday evening,4 Aug. 21st. Notwithstanding the very warm weather a fair-sized audience listened attentively to his intelligent presentation of the principles involved in the Science of Psychometry-his ad vertised subject. Mrs. Dr. Slocum, of New York, and Rev. Samuel Watson, of Tennessce, also offered remarks appropriate to the occasion, and chiefly in the line of thought pursued by the first speaker.

 In addition to these exercises, Prof. Anderson being present, he ascended the platform, and in view of the audience-a circumstance which cannot be regarded as specially advantageous for his neculiar kind of spirit labor-sketched with marvelous grace, skill and nicety the portrait of an elderly lady, which was at once and tearfully recognized by a person present (of foreign birth) as a wonderfully correct likeness of her own mother. This lady left the hall weeping tears of gratitude and surprise for the maternal blessing she had so graciously received. The sketch was taken under influence, and, mirabilo dictu, in just five and one-half minutes.

Mrs. Emma Hardingo Britten being in attendance at Lake Pleasant Camp-Mceting, Mr. Colville occupied her place in Republican Hall, this city, Sunday forenoon and evening, the audienco furnishing topics for his morning remarks, while his evening subject related to Dr. Tanner and his prolonged fast.

"At the Harvard Conference Rooms the proofs of Im mortality were liberally adduced and discussed.

The sudden and violent exit from mortal life a week ago of Miss Rose Waterman, daughter of Mr. and Mrs. L. E. Waterman, formerly of Boston-the latter now known as Mrs. Lindsey, the medium, for several years a resident of this city-has cast a sad gloom here over her circle of friends and acquaintances, as the fact of her departure will wherever she was known. Just after bidding adleu to some of her companions and neighbors, who, during the evening, had gathered -as was their custom-on the house-top, she fell from the fourth story French flat roof, and almost instantly expired. She was formerly a member of the Boston Lyceum, and with her twin sister Lily, formed the subject of the brochure published by Mr. Waterman during his residence in New England, and which bore the title of "Rose and Lily." Her age was about fifteen.

The promptness, completeness and great variety of the Banner's reports of camp-meeting and other spir-itual gatherings, are spoken of everywhere in very decided terms of compliment. In this, as in other respects, the Banner of Light is par excellence a spir-itual newspaper. That any Spiritualist family should do without the Banner of Light ought to be a matter of thoughtful consideration before a score of others that do receive attention. The loss of it can not be made good by four times the subscription price. I regard its regular perusal as indispensable to enable one to keep abreast with the spiritual out-croppings constantly manifesting themselves on every hand. It is to me an invaluable vado mecum, a welcome avenue. to spiritual progress. light and truth.

Several of the New York daily papers, notably the Herald, Sun and Truth, have of late had lengthy articles on Spiritualism. And to-day the Brooklyn Eagle has a significant editorial on Catholicism and Spiritualism.

Mrs. M. A. Gridley, after a cessation of seven years has been prevailed upon to publicly exercise her richly developed medial gifts toward practically exemplifying the new science of Psychometry. This is in obedience to the request of many who have privately sought for an expression of her powers in this direction. The third issue of Mr. Miller's Psychometric Jour

nal is to appear September 1st. Rev. Samuel Watson reports having just heard very satisfactorily from Spirit Bros. S. S. Jones and E. V. Wilson, through Dr. J. V. Mansfield.

New York, Sunday, Aug. 22d.

Second Society of Spiritualists of New York City. To the Editor of the Banner of Light :

The fall and winter course of lectures, upon Spiritualism and the progressive movements of the age, con-nected with and under the auspices of the Second Society of New York Spiritualists, commences on the first Sunday of September. We have secured the cosy and central rooms known as Cartier's Hall, No. 23 East 14th street, between Fifth Avenue and Union Square, and will hold regular meetings there every Sunday morning and evening.

Dr. J. M. Peebles, the noted traveler, writer and au thor, occupies our platform the Sundays of September. It is needless to say that this gentleman, a very ploneer, never fails to interest and enlighten an audience. His knowledge of Brahminical, Buddhistic and Parsee religions, his studies of the manners, customs, laws, worship, sacrifices, and burning of the dead practiced in Asiatic countries; his travels in the South Sea Islands, Ceylon, India, Egypt, South Africa, and other Oriental lands, where the various practices of magic prevail, afford him inexhaustless fountains from which to draw matter of the most interesting character. He illustrates some of his lectures by pictures, paintings and photographs, secured by him in his travels. Dr. Peebles's lectures at Brooklyn and Harlem last. spring were as instructive and entertaining as any I over listened to, and he will undoubtedly draw large audiences during his sojourn with us.

Movements of Lecturers and Mediums

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Miss Jennie B. Hagan, of South Royalton, Vt., has been engaged for the Sunapee Lake Spiritualist Camp-Meeting.

Geo. A. Fuller, of Dover, Mass., by special request gave a second lecture before the Reform Club in Odd Fellows Hall, Beverly, Mass., Sunday evening, August 15th. He spoke at the Harwich Spiritualist Comp-Meeting Aug. 24th. He will be at East Unity, N. H. Aug. 20th; at Lake Sunapee Spiritualist Camp-Meeting from Aug. 31st until Sept. 12th; and at the Spiritualist Convention, Stowe, Vt., Sept. 17th, 1sth and 19th. Parties desiring his services should address him as above.

Annie Lord Chamberlain has been at Plymouth, Mass., recently, and now purposes a visit to Lake Pleasant Camp-Meeting.

Bishop A. Beals speaks next Sunday, 29th, at Pine Hill, N. Y.; the first Sunday in September he will hold a grove-meeting at Garrettsville, O., and then fill an engagement for the Society at Cleveland, O.

Prof. Wella P. Anderson, spirit-artist, is now located at 205 McDonough street, Brooklyn, N. V., his health having recovered sufficiently for him to renew the use of his inspired peneil. He has many orders awaiting completion.

Mrs. Abble N. Burnham has for some time past been obliged to devote her energies mainly to the care of her child, who was seriously injured by an accident in June last, and has been an invalid ever since. The little one having now sufficiently recovered to allow of the mother's absence, Mrs. Burnham will answer calls to speak wherever her services are desired. Address her at 9 Davis street, Boston. She has been speaking with marked success in this city and vicinity of late. W. J. Colville will lecture in Union Church, South Carver, Mass., (near Onset Bay) Sunday, Aug. 29th. Services at 10:30 A. M. and 2 P. M.

Joseph D. Stilles, whose lectures, poems and tests have delighted and interested large audiences for many years past, will speak in Leominster, Sept. 5th. His address is Weymouth, Mass.

Mrs. Susie Nickerson-White will resume business on Wednesday, Sept. 1st, at her home, 148 West Newton street. Boston. See advertisement on seventh page.

Geo. II. Geer has been meeting with success in Hague, N. Y., on the shore of Lake George. He delivered several week ovening and Sunday lectures. which were well received. Elder Smith (Baptist) cooperated with Mr. Geer, and most cordial relations were established between the congregations of the two gentlemen. Mr. Geer, by request of Mr. Smith, adlressed - the latter's audience on the subject of 'Home," A good interest was created,

Harry Bastlan has arrived in England, where he will give séances. His address is 2 Vernon Place, Bloomsbury, London.

Mrs. Mattie E. Hull has lectured in Liberal Hall, West Hampden, Me., two Sundays to large and appre-ciative audiences. She will lecture in the same place Sunday, the 29th Inst. Will remain in the State until after the Camp-Meeting. Will make engagements for the fall and winter, either in New England or the West.

To the Spiritualists of Cleveland, O.

Spiritualists, arouse from your apathy ! We would fraternally invite the attention of those who recognize the cardinal features of Spiritualism as truth to a etrospection of the work done here the past iwenty years,

and the present status of the cause in this city, Every year seems to render Spiritualists more apathetic; he work more difficult and the workers fewer. These noble workers (now passed on) who sustained the burden in the past, did it in the hope of fostering the cause until a more general interest should be taken therein; and the present workers shouldered the responsibility with the same hope but the outlook is not bright for a continuance of the meetings here, and unless a pore united effort is now made the

labor of years will fail to the ground. It is not intended in this appeal to the Spiritualists of Cleveland to argue the advantage of holding continuous meetings—we deem this unnecessary, for if you fail to fully realize the situation of affairs, of do not deem it necessary o put forth more effort toward sustaining an organization here, the question is already answered; and argument would be in value to those who are conversant with the his tory of Spiritualism in this city.

Therefore we trust that every Spiritualist in Cleveland or reading this will consider him or herself personally appealed to and invited to unite with us in raising this organization to a loftier and better basis. By united action we can have an edifice to meet in worthy of the cause we seek to sustain, and place our Society where it rightfully belongsat the front.

Those favorable to a continuance of spiritual meetings in this city under better and more elevating influences and religious surroundings than in the past. ill-please confet with C. H. Rogers, Financial Secretary, No. 9 Lodge avenue-stating what they will be willing to subscribe for a year (payable monthly in advance), so that some approxi-mate estimate can be formed of our income for the coming year (1680-1881), and thus see whether it is possible to con tinue, as proposed, with better surroundings and free meetings, or to stop right here, none of the present Board of Managers being willing to continue the struggie in the present shape. Duo notice will be given of a general business meeting to be held some time in September, to hear the report of the

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows :

 Paid
 4mount_Pledged,
 \$1,672,19

 Mnount_Pledged,
 5,69

 Peter MrAusian, Yuba City, Cal.
 5,69

 Rellgio-Philosophical Journal, Chicago, 111.
 55,69

 Charles Partrilog, 29 Broad
 56,61

 C. W. Cotton, Portsmouth, Ohlo.
 56,61

 Hon, M. C. Smith (personal), New York.
 25,60

 H. Van Glider,
 55,60

 R. Yanger, Bartinoge, M. J.
 55,60

 B. Tamier, Bartinore, Md.
 56,00

 J. A. Cazino, New York.
 56,00

 J. A. Cazino, New York.
 56,00

Spiritualist Meetings in Boston. Engle Hall, --Spiritual Meetings are held at this hall, if Washington street, corner of Essex, very Sunday, at 195 A. M. and 25 and 75 P. M. Excellent quartette singing provided.

provided, **Pythian Hall**.—The People's Spiritual Meeting (for-merly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and attorneon. Good mechanis and speakers always present.

PVTHIAN HALL .-- Mr. A. W. Scott made the opening remarks last Sunday morning, also giving some tests. I. C. Ray, Esq., of New Bedford, also addressed tests. 1, C. Aig, ESI, of New Denord, also addressed the meeting for a short time with encouraging re-marks. The healing power was very strong, and sev-eral took advantage of it and caue to the platform and received such as was in store for them. In the afternoon Prof. Toohey delyered another of his able lectures in the course which he has given that have been so highly appreciated by all who heard them. Two more lectures wind up his course in that the of tonies.

line of topics.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-

ing all 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-infinite rule. J. DAVID, Chairman,

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Half, cornier of Fulton street and Gallatin Place, every Friday even-ing at 7% o'clock. Sept. 3d, Personal Experiences, Reünion, and a disk custon of fail and whiter work. Sept. 10th, Prof. J. R. Buchanan, New York City, 55, Sept. 17th, "The Gospel of Humanity," Mrs. Hojiet Whitpile.

/hipple. Sept. 24th, "Spiritual Experiences," Mrs. Hester N

Sept. 20th, "Spiritual Experiences, Poole, Metnehen, N. J. Oct. 1st., "The Old and New Faith," Henry J. New-ton, President First Society New York Spiritualists. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

Camp-Meeting at Lake George.

Cramp-Meeting at Lake George. The Lake George Camp-Meeting Association will com-mence Sept. 3d, 1850, and continue through the mouth. The Association have purchased fifty-nine acres of land, most of which is a beautiful grow, including old historic "Fort Gago," mon whose summit the Camp-Ground is located, Eminent speakers have been engaged, and everything will be done that can be to make this a pleasant and popular re-sort as a permanent Camp-Ground in the future. Thu usual reduction of fare has been promised over steamboat, raliroad and stage lines generally accorded to those visiting such places.

Fullyand and stage lines generally accorded to more visiting such places. Differes of Association. --President, Henry J. Newton, New York: General Superlinendent and Serrelary, A. A. Wheelock, Ballston Sia, N. Y.; Treasurer, R. C. Vanden-burg, Ballston Sia, N. Y.; Committee of Organization-Dankel Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. A. Wheelock, Ballston Spa, N. Y.; R. C. Vandenburg, Ballston Sp. N. Y.; F. Taylor, Schroon Lake, N. Y.; Capt. J. D. Cheney, Schroon Lake, N. Y. X. A. WHELOCK, Gen't Sup't and See, Ballston Spa, N. Y.

