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The Rostrum.

THE NATION'S SORROW.

An Able Lecture by Mrs. Corn L. V. Richmond, on Our Country's Present Political Crisis, Show-ing the Causes and Effects of the Attempted Assassination.

Mrs. Cora L. V. Richmond, of Chicago, occupied the platform at Armory Hall last evening, and delivered, under professed spiritual control, an address upon "The Present Political Crisis; the Causes and Effects of the Attempted Assassination of the President." Mrs. Richmond has a world-wide reputation as an inspirational speaker, and the address, which is herewith given, will show for itself whether the lady is deserving the reputation or not. The audience present was composed of some of Denver's most intelligent people, and their verdict on the remarks of the evening was favorable in the very highest degree. Mrs. Richmond, on

taking the platform last night, spoke as follows: Mr. Chairman, Ladies and Gentlemen - The subject of this discourse is suggested by the events of the past few days. Crowding upon the nation with almost fearful suddenness, the question at once arises in the mind: Is the attempt upon the life of the President of the United States a political or merely a personal one? If prompted by personal enmity or revenge or madness, then it is no more significant than an attempt upon the life of any other citi-

The meanest citizen in the Republic deserves the protection of the law. The President can claim no more as a private individual. If the two prominent and eminent servants of the men of to day. For our own part we refuse to purpose, seemingly, the same line of policy, and associate the attempt upon the life of the Presi- has for its record, seemingly, that which is so do not consider that any are responsible except | have made in the beginning of this discourse, the poor madman who, in the lunacy of his act perhaps to avenge his disappointment. It is but just and proper in view of all the circumstances to make this statement.

It nevertheless is true that there is that in the foundation, or seated in the method of the Government, which leads to this result, and forms a temptation most serious to weak minds to attempt that which has just been attempted.

Under the dominion of the mighty Republic of Rome, the Government which united at once a Republic and the greatest empire in the world, such rights as human life were so sacred that by no trivial charge, under no circumstances save that of felony, could man's life be sacrificed, and a Roman citizen could boast, and with great pride, that his life was sacred wherever the Roman power was dominant. Yet this did not prevent such lives as Cato from being sacrificed; Regulus, Seneca, and perhaps a score of others whose minds and hearts were the direct outgrowth of Roman civilization, yet who were, perhaps beyond their day, the victims of individual ambition when Rome was not in her highest purity of government.

This Government stands, in some respects upon a foundation that deserves the most serious inspection of careful, earnest minds. The words that I speak to-night are an earnest appeal to the citizens to see that these avenues of possible wrong may be closed before it is too

The baptism of your nation's freedom in its infancy was a baptism of blood to release from dominion and tyranny the colonists who, in small numbers, sought to form a government for themselves. The second baptism was to wipe out a wrong that, perhaps insidiously and unconsciously, crept into the foundation of the Government. That attempt, as you know, well nigh disrupted the nation, destroyed the Republic nearly, sacrificed thousands of lives and sent valuable messengers into the world of spirits to notify that freedom had gained the victory. But if there be other wrongs that are as insidious as that of slavery, and more deeply seated because their existence is unsuspected, they will one day rise up, and be found to be as formidable an enemy to freedom as was slavery; for slavery in its most revolting forms was never approved by the founders of the Government, only permitted as a lesser evil because of the greatness of the claims of the hour. But we refer now to that kind of danger that exists in what is understood as power conferred upon the President in connection with the civil service. There can be no greater danger, no system of corruption more subtile and more destined to undermine the very foundations of the Government than this system of making civil appointments subservient to presidential patronage. A wrong in it- the position of being suspected of conspiring

country, whether of capital or labor, these will regulate themselves; whether belonging to any sectional strife or any particular portion of the country, these gradually are adjusted by the demands and claims of right-minded citizens; but patronage can never be regulated except by being wived out, and an executive, holding a position of trust, from whom, so much is demanded as from the President of the United States. should not even be subject to the slightest suspicion either of favoritism, corruption, or any other exercise of power, save only that which relates to the welfare of the whole country.

Therefore the civil service reform should so permeate the Government that neither local officers, like those of city or State governors, nor the President of the United States, should have anything to do with the appointments. In this respect we think there is more danger to the republic than from any other source. Human selfishness is very strong. Man's greed and love of gain is very large, and it has been said by a very great thinker and a very great cynic of modern times, that the republic "is held together by the cohesive properties of public plunder." It is not true, but there is danger of its becoming true, and whenever this is true there is not only no republic, but there is no opportunity for one, since more than slavery or tyranny - human selfishness - stands between man and the achievement of his loftiest ideal.

It was only by great self-sacrifice that the Spartans gained their lofty position. Though by no means approving of their warlike methods, the noble self-sacrifices of the Grecians constitute their chief claim to greatness. So a republic that is not cherished by each individual-where every one of its citizens is not willing to sacrifice something for the public welfare, cannot expect to survive.

Best-minded men, true-minded citizens, honorable, quiet, honest, thinking men do not seek political office or preferment; but if from the respect of their neighbors, friends and constituents, there rises up a demand for their services. they should not withdraw or shrink from the performance of duty. As a man would serve his mother, his wife, his children, his family. so should be serve his country in the hour of need; and did this feeling prevail, baser politicians would shrink back to their places political demagogues would no longer ride freely into power in our midst, and the spectacle of political chicanery would not so often be thrown out as one of the indicators of the evils of a republic. No one could express or have greater sorrow than the one who now addresses you, in witnessing a personal strife between dent with any political party or faction. We | glorious, proves precisely the point which we viz.: that there should be no possible ground thought of personal promotion, thinks by this for suspicion of partiality against the Chief Official of the United States, and therefore the power of appointment to positions of preferment should be left either to a separate committee appointed or selected by the people of the United States, or by some consent or agree ment of arbitrators.

Certainly there should be simple qualification considered, not party spirit, and no appointment should be given as a prize for political service. The time will come when this will be so important to the nation, and so evident, that every step will be taken to remove the gradually increasing danger. With the overwhelming tide of immigration, with foreign elements largely represented in your midst, with this great tide gradually sweeping over the country of new hopes and aspirations, the old Puritan severity will be forgotten. The lines of national faith may be broader, but perhaps not so deeply fixed, and the human mind will gradually lessen its hold upon the foundations of the history of the Government unless reminded of these foundations by continued enactments. Therefore, if to the party in power must forever fall the spoils of office, and if the spoils come to be the dominant and controlling influence in that party, it does not matter what party under the sun is in the possession of power, there will be corruption. It is impossible to avoid it. Corrupt men will seek places for the purpose of distributing the prizes that have been held by the possession of power. And so long as this is so, every political office becomes an office of gambling, and he who is elected is simply the successful spoiler to carry on the distribution. There can be no honorable competition, because no honorable man would enter the lists in this competition. I do not say that all statesmen are politicians. But every earnest and thinking man must admit that political emoluments and the power of office and the distributing of political prizes will become permeated with the corrupt element to which we have referred, so that there will be no discerning it from the Government itself.

In the midst of peace a madman has attempted the life of the President. The Government and the President were to him identical. He made a mistake there. The Government of the United States is its constitution. Any man in the United States is liable to be President, and consequently no individual can represent his or any man's disappointment. What an individual may do with his power, whether he choose to consider one qualified or not for a certain position, no man can strike a blow to destroy the Government by simply killing an individual, but it suggests that no man should be placed in the position of either being suspected of partiality, nor should his opponents be placed in self, it accompanies whichever party may be in against his life. There are those perhaps among

political bias, who will not hesitate to say that this is a political plot among those who differ with the President. Once for all dispel the thought. Dispel it forever, for no man occupying a position of trust, even though he be a politician, can possibly wish that the life of the President should be sacrificed for any purpose of his own individual power. It could only be a madman that could think so, and politicians, as a rule, are not madmen. They may be mistaken, prejudiced, perverted, but not insane.

Then it comes to this point. The suggestions of this hour are two-fold: Charity toward political opponents, under all circumstances, even those of the most trying nature; pity for the poor imbecile that, under the pressure of personal disappointment, attempted the life of the chief executive, and attempted to throw blame upon the political opponents of the President. A careful review of our statement concerning the system of executive appointments that subjects the chief officer of the nation, while he is holding that place of trust, to either such susnicion or such assassination.

Under the influence of strong excitement, he who supposes that a man is a tyrant, may honestly think he is conferring a blessing upon a nation by taking away his life. But he who does it under the impulses of a personal wrong, neither enters the rôle of a hero or the champion of a wrong cause; and the poor lunatic who seeks to assuage his individual wrongs at so great a price deserves only your pity. It is beneath treason, it is revenge. No army can protect, no government insure, no position save from the hand of the assassin. Moral law alone can. He deserves, therefore, only that sentiment which would be extended to any one attempting the life of any citizen whom he had supposed had inflicted upon him a personal wrong.

The nation, however, must learn wisdom bcfore it is too late. If you are spared this great sorrow it is hoped that you may rise from this greater and deeper danger that is hovering over the nation. There must be glimpses of it in the minds of every intelligent citizen, as to what he can do to bring about a state of affairs which will deliver the executive from the present demands of craving office-seekers, and at the same time secure the best administration of the Government that is possible.

There is no danger of a fair and honorable discussion of opposing ideas, but there is always danger in placing human aggrandizement upon a level with patriotism. Tyranny lies at the foundation of all political evil, but there is no greater tyrant than political selfishness, nothing that so blinds the eyes of men, nothing that question of cause be a political one, then it com- republic. And the fact that there can have so hides them from justice as seeking position mands the most earnest attention of the earnest grown up a schism in a party that has for its for office under any administration of political This, then, is what we suggest. trust that the effect of this attempt will be such as to cause earnest and thinking minds to study out a way to visit this reform upon the nation: to instruct, educate and elevate the minds of the young to aspire to the service of the country; to ask them, if called upon, to go forth to vote, to hold office if need be, and, if called upon to serve, to be willing to lay down all other interests and sacrifice their personal preferences for the public weal. In no other way can the nation be preserved. In no other way can this huge republic be held together. That it may last a thousand years is of course the earnest hope of every one who has a thought concerning the perpetuity of the American Republic. That it may last one hundred thousand years is possible, if freedom and purity prevail. When this Government was formed, no one supposed that the Mississippi river would ever witness any portion of its administration; that far in the highest mountain region the spirit of enterprise would carry the Anglo-Saxon race, not only to the highest altitude on the American Continent, but far-stretching, reach across it. No one imagined that the young Republic would in a century of time be the giant that it is. It is a marvel. It is a wonder even to those who are its founders, gazing from their councils in heaven to watch this infant giant stride forth into the prosperity of the whole world, feeding millions of lives that are now here, and destined to extend protection to millions yet to come. They who first thought of freedom in connection with this country-Washington, refusing a crown for the sake of the Republic: Jefferson, fashioning the most subtle laws upon which the Government is founded: Thomas Paine, aspiring to the loftier freedom that the States did not bring out: those who wrote the letter of the Declaration of Independence, and protested that the Constitution did not carry out its spirit; these watch now with many others the mighty progress of this infant giant from their height above. They are watching not the heartbeats of the President, as you must do. but the breath of the nation, with its high pulse of hope, with its bounding spirit of life; this young giant that will be free from all

> restraint, yet is in danger of itself. And down beneath the mighty fabric is the wonderful idol of Liberty, whose spirit hovers over your nation as a guardian-angel; hovers over Italy in the risen spirit of Mazzini and Cayour; over France in her mighty struggles and perilous passages; over Russia in deep tribulation, paying the debt for past and present tyrannies; over England in the surging cry that comes for more and more liberty—England that has taken careful and judicious steps toward freedom wherever she must, but sternly protesting against early steps until the last moment, making a virtue of necessity; and finally resting over America as the strong safe-

guard of freedom.

America arises yet possibly in danger of destroying her own fair face. Unless you

you shall have made it impossible for individuals to hoard up the wealth by which they can tyrannize over their fellow-men; unless the Government intervenes to prevent such combinations as shall hold large territories in the power of a single man; unless citizens rise up and with the power of the ballot decide that these things shall not be, the United States is in danger! Unless political preferment ceases. and its various corruptions' that ereep into office under the dominion of wealth and power of political demagogues, the country is in danger; and unless that vigilance, which is forever necessary to the perpetuation and perfection of freedom, be exercised, these results will sooner or later ensue: that monopoly will become king, that Mammon will be the God, as, alas! too much is the case to-day! and that the only difference between the monarchies of the old and new world will be the difference between the crowned head and an enthroned idea.

Let positions of trust only be given to the honest, the upright and the true.—Denver (Col.) News, July 6th.

Spiritual Phenomena.

MEDIUMSHIP OF HENRY C. GORDON.

To the Editor of the Banner of Light :

During my sojourn in the city of Philadelphia last spring, I attended ten or more of Henry C. Gordon's séances for materialization, all at his own home, 691 North 13th street. I have known Mr. Gordon personally as a medium for perhaps twenty years. His gifts have been probably as varied in character and as remarkable in quality as those of any other spirit-medium of this century, whether in Europe or America. He claims to have been the first male medi um in whose presence the "spirit-raps" occurred I think be also preceded Mr. Daniel D. Homein the levitating phase, and I know, from personal experiences, that he is a most excellent trancespeaking and slate-writing medium. Like most of the best spirit-mediums, Mr. Gordon has been subjected, in more than one instance, to the exposure of "fraud," if we are to believe all the allegations that have been preferred against him as well as others. In passing I amateur) of the spirit phenomena since November, 1856, and have probably had as good opportunity to observe the character of spirit phewith more than one medium who I think was the influence of the light. guilty of a conscious attempt to perpetrate a I forgot to say in its proper place, that when fraud or simulate a spirit manifestation of any mediums I sometimes fancied that I discovered indications of trickery, but as I became better be if in the day of retribution all the professed | suit. exposers of the humble mediumistic instruments the angels are using to bring to mankind undoubted proofs of a future existence, may be permitted to excuse their persecutions on the ground of ignorance, and not be subjected to the penalties of the anathema pronounced through the lips of that highly gifted medium | persons by apparently sinking gradually into for spiritual truths. Jesus of Nazareth, in the words: "It must needs be that offences come, but woe be to him through whom they come. [I quote without the book.] It were better for him that a mill-stone was fastened about his neck and he cast into the sea, than that he should offend one of these little ones." But whatever may have been the shortcomings (if | floor and gradually rising to the height of fully any) of Henry C. Gordon in the past, whether as a man or a "spirit-medium," I feel sure that I witnessed in his presence during my stay in Philadelphia last spring, enough to have convinced every human being on earth, could they have been witnessed by them personally, of the reality of "spirit-form materialization." Rather I would say, those whom it is possible to convince, for the reason that my observation has satisfied me beyond reasonable doubt that there are many individuals so organized that it is not in their nature or power to accept the great fact of spirit form materialization under any circumstances whatever, not even though "one" or one thousand "should arise" in their presence "from the dead." Such unfortunate persons are to be commiserated as really as the man born blind, who cannot be made to comprehend the beauties of a summer sunset, though the full warm beams of the material light of day might at the very moment be reflecting its glorious rays upon his

sightless orbs. I was a good deal discouraged at the close of my first scance with Mr. Gordon. He was very low in spirits at the time, owing to a recent more than usual trying disappointment, besides which he permitted his cabinet to be ransacked by some of the company, carrying with them into it a lighted lamp, which, apart from the injurious magnetism communicated by the (perhaps) uncongenial seekers after "fraud," of itself has a deleterious effect, as is well known to experienced investigators. A number of spirit forms came out of the cabinet during the séance, two or more of which I identified with tolerable certainty as members of my spirit family, but neither their features nor their forms were as developed, or their garments so radiant and beautiful as I had recently been accustomed to see them in Boston.