Clergymen, Lawyers, Editors, Bankers and Ladies, need Hop Bitters daily for nerve force.

Kidney-Wort radically cures Biliousness, Piles, and nervous diseases.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the flight and subsequent insertions on the fifth page, and fiftheen cents for every insertion on the sev-cuth page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the elliprint columns, large type, bended matter, fifty cents per line. Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-

ROCHENTER, N. Y., HOOM DEPOT. WILLIAMSON & HIGBEE, Bookschers, 62 West Main street, Rochester, N. Y., keeplor sale the Npiriumi and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BUILLEIGH, Booksellers, Areado Hall, Rochester, N. Y., keep for sale the Spiritual and Re-form Works published by Colby & Elch. -

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, S2 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

CLEVIELS ND. O., BOOK DEPOT. LEES'S BAZA 20, 45 Cross street, Cleveland, O., Cir-culating Library and dopt for the Spiritual and Liberal Rooks and Papers published by Colby & Rich. ----

NEW YORK ROOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 16 Eighth Street, New York City, keeps for sile the **Spiritual and** Reformatory Works published by Colby & Rich.

EALTIMORE, MD., AGENCY. WASH, A. DANSKIN, & North Charles street, Balti-mote, Md., keeps for sale the **Banner of Light**.

ADVERTISEMENTS

A DAY'S VISIT To the Old Camp Cround.

A GRAND UNION SPIRITUALISTS PICNIC AND A ENCLISION will be helded Silver Lake Grove, on Old Colory Ealboard, on Wednesday, Sept. Sti, 188, "This gatherine will be in an ever to the expressed wish of many old rampets and triends that tormerly attended our meeting in this benuthal tory s and will attended our meeting in this benuthal tory s and will attend in eop-portunity to once more meet the companions and scenes of heighting ago. We have scentred the system of many of our fuest Meetings and speakers to be wither on this occursion, among whom are Dr. J. H. Currier, Dr. Arthur Hodges, Mis, Nelle Nelson, Mr. Meegie Toolon, Mis, Leshe and others and one of om old-lashoned good time, may be expected. A cordial invitation to extended to all to join its on this accession.

Quick: Quick: Drink it while it foams. The eladition

Tarrant's Seltzer Aperient.

The most highly sanctioned and popular saline of the West-

ern Remischere. Dyspetsia, headache, billousness, con-

stipation, affections of the kidneys, tebrille and inflamma-

SOLD BY ALL DRUGGISTS.

Indians and the Government, with Map: Bible and Public Schools. Lectures. Engage Riv. J. NELSON RIASR, New Salem, Mass., ex-Agent for Utalis, Aug. 28. 10

WINGHT'S HEALING AND DEVELOPING

RODMS, SOMarker street, San Francisco, Cal. Heal-ing at a distance by Magnetized Letter 6. Encloscone dollar, Aug. 25.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale MALBERT & E. C. MORTON, Spirit Mediums, No. 85 Market Street. Istf-Nov. 16.

TO LET,

A T 515 MONTGOMERY PLACE, two smallback rooms, and suitable as offices for gentlement heated by steam, and supplied with gas and water. Terms reasonable. Ap-ply at Room to, No. 515 Montgomery Place, Boston, Mass. Dec. 27,-18

JUST ISSUED FROM THE PRESS OF

COLBY & RICH.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil,

Say of their Dwelling Places.

fory disorders, promptly yield to its remedial action.

Aug. 28.--2018

is instantaneous when water is mixed with

Though undervalued by the hearts of earth; Though undervalued by the hearts of earth; The great eternal Government above Keeps strict account and will redeem its worth. Give thy love freely, do not count the cost; So beautiful a thing was never lost In the long run.

The willow from which the ex-Empress Eugenie plucked some shoots while at St. Helena is the second one planted since the burial of the Emperor Napoleof The trees survive only thirty years in that latitude.

A cynical bachelor organist of a San Francisco church is wont, after a marriage ceremony, as the bridal party files out, to mergo the jubilant strains of the "Wedding March" into the mournful cadences of " De luded Souls who Dream of Heaven.'

Spinoza's monument will be unveiled, at The Hague, on the 14th of September. He died there, in 1677, and so he has had to wait more than two centuries for his monument. However, he has been pretty well known in those centuries, and it has never been denied that he was one of the greatest of philosophers.

Sir Bartle Frere has been recalled from South Africa. It was time. He is a religious fanatic, and believes in converting the heathen to Christianity by the sword. It is now well understood that he brought on the Zulu war for the sake of extending the area of the true Church and the dominion of "the true God."—Free Pediations Inder Reliaious Index.

"St-st-st-strike while the iron's hot," said a stuttering blacksmith to his stuttering assistant. "Wh-whwhat did you say?" asked the other. "N-n-no matter, now, it's-it's co-co-co-cold."

A PICTURE.

The snow is sparkling 'neath the moon, as if she poured the brightness Of all the silvery Summer eves upon its white expanse; While on the hill, past Eagle Greek, the school-house gleams in whiteness, And on its top the glided spire is flashing like a hance.

The distant windows glow like eyes; the clanging bell And calling to the boys and girls, as it has called be

To boys now men, to girls grown old, to some now an

gels singing. In that sweet home where fall no snows upon the starry floor. —[Mrs. Emma R. Tuttle.

A tell-tale gate on excursion steamers, and a wire netting down the centre of each deck, to prevent a sudden rush from one side to the other, are the reasonable suggestions found in a western paper, and quite applicable to this latitude.

Are Monday newspapers to be tolerated? The work on them, of course, has chiefly to be done on Sunday. Sunday secular papers cannot be allowed, because they are read on Sunday. And it begins to be doubt-ful whicher anything but religious papers should be permitted on Saturday, since many people are tempted to keep them over for Sunday reading.—Ex.

At the time of our going to press (Aug. 24th) it was reported by telegraph from Buffalo, N. Y., that Gen. Albert J. Myer, chief of the signal service, (and known everywhere in the United States as "Old Prob.") was lying in a very precarlous condition at the Palace Hotel in that city-his recovery being entirely despaired

Among the late inventions is a water-proof baptis-mal suit which saves the wearer from getting wet. It would be a still further improvement to dip the clothes in water, and leave the person out, and no doubt do just as well as the water-proof suit.—Santa Barbara (Cal.) Independent.

There was a time when it was thought desirable to be superior in all things; but of late those who possess medium qualifications are much sought for.

> and the second second

ALFRED WELDON, President Second Society of Spiritualists.

New York City, Aug. 19th, 1880.

The Closing Meeting and Excursion

Of the Spiritualists at Shawsheen River Grove, Ballardvale, will be held on Sunday, Sept. 12th, 1880.

This meeting promises to be one of the best gather-ings ever held at this grove. We have nearly completed our arrangements in regard to speakers and mediums, and shall be able to announce the full programme, with the time of trains, fares, &c., &c., in next issue of Banner of Light. Also see small bills. DR. A. H. RICHARDSON.

[Dr. Richardson's announcement of his proposed grove meeting at Silver Lake will be found on our fifth page.-ED. B. or L.]

Berkeley Hall.

On Sunday, Sept. 5th, this hall, corner Berkeley and Tremont streets, Boston, will be reopened, and W. J. Colville will resume his regular work there for the lecture season of 1880-1.

EF On our third page will be found a tribute to the value of Dr. Peebles's new song-book, Spiritual Harmonies. This work is selling rapidly. Remember that it defines, from "The Pilgrim's " standpoint, the general doctrines of Spiritualism, and contains nearly one hundred songs and hymns, with consolatory readings for funeral occasions. 20 cents in paper, and 25 bound in boards. The book is on sale at the Banner of Light Bookstore, No. 9 Montgomery Place. Boston.

The Nursery for September is bright and charming as usual. "Youngest readers" will derive an immense amount of enjoyment from its pages.

ET The Evangelical movement for stricter Sunday observance appears to lag. Are its promotors taking a vacation? We have not even seen a "resolution" on the matter for some time. Meantime, Sunday excursions are at full tide. The summer is passing, the har-vest will soon be over, and still the Sunday is not saved.—The Free Religious Index.

The Redpath Lyceum Bureau, 36 Bromfield street, Boston, will introduce an attractive novelty for the season of 1880-1-it being no less than a series of character sketches by a company of native Palestine Arabs, under direction of Mr. James Rosedale, who is Araos, under uncerton of art, states hosedale, who is well known in this country through his interesting lectures on Eastern life and customs. The exhibition and accompanying description cannot fail of being of interest to all who agree with Pope that "The proper study of mankind is man."

Secretary in reference to this appeal. Executive Board of First Religious Society of Progress. ive Spiritualists. THOS. LEES, President.

Passed to the higher life from Penbody, Aug. 7th, Mrs, Ahmira Bushby, aged saventy-six years, widow of the late Joseph Bushby, of that place. We cannot part with one so dear without a fitting notice of a life spent beautifully and well. Sho was a failinful and devoted wife, a wise, induf-gent and loving motioner. Noble and shuple in demeanor, her countenance reflected the goodness of her heart, while candor and good sense characterized each word she spoke. Thoughtin and could fail about her, she let the manife of charity fail over all. Industry marked her whole life. With her, "Work was worship," is he knew the blessing of laboring for others and did "Goda will with a ready heart.

"God's will with a ready heart, And hands that were swift and willing."

Nor was sho less gifted in mental endowments. Her iffo was so full of care for others, so busy, that she did not ofton find public expression through the pen, but her writings to her family and friends show a lovely and naturally gifted

The second secon

A fow months ago she composed these verses, sending them in a letter to a daughter:

"SPIRITUALISM AND ITS TEACHINGS."

"To no 't is a beautiful beacon light Ever leading me on in the pathway of right. It teaches the duties I owe to my God. Never speaks of his anger nor wrathful rod.

It teaches that He in IIIs infinite love, Hath sent the bright angels from manisons above, To wipe the hot tears from rach sorrowing eye, And assures us not one of his children can die.

It teaches that death is no terrible fright, Nor cheerless and dark-a long dismai night; But only a change that comes over us here, The door of a higher, more beautiful sphere, "

to the Editor of the Banner of Light:

We copy from the Salem Gazette this tribute to the memory of one who, having long struggled with the darkness of the creeds, came forth into the light rejoicing. Mediums found a friend in one who was a friend to all. Order, thrift, industry and economy prevalled in her home, and a kindly welcome made that home delightful to all; while from it flowed charities to those who needed, in the far West or in her own vicinity. Herhand never lost its cunning nor her mind its kindly devising for the welfare of others, and she went to the home beyond, so familiar because so longed for, in the full possession of her faculties.

Miss Lizzie Doten gave words of inspiration, hope and comfort on the occasion of the funeral, which was largely attended by friends and neighbors.

At the close of the services Mrs. Bushby herself spoke through the medium, giving words of comfort to the children she has left on earth.

A beautiful clairvoyant experience occurred while she was speaking. A gentleman saw the words, as they fell from Miss Doten's llps, form into beautifully colored jewels, each facet a different hue, and as they fell making a brilliant shower of light and color. 8. K. H.

1.

"[Our readers in Boston will take additional interest in perusing this narration of a glorious and peaceful transition to spirit-life, from the fact that the deceased lady was the mother of Mr. Asa Bushby (photograph artist), now this city.-ED. B. OF L.1

and I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Moranson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.7.

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DR. F. L. H. WILLIS.-DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy.3.

J. V. Mansfield, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Torms; 53 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Pala-tine Road, Stoke Newington, N., London, England, Mr. Morse also keeps for sale the Spiritani and Reforma-tory Works published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Suaro, is our Special Agent for the sale of the Binner of Light, and also the Npiritral, Liberal, and Reforma-tory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every works? sunday.

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BA. J. M. PEEBLES, M. D.

Author of "Seers of the Ages," "Travels Around the World, ""Spiritualism Defined and Defended," "Jesus -Myth, Mah, or Goid?" "Conflet between Spiritual-ism and Darwinism, ""Christ the Corner-Stone of Spiritualism," "Duddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

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the book: "Give us details—details and accurate defineations of life in the Spirit-World (=)s the constant appeal of thenghtful minds, Death Isapproaching, Witther- on, whitter: Shail is know in y friends beyond the formb? Will they know ine? What is their present condition, and what their occupations? Too long have wellstened to generalities and cage imagina-tions. Are the planetary worlds that stud the firmament inhabited? and if so are they norrally related to us, and do they psychologically affect us? What shall we be in the far distant is shall be our employments during the measureless years of elernbry? "Intersementation theorem connections, and the measureless

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OF LIGHT. BANNER

Message Department.