The second seance I attended at Mr. Gordon's was much better than the first, and some of lently one of the bygone semi-mediaval noblesse

power. Whatever are the issues before the | the nation, strongly pronounced, prejudiced by | shall cease the protection of monopolies; unless | those which followed were scarcely surpassed, in the perfection of forms and variety and elegance of costume, by any manifestations of spirit-power I have ever witnessed elsewhere. Not a scance was held, in which some members of my family did not materialize their forms and features with sufficient distinctness to be identified, though not generally so exact in every particular as I have known them to do at Vaucluse, their old beloved earth-home, and occasionally at small sèlect séances elsewhere. When at Gordon's, my wife and daughters almost always came to where I sat in the circle, or beekoned me to come nearer to the cabinet, that we might exchange affectionate greetings, and embrace and kiss each other. My sister Mary, who passed away in mature womanhood a few years ago from Newport, R. L., also materialized her full form and came to me, her face and features being so exactly like hers when in earth-life, that her identity was unmistakable. Thomas R. Minturn, a brother of my wife, who lived and died in New York City, materialized his face twice or more; and once his full form so exactly lifelike, that any person who knew him well in life could not fail to recognize his striking features, eyes, grey hair and redundant grey moustache and beard.

Among the scores of striking manifestations was one often repeated of a little spirit dwarflike girl of some live or six years, (known as Cobweb,) who came partly out of the cabinet and conversed as naturally as any earth-child would have done. A little girl of about the same age, (the daughter of a sister of Mr. Gordon,) on several occasions went my and chatted aloud with her little friend, Cobweb, who would take a doll from the other's hand and playfully dance it on the floor. For two nights in succession Cobweb failed to make her appearance, when at the close of the second seance the little earthchild cried as if her heart would break, pouting and complaining that she knew Cobweb did not love her, or she would come to see her! We comforted the child with kind words and assurances that Cobweb would come at the next séance, which she did, and when the little earthchild told her spirit-playmate that her mother was going to take her to her distant home, Cobweb manifested sorrow, and said she should 'ery when she went away." On one occasion I went to the cabinet and kissed the warm, natumay be allowed to remark that I have been a | ral lips of little Cobweb, and on several occapretty diligent investigator (not to say admiring | sions held prolonged convorsation with her, she speaking audibly and child-like as if she had been a creature of earth. This child was always clothed in white, and I observed that its nomena-according to my ability-as most | head (excepting the full and distinct face,) was men; and yet, after all my experiences, I must | ever enveloped in a thick turban-like covering, say that I have never been present at a scance | which was probably designed to shield it from

kind. I confess in my early experiences with | in full form, he on one occasion came out of the cabinet dressed in a grey frock-coat. Said I, "Tom, you are not so big as you used to be." acquainted with the occult laws that attend the | He stepped for a moment back into the cabinet. phenomena, I was more and more convinced of | but almost immediately came out again and the truth of the poet's maxim, "A little strode briskly to where I sat, looking me trilearning is a dangerous thing," as regards spir- | umphantly in the face, materialized in his fullitual as well as mundane affairs. Happy will it | sized burly form, and wearing a full black dress

> Often in the early part of the evening the medium would walk out of the cabinet in his dark suit, attended by a female spirit clothed throughout in white. At most if not all the séances spirits would stand just at the entrance of the cabinet and dematerialize their entire the floor. On some occasions they would thus entirely disappear. At other times a little nucleus of their costume would remain on the floor, which would again begin to rise until a full form would be materialized. A spiritform, known as the giantess, on several evenings performed this feat, commencing on the eight feet. On one evening I was permitted to approach closely to this form. Its face was perfect and very comely in feature. A doubt having been expressed of the entire length of the dress being coëval with the height of the human form within it, a foot was protruded from beneath the garment of the giantess, resting on the flocr, obviously for the purpose of removing all doubts as to the real height of the materialized spirit, which nevertheless may have been a mere elongation, by spirit-power, of a human form of ordinary height, as I have seen done in several instances.

A stout built boy, clothed in sailor garb, came out of the cabinet at several scances and engaged in dancing and other antics. It was said he was lost at sea off Cape Horn.

It is customary for the spirit-guide to make his appearance before the close of each seance and address the audience in a clear, strong voice. This spirit is some six or more inches taller than the medium, and athletic in person. He purports to have been a Mr. Shaddock, an engineer on a Vermont railroad, who was killed by accident whilst attending to his duties at or near Montpelier. Some ladies of Mr. Gordon's acquaintance had decorated with evergreens and other appropriate adornments his circleroom for the Monday evening scance following the late anniversary of the advent of Modern Spiritualism. The heavenly visitants seemed to enter into the spirit of the celebration, and came in great force and power on the occasion. Instead of coming clothed in beautiful fine white muslin and lace, as my wife and daughters usually do at scances, on this evening they wore heavy, tinted brocade silk dresses of exceeding richness. Of the many spirits that manifested, no two, whether male or female, seemed to be clothed alike-the texture, quality and color of their garments being all more or less diverse. A thoroughly accomplished gentleman, apparof France, came (as I had seen him at Gordon's before) clothed in rich searlet silk velvet, trimmed throughout with yellow tinted lace, his coat, vest and breeches being of the cut and style we see represented in pictures of the earlier masters. What purported to be a Hindu princess materialized in full form and passed gracefully around to each and all of the company. Her hands and face were very delicate in texture, but of a dark, tawny complexion. Her robe was more magnificent than any other that was exhibited. Most of the spirits had permitted us to feel of their costumes, but this particular spirit would allow none to touch her dress, though she permitted all to inspect it closely. She wore a long, heavy shawl, resembling, to all appearance, those that are manufactured in Cashmere for Eastern princesses alone, and which, it is said, never find their way abroad until after they have done service in some royal household. I have seen several at Stewart's, in New York, that were said to be of this order, which were held at the price of five thousand dollars and more each.

I am confident that the average receipts of Mr. Gordon from all his spirit scances while I remained in the city-did not average more than from six to eight dollars per week. If there were ever any visitors at his seances who believed that out of this pittance the medium could pay rent of house, maintain and clothe himself, and in addition thereto hire six or eight confederates by the year of all ages, sizes and complexions, from the infant, the little child, stripling, young maiden and aged man and woman and, in addition, could afford to purchase a wardrobe as varied and expensive as that of a first class treupe of performers at a theatre, and keep it ever neat and clean, obtain entrance and exit for all his wicked confederates on two nights of every week without detection in a single instance, and stow them, with all their resplendent and unrumpled costumes, safely away in a cabinet not greatly larger than a fashionable lady's Saratoga trunk, and then keep the breathing mass disfants, children, giantess and all) contented and quiet until called for to perform their wonderful parts in the "fraud"if any man, woman or child, I say, can believe this, the medium, I am sure, may safely conclude that such person is too credulous on the scrong side of belief to entitle him to an entrance into any well-conducted materializing scance, much less to enter and poison with his perverted breath the sacred precincts of what was once called "The Ark of the Lord," viz. a spirit cabinet. Why, if Henry C. Gordon could go into a theatre and perform through his own contrivances but a part of the wonders I have witnessed at his seances (and confess they were not spiritual), he might readily make himself a millionaire in six months! If, then, the manifestations are not genuine, but the result of his own and his confederates' ingenious contrivances, what folly to content himself with the pittance of six or eight dollars a week in the maintenance of a lie and the prosecution of a wicked and blasphemous fraud, when, by simply avowing the truth, he could honestly make as many thousands in a week as he now does single dollars.

I can say with truth that no language of mine can convey an idea of the glorious manifestations of spirit-power that I witnessed at this and some other seances at Henry C. Gordon's. And yet there are probably hundreds of professing Spiritualists whose eyes kindle with wrath and malignity at the bare mention of the name of that despised and hated, humble, oppressed instrument of the angels. I confess that I was myself a good deal shaken in my belief of Gordon's full reliability as a materializing medium when I read accounts in the public journals of his alleged exposure some years ago in New York. During my present visit in Philadelphia I have sought and obtained from Mr. Gordon's own lips a detailed narrative of his side of the alleged exposure in New York and have also heard that of his spirit-guides of the same affair, given verbally to me whilst the medium was in a trance for nearly two hours. The two accounts substantially agreed, and present a series of alleged facts and circumstances of a most thrilling and astounding THOMAS R. HAZARD.

THE ADVANTAGES OF HOME CIRCLES

To the Editor of the Banner of Light:

In the "Questions and Answers," printed in the Banner of the 16th July, I am gratified to find the advice given to those who wish to investigate Spiritualism to inaugurate a series of private sittings in families. From an experience of more than a quarter of a century, I fully endorse the plan directed by the controlling spirit.

Home circles are what I have advised in my books and Magazine, as well as in my lectures and intercourse with the people for many years. I have rarely if ever known those who have thus investigated Spiritualism to fail to have a medium developed among them, through whom their friends could communicate with them freely. I have been investigating this subject since 1853, from your city to Texas, and from the Gulf to the Lakes of the North, in most of the States of our Union; yet I would not give what I have realized at home for all the manifestations I have witnessed everywhere else.

 Here woknow there is no deception, no fraud. no possibility of collusion. Here we realize what Jacob meant when he said, after seeing the ascending and descending of the spirits, that it was "the gate of heaven." I regard such communion as the vitality of our glorious, heaven-born philosophy. It is to the true Spiritualist what the family altar has been to the churches, only far more interesting and soul-comforting than anything I ever enjoyed during the twoscore years I was connected with the Church. I have a beloved wife with whom I lived happily for about twenty-five years, who affords me much comfort by her communications, and twelve children who often do the same around our family "Bethel."

By way of encouraging others to go and do likewise, and thus commune with loved ones on the other side the veil which separates us, I will give a few extracts from communications re-

cently received from them: 'SAMUEL-I have come to comply with my "SAMUEL—I have come to comply with my promise, and considering the hot night and the fatigued condition of Ellen, will give what I can in one communication intended for you and all. The interest you feel in us, as those of your family who have only preceded you to a happy place of abode, is intense, and never fails to gratify the longing desires of your hearts. It serves as a balm to heal the ruptures which may be made. The knowledge of this fact of our cognizance and presence inspires you to noble and kind deeds and words, and a perfect course of living, being fully aware, as you are, that not and kind deeds and words, and a perfect course of living, being fully aware, as you are, that not only does an ever-present eye behold your outgoings and your incomings, but that angel-friends behold you from their abodes of purity and laye, endeavoring to make you feel the same way. I often observe the reckless course some on earth are pursuing, and can easily and readily feel the advantage and benefit derived from a

belief in the communion of spirit-friends with their earth loved ones. We regret—oh yes, how much! that all persons do not enjoy the all-important and comforting truth. How much I regret that the world at large does not avow it. But perhaps the change is coming fast enough. We must be 'patient with the stubborn hearts who are dull of comprehension, and whose prejudices are unfounded, and arise only from ignorance. When we see minds of an investigatng turn we call them advocates, and know they vill soon become convinced of the truth of spirit MOLLIE,"

"Our Dear Para—We come as a band of children. Ma said to us that she came last, and that our coming would so much gladden your heart. We feel, oh such loving tender affection for our dear earthly parents, and though some of us have been away from your earthly view so long that you might readily conclude that separation would conquer that affection; but in-stead we have realized that the love of childhood has increased with the years which have passed and are unnumbered with us, but are so many years with you. You remember us, dear papa, as your first-born, and your little chilren; and your feelings are associated with the dren; and your feelings are associated with the little pranks and enjoyments of very youthful days; but could you now be with us you would behold a scene of a very different character. Maturity of riper years, and the acquired knowledge pertaining to the spiritual and heavenly sphere, give us the advantage of those who have been corrupted by the contaminating influence of a sinful world; and though we nfluences of a sinful world; and though we risit you in your waking hours, and those too of sweet repose, in keeping vigils, we only imbibe from you that which is purifying and bendicial to us.

A great change has come over mankind with-

in the period of ten years, but such is the mag-nitude of what is intended by God that man-kind should be, I fear the time is very far distant when men will acknowledge the ways and

means brought into requisition.

We are one united family, and yet according to our degrees of development we are not al-ways together. Different dispositions desire and find some pursuit congenial with them. For we know it is difficult for you to under-stand our true situation; but just in proportion to our improvement we are here to-night. This is a very appropriate time to meet with you. Sister Ella and brother Johnny both inyou. Sister this and brother Johnny both in-tend to write through this medium soon, so they gave way to us to-night. Now, papa, we love you, and want to see you engaged in use-ful pursuits. We are your loving children,

ALLEN, BETTIE, SAMMIE.

The Bible is silent as to the growth of children in the spirit-world. It has been left to Spiritualism to reveal and demonstrate that our children grow up to maturity with far greater facilities for moral and intellectual development than they would have had here. What a consolation to bereaved parents to know their loved babes taken from them are cared for by spirit-mothers, who will do more than earthly mothers could for them, had they remained upon earth. We have had ocular demonstration of the fact that children grow up to maturity after they pass to spirit-life Though their natural eyes may have never seen the light of this world, their spirit-eyes have beheld the glories of the better land This knowledge, with many other things, shows the fallacy of the old theological dogma of the resurrection, as taught by the Churches.

The Church of the future will, I believe, give a reasonable religion, remodeling every dogma, from the serpent allegory of the fall to the eternal punishment of the lost. Spiritualism is the only system of which I have any knowledge that does fully justify the ways of God to man, and reveals to us one universal Father "whose tender mercies are over all his works," and one common brotherhood of humanity, and that to do good here is the only religion that will make us happy in the spirit-world.

Memphis, July 19th, 1881. SAML. WATSON.

Written for the Banner of Light. SPIRIT COMMUNION.

BY S. LIZZIE EWER.

I have asked of some grand spirit, Soaring in its Upper Sphere, That its radiance be given To us mortals gathered here.

Not in vain the gracious promise. 'Ask, and it shall given be Still we find is only measured By its own immensity.

While our eyes are looking upward For the fullness of the light. Lo! the vell is rent asunder, And we walk no more in night.

Yes, it permentes this dwelling, Sinks into our secret souls; While the finer sense of spirit Earthly element controls.

For the sweet refrain we listen, For the higher harmony; And we in the fleshly garment Touch the robe of purity.

Look we on the blest immortals, As they hover o'er us here-Ours is now a gladder vision Than was that of ancient seer.

For upon the distant hill-tops Of the time that is to be, Beams afar the blessed beacon Light of our eternity !