6

Circle-Boom closed, Seances resumed Sept. 7th

The Messages published under the above heading indi-cate that spirits carry with them the tharacteristics of their carthalife to that beyond-whether for good or eril-conse-quently those who puss from the earabily sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

ner teason. An expression index of those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. [Miss Shelhamer wishes it distinctly understood that she gives no private test scarces at any time; neither does she receive visitors on Tuesdays.] IF Letters appending to this department, in order to ensure prompt attention, should in every instance be ad-

essed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer.

(The following message-given June 29th-1s published in advance at the request of friends.]

John Waterhouse.

John Waterhouse. My name is John Waterhouse. I am from San Francisco. I have traveled this way part-ly in search of information, and partly to gratify a long-cherished desire to come and speak in this way, to see if I could turn some of my friends and acquaintances Into a new life. They are somewhat buried in worldly affairs, many of them; that is, they are looking after the loaves and lishes, and letting the good things upon the spiritual side slip by unnoticed. As I have watched them in their career, it seemed my duty to touch them upon the shoul-der and awaken them to the reality of life, as der and awaken them to the reality of life, as I see it. I do n't know as the valid feel grati-fied at this, but it seems to me these particular friends of mine, whom I associated with many friends of mine, whom I associated with many years ago-it seems to me that they have reap-ed enough of the golden lucre-as much as is necessary to mortal existence-and it is time they stepped out of the material arena, of the place where they are now, and sought to under-stand something concerning theotherside of life. Well, be that as it may, I shall never feel satisfied until my word has gone forth. I would say to would look into this thing, and try and discover if your old friend is not living. I am sometimes at your elbow: I would assure you that I have looked over your affairs, and those of our friends workly matters go, you are in a good, sound condition : you need not fret and worry, and spend your hours in the tread-millof a business life, because yon have sufficient to carry you life, because you have sufficient to carry you through, and the less you have when you come you make it a point to be a burden upon no one. My friend, whom I called by name, has been thinking long of making a journey. I vory much desire that he should do so-that he very much desire that he should do so—that he should leave home affairs and go away. As he has thought, it will be of benefit to himself; he will find himself growing stronger and bet-ter in every way, and I know I shall be able to give him some information, which I cannot do where he is. Of course, the selfishness of my motive creeps in here, but at the same time I believe it will be for his own interact to make believe it will be for his own interest to make

believe it will be for his own interest to make the journey, and to extend it, not for six months, but for one year. [To the Chairman :] I don't know as I have anything more to say, only that our old friend Henry stands by my side and desires me to take his name and remembrances to our old friends. That's all, sir. Thank you.

Séance June 15th, 1880. Invocation.

Invocation. Invocation. Invoc may gain a glimpse of the glories beyond. Send down thy ministering angels to touch once again the chord of love, and as the vibrations go forth, may every heart be tuned in harmony, so that all may receive new light and have a clearer comprehension of heavenly things and the dear ones gone before, that will lift them high-er and higher into a more perfect sphere of happiness and nees. and peace. Amen.

Banner of Light circle, but I have made a vow within my spirit-home, that if it was possible I would, at some time, return to speak to my friends. I have a great many friends, not only here in Boston, who will see my words, but also in California. I wish to say to them I am hap-py. I am free now; a great deal is explained to me which I could not understand when I was in the form. Although passesing strong me in the form. Although possessing strong me-diumistic qualities, although frequently conand many a time strange influences came to me and forebodings. I could not understand whither my guides were leading me always. I sometimes thought—how can I realize and understand fully these things that the spirits tell me? I never should have done so, in the body, but now I can see not only the past but also into the future. I can see where my guides, in performing their work, looked ahead toward what was coming for those with whom they spoke; I can see that their work was not con-fined to that short space of time, but that it extended further and further into the future

extended further and further into the future for the coming time, to bring a new knowledge to others; so I wish to say to my friends, every-thing considered, I am satisfied and happy. I would have liked to remain here a longer time, for I could not feel that my work was entirely finished, and I may say it was not; I am still to go on, working in this way for others; I am, when I have learned the laws, to become a me-dium for higher influences; that, through my orangime they way say down to earth some when I have learned the laws, to become a me-dium for higher influences; that, through my organism, they may send down to earth some new light; some token from those above, who watch earnestly for every opportunity to send gleams of knowledge to mortals on earth. My friends may ever remember that I do not for-get them; that even though I manifest not in ublic vat in the wriver of their own homes. I am desirous of getting a message to Fitch-burg, where, I an told, my friends are—that is, some of them. I want to reach my brother Hiram. I am anxious that he should know I am with him very frequently. He has had some trouble concerning his business relations, and he has also had other troubles concerning friends ublic vert in the wriver of their own homes. messages to send to muvidual dear ones; and yet, I am told, this is not the place to do that; that I must wait and watch my opportunity, and give what I have to give at other times and places. Wherever I can, I shall be sure to send out a word of love, a token of my pres-ence. I passed away in San Francisco. Annie Piekering. ence. I pa Pickering.

James F. Hogan.

James F. Hogan. [To the Chairman :] Mister, may I have a flower? [The Chairman handed him a rose.] Oh, what lots of flowers ! I do like the flowers ? I do n't know what brought me here ; I guess it was that old gentleman, [referring to a spirit.] I lived in Boston. I live in Boston now, I guess. I am most seven years old, now. Aint I a big boy? I wanted to be a man awfully. I will, some day, won't I? I do n't seem to grow much, now. That old man says I'll grow, after this. My name is Jimmie Hogan—it was James F. Hogan, but I am Jimmie Hogan, aint I? It was cold weather when they put me in the box; there was n't any roses growing in the yards, at all. [To the reporter :] Are you writing what was cold weather when they put me in the box; there was n't any roses growing in the yards, at all. (To the reporter:] Are you writing what I say? You might as well say I can talk yet, I can talk now all right, and I aint in a box. either. I do n't want any one to think I am in a box, would you, when you was going to be a man? I am in a real nice place, and there's roses there, too, but I like this one, [smelling the one in his hand.] I want to come back and stay. Can't I? Can't folks come and stay as long as they want to? [No; you could not keep possession of the medium so long as that.] I want to come back, for something, awfully, and stay a year. Isn't there any other place where I can come? [Yes; there are other mediums to whom you can come and talk for a little while at a time.] There's some one I know, that has your paper, some one that reads it, and I want them to take it to my folks and tell them I send my love and I want to come back for a year; and that I am in a good place where the roses are. There's lots of little children here, and we have a real good time; we go to school, and we are all going to grow up, because the old gentleman says so. Can I come again? Can I say some more, next time? Thank you. I am going to take this rose with me.

tify the life of man and to put thoughts of purity into his heart. I am a stranger to these things, sir, but for all that, like many others, I am anxiously hoping to reach the dear friends I left in the form, and to send to them some little token of my existence and of my power to return and manifest to them. When in pri-vate I can do so, because I have been with them in the part of the proceed where it was possible vate I can do so, because I have been with them in the past: I have seen where it was possible for me to make myself known; but there has been so much opposition, coupled with timidity, I have refrained from doing so. Now, I hope my friends will at least strive to be receptive to this, and allow not only myself, but those with me, to return and manifest and give them evidence of the immortality of the soul. I am from Milwaukee, Wisconsin. I have friends there who cannot fail to receive my messagethere who cannot fail to receive my message-not because they read your paper, but because they have relatives who do, and these relatives they have relatives who do, and these relatives frequently take the paper to my friends when there is anything of interest in it. They know who I am, and they will be sure to do so this time. I wish my friends to remain passive, and to become satisfied in regard to myself. I am perfectly satisfied with what has been done concerning my material things since I passed away. I am more than satisfied with my new life; it unfolds to me every day some new beauty, some new token of the Father's divine love; so I am rejoiced that I passed away as I did, out of the gloom and sorrow of material life into the bloom and beauty of spiritual exlife into the bloom and beauty of spiritual ex-istence. I am very anxious that William (he will know) shall visit a medium somewhere and let me speak to him concerning my last hours. He knows that I desired to say something to He knows that I desired to say something to him, but was too weak to give expression to my thoughts, and as he tried to catch what I would say, my spirit passed out of the body. He has never been satisfied as yet what those words were. They were something so very delicate and private that I cannot speak them here. If he will find me a good medium, a writing or speaking medium whom I can control, I am persuaded I can give him those words which will affect his life to a certain extent—which will affect his life to a certain extent—which will give him satisfaction, as they are concern-ing a matter that has troubled him somewhat. I believe this is all I have to say in a public way. I thank you, sir, very much for the privi-lege. My name is Harriet Dodge.

into his place, as it were, and feel himself at home immediately; that is, provided he has no camel's hump to weigh him down and depress his spirit. Now I desire my friends to feel sat-isfied in regard to me: to feel, in fact, that I have just gone into a foreign country, and that when I have learned the ways of the place; and become settled there, I shall send for them, and they will come and meet me sometime in the future. If they realize that this new place is a beautiful one, one that ought to satisfy the de-mands of any being, one that offers opportuni-ties for the spirit to unfold and advance in knowledge and power. I am sure they will feel not to grieve, but to rejoice that such is my lot. I do not care to give any extended speech; I do not come for any special purpose, only to send remembrances to friends, and to say that I shall not trouble myself a great deal concerning my meterial effect. remembrances to friends, and to say that I shall not trouble myself a great deal concerning my material affairs. I am satisfied they will be set-tied well and wisely; that such material wealth as I may have possessed will go to benefit some other party. Certain it is that I have no need, no desire for anything I have left behind, only that my friends shall realize that I am comfortably off; that I remember them with love; that I shall be glad to meet them at any time in the future when we shall be united. I hailed from Stone-ham, Mass. You may know me as John G. Wyman,

Emily C. Jones.

riends may ever remember that 1 do not lor-get them; that even though I manifest not in public; yet in the privacy of their own homes, in the home circle, where a few friends are gath-ered together, I shall come and speak; I shall say to them, I am by your side; I am still at work. Little Nellie, also, whose words have gone forth in the past so many times, wishes me to say she will still be known on earth; she will still manifest through others, in order to give to mourning souls a token from their dear ones. All life is eternal, all love is everlasting; and not only my little friend and guide, but also many dear ones; desire me to say their wherever they can go from the higher life to lighten the pathway of mortality for those who blunder along, seeking blindly and tearfully for tidings from their loved ones gone before. There is so much I would like to say, so many messages to send to individual dear ones; and yet, I am told, this is not the place to do that; that I must wait and watch my opportunity, and will enable us to give him more power, more peace and strength. My brother is quite young, and has great need of words of counsel from some one.

Father and mother are with me. They, too, send their love. Father is often beside him, guiding him in his business affairs, because father, who was very shrewd when on earth, seems to have a capacity to enter into these things and understand them. My name is Emily C. Jones.

Rev. Samuel Tapper.

Well, it is beautiful to find the flowers bloom Well, it is beautiful to find the howers bloom-ing along the wayside everywhere, lavishly spread by the hand of God to give joy and de-light to all his creatures; so, I find, has he spread abroad his light of truth, his words of wisdom, to give knowledge and strength to every soul. I did not comprehend this fully when I was in the mortal; I did not realize fully the beneficence of God's love, although I felt that he had spread abroad a nower for fully the beneficence of God's love, although I felt that he had spread abroad a power for every soul to reach up into the light if it would. But still I was cramped, I was confined, and I knew it not, while I spoke the word of cheer and consolation as I received it, while I gave out that word of knowledge that I believed I possessed concerning the immortality of the soul and its future; yet now, returning here in company with humble ones, little children and others, the poor red man standing here proud-ly by my side, I realize, as I never could have done on earth, the full bounty of God's tender-ness for his children and the provisions he has

ing to grasp fresh inspiration every hour, in the light of the living present, and to augment whatsoever store of wisdom mankind have accumulated up to the pres-ent time. We would realize the ever-present existence of Deity enshrined in all things; we would behold the parent soul in every flower that blooms, as well as in every star that shines upon us from on high; we would behold thee in every speck of dust, as well as in every sunbeam; most of all we would discern thy presence and power in the hearts of thy children as an ever-abiding influence, as the holy spirit, the divine pre-siding influence, as the holy spirit, the divine pre-siding influence which, pervades all things, the divine shield that surrounds us at all times, the divine pre-siding influence which, pervades all things, the divine shield that surrounds us at all times, the divine pre-siding influence which, pervading every pure and ear-nest heart, goes forth from thence to regenerate the world, and lift it up into higher and brighter states of being. May we realize the presence of thine angels, at this hour; may their beautiful forms be beheld by the spiritual eyes of those who are mourning for the sight of their vanished faces; may their loving words be heard, until none who have long strained their eyes and ears to catch some faint echoes from the spirit-land shall be left unfed. May every one receive a message; may there be an answer to the cry of every soul in the form of spiritual benediction, may those unperceived by mortal eye and unheard by the ear of fiesh yet be palpably made present in this assembly, until we shall realize a return of the day of Pentecost, be refreshed with the spirit and led into nobler fields of life. We would praise the evermore by the efforts we make to increase the joy of our brethren. May we look upon all mankind as our brethren. May we look upon all mankind as our brethren. May we look upon all mankind as our brethren. May we look upon all mankind as our brethren, as thy children; thus in the bonds of l

Questions and Answers.

QUES.—Is it reasonable to suppose there is a limit to the work of an Infinite Being? Or, otherwise speaking, are there bounds to the great universe of all existing worlds? ANS.—If you use the word Infinite (which means boundless, if words have any meaning at all,) you must intend to convey the idea that there are no bounds to the universe; or else, if there were bounds, why should you say Infinite, which signifies without bounds? No finite spirit, no disembodied soul—and we would add no highest archangel—has ever come to the spirit, no disembodied soul—and we would add no highest archangel—has ever come to the limit of what there is for him to discover, and, therefore, no spirit in the universe (who is not the Infinite Mind) occupies a position which en-titles him to set bounds to anything. He may tell you of what he knows, he may speak con-cerning his experiences; but beyond his expe-riences, beyond the testimony of those who have related their experiences to him, there will always be the infinite occan of being; the more you traverse, the more you will discover will always be the infinite occan of being; the more you traverse, the more you will discover there is yet to be traversed. Such questions as this scarcely tend to edification. How are we disembodied mortals, who influence this or any other instrument, to know everything concern-ing the universe? It is boundless and limitless to us; we have never found its boundary. No original universe? It is boundless and limitless to us; we have never found its boundary. No spirit of our acquaintance has been able to dis-cover its limits, according to the comprehension even of the angelic mind, to say nothing of the minds of the spirits who address you. We should state, without the slightest fear of contradic-tion, that there are no bounds to the universe. Q.—Is it possible for persons in the form to visit the homes which are to be theirs in spirit-life, and retain the remembrance of it when they re-turn to their ordinary life? A.—Certainly it is, if conditions are favor-able. If your home in the spirit-world is the home especially preparing for your reception; if it is adapted to your wants; if the surround-ings and the company there are in harmony with youv nature, then, if your spirit has an opportunity to traverse space at all, your spirit

opportunity to traverse space at all, your spirit would naturally be attracted to your home now being made ready, by the existence of sympa-thy and affinity which would bind the embodied to that realm where the disembodied dwell. Your home in the spirit-world is the abode of to that realm where the disembodied dwell. Your home in the spirit-world is the abode of your spiritual kindred, of those united to you in the bonds of a relationship which leaves the ties of earthly consanguinity far behind; there-fore when you are in sleep, in reverie, in an exalted condition of mind; when your spiritual faculties are on the alert, you are able to visit that spirit-home. How often you go to your spirit-home in sleep! You do not remember what you have seen there always when you awake in the morning, simply because the con-ditions that surround you oftentimes make it impossible for the spirit-brain to convey the ployed during the waking hours, and deals with reason rather than with intuition. Q.-Recently a paragraph appeared in the

Q.—Recently a paragraph appeared in the Boston Herald to the effect that the well-known prophecy attributed to Mother Shipton was written by one Charles Hindley, in 1862. Do you know whether it is so?

you know whether it is so? A.—Certainly the present translation and form of the prophecy may have had an author-ship with the gentleman you name, at the date which the Boston *Herald* has assigned. We are acquainted with Friar Roger Bacon, in the spirit-world, who lived several centuries ago in England. He made a prediction with refer-ence to certain events which afterwards trans-pired, and gave his final prophecy concerning the duration of the present dispensation as the coming end of the world. in 1881. Mother Shin-

AUGUST 28, 1880.

the greatest effects politically will be discerni-ble in Europe, whereas the mightlest effects spiritually, or religiously, may be expected in the United States of America.

PUBLIC MEETINGS, ETC.

 First Annual Camp-Tecting of the Michigan State Association of Spiritualists and Liberalists
 At Lansing Central Fair Grounds, from Aug. 20th to 30th, 1860. The Executive Board have secured the best talent in the country to address the people during this meeting. The following noted speakers are expected to be present; James Kay Applebee, Chicago, ILI.; A. B. French, Clyde, Ohto; Chas, A. Andrus, Flushing, Mich.; M. Babcock, St. John's, Mich.; Dr. A. B. Spinney, Detroit, Mich. Also the tworld-renowned medium, Henry Stade, who has just returned from Europe, has been engaged, and will be present during the entire meeting. Other noted mediums have been invited, and are expected to be present. A large and magnificent tent will be erected, which will be deviced to scances during the intermission from speaking. A dancing pavilion will be provided, and dancing, with good music, and other sanusements, will be in order from four o'clock each afternoon and specified evenings during the weok. Dr. Slade will also be accompanied by his niece, Miss Agnes L. Skade, who will take part in the exercises as an independent singer. Dr. C. H. Dunning, of Marcellus, and others are also engaged as singers. Excursion trains will be the from the East and West, glving ample time to hear the speaking and attend the scances. Ampleaccommodations have been provided on thie grounds for those wishing to tent free of charge. There will be a first-class Restauant on the grounds, where persons can procure good board; also lodgings to rent, and hay and grain for hoses, all at rensonable rinks. Reduced holel rates two cents per mile on Michigan Central and Detroit, Lausing and Northern Raliroad. Committee on *Reception*, -Dr. A. W. Edson, A. E. Nu-gent, Mirs, G. Merrill, Mirs, S. P. Buck, Mirs, J. M. Potter. Committee on *Reception*, -Dr. A. W. Edson, A. E. Nu-gent, Mirs, G. Merrill, Mirs, S. P. Buck, Mirs, J. M. Potter. Committee on *Reception*, -Dr. A. W. Edson, A. E. Nu-gent, Mirs, G. Merrill, Mirs, S. P. Buck, Mirs, First Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists

The Vermont State Spiritualist Association The Vermont Sinte Spiritualist Association Will hold its Quarterly Convention at Slowo, Friday, Sat-urday and Sunday, Sept. 71th, 18th and 19th, Among the speakers who are to be present are Mrs. Fannib Davis Sinth, Mrs. Neille J. Kenyon, Mrs. S. A. Wiley, Mrs. Emma L. Paul, Miss Jennie B. Hagan, A. E. Stauley, George A. Fuller of Dover, Mass., Henry B. Allon of Amilers, Mass., Mrs. M. S. Townsend-Wood of West Newton, Mass.-making an array of talent which cannot fail of ensuring a successful Convention. All friends are cordinally invited, and they can be assured that a three days' sojourn with Col. Balley at the foot of Mt, Mansfield will prove both pleasant and profitable. South Woodstock, Vt., Aug. 16th, 1890.

The Fourth Annual Congress of the National Liberal League. The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, 111, on the 17th, 18th and 19th of Sep-tember next. All charter and 11co-members of the National Liberal League, the President and Secretary of each local auxiliary, and three delegates from the same, are entitled to scats and votes in the Congress, and all annual mombers of the National League are entitled to seats, but not to votes. ELIZUR WIGHT, President. Boston, Mass., Aug. 9th, 1889.

Yearly Meeting of Spiritualists and Progressive Friends. The Yearly Meeting of Spiritualists and Progressive Friends will be held in Porter's Grove, Euclid, U., ten miles east of Cleveland, on the last Sablath of August-the 20th-commencing at 11 o'clock A. M.. The Grove is near to and between the Cleveland, Painesville and Ashtabula, and Lake Shore Rallroad. Trains every hour. Superior-street cars connect with Ballroad. Come. Per Order Com.

The Twenty-Fifth Annual Meeting

Of the Friends of Human Progress will be held at North Collins Station, Erie Co., N. Y., twenty miles south of Buffalo, on the B. & S. W. Ry., on the 3d, 4th and 5th of September, 1880, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a fee of 5 cents for all persons over 12 years of age taken at the gate to defray expenses. Per order of Com.

Annual Grove Meeting.

Annual Grove Meeting. The Spiritualists of Northwestorn Ohlo will hold their Seventh Annual Grove Meeting in D. Wentworth's Grove, four and a half miles Northwest of Antwerp. O., com-mencing Aug. 27th and closing Aug. 22th, 1830, A. B. French, of Clyde, Ohlo, and other good speakers, will be present and address the people. A. J. CHAMPION, Secretary.

Spiritual Meeting. The Spiritualists of Horseheads and vicinity, Chemung Co., N. Y., hold their Annual Meeting Sunday, Aug. 20th, 1880, commencing at 10% of clock A. M. and 2% of clock P. M. Lyman C. Howe, of Fredonia, and Hon. O. H. P. Kinney, of Waverly, N. Y., will be the speakors for that occasion. S. A. TALLMADGE.

Spiritualist Camp-Meeting,

At Hayden's Grove, Madison, Me., commencing on Sept. 2d, 1850, at 10 A. M., Mrs. Bradbury, Mr, and Mrs. Went-worth, Mr. Arno, Mrs. Morse, and others are expected to be present. Per Order.

Grove Meeting.

There will be a Spiritual Grove Meeting at Weston, Law-rence Co., Michigan, on the 4th and 5th of September, 1899. All are cordially invited to attend. J. D. HAGAMAN.

Weston, Mich.

Black Hawk.

The time of the singing birds is here, the time when the Great Spirit has spread his flowers abroad, like suiles of love from the home above; the time when all is glad and peaceful. So Black Hawk comes to-day, not with the hunting-knife or the tomahawk, not glowing like the hues of the setting sun with the war-paint, but he comes to bring peace to the great lodge; he comes from the happy hunting-ground to bring strength to the happy hunting-ground to bring strength to the white maiden, that the voices of the spirit may go forth, sending out their words of love like the autumn leaves that fly here and there, like the snowflakes that fall swiftly from on high bringing down a new message of whiteness and Black Hawk says to his friends, to the pale-

Black Hawk says to his friends, to the pale-face and the red man, Look well to your work —there is a great deal to be done. The Great Spirit marshals his forces; he gives them new power; he sends them abroad, swift as the an-telope, to speed the message of love, to speed the good tidings from on high. Black Hawk says to his friends who look in the great talk-ing sheat. The time is coming when you will ing sheet, The time is coming when you will have a new work; the time is near at hand when have a new work; the time is near at hand when you will be tried in the balance, as the great white chief says to us. Look well that you be not found wanting. The time is coming, oh, chiefs and squaws and braves, when you will have to look well to yourselves, when you will have to be careful where you step and what you do, for the great light of truth above you shines down warnly and wall. See to it ch solues, for the great light of truth above you shines down warnly and well. See to it, oh, pale-faces, that you turn not back, that you flee not from the right; but that, in the midst of persecution, when the storm-cloud comes and the pale steed is in your midst, look well that you remain firm and true to the right, and form port for Mariten horsenbare horsend forth that you remain him and true to the right, and fear not, for Manitou has spoken; he sends forth his messenger-bird to bring you peace, to bring, you gladness; and in the future it rests with each one whether or not you shall be called to a higher mission, if you are faithful to these things that are given you now. Black Hawk speaks as one with knowledge, for he has been sont here to day here a prior split eacher are speaks as one with knowledge, for he has been sent here to-day by a great spirit-sachem on high, who says to you at this hour, "As you re-main faithful to these little things ; as you send forth the good word of cheer ; as you keep open your. wigwams and your hearts to the messen-gers above, so shall you be called to higher duties, so shall you be given a place in the front ranks of the great teachers. Go forward, grasp-ing new light and knowledge every hour." Black Hawk speaks to the people ; he speaks to those who say, "Why not go to the great coun-cli and send out your word ? why not tell us if you are active and at work?" All the teachers are active; all the workers are in force, send-ing out their new powers, their strength and magnetism, that the pale-faces may become a new people ; that they may throw off the old diseases; that they may become purified in new people: that they may throw off the old diseases; that they may become purified in spirit, and fit to meet with those gentle ones who, in the hunting-grounds above, live by the streamlet and laughing rill, camping beneath the green forest boughs, dwelling in unity with the singing bird and the blooming flower, lock-ing tabove to the Great Spirit for his smile which never dims.

John G. Wyman.