They who now have solved the problem Mystic in its mightiness, Who are now emancipated From all fleshly weariness,

Come to us with glad returning; And the prophecies of old Have for us a grand fulfillment, Meanings hitherto untold.

Verifications of Spirit-Messages.

SAMUEL SHAW. To the Editor of the Banner of Light:

The Banner of Light of July 16th, contains a message rom SAMUEL SHAW, of Palmyra, Me. He was my uncle, and I fully recognize the communication as coming from him, for it is simply perfect in its individuality. His age, business and surroundings are all correct business, and surroundings are all correct. As well as I knew him, I could not have told the story better. He being a prominent man in his section of country, the communication will set many to thinking about the new philosophy of

spirit-life.
Thanking you, as well as the medium through whom the communication comes, I subscribe myself, Yours most respectfully, 97 State street, Boston. R. W. Shaw.

WILLIAM JENNINGS. To the Editor of the Banner of Light:

I wish to say that the message in your issue of July 9th, from William Jennings, is strictly correct in all he says regarding his age, place of residence and nature of disease which caused the change called death. We were intimately related for the last thirty years. He was a consection of mine by marriage. related for the last thirty years.
nection of mine by marriage.
Very respectfully yours,
J. W. EDMESTER.

Fort Point House, Stockton, Me., July 13th, 1881.

ADIGAIL CUSHING. To the Editor of the Banner of Light:

is strong, physically and mentally; her disease was more of the mental, and extended over a long period of years. There are other points that convince me it is from her. The whole message I consider perfect; cannot find an error in it, and I heartily thank her for giving it; she well knows I am always glad to hear from her either in public or private. I would also extend my thanks to the willing instrument through whom the message was given. That you may long be spared to carry on the noble work you are engaged in, still unfurling the folds of your noble Banner to the whole world, is the earnest wish of Mrs. E. C. Kelley.

1902 Washington street, Boston, Mass.

Original Essays.

FREE AGENCY OF MEDIUMS.

To the Editor of the Banner of Light :

"That the future capabilities of every im-"That the future capabilities of every important human instrument for good are distinctly foreseen by certain advanced intelligences, and that such individuals are carefully guarded and guided, I am well convinced, not only from the assurance of my invisible instructors, but also from independent conclusions. Whatever free moral agency may be to others, to them, excepting within exceedingly circumscribed limits, it hardly exists. They are instruments for the accomplishment of ends, and if those ends be important, interests, objects and individuals that are obstacles to their attainment are sacrificed, and even the temporal comfort and happiness of the instrument ral comfort and happiness of the instrument himself sometimes are subjected to the same fate. But in the latter event he is richly compensated in the next life for all his sufferings and disappointments in this."—"The Spirit-World," by Crowell, page 100.

If the above be true, and my mind assents to its probable correctness, our mediums generally, and thousands of others not pronounced mediums, but efficient laborers in behalf of Spiritualism, may possess but little moral freedom, are mainly swayed by wills not their own, and therefore have but little moral responsibility. The temporal interests, comfort and happiness of such persons are deemed secondary to their usefulness as instruments for accomplishing the remote benevolent ends which wise supernals labor to accomplish through use of them. The controls may deem it needful to discipline their instruments through privations, disappointments, struggles; through surrounding them by circumstances, placing them in conditions, leading them into connections which diminish their esteem by mortals; which shall, through personal experience, bring them to deep consciousness of dependence upon spiritual forces, and cause them to clasp hands with higher powers when worldly possessions and popular favor cease to support them. Such discipline may be essential for effecting certain changes, unfoldments and spiritual growths within mortals which shall make them better instruments for performing well the special work which they were organized for and sent into this world to execute. Experience and observation teach that the

lives of mediums and other very impressible mortals are beset with more than an average share of sufferings, privations, destitutions, misrepresentations, scandals, and obloquies. Spiritualism does not offer wealth, nor worldly honor, nor a life of ease to those engaged in presenting it to mortals. It is given to us not by the god mammon, but by the God who is a spirit : is designed to nourish man's growth in high and pure spirituality; not to feed his desire to accúmulate and selfishly hoard material riches; not to aid him in the acquisition of them further than they are needful to keep the body vigorous, comfortable and moderately comely as a house for the spirit to live in and put forth its efforts for spiritual unfoldment and beneficence. Suffering is disciplinary, and spirit-controls extensively cause their instruments to undergo it, as a refining, purifying, and elevating process-painful now, but having promise of rich compensation hereafter.

My friend, L. A. H....., a firm and intelligent Spiritualist, passed out from his mortal form some ten or twelve years ago. While here, he ad I made moderate investments under the ar probation, as we supposed, if not by the advice of spirit-friends; we lost the whole. A year or two after his ascension. I asked him whether spirit-friends who have our best welfare in view ever encourage us to make financial operations which they foresee will end in loss. He replied 'I must say that I think they sometimes do."

A trance medium in my presence once described herself as soaring high and moving broadly in celestial realms; and then said: "I see now how a fallure in the outer helps me to use earth's conditions as a footstool merely, upon which I place my feet and spring to grander heights of real achievement and individual power; for while success in the outer here gives us power, that kind of power chains us within the limits of its own realm of success."

Worldly power-power based on wealth, position in society, respectability, and the possessions most generally and devotedly sought forchains its possessor's influence mostly within the realm of worldliness, and holds him back from devoted pursuit and extensive acquisition of spiritual unfoldment and strength. Only a few who possess and have the care of much wealth are willing to be used as mediums, or can be very pliant as such; and not many, though there be some, who can live comfortably without pecuniary compensation for services, are ready to make mediumistic labors their leading occupation. Rarely, excepting where "failure in the outer helps one to use earth-conditions as a footstool" on which to stand and grasp the spiritual over-arching the material, and to obtain support thereby, can mortals be brought to brave the tramplings, sneers and obloquy of a world ignorant of the heavenly source and benign aims of Spiritual ism, and become submissive and continuous colaborers with spirits in efforts to illumine and bless this benighted world. In whomsoever mediumistic germs are abundant, poverty will contribute to their expansion and growth more generally than wealth or competence. The poor and lowly are now, as in other ages, the most numerous and efficient dispensers of heavenly light and truth. When disciplined and developed, they need and deserve comfortable food, raiment, shelter and much seclusion from interruption and noise. To that much all deserving ones have fair claims, and should be helped; mainly, in most cases, through compensation for the services they render. Generally they are not fairly paid.

The restricting limits of their personal agency in the course of life they manifest, in the acts they seem to perform, and in many utterances heard from their lips, should never be lost sight of by those who judge mediums and the highly mediumistic. Much which they seemingly say

very strong indeed, for the chances are great that many acts you may censure them for were performed by other actors using their external forms: in all such cases the censure falls upon innocent ones. When, oh when, will Spiritualists learn to use the knowledge they have gained, and are gaining, that genuine mediums are, on many occasions, only mediums, not speakers, not writers, not actors, but solely instruments used by others, which others are the only ones to be either praised or blamed? ALLEN PUTNAM.

THE CHANGES THAT ARE IMMINENT.

To the Editor of the Banner of Light:

It may be deemed proper at this time to notice the signs of the times, as doubtless many persons can bear testimony to the fact that for a few years past those who have enjoyed audiences with celestial visitants-who have indulged in prophecies for the year 1881have been told that it would be marked by general disturbances in the atmospheric, political and religious conditions of this mundane sphere. It is true that the present year has been thus marked by extraordinary convulsions in the atmosphere: storms, typhoons, earthquakes, etc.