[The spirit looks around as if scanning the premises.] [To the Chairman:] Excuse me, sir, but I like to see what sort of a place I have Inigi, who says to you at this hour, "As you remain faithful to these little things; as you keep open your wigwams and your hearts to the messel hour little to higher facts above, so shall you be called to higher tarks of the great teachers. Go forward, grant and the statisfied. When a friend travels to a distant country, and leaves those behind him who thas to the people; he speak to the your wigwaw who has to the people; he speak to the your word? Why not tell user that country, and leaves those behind him who thas to the people; he speak to the your word? Why not tell user that country, and leaves those behind him who thas to the people; he speak to the your word? Why not tell user that they are always glad to receive a word from him, if merels a telegram, announce ing his safe arrival, and his satisfaction—or dition to redy. I have traveled to a new country, and the veratures. Now, if the yinay throw off the on him, granterise with the place. I feel in that condition the strating that they may become purified in mysel. A resident of another country, if not ways, and if to meet with those genite one would in mysel. A resident of another country, in the bunch, seen since I passed away to my spirit. Home. A word from him, for merely a telegram off. The seen of the set would be blooming flower, look the seen and targing bird and the blooming flower, look the seen and the blooming flower, look the seen and the set of the seen the seen and rarking to to the Great Spirit for his suified with my surroundings. True, I ways would bring unto the the foreignes we would there is much that I cannot as yet account would would be and there is much that I cannot as yet account is we would bring unto the whastoever thom has conferred upon the attrave to the set is flowers of earnest and may file to real to print. So far, I am pleased in the state or they we would bring unto the whastoever thom has conferred upon the attrave the set is a not more startilingly real and there would bring unot the with thay and gene

that straight path which leadeth to life, un-mindful of many beautiful blossoms that spring up by the way which you might pluck, which might be to you a great and lasting blessing; so, my friends, remember that he who passed on to another life years ago, returns at this place to say to you, I bless each one of you, not with the blessing of olden time, but with the blessing of love and sympathy, with the bless-ing of those angel hosts who attend me in my daily life, with the blessing of our divine Father, who guards and guides every creature, no mat-ter how humble, how lowly and weak or how degraded they may be, yet doth his fatherly kindness enfold them now, and shall eventual ly draw them upward into his perfect sphere of tenderness. tenderness.

So, my friends, I send out to you my word of So, my friends, I send out to you my word of greeting, my word of love; my blessing rests upon every one of you. I am with you, striving to give you some higher knowledge of immor-tality, seeking to draw your hearts upward, that you may live in communion, daily, with God's holy angels, knowing that in the future we shall meet upon another shore, where we shall go over the old ground, and give forth a new song of rejoicing for the perfect life that shall yet be ours. My companion has joined me in my heavenly home. More for her sake than for my own I return here, to send out her love and sympathy to those dear ones who remain, besympathy to those dear ones who remain, be cause she did not feel to speak here herself, and yet was exceedingly anxious to give forth her token of affection, and she felt that it might be received. She is anxious that the dear ones should know that we live and can watch over them, with love and tenderest blessings. To all our friends, in Newtonville - Remember, all is well; God himself is wise and just; he can all our mends, in Newtonville — Remember, all is well; God himself is wise and just; he can do no ill, he can never err. However shadows may fall around your path, have faith and con-fidence in that higher power which doeth all things well, and you, will find yourself stepping higher and higher, further heavenward, until you are in the possession of that perfect peace which the world can neither give nor take away. My friends, [to the audience,] although a stranger to you all, I give you a spirit's blessing, together with his gratitude for this open door-way through which God's angels may return and speak, through which his ignorant, undevel-oped souls may return and gain some new ex-perience, 'through which the little child, the poor red man and the humble seeker after truth may come and gather from these exalted souls from on high who assemble here, some new light, some new strength and knowledge. I am the Rev. Samuel Tupper.

the duration of the present dispensation as the coming end of the world, in 1881. Mother Ship-ton has also a personal existence : we have met her in spirit-life. She has been the controlling influence of a medium, a Mr. Tournel, in Lon-don, who has given sittings at the Spiritual In-stitution, No. 15 Southampton Row, London, Eng. That medium is perfectly reliable, and has given tests of the most satisfactory nature both to Spiritualists and skeptics, and is un-doubtedly under the influence of Mother Ship-ton. The gentleman referred to by the *Herald* found the prophecy, and gave it its present form. It doubtless had its origin several cen-turies back, with Friar Bacon, while Mother Shipton gave it an after expression in her own qualnt way. Q.-[By C., Napa, Cal.] In the *Banner* of Nov.

quaint way. Q.--[By C., Napa, Cal.] In the Banner of Nov. 1st, 1879, under the head of "Replies to Ques-tions," I find the following: "During that year (1881) the present order of things spiritual may be expected to come to an end; then the new spiritual powers which are to take charge of these civilized nations will commence their sway." Again, in regard to the effect of the perihelion of the planets upon persons in whom the vital forces are weak, it is said: "Persons possessed of weakly frames, who are under the guidance of powerful spirits, will experience great improvement in their physical health, provided their work is of such a nature that it

great improvement in their physical health, provided their work is of such a nature that it can be carried into the new epoch." Please explain what is meant by "the present order of things" coming to an end, and the "new epoch"? What is the new epoch? A.—We allude to the present order of things when we speak of the present systems of reli-gious thought, the present general aspects of so-ciety. We are perfectly well aware, and so are you, that there are great changes going on in all portions of the civilized world to-day. That great changes must inevitably tend to a great crisis, no one who is familiar with the present political and social aspects of Europe can doubt. That a great change is impending no one familpolitical and social aspects of Europe can doubt. That a great change is impending no one famil-iar with the agitation in the religious world can fail to see. The present ecclesiastical in-stitutions are, many of them, nearing their end, and will very soon no longer exist in organized form. What with the strikes in England, with the agitation in Germany, with the republican progress in France, together with the general agitation all over the civilized world in matters political and ecclesiastical, it is evident that steps are being taken by those out of the form, as steps are being taken by those out of the form, as well as those in the form, to bring about a new order and condition of affairs. Just as surely as the civilization of Europe was, and no longer exists, as the civilization of Greece and Rome the civilization of Europe was, and no longer exists, as the civilization of Greece and Rome have been and no longer are, so will the gov-ernments of Europe, in their present form, cease to be. It is not for us to state that they will be entirely swept away suddenly next year. Not by any means. But the first visible signs of great decadence, and also the first visib-ble signs of the establishment of a new order of thinks, will be plainly discernible, and the time is doubtless near for preparation to be made for entering into a new dispensation. Those who do not accept the light that comes to them in the present age, but cling like barnacles to the rock of old ideas, must necessarily be out-side the new spiritual kingdom. The new spir-itual kingdom is entirely spiritual, whereas the effects of spiritual things are afterwards mani-fested in material life, as the objective material is but the outgrowth of a preceding spiritual reality. The new dispensation will bear the same relation to the Christian that the Chris-tian did to the Jewish. The new are will bear the same relation to monarchy that the repub-lican condition of the United States bore to the condition of the United States when they were not free from foreign i jurisdiction. Doubtless

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. The Brooklyn Spiritual Con-ference meets at Everett Hall, 398 Fulton street, Saturday ovenings, at 75 o'clock. Conference Meetings are hold in Fraternity Hall, corner Fulton street and Gallatin Place, worry Friday evening, at 75 o'clock. Seats free, and everybody welcomed.

1/2 O'CIOCK. SERIS IFEE, and everybody welcomed. **BEVERLY, MASS.**—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2% and 7% F. M. Gustavis Ober, Fresident; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7% o'Clock. Mrs. Ella Dole, me-dium.

dum. **CLEVELAND, OHIO.**—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 33 Superior street, at 10% A. M. and 7% P. M. Thomas Leeg, Iresi-dent; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lyceum meets in the same hall at 12% P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordisally invited. (No meetings during August.) COUNTY PANETE TOWA Society of Malthuster

[No meetings during August.] CEDAR RAPIDS, IOWA.-Society of Spiritualists meets in Post-office Block every Sunday, at 7% r. M. In-spirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo, H. Beck, Trensurer; Dr. Hamilton Warren, Secretary. All are cor-

INDLANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President, S. D. Buell, Secretary.

LYNN, MASS.-Spiritual meetings are held every Sun-day afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEONINSTER, MASS. - Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'Clock P. M. Mrs. Fan-nle Wilder, President of Spiritualist Union.

ne Whiter, President of Spiritualist Union. **NEW YORK CITY.**—The Society of Progressive Spir-itualists holds meetings every Sunday in Republican Hall, 55 West S3d street, at 109 A.³W. and 74 F. M. 37 A. Cozino, Secretary, 36 West 46th street. Children's Progressive Ly-ceum meets at 2 F. M. Oharles Dawbarn, Conductor; Wil-liam Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; O. R. Per-kins, Corresponding becretary; The Second Society of Spiritualists holds meetings er-ery Sunday morning at 103, and evening at 74, in the beau-tifai Masonic Temple, (seating capacity 1000), 'corner 23d street and 6th evenue. Alfred Weldon, President; Aler. S. Davis, Secretary; E. P. Cooley, Treasurer, 26 West 18th street. A Spiritualist Experience Conference and Medium'

Bavis, Secretary, E. P. Cooley, Treasurer, 255 West left street.
 A Spiritualist Experience, Conference and Mediums' Meeting is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commercing at 24 o'clock, at Masonic Temple. Free admission and free plat-form. Geo. F. Winch, Chairman, 47 Jane street.
 The First Harmonial Association holds free public ser-vices every Sunday at 11 A. M., in the Music Hall, No. 11 East 14th street, between Filth Avone and Union Square.
 PORTLAND, ME., The Spiritual Fraternity meets in Rossin Hall every Sunday for conference and lectures, at 24 and 74 p. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasurer. Trustees-7, 0, Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.
 FHILADELPHIA, FA.—The Second Association of o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Chas. W. Yand, Secretary, W. Y. Services are held every Sunday

Nard, Secretary. HOCHIESWIER, N. Y. Services are held every Sunday evening at 74 ociocok at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornella Gardner), 68 Jones street. SUTTON, N. HI.-Society holds meetings once in two weeks. Ohas. A. Fowler, President; James Knowlton, Sco-

SAN FRANCISCO, CAL. - The First Spiritual Union Society holds a conference and séance every Sunday at a r. m., at Ixora Hall, No: 737 Mission street, above Third. Also meetings for lectures and séance in the svening. The Children's Progressive Lyceum meets in the same hall at

Children's Progressive Lyceum meets in the same name ID A. M. SANTA 'HARHAHA, CAL. - Spiritual Meetings are held every Sunday at Grane's Hall, 'Children's Progressive Lyceum meets every Sunday at same hall at 14 P. J. Grant C. Ashley; Guardian, Mrs. Mary F. Hunt; Becretari, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvens, SALEM, MANS, - Conference or lectures every Sunday at Pratt's Hall, corner of Esser and Liberty streets, at and 7 P. M. S. G. Hooper, President, Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President, Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Brogress-tre Lyceum meets at 12% P. M. Dr. D', W. Allen, Cor-ductor.

WORDENTER, MASS. - Mostings are bold at St. George's Hall, 400 Main street, every Bunday at 2 and, 7% an to me a sub-Daily state of the

BANNER OF LIGHT.

AUGUST 28, 1880. Mcdiums in Boston. Rew Books. Rew york Advertisements. New Books. Adbertisements. LETTY CAMPBELL gives Clairvoyant Sit-Letings, under spirit-control, with Mus. II, KNIDHT, Magnetic Healer, No. 689 Sixth Avenue, New York City. July 17.-138* BALTIMORE ADVERTISEMENT. Flashes of Light from the Dr. Main's Health Institute. Mrs. M. A. King's Works. The Principles of Nature. As discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Expo-sition of the Spiritual Universe, Vol. I, price \$1,75; Vol. 11, \$1,75; Vol. 111, \$1,75. The three volumes to one address, \$5,00, postage free. **Heal Life in the Spiriti-Land.** Univer 15th Structures AT NO. 60 DOVER STREET, BOSTON. Spirit-Land. Spirit-Land. Through the mediumship of Mus. J. H. CONANT, Com-piled and arranged by ALLEN PUTNAM, ESG. Author of "Spirit Works," "Naity, a Spirit: "Mea-meriam, Spiritualian, Witcheraft and Minacle;" etc. This comprehensive volume of more than 80 pages will present to the reader a wide range of useful information upon subjects of the utmost importance. The disembodied minds of flevs, Theodore Parker, W. E. Channing, Father Henry Fitziames, Bishop Fitzpatrick, Arthur Fuller, Prof-John Hubard, Rev. Hosea Ballon, Atabud Joshua Berl, Cardinal Cheverns, Rev. Lorenzo Dow, Ainner Kinecland, Sir Humphrey Day, Prof. Edgar C. Dayton, Rev. Joy H. Patrchild, Bishop Fenwick, Rev. Phineas Stowe, Prof. Robert Hare, George A. Redman, Medium, Rev., Starr King, Rabbi Joseph Lowenthal, Rev. Johnes Stowe, Prof. Robert Hare, George A. Redman, Medium, Rev., Starr King, Rabbi Joseph Lowenthal, Rev. Johnes Stowe, Prof. Robert Hare, George A. Redman, Medium, Rev., Starr King, Rabbi Joseph Lowenthal, Rev. Johnes Stowe, Prof. Robert Hare, George A. Redman, Medium, Rev., Starr King, Rabbi Joseph Lowenthal, Rev. 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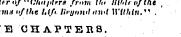
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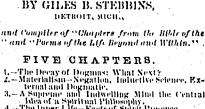
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Banner of Bight

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BOSTON, SATURDAY, AUGUST 28, 1880.

Lake Pleasant Camp-Meeting.

This busy little city among the pines is the scene of constant and varied attractions. The great congrega-tion of Sunday dispersed in-an orderly manner, and left the campers to enjoy a quiet Sunday evening. The addresses of the day were discussed, private scances were held and fraternal calls were made among the occupants of the Camp.

Following is the record of the week ending Aug. 22d :

MONDAY.

The following officers and board of directors were elected for the ensuing year: Vice Presidents, Mrs. M. A. Lynian, of Springheld, M. V. Lincoln, of Boston, and John T. Arnold, of North Adams; Secretary, John Harvey Smith, of Springfield ; Treasurer, T. T. Greenwood; Directors, Dr. Joseph Beals, Harvey Lyman, M. H. Fletcher, D. B. Gerry, A. Bullens, W. H. Gillmore, W. F. D. Perkins and A. T. Plerce.

In the evening Lizzle J. Thompson of Boston gave a reading to a select and appreciative audience. Miss Thompson excels in character pieces, and is always listened to with pleasure.

TUESDAY.

Louis Ranson, of Troy, N. Y., delivered the regular address. He chose for his theme: "Christianity as a Force in Civilization." The speech was carnestly delivered, and showed wide reading and a retentive He said, in substance : There are no vacant memory. spaces in the human mind. Each nook and cranny is filled with some notion, some netion or philosophy. To introduce the new, one must first destroy the old. Jesus, Luther, and all noble reformers had been -obliged to do this preliminary work. The first eta of any great reform is an era of demolition. I attack the pretensions of Christianity relative to its claim of being the founder of civilization. The speaker defined the terms Christianity and civilization, and proceeded to analyze the three following propositions: (1) the civilization which Christianity found, (2) the civilization which Christianity produced, and (3) the civilization which came into being in spite of Christianity. These divisions were elaborated intelligently, and copiously illustrated by references numerous and in detail. Mr. Ranson was applauded at frequent intervals, and his ditail as a professional lecturer at Lake Pleasant was a success.

At 3:39 P. M., Jonnie B. Hagan's friends convened in the hall and were well entertained. Charles W. Sullivan, Capt. Brown, Mrs. Mason and daughter, Mr. Almeno and Miss Ada Blanchard participated in the exercises. Miss Hagan improvised with her accustomed ability. In the evening the Grattan Smith family held a concert, which was largely attended. The singers are Mr. A. G. Smith, Mrs. A. J. Smith, Estella, Gertie and W. S. Smith. Their dibut in New England is a marked success, and they have every reason to congratulate themselves over the victory they have secured. Genial in private life, they have made many friends who will gladly welcome them here again next year.

WEDNESDAY.

The Shakers were present in force, and conducted the exercises both morning and afternoon. Elder Evans, Elderess Doolittle and other members of the party spoke. The singing was a novel portion of the exercises. Eider Evans is a radical speaker, and some of his remarks were loudly applauded. The audiences were very large during the day.

The following is a digest of Elder-Evans's address:

The following is a digest of Elder-Evans's address: Liberalism—What is 'it? Victor Hingo would say, "Liberalism is Voltaire—is the French Revolution." I might say, "Liberalism is Thomas Paine and Vie-tor Hugo. "With Voltaire," he says, on Voltaire's Centenary, "a new cycle begins, "The eighteenth century proposes—the nineteenth brings to pass. To-day war is indicted—force is vio-lence. If to slay be a crime, to kill multitudes cannot be an extenuating circumstance. . The Inquisi-tion was murder by the Church; War is murder by the State. . To beams do not make a deed great; homiede is homicide—bloodshed is bloodshed. In the sight of the circual God the character of murder is not changed by putting on its head an Emperor's Crown."

Town." The princip of the result in transferrer is a fit rep-resentative of Christianity, when it the Sunb had be-come darkness, and of the State (the moon) which had been married to the Church, and was turned into blood -Into war. Voltaire, the Infidel, confronted and con-founded the monster-Church and State. As a second Jesus (the Prince of Peace) he said: "Let us dis-honor war. There is no bloody glory. No, no-It is not well to make corpses." "He that taketh the sword, shall perish by the sword," said Jesus the First. "Thou shalt not kill," said Moses. Let us ask conneil of him (Voltaire) whose life was useful to man. It came to an end a hundred years ago. His work is

The hall was crowded, and Mr. Sullivan was in good 'form." He was enthusiastically received. Prof. Tice, of Brooklyn, Capt. H. H. Brown, Jennie B. Hagan, Mr. and Mrs. J. William Fletcher and Mrs. Lovering contributed to the excellence of the programme. THURSDAY.

Rev. J. H. Harter, of New York, delivered the regu ar address of the forenoon session. His wife read a lengthy poem (original) on "True Religion." Mr. Harter then proceeded with his sermon. He said sub stantially :

"I was once a member of the Dutch Reformed Church; then I changed to the Methodist; then I moved forward to the Universalist-s my last jump was but Schlubulum. I show heaving a final product Schlub moved forward to the Universalist-- my last jump was into Spiritualism. I sing hostanas of praise for Spir-tualism. It is a glorious religion. I shall preach a sermon on 'Coming, Doing and Going.'" The speaker moralized about our coming into this world. "There was a work to do. Life involves responsibility. What noble task shall command our energies! 'Do unto oth-ers as you would have others do unto you'--that is the sum and substance of religion. The work to be done is that of temperance in all things; the gallows should be abolished; kindness should reign supreme. Death will soon come. How shall we prepare ourselves for the next life? By good deeds and tender care of those who are suffering."

Mr. Harter has a way of speaking peculiar to him self. He is the prince of story-tellers, and his address was frequently interspersed, with laughter provoking narratives, which illustrated some point he was em phasizing.

IN THE AFTERNOON

the regular address was prefaced by some remarks from that veteran Camp-Meeting-worker, Dr. A. H. Richardson, who was cordially welcomed by the audi ence. He said :

ence. He said : I am not here to make a speech. My object is sim-ply to extend a fraternal greeting to you. We have stood together in the past; our work has been crowned with success; the angels have had us in charge. We are journeying on to the better land. Our glorious relig-ion is able to sustain us in all emergencies. I am glad to see that this camp-meeting flourishes. No jealousy exists relative to the success of this meeting. Go on! the more the better!

The Doctor closed with an earnest plea for personal purity on the part of all who called themselves Spiritualists.

DR. H. B. STORER,

the well-known lecturer, who has officiated in such an acceptable manner at the Onset Bay meetings this summer, was next introduced by President Beals. As Dr. Storer advanced to the front of the platform a storm of applause greeted him. He spoke substantially as follows:

thally as follows: I thank you, my dear friends, for your cordial greet-ing. I have just left Onset liav, where we have had the baptism of the spirit. We all rejoice at your success here. May our meetings increase. One spirit animates us all; one impulse moves us on-ward. Jealousy is unbecoming—out of place. It is a high honor to be an humble worker in this great move-ment. Our veteran workers leave us: E. Y. Wilson has gone. Blessed thought, however, that our sainted and heroic dead are still in sympathy with us. They inspire us; they lead us on to noble works. At Onset, we gave a testimonial to Mr, and Mrs. Yaughn and Mr, and Mrs. Barrett, the veteran camp-meeting founders of our cause. Holy memories were called up; tears came to our eyes, and under the baptism of the spirit we resolved to labor with untiring assiduity for the cause of Spiritualism. for the cause of Spiritualism.

THE REGULAR ADDRESS.

Mrs. Nellie J. T. Brigham, of New York City, deliv ered the regular address. Her topic was, "One Lord one Faith, one Baptism":

one Faith, one Baptism ": If we learn the real meaning of this text there is something new in it. Phases of religious develop-ment show the changes in the religious views of man. Old views of Deity were narrow. Jesus had a broad idea 1 How noble and grand are his ideas 1 Theology has obscured the light ! God is a spirit ! The grand-est result of God's creative energy is man. Under all the different heliefs there is a fundamental unity. Theodore Parker saw in every man a brother. The different faiths are nearer than their advocates imag-ine. Procress obtains in each church—Catholic. Jewdifferent faiths are nearer than their advocates imag-ine. Progress obtains in each church—Catholie. Jew-lash and Protestant. The new theory is being adopted quietly. With deft ingers modern theologians incor-porate the new faith into the old formulas. "Love to fod and love to man." that is the "one faith." What is the baptism? We have had the baptism of fire I we want the baptism of the spirit! Then peace will come upon the earth; goodness will prevail. Our aim should be to develop a noble manhood and woman-hood.

FRIDAY.

hood.

Rev. J. H. Harter, of New York, spoke in the forenoon, continuing his former address. He kept the audience in a roar of laughter. A collection was taken up for Mr. Harter's benefit.

THE REGULAR ADDRESS

was delivered at 1:45.P. M., by Dr. Anna M. Middle-brook-Twiss, of Manchester, N. H. Her theme was "Fact and Philosophy." She spoke substantially as follows:

follows: We must remember that it is almost impossible to secure uniformity of belief. Individuals are different-ly organized. We must respect differences of opinion. The past is not equal to the present. The world has advanced from former conditions. To day an earnest index for the evide of the use of the rest. prayer is rising from the souls of thousands for an an-swer to the great problems of life. In Spiritualism the great fact of spirit-communion is reduced to a demon-stration. The speaker argued that Nature prophe-side of a future life. How kamentable it this life were all there is for us. Who will say that all the possibili-ties of one's life are realized here? How many will affirm that they have been cramped; that adverse the cumstances have crushed and warped their useful-ness? Our necessities are prayers. Spiritualism constances have crushed and warped their distribution ness? Our necessities are prayers. Spiritualism teaches us of a life beyond; it tells us that we must earn our salvation; that to gain lotty heights there, we must acquire spiritual excellence here. Work for this cause, friends. SATURDAY.

binds us together? The knowledge of spirit-commun-ion. Each system of religion is based on spiritual phe-nomena. In Spiritualism we have the facts of yester-day repeated to-day. Without the phenomena, we have no Spiritualism. I go through these grounds : I see healers, siate-writers-all the different media. These are our teachers, their self-sacrificing labors have placed our cause in its present position. Examine Spiritualism: we have first the message; the spirits agree on the question of punishment for sin. We want a new Bible. I have one for you: The Bible of Mant I will open five chapters of this new book: 1. Man, his sensuous Nature; 2. Man's Affections; 3. The Moral Ideal; 4. The Intellectual Department; 5. Spirituality. The learned and eloquent lecturer claborated each The learned and eloquent lecturer elaborated each

of these points in forcible language. She was attentively listened to and loudly applauded.

SUNDAY, AUG. 22D.

There never was a fairer day than this. At an early hour crowds began to enter the camp ground. The excursion trains were larger than ever before. It was an interesting sight to witness the arrival of the constantly incoming host. At 9:30 the Fitchburg Band began a very fine concert. The vast amphitheatre was well filled with an appreciative audience. Capt. Russell's musicians are effective ministers to the harmony of the camp.

At 10:30 O'clock A. M., President Beals introduced President Champion, of the Philadelphia Association of Spiritualists. Mr. Champion said, in effect :

I have long desired to be with you. It is seldom that our anticipations are realized; but I desire to say that I am more than satisfied with what I have seen here. You have a great and glorious meeting. I no-tice with pleasure the universal interest which is be-ing manifested in Spiritualism. Our sheet anchor is demonstrated fact. We no longer dwell beside a win-dowless grave; the light of a demonstrated immortali-ty has come to us. t has come to us.

ty has come to us. I congratulate you, Mr. Chairman, on the success of this meeting. Our Camp-Meeting at Neshaminy Falls has been very successful; indeed, I may say that this year it was an ovation. I bring to you kindly greeting from that meeting. We are all brothers. I invite you all, dear friends, to come to our meeting. Let us labor to lift the vell of superstition from humanity. [Loud ap-lause.] plause.]