In the political, all Europe is slumbering over a volcano. Turkey, with the Mohammedan as its religion, is sick and tottering to its grave. One of the oldest and most powerful of Empires, Russia, combining with its State rule the religion of the Greek Church, has about run its course in the career of tyranny and despotism. England, long a powerful Empire, the sun never setting over its possessions, united with the Protestant religion in State, is being racked from centre to circumference by internal discontent and discord. The German Empire is not in a much better condition. In all the above Empires it is the few governing the many, eating up their substance like so many deadly vampires. Spain and Italy, united each with the Roman Church in State, have long since been passing the decaying process. The great mass of the people have been kept in ignorance and superstition, and are in a degraded condition, under the combined action of Church and State. Ireland is not only oppressed by the civil policy of England, but her people are impoverished by an ecclesiastical despotism, as in Spain and Italy. They have, in the language of John Bright, too many fast days, taking their time from labor: too much Peter Pence and contribution to support an idle, unproductive priesthood.

In the past centuries vast empires and whole races of people have disappeared from the face of the earth, and the same state of facts will again exist. We are tagght by the Spiritual Philosophy that the denizens of the higher life are still alive and active in all that concerns humanity; that all their movements concerning mundane matters are to better the condition of the human family. The spiritual is the world of causes; ours the world of effect. The law of compensation is embedded in Nature, is inflexible in its operation in both the supra and mundane spheres, and will ever work a solution

founded in right and justice. In the general upheavals to take place in the political and religious conditions of mankind, the well-informed Spiritualist possesses much to arm and nerve him in the forthcoming conflict of opinions and the vast changes that must inevitably ensue, for he must know and feel he is in good and powerful hands.

That great changes are soon to take place in the political and religious phases of earth is as certain as that the sun will shine. It is a matter of small concern to Spiritualists how or in what manner the changes come-they will be right-for change is written on all things here oelow.

To-day, the American Hemisphere stands out bold and free, an asylum for the oppressed of every nation. Never before has there been such tide of emigration as is now pouring in on our shores, fleeing from the despotisms of the old tottering empires of Europe.

In connection with what is said above, it may be applicable to the question to refer to the Christian system of religion, for the reason that it is inseparably connected with the political in all the governments we have mentioned, in which vast changes must ensue in the near fu-

It is wholly unnecessary and unprofitable for Spiritualists to wrangle over the question about "mythical Jesus, or Christian Spiritualism." Their plain duty is to cultivate a spirit of concord and harmony, and stand ready to be guided in whatever way the angel-world shall direct It may be possible that the whole Christian system will be changed; but we all understand the power of religious teaching to be overcome in a transition state from error to truth.

It is believed by many learned scholars that the duration of this world is divided into cycles, the end of each cycle producing vast changes, and that we are now very near the end of the Christian cycle; that is, when the day of creeds, dogmas, and priestly rule will be done away with; and the whole body of Christians be forced to acknowledge the truth of the spiritual phenomena and spirit-intercourse. Such an admission would embrace the Spiritual Philosophy in toto. Christianity would thus be brought back to its primitive days, and to the principles of the Master, who, in all humility and gentleness, taught the people not to believe the precepts he enunciated unless he gave them evidence of his divine authority to teach, by working signs and wonders; or in other words, the phenomena similar to that of our own day, declaring that even greater things should follow all who believed in him and his works.

All the wonderful disturbances in the affairs of this world have had their origin in the spiritworld. Spirit is the power moving upon Matter, and the puny arm of man cannot impede its

Spiritualists should not only live in harmony, but should elevate themselves to a high plane of moral action-for the general change to take place on earth is to make it more heaven-like. The purest and highest spirit-forces in heaven govern on earth, as well as those of an intermediate grade. Truth, virtue and justice should be the motto of all true Spiritualists.

In the general upheavals to take place. Spir itualists are prepared by progression and liberalization in advance, to act as the missionaries to receive and dispense the grand truths as they become unfolded to mortals. Spiritualism has no war with Science, but ever welcomes it as its hand-maiden in the grand work of redeeming the human race from the long continued In the Banner of Light published July 2d, is a communication from Angall Cushing of South Hingham, which I identify as from my aunt. She speaks of coming back several times at different places, which is correct, as she has communicated to me through various mediums, both in and out of this State. She also says she both in and out of this State. She also says she

is strong, physically and mentally; her disease dealt with in the broadest possible charity are life, and in the close proximity and controlling was more of the mental and extended over a very strong indeed for the close proximity and controlling power of the angelic hosts. Then, as prophesied of old, we shall have a new heaven and a new earth. J. EDWARDS

Washington, D. C., July, 1881.

THE BENEFITS ARISING FROM KNOWLEDGE OF MODERN. SPIRITUALISM.

To the Editor of the Banner of Light:

The last resort of the creedist, when forced back by the overwhelming facts of Spiritualism, is under cover of the question: "Well, supposing it is true, what good does it do?" And although this question has been answered over and over again, we shall be called upon to meet it for a long time to come. The people who resort to this defense are of two classes: The superficial class, who do not carefully study cause and effect; and those who are bigotedly wedded to their old idols, and determined to cling to them at all hazards.

This question always comes from the Christian whose teachers are always seeking to deter men from evil doing, by earnestly impressing upon their minds the idea that an intelligent, invisible power is constantly watching their every thought and action. " Thou God seest me!" are their watchwords. The idea is a good one, and is founded in truth. But as these Christian teachers can give no tangible proof of their assertion, it finally becomes, to a large extent a dead letter in the minds of most men. But if Spiritualism be true, then we can demonstrate to a certainty that invisible intelligences who can read our thoughts and see our actions are constantly with us. And if all the young men and young women of our land could be convinced by their sight, feeling and hearing that angel loved ones were constantly with them, would it not be a mighty power, which we do not now have, to deter from wrong doing? And if Spiritualism be true, then this inestimable good can be accomplished. Conditions can be arranged in every neighborhood whereby all can have the glorious privilege of seeing, hearing and feeling the presence of fond and loving parents, children and friends who have passed over death's river, and the convincing demonstration that our loved ones "over there" are, some of them, constantly with us to note our every action. Would not such knowledge accomplish infinitely more in deterring mankind from evil-doing than can ever be done by trying to produce faith, without the least particle of definite evidence? And the man who visited Mrs. Simpson, and was immediately told by her that one of her spirit-guides said "he saw you count out that money before you came here to see if I could tell how much you had in your pocket," was more thoroughly convinced of the truthfulness of the idea "Thou God seest me," by that fact than by all the faith-teaching of his previous life.

This, then, is one of the great benefits of Spiritualism: it substitutes knowledge for faith, in the idea that we are surrounded by a 'cloud of witnesses," with all the mighty benefits arising to mankind from such a knowledge.

When Prof. Morse succeeded in arranging conditions so that he could get tiny raps on a telegraphic instrument, many people were ready to exclaim, "Well, supposing he can, what good does it do?" But the wisdom of deeper thinkers led them to see in these tiny raps a possibility of instant communion with friends and loved ones, even though separated by oceans. And so the tiny raps of Spiritualism furnish those who desire them the means of holding communion with friends and loved ones, even though the river of death intervene. But more than this: it combines with the telegraph the lightning express, so that our loved ones can even come back to us and show us their old familiar faces, and let us hear their well-known tones of voice.

If there be no good in all this, what is the good of living anyway?