THE REGULAR ADDRESS.

Ed. S. Wheeler, at 10:30 A. M., spoke to 6000 people on The Man of the Future." He was attentively listened

to. His references to his return to New England were pathetic. In opening his discourse he held that the doctrine of total depravity had been a curse to the race. Man was to be trusted. No narrow prejudice should warp our fraternal feelings. The race is as yet in its infancy. Slowly but surely the new is dawning. The ideal man has not yet lived in the flesh. Not Jesus, not Buddha, nor Mahomet. Humanity meant more than any individual.

The speaker proceeded to contrast past theological views of man with rational spiritualistic views, and closed with a fine original poem.

IN THE AFTEROON

Mrs. Emma Hardinge-Britten was greeted by an increased audience, which she held spellbound, as in a stately and impressive manner she replied to Joseph Cook's recent coarse imputations upon Spiritualists. This discourse will soon be issued in tract form, hence the writer will not attempt to give a digest here. Suffice it to say that the eminent and able defender of Spiritualism, Mrs. Emma Hardinge-Britten, who honors any cause by her advocacy of it, subjected Joseph Cook to a scorching criticism and answered in a hueld manner the current objections to Spiritualism. The lecturer was congratulated by hundreds at the conclusion of her address.

SUNDAY EVENING.

At 8 o'clock Jesse Sheppard, the musical medium, gave a concert in the hall. The tickets were limited to one hundred, and were largely sought after all day. Mr. Sheppard's performances are absolutely wonderful, and competent judges pronounce his instrumenta tion and vocalization as something extraordinary.

NOTES.

Dr. H. P. Fairfield's cottage was dedicated Aug. 19th at 8 p. M. Rev. J. H. Harter, Dr. Storer, Jennie B. Hagan, Mrs. Juliet Severance, participated in the exercises. Dr. Fairfield responded in an appropriate speech Miss Ada Blanchard is a cultured elocutionist. Her readings are admirable, and her many friends agree that she ought to make a specialty of public reading, "The Turkish Patrol" brought the Fitchburg Band

an enthusiastic cncore at the Lake. The Grattan Smith family are carnest Spiritualists,

who sing the gospel in which they believe. The ver-dict at the Lake is : No camp-meeting is a perfect success unless the Ohio singers are present to render the andiences enthusiastic under the sweet and thrilling harmonies of song. After their arrival at Lake Pleas ant they saug at each service.

Prof. Cadwell's entertainment was well patronized. Dr. A. B. Smith and wife (formerly of Brooklyn) well-known Spiritualists, arrived at Lake Pleasant Aug. 19th.

Mr. Stev and daughter, of Springfield made their first visit to the camp Aug. 19th, and were delighted with the meeting.

John Adams, Esq., Superintendent of the Fitchburg Railroad, visited Lake Pleasant for a few hours the other day.

Ed. Dwight, of Stafford, Conn., is a constant attendant at the different séances. He is enjoying the meetlng.

Mr. and Mrs. A. B. Severance, of Milwaukee, were greatly pleased with their sojourn at Lake Pleasant. F. Crozler, the Lake Pleasant photographer, is a fine artist, and his work has given the utmost satisfaction.

Newman Weeks, of Vermont, a veteran Spiritualist, is an intelligent spectator of the proceedings at Lake Pleasant.

The Lake George Camp-Meeting Association will hold their first Camp-Meeting in Fort' Gago Grove, at Lake George, N. Y., commencing Sept. 4th-closing Some of the most prominent lecturers in Sept. 30th. the field will speak. The following speakers are ex-pected : [see circular of Camp-meeting in another column.] Prof. S. B. Brittan, Prof. J. R. Buchanan, Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, Mrs. Emma Hardinge Britten, Rev. A. A. Wheelock, Fanny Davis Smith, Mrs. Manchester, Messrs. Brown, Storer, Wheeler, Peebles and Geer. The writer has been honored with an invitation to attend the meeting. Probably a majority of the above-named speakers will be present. The situation is pronounced as being delightful. Lake George is noted for its beauty The route of trayel is as follows : From Saratoga N. Y., take the Delaware & Hudson Canal Co Railroad to Glen's Falls; thence an hour's ride on a smooth plank road by easy Concord stages, leaving passengers at the camp-ground or at any of the numer ous hotels in the vicinity. Holden's Ballston Band will furnish music for concerts and dancing. For circulars send to Rev. A. A. Wheelock, General Superintendent and Secretary, Ballston Spa, N. Y.

Mrs. J. J. Clark, the well-known medium, has been giving good satisfaction to investigators at Lake Pleas ant. She has received many callers at "Excelsion Cottage.'

PROF. WILLIAM DENTON will speak Saturday, Aug. 28th, and on Sunday, the 29th, in company with the " PILGRIM," DR. J. M. PEEBLES.

No engagements for speakers for the meeting of 1881 have yet been mader The committee of speakers is as follows: John Harvey Smith, Miss M. H. Fletcher, and Mrs. E. P. Morrill.

James A. Bliss declares that Lake Pleasant takes first rank as a Camp-Meeting.

Henry Buddington and brother are deeply interested in the manifestations of the Eddy brothers. They affirm that the materializations are genuine, and that thousands are being converted to Spiritualism through such manifestations.

The new singing-book edited by Dr. J. M. Peebles is a gem, which should have a large sale among liberal and spiritual people. Colby & Rich are the publishers. Send for a copy; price twenty-five cents in

boards, twenty cents in paper. Dr. F. H. Lyons, of Philadelphia, is among the late arrivals. The price of E. V. Wilson's book, "The Truth of

Spiritualism," is \$1,50. Buy it, reader. LATER-MONDAY, AUG. 23D.

At 1:30 P. M. a memorial service was held in honor of E. V. Wilson, the veteran lecturer, who passed to spirit-life Aug. 8th. The grand stand was beautifully decorated, and a very large audience convened to list en to the speeches.

President Beals said: We have met to hold a me morial service to our dear brother, E. V. Wilson, who has gone to the spirit-land. He was a brave and noble worker. Let us show our respect for him to-day.

Mr. Burnham's choir opened the service. Capt. II H. Brown was the first speaker. He paid an eloquent tribute to the memory of Mr. Wilson. The departed veteran was an honest man. He was an untiring worker. The speaker was under obligations to Mr. Wilson for kindly words in the beginning of his (Brown's) ministry. Something should be done for Farmer Mary (Mr. Wilson's wife) and the children. A mortgage was held against the Illinois homestead; interest money was due, and arrangements could be effected by Spiritualist capitalists to change the mortgage for one bearing a lower rate of interest. Capt. Brown plead eloquently for justice to Farmer Mary and the little ones, now that the powerful help of E. V Wilson. in the form, could no longer be counted upon Ed. S. Wheeler followed in a touching speech, filled with reminiscences of personal relations with Mr. Wilson; he also made a very forcible plea' for practical work in direction of liquidating the indebtedness upon the home of Mr. Wilson's family.

Mrs. Emma Hardinge Britten made the closing speech, which was one of great power. She asked the question, What does death do to us? and proceeded t death transfigured us ; that the noble war rior in whose honor the meeting was held had been transfigured since the episode of death, which was, in reality, his spiritual birth. The speaker in closing adverted to the question of assisting the wife and chil-dren of Bro. Wilson, and directed President Beals to put her name down as the first one to purchase E. V. Wilson's book : "The Truths of Spiritualism." President Beals then asked for other names, and c largé number of people responded. The indications are that something practical will be done in the line of befriending the dear ones who mourn the loss of a husband and father in the absence of E. V. Wilson. Charles W. Sullivan, Mrs. Mason and daughter and the Grattan Smith family sang acceptably during the exercises.

his words are always fitly spoken. They are like 'apples of gold in pictures of silver." His lecture to-day, as usual, was one of the best, and we only regret that it cannot be given verbatim, as none could hear it and not be wiser-not feel more conscious of their capabilities of growth, and that they indeed were a part of and one with the soul of the universe.

The alternoon session was opened by singing, followed by an improvised poem by Miss Jennie B, Hagan; subject, " Horace Greeley."

The regular address was given by Dr. J. M. Peebles, on "The Religions of the World." He said we all worshiped something, which was an outgrowth of our spiritual natures, for in every one was a spark of di-vinity. The tendency of all religion was to benefit humanity, but it requires the exercise of reason, and implies moral culture. It is not possible to give a synopsis of these lectures, but Dr. Peebles, has been an extensive traveler, and has a fund of varied and instructive information which never fails to make his lectures highly interesting.

Miss Jennie B. Hagan then gave, by request, a brief sketch of her own experience. She was born in Lowell, in 1860. Though young in years, she had accomplished much, though as she herself says, not by her own nowers, but by the help of the invisible world, under whose influence she has been more or less since early childhood. Her poems, which she improvises on the moment from subjects given by the audience, are remark. able evidences of some superior power; the one which followed, on "Somebody's Mother," was most touching and beautiful. The meeting closed by singing.

In the evening a conference from seven to nine was the order of exercises. It is estimated that 2000 people were present during the Sunday services. The meetings continue during the week. Cephas B. Lynn and Rev. Mr. Washburn are announced as speakers for next Sunday, Aug. 29th.

Lily Dale Camp-Meeting.

To the Editor of the Banner of Light:

The sessions of this Camp-Meeting have been productive of great good in the western portion of the State of New York. The proprietors of the grounds are earnest Spiritualists and indefatigable workers in the cause of human enlightenment. The first meetings for this season were held Friday, Aug. 13th-the closing exercises Sunday, Aug. 22d. Judge McCormick, a gentleman of rare, ability and extreme courtesy, has been chairman, and no one visiting the meetings can have failed (if the least sensitive) to recognize the genial, elevating influence which he has thrown out to the large and intelligent audiences which have daily thronged the hall or auditorium. The principal speakers have been Mrs. Stearns (a well-known and very popular western medium and speaker), Lyman C. Howe, C. Fannie Allyn, Prof. Wm. Denton, Judge McCormick and W. J. Colville. With this array of talent the meetings have been well sustained twice daily.

'In addition to the regular exercises every evening has been profitably employed, either by a scientific lecture or a concert. Prof. Denton's geological course has been intensely interesting and instructive, and Mr. James G. Clarke's ballad concerts have been a very pleasing feature. This latter gentleman has a wide reputation both as a musical composer and a vocalist; his voice is rich and sweet, and the anecdotes with which his entertainments are always embellished cannot fall to amuse and instruct.

We cannot attempt to give synopses of any of the lectures; where all are good it is invidious to instilute comparisons; all the speakers have been warmly received and highly appreciated. A spirit of harmony and zeal has pervaded every gathering; music and flowers, poesy and prose have all combined in connection with the unadorned beauties of surrounding nature to make of this noble enterprise a complete and glorious success.

Long may the Alden family (the owners of the ground) live and flourish to afford the public so rich a feast of reason and flow of soul," in a locality so charmingly situated and perfectly adapted to spiritual and mental unfoldment.

Buswell's Grove, Me.

Mrs. Mattle E. Hull writes : "Extensive preparations are going on for the prospective Camp-Meeting in Buswell's Grove, commencing the 8th of September. In all probability it will be the largest gathering of Spiritualists ever convened in the State. I understand the trains run on Sundays on the Maine Central Railroad, which will bring in large numbers from Bangor and other places. A general invitation has been extended to the Maine speakers; in addition to them the committee have engaged the services of J. Frank Baxter, Dr. H. P. Fairfield, Moses Hull and the writer.

Board and rooms can be secured near the ground at moderate prices. Old Maine sends out a kindly invifriends in her sister States to ation to the good and enjoy the 'feast of good things.' "

unarea years agos immortal

As Spiritualists, let us ask ourselves If those other nighty thinkers, auxiliaries of glorious Voltaire, Jean Jaques, Diderot, Montesque, shall not speak-miter forth: "Stop shedding human blood. Enough, Priests forth: "Stop shedding and Despots--enough!

Let us proclaim the right of man to life-the right

"Let us proclamm the right of man to life-the right of conscience to freedom-the sovereignty of reason-the sacredness of labor-the blessedness of peace; and inasmuch as darkness issues from the pulpits and thrones, let light shine forth from the tombs-from the spirit.world." The vision of John is a map; a charf of the history of the Church from the first to the second appearing. The printive Christian Church was peace and good will to humanity. The mosale law was cooperation. The pentecostal church was communism. The law was holy and good. It taught abstract, absolute truth respecting physiology, health, property, the land and its products, and also of woman-the relation of the sexes.

and its products, and also of wongan-the relation of the sexes. In the wilderness for forty years--a whole genera-tion-they lived on manna; did not kili, did not eat corpses as food. As a consequence it was declared as a church dogma. "The Lord your God shall take all sickness away from amongst you." The land was beld in common. An article of church faith was, "The land is mine, saith the Lord," The people held only as tenants. Yet the most undone man or woman in Judea held an inheritance in the Land of Promise. And aliother article of faith was the law of nature that pervades all ranks of being, except man-com-merce of the sexes for offspring only--and no mur-ders.

that pervades all ranks of being, except man-com-merce of the sexes for offspring only-and no mur-ders. Thus, was the law glorious in those fundamental principles of human existence. Yet, as compared with the primitive church, it was no longer glorious, by reason of the glory that excellent in respect to all of these principles. The Last Supper-the sacrament, typical of the Load's spiritual body, or church, when Christ should come the second time to restore spiritual should be the staff of life of the saints in the kingdom of heaven upon earth. In that kingdom, instead of the God of the Jews-a bloody God-should be the Christ-spirit, making peace by removing all the causes of war in the diet, in the property, in the sexual rela-tions. The least in that kingdom would still be supe-rior to John, the greatest born of woman under the Mosale law. As killing animals leads to murder, so does the possession of land and its products allowed under the law, feed and keep alive selfnood: There-fore they sold their individual, private possessions, and had all things common, none saying, "This is mite."

fore they sold their individual, private possessions, and had all things common, none saying, "This is mine." Communism was the law of Christianity. Health—a vegetarian diet-was a law, and inasmuch as the law of the sexes did not make the comers thereunto per-fect, but condemned as sinful, the most perfect com-merce of the sexes—perfected generation—cellhaey was proclaimed as the corner-stone of the Temple of God in the New Creation : A virgin life, common property, Peace, under the sanctification of labor. He, or she, who will not work, neither shall upor she eat ; and he, or she, who would be great among you, let him or her be your servant. But now the question arises. What have we had under the name of *Christian Churches* for the past 1500 years? Let us, for an answer, look to our Chart, the Revelation. Turning back to it, we see, very plainly, a spurious aritele labelled Christianity has been folsted upon mankind. Voltaire caused the torture of witnesses to be abol-iside. Monarchy was overthrown by the Revolution never to recover its former power. Then came the American Revolution – Independence. Republican principles began to grow, being engrafted in the Amer-can Constitution. Aiready, in the separation of Church and State, much progress had been made. 17 inforgeni-ture has been discontinued. Slavery is abolished. Public lands are given away. Homesteads can be made into plowshares and spears into pruning hocks, for the abolition of all national wars, and a more perfect sepa-ration of Church and State than now weists. Am Lee and her companions founded, by the Spirit, the New Heavens—a New Spiritual Order. Voitare, Thomas Paine and fellow Infides, founded, by the Spirit, the New Earth-a New Natural Order, where in shall dwell righteousness. This is the relation between Liberalism and Ameri-can Shakerism. The kingdoms of this world will become true Repub-lics, and Shaker Societies will hold in check the prin-ciple of population.

CHARLES SULLIVAN'S

entertainment in the evening was very successful.

Capt. H. H. Brown spoke by special request in the forenoon. In his preliminary remarks he stated that he fully appreciated the compliment of being invited to speak twice before such a representative body of Spiritualists.

The discourse was preceded by a song from Mrs. Mason and daughter and Chas. W. Sullivan. The singers were greeted with applause. Capt. Brown's topic was "The Mission of America,

or the Place of Spiritualism in History." He said, in effect :

The material progress of our country since its settle-ment has been marked. Is this the only purpose of Nature-to develop that which is conducive to meet man's physical wants? or is there a deeper purpose? He answered by saying: "Her purpose and ultimatum was Man. There was an angel in every individual, and time and opportunity were hers only to develop that angel. To necomplish this, individuals and na-tions and civilizations were nothing, if man could be more. Therefore the law of natural selection came in-only the best of individuals, of nations, of civiliza-tions and civilizations were nothing, if man could be more. Therefore the law of natural selection came in-only the best of individuals, of nations, of civiliza-tions survive; only the Best goes " marching on." He then said that in the grand march of nations each one had crystallized around some great idea as its inspiration, and as long as it had to struggle for life under the inspiration of that idea the nation grew; but when prosperity brought wealth, caste and fulle-ness the nation died, leaving to the world tho develop-ment of its peculiar idea in each case. He illustrated by Egypt, that developed grandeur, majesty and power, and worshiped God as the omnipo-tent; India, which worshiped the incomprehensible, the infinite; Greece, which had Beauty as God; and Rome, which had justice. Christianity had for its pri-mal idea, Love, and brought it down midjest all its errors to us; scientific Europe worshiped the True as God. Now America was colonized under strong religious The material progress of our country since its settle

Fod. Now America was colonized under strong religious Now America was colonized under strong reingious impulses; the first demand was freedom to worship God, but the second was freedom for man to govern himself, and both of these were born of faith in man's own upward tendency or in goodness; and the God-idea of America including all the rest, adds its crown-tow dort-monitored

ing glory—goodness. The history of America divides itself naturally into

Ing glory-goodness. The history of America divides itself naturally into the three eras: (1) of colonization, (2) naturalization, and (3) that of justice, represented by the thirty years' anti-slavery struggle. Goodness developed in the struggle for life. Brother-love formed the union of States, and goodness wrote the emancipation. Goodness, virtue, were not intellectual; they were spiritual, and were to be developed, by spiritual pro-cesses. The corruption, selfishness, the present curse of caste, would not be cured by our schools, for they leave out conscience in their curriculum. They must be spiritualized. That our schools were a universal panacea, he condemned as a fallacy. The same was true of the ballot. It was powerful for good or evil as the man behind was good or evil, We want moral men behind the ballot to have a moral government. How was this goodness to be developed? Only by the growth of man's spiritual nature, and this cut only be done by and through his affections. For this pur-pose the Dawning Light of Hydesville came, that through angel-love man might learn to love his neigh-bor better; and the mission of America funds, its prophecy of fulfiliment through Modern Spiritualism. IN THE AFTERNOON,

IN THE AFTERNOON,

at 1:45 P. M., Mrs. Emma Hardinge Britten delivered a very able address on "The New Bible." Mrs. Britten is a speaker of world-wide celebrity. Her discourses are grand and lucid expositions, delivered with dramatic fire, and reflect credit upon the cause of Spiritualism. She spoke substantially as follows :

We are in the dead-lock of the spiritual movement. It is not enough to look at the past; not enough to ob-serve marvelous phenomena. What is the tie which

Jennie Rhind holds conferences in a large tent Dr. Ross, of Troy, N. Y., has been of invaluable use in arranging Western railroad matters.

Mrs. M. A. Howes, of Worcester, Mass., is a pron ising medium.

Geo. H. Geer, the Western lecturer arrived at Lake Pleasant Aug. 21st. He was cordially welcomed by President Beals and other officials.

Philadelphia sent a large delegation, which arrived Aug. 20th. The following prominent Spiritualists composed the party: H. B. Champion, President of First Association of Spiritualists, of Philadelphia; Ed. . Wheeler, B. F. Dubois, Mrs. Dr. R. C. Flowers, Mrs. E. McNell, J. Hart Brittan, J. Knight, Samuel Felton, W. M. Griffith and wife. Samuel Carmen and wife. Jennie Warren, a well known medlum, is visiting Lake Pleasant.

Dr. B. W. Noxon and Lawyer Chapman, of Ballston Spa. N. Y., made a short visit to Lake Pleasant.

John Wetherbee came into the Banner of Light headquarters Saturday, Aug. 21st, and was the object of witty observations and congratulations from a large cotorie of friends who were visiting the Banner scribe's tent.

Mrs. Ella J. Kendall, of Boston, the well-known me dium, met a large circle of friends at the camp,

President Champion made a model speech, brief, full of fire, coherent and sensible. He was enthusiastically received by the audience.

James A. Bliss, of Philadelphia, is a quiet observer of Camp affairs.

A well-merited compliment: Capt. Brown's invitation to deliver a second lecture at Lake Pleasant. His many friends made him a handsome present.

"Daisy Dell." the home of Mr. Young, of the Boston Globe, is a neat little cottage, commanding an admirable view of the Lake. Mr. Young and family enjoy their summer home.

Joseph Knox (of the Boston police) and family are enjoying a visit to Lake Pleasant

Nellie L. Kenyon, of Woodstock, Vt., a well-known lecturer on Spiritualism, is an interested visitor at the camp.

The writer inadvertently omitted to state that Messrs. Bacon, Sullivan, Heath, Altemus and Jennie B. Hagan, participated in the exercises at Mrs. Cushman's testimonial in the hall at Lake Pleasant.

Mrs. Dr. W. Porter recognizes the communication from Dr. William Porter, Bridgeport, Conn., published in the Banner of Light of July 3d-so she stated to the writer the other day at the camp.

Prof. Worthen, of Illinois, makes his second visit to camp this year.

North Carolina is well represented in the person of C. A. Frazier.

Dr. H. B. Storer felt happy at Lake Pleasant. He is held in affectionate and respectful esteem by a large and constantly growing circle of friends. No man has more power on the platform. The Doctor sends out a genial and spiritual influence, and his addresses exhibit more than ordinary powers of spiritual insight and intellectual discrimination. Bro. Storer merits the titlewhich the writer now officially bestows upon him-o "Professor of Spiritual Metaphysics."

" Ichabod," a spirit control of the writing medium Carrie Twing, gave an entertainment in the hall Saturday evening, Aug. 21st. The Smith family also con tribuicd to the programme. The conference on Saturday night (21st) was lively

Mr. George H. Geer made his *dibit* as a speaker. Messrs. Charles Rich, Fred Tuttle and Frank Whit-

taker of the Banner of Light establishment promenaded the streets of the camp last Saturday evening. They pronounced the "illumination" excellent.

Thus was Bro. Wilson affectionately and reverently remembered at Lake Pleasant, where he had labored so valiantly for the truth as he saw it. Dear spiritbrother, accept our love1 CEPHAS.

Cape Cod Camp-Meeting.

[BY H. B. S.]

The charm of a delightful summer lingers in the groves and over the odorous fields basking in the sunlight. The air is vocal with the twitter of birds and hum of insects, and a morning walk over the hills and along the dykes of the cranberry meadows, where the berries are just turning from white to red, seems a fit preparation for that natural worship which we hope to enjoy in larger measure by the aid of this first Sunday's exercises at the camp. An infinite peace broods over the beautiful grove, where for a dozen years the Spiritualists of the Cape have held their annual meetings. The dead leaves have been swept away, the speakers' stand newly painted, and the seats, all comfortably backed, await the coming audience. After the deluging rain of Saturday, the sandy roads of the Cape are comparatively hard, and on foot and by vehicles of all sorts the good people stream toward the camp. Baggage is unloaded, and soon the semi-circle of cottages are occupled by their annual tenants, who greatly enjoy these social relinions under the trees.

The Cape people are peculiarly sincere and unassum ing, and the fraternal spirit has always characterized these meetings in a marked degree. And associated with it is that sturdy good sense, and intellectual quality, which Henry C. Wright used to say rendered Cape Cod audiences the most receptive and intelligent of any before whom he had spoken in any portion of the country.

Your reporter is indebted to Mrs. Love C. Howes, the Secretary, for the following account of the meeting to date :

The Cape Cod Camp Meeting Association met at Nickerson's Grove on Saturday, Aug. 21st, but owing to the inclemency of the weather the meeting did not organize until the next day following.

Met at 10 o'clock Sunday morning (22d), Watson B. Kelley in the chair. The following officers were then chosen : President, Heman B. Snow ; Secretary, Love C. Howes; Vice-Presidents, Kies Doane, Geo. D. Smalley, Caleb R. Kelley; Committee of Arrangements and Finance, Watson B. Kelley, Caleb R. Kelley, Doane Kelley, T. B. Baker, Luther Fisk, Mrs. James Lothrop, Mrs. L. C. Howes.

After short speeches from Heman B. Snow and G. D. Smalley, the regular morning services were commenced by a few congratulatory remarks from Dr. H. B. Storer, of Boston, followed by an improvised poem from Miss Jennie B. Hagan, of Vermont, on three subjects given by the audience, "Gravitation, Harmony and Antagonism."

Dr. Storer then gave an address on "The Life of the

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