And when I hear a person say he do n't take any interest in the subject of Spiritualism I pity him, and say to myself, "You poor thing, is it possible that all the fountains of your heart have dried up, so that you no more care to see and hear your friends who have left you, not only 'out of sight, out of mind,' but out of sight beyond all interest in their welfare of what they are doing and what their surroundings are?" But I cannot believe that there are many such people. The great happiness of life consists in fellowship with those of a congenial nature. And the idea that we lose all interest in these friends as soon as they are out of sight is beyond my comprehension. Spiritualism enables us to arrange a line and batteries whereby constant communication can be had with those dear ones gone to the spirit-world. It is no longer a "bourne from which no traveler returns." but a line of communication is established whereby we can see and talk with the inhabitants, and also find out about the country, the ways of the people, the laws which govern

them, and the best methods to be taken by us

while here to insure us a goodly inheritance

there.
Since our more perfect and frequent communication with the interior of Africa during the past twenty years, we have been able to correct many erroneous ideas regarding its people, products and internal condition. And so through Spiritualism we shall all be able to correct many erroneous ideas that we now have, owing to the imperfect means of communication in past ages, of all which pertains to that world to which we are going. And to me this is the greatest good of Modern Spiritualism. It enables us to correct our charts, and thus gain the harbor of Perfect Happiness which we are all seeking "in the bosom of God" much sooner. Returning friends from "over there" report that the old sailing charts are very defective, and following the course laid down in them does not lead to the desired haven, and that they have had to beat about a long time on the other shore before they found the desired harbor. But the revised chart marked out by these returning voyagers agree in all essential particulars, so that by following it one will save himself much trouble on the other side in finding his desired port.

To those who have not quite reached the last ditch, but are asking if Spiritualism is true, I would say, Look up the facts in the case with a careful earnestness to get at the truth, and you cannot remain long in doubt. D. E. SMITH.

Community, N. Y.

OBITUARY REMARKS ON A WEALTHY DECEDENT [WITH COMMENTS]. In Two Parts-Part One.

In Two Parts—Part One,

Exact in all the relations of life was he—
[His hat and boots were just what they ought to be.]
He never was known to neglect the means of grace—
[He paid for his pew, and always sat in his place.]
Among the safest and best of our business men—
[Whatever he bought for five cents he sold for ten.]
His thoughts and hopes were not for a day, but all time[No man knew better the use and worth of a dime.]
His intellect easily showed the breadth of its range—
[Ho never once was deceived in making change.]
—A bright example he set before every one—
[Who knows of any good deed he has over done 7]
—[New York Sun.

LTHE MONOLOGUE OF DEATH."

Miscall me not! Men have miscalled me much: Miscall me not! Men have miscalled me much;
Have given harsh names and harsher thoughts to me,
Reviled and evilly treated me,
Built me strange temples as an unknown God;
Then called me idol, devil, unclean thing,
And to rade insuit bowed my godinead down.
Miscall me not! for men have marred my form,
And in the earth-horn grossness of their thought
Have goldly modelled me of their own clay,
Then fear to look on that themselves have made.
Miscall me not! ye know not what! am,
But ye shall see me face to face, and know.

I take all sorrows from the sorrowful.

But ye shall see me face to face, and know.

I take all sorrows from the sorrowful,
And teach the joyful what it is to joy:
I gather in my land-locked harbor's clasp
The shattered vessels of a vexed world;
And even the timest ripple upon Life
Is, to my sublime calm, as tropic storm.
When other leecheraft falls the breaking brain,
I only own the anodyne to still
Its eddles into visionless repose:
The face, distorted with Life's latest pang,
I smooth, in passing, with an angel-wing;
And from beneath the quiet eyelids steal
The hidden glory of the eyes, to give
A new and nobler beauty to the rest.
Belie me not! the plagues that walk the Earth,
The wasting pain, the sudden agony,
Famine, and War, and Pestilence, and all
The terrors that have darkened round my name—
These are the plagues of life—they are not mine;
Vex while I tarry, vanish when I come,
Instantly melting into perfect peace,
As at his word, whose Master-spirit I am,
The troubled waters slept on Galilee.
When I withdraw the vell which hides my face,

When I withdraw the vell which hides my face, So melt I, with a look, the fron bonds Of the soul's jallor, hard Mortality. Gently—so gently—like a tired child, Will I enfold thee; but thou canst not look Upon my face and stay. In the busy haunts Of human life—in the temple and the street, And when the blood runs fullest in the veins—Unseen, undreamed of, I am often by, Divided from the glant in his strength But by the thickness of this misty veil. But by the thickness of this misty veil.

Tender I am, not cruel; when I take The shape most hard to human eyes, and pluck The little baby-blossom yet unblown, 'T is but to graft it on a kindller stem, 'T is but to graft it on a kindler stem.
And leaping o'er the perilous years of growth,
Unswept of sorrow, and unscathed of wrong,
Clothe it at once with rich maturity.
'T is I that give a soul to Memory;
For round the follies of the bad I throw
The mantle of a kind forgetfulness;
While, canonized in dear Love's calendar,
I sanctify the good for evermore.
Miscall me not I my generous fulness lends
Home to the homeless; to the friendless, friends;
To the starved babe, the mother's tender breast;
Wealth to the poor, and to the restless—Rest.
—[Spectator: Herman C. Merivale.

Banner Correspondence.

New York.

LAKE GEORGE.—S. H. Smith writes: "We are soon to have our camp-meeting on old Fort Gage, and anticipate a very pleasant and profitable time. Last year we had some very excellent speakers, and those that are to favor us with their words of inspiration this year will be none the less so. There is far more interest now than there was then. People who were inclined to be lukewarm about the meeting are now looking forward with much interest to the now looking forward with much interest to the opening day. The Association under whose supervision the camp-meeting is to be held is an incorporated body, and the success of the enterprise is fully guaranteed. The grounds consist of 60 acres, covered with a fine growth of chestnut, oak, pine, and poplar trees. A sixteen mile view of the beautiful lake is had from the camp, and a finer sheet of water does not exist upon earth; on account of its purity it was originally named 'Lake St. Sacrament,' or 'The Holy Water.' The earth-works thrown up during the French and Indian war of 1755-6, are as perfect as when first built. About one-third of a mile distant is Fort George, and one-half mile Fort William Henry. We have upon the grounds a commodious hall, also a speakers' stand, with seats for two thousand people. stand, with seats for two thousand people.
There are also eighteen cottages and a dining-hall. Cottages may be leased or new ones built, as may be thought most desirable by visitors. We invite all to come and enjoy with us the blessings that ever descend upon those who meet in God's first temples. The meeting is to commence Aug. 14th, but accommodations may be had at any time after Aug. 9th."

NEW BERLIN .- Mary W. Moore, who sent us an obituary notice and failed to observe its appearance in our columns, relates the following incident of her experience in connection with it: "Thus far had I written with the in-tent to inquire concerning the obituary of FANtent to inquire concerning the obstuary of FAN-NIE WILLIAMS, presuming that by some mis-take or misapprehension it did not appear, as I supposed it had not, having watched the papers. The last I had seen, but overlooked what I searched for. As I commenced to write you respecting it a spirit told me quietly that it was in the paper, whereupon I looked and found it. A little thing? ah, no! Great things are these—for those who have passed from physical life to talk to us! As one drop deare these—for those who have passed from physical life to talk to us! As one drop describes the properties of the ocean, so one such incident illustrates the great law of inter-communion of the worlds. I said: 'Oh, thank you! how glad I am you can speak to me!' 'I praised the glorious Giver, who doeth all things well,' and my heart joined the sweet love-song of the spheres. How blessed it is that they can thus speak to us!"

Ohio.

CINCINNATI.- C. E. D. writes: "I have just returned from a visit to the quiet farmhome of Mrs. E. V. Wilson, where I had the pleasure of witnessing and listening to manifestations produced by our spirit-friends through the mediumship of her two daughters. Mrs. Porter, the married one, is a fine trance and musical medium; the music, both yocal and in-strumental, produced by her when under control is grand and thrilling, and evinces high artistic mer t in the source from whence it comes. Fre: quently, duets are sung by Mrs. Porter and a younger sister, aged 16, who is equally mediumistic. Although both are uncultured in music, and are familiar with no language but the English, they sing and play with greatskill, and speak in several foreign tongues. While I was there, some excellent tests were given, including dates and incidents of events long since forgotten. I trust many readers of the good old Banner of Light will aid them in their development, and by their naturance enable them to use their gifts their patronage enable them to use their gifts. Dear Mr. Wilson also came to me from his spirithome, and desired to thank all the good friends for the kindness they had manifested to him and those nearest and dearest to him on earth; also to assure them that the spirit-world is laboring earnestly for the good of all.

On my way from the farm, I tarried a brief time at Chicago. There I had an interview with the excellent medium, Mrs. Eddy, through whom I received excellent tests. Spirit E. V. Wilson also came and alluded to incidents of past meetings with him, which served as posi-tive proofs of his identity.'

New Jersey. HAMMONTON. - James O. Ransom writes, under date of July 16th, as follows: "Mr. W. Harry Powell, of Philadelphia, visited our place on Tuesday last, and gave a private scance with my family, which was perfectly satisfactory as an exhibition of his fair, square and open independent slate-writing power, which seems to be his specialty. On Wednesday evening he held a public scance at the house of E. J. Woolley, which was attended by many of our most intelligent his statement of E. J. Woolley. right citizens, and another on Thursday evening, during which he gave remarkable clairvoyant descriptions of persons deceased, giving names in full, time of death, age, &c., so that they were recognized by those present."

New Hampshire.

KEENE.—Eldridge Clark writes: "Learning that Dr. Arthur Hodges would pass through here on his way home from East Moreland, where he has been resting, we determined if possible, to induce him to remain over and hold a public séance. He consented, and the people who gathered in Liberty Hall were well repaid. I noticed some of our best citizens present, among whom was our worthy Mayor, Dr. Russell, who loudly praised Mr. Hodges's

mediumship for names, dates, &c. So far as convincing tests are concerned, we have had nothing to compare with those he gave us. His traveling companion, Mr. Faulkner, added much to the interest of the occasion by his sweet music. By request, the séance was repeated on the evening of the 8th, with, if possible, greater success. A lady present acknowledged Mr. H. correct in a test given at his first séance. At that time a spirit came to the lady, but she declared it could not be, as the person was alive on earth. She now stated that the next day she received a letter announcing the death of the person, and that at the time she death of the person, and that at the time she made her presence known through Dr. Hodges she had been in spirit-life only one day. Capt. Brown is soon to be with us. The Banner of Light is read by all classes here. Long may it

Massachusetts.

LEOMINSTER. - A correspondent writes "A very interesting meeting was held in the grove at Line's Pond, Sterling, Sunday, July 10th. The friends in goodly number from Sterling, Rrinceton, Fitchburg and Leominster assembled at an early hour, provided with proper support for the physical for the day, while they received the mental and spiritual food provided by the loved ones who had passed on to the spirit-land. Addresses were made by Mr. C. M. A. Twitchell, of Somerville, Mass.; Mrs. Yeaw, of Northboro'; and Mrs. Fannie Wilder, of Leominster. Tests were given by Mrs. Yeaw, of Northboro'; and Mrs. Fannie Wilder, of Leominster. Tests were given by Mrs. Yeaw; and the healing power was demonstrated through Messrs. Wilder and Rugg, of Leominster. Deep and earnest attention was given to the inspiration of the hour, and all expressed themselves as highly pleased and benefited by the exercises conducted in the pure open temple that day dedicated to the worship of God."

LYNN. - A correspondent writes that although not much is being done in public by the Spiritualists, the interest in the cause of Spir-Itualism is by no means diminished. The after-noon meetings at Mechanics' Hall are suspendnoon meetings at alcentance that are suspend-ed until September, but those of the evening are still continued. A party of Spiritualists recent-ly made a friendly call upon those of Peabody. A pleasant interchange of thought and expres-sion of good-will was had, and the writer sug-gests that a frequency of similar events in vari-ous neighborhoods might be beneficial to all.

Vermont.

AMSDEN.-Mrs. S. A. Jesmer writes: "In 1869, while in Charlestown, Mass., I had an interview with the very capable medium, Mrs. terview with the very capable medium, Mrs. Plumb, now residing at 63 Russell street. She was soon controlled by a spirit who gave the name 'Elijah,' and I was told that he had never communicated through a medium before. He wished me to deliver a very touching message which he gave, to Maria, his wife. I promised to write out the message and a description of the circumstances under which it was received. I was advised by several not to do as the spirit requested, because the wife belonged to the Congregational church; but to all I replied I promised the spirit to send the message to his wife in Vermont, and should fulfill that promise. I did so. She accepted it, and said it to his wife in Vermont, and should fulfill that promise. I did so. She accepted it, and said it was just like him; and, 'Mrs. J., do send me, if you ever get it, more from Elijah.' But it was not my lot to get anything more while she was in the form. The message was a most remarkable test. It spoke of their religious faith, business, children, etc. Mrs. P. is also a remarkable he healer having light laws evenience. remarkable healer, having had long experience with disease, aside from her medial powers. I hope the suffering will give her a trial."

Pennsylvania.

LINESVILLE STATION. - Moses Hull writes July 12th, that he is located at Linesville Sta tion, Crawford Co., not Lineville, as frequently tion, Crawford Co., not Linevine, as frequency reported in these columns by correspondents. He wishes the fact remembered, as there is a Lineville in the same State, but in Venaugo Co. If his correspondents will put on the County when they address him the danger of misdirection will be obviated. He further writes: "Last Sunday was the day for our regular grove-meeting, and though the mercury stood at 98 in the shade and the people were in the midst of their harvesting, our session was not a failure. More people came out than I would failure. More people came out than I would have supposed could have been induced, under the circumstances, to have been there. Mr. J. H. Randall was again present, and gave another of his scholarly and eloquent speeches. In the afternoon I talked on the 'Progress of the World, or the Decay of Institutions.'"

Missouri.

T. Ripley has been with us nearly four weaks, and we pronounce him a first-class test-medium and lecturer. He has done a grand work for the cause of Spiritualism, and we gladly recommend him to other societies."

* Kansas.

SALEM. - Prof. J. Dunton writes: "The cause of truth and progress is in a most flourish ing condition in this part of the country."

Foreign Correspondence.

Letter from India.

JUBBULPORE, C. P. INDIA, May 30, 1881.

To the Editor of the Banner of Light: In the printed address that you affix to my copy of your paper, I find noted in a corner-'9th April, 1881," from which I suspect that my subscription for the Banner of Light expired on that date. I really feel much grieved at my remissness in not hastening to renew it in time. The Banner has been my constant in time. The Banner has been my consume friend and companion for the last twelve-month, and I do not know in what terms to characterize its contents. The world, I think, is indeed the better for such a paper. Whether characterize its contents. The world, I think, is indeed the better for such a paper. Whether a Spiritualist or not, any one will derive from its columns lessons of sound moral worth. I bless the Banner for the good it has done me, the real strength it has brought me, and the soul-soothing consolations it has given me. Being a Hindu, I find Spiritualism in sweet accord with the traditions of my faith, and in perfect harmony with the innate spirituality of my nature. But alas, how few of us have even heard of this grand revelation of the nineteenth century! And though it may be a matter for congratulation with all right-minded Spirituality that the Ranger is a valence within congratulation with all right-minded Spiritualists that the Banner is a welcome visitor in many a home in Hindustan, we on the spot have much cause to lament the apathetic indifference and contemptuous intolerance with which most of the educated people here have learned to treat our faith. This is due, I venture to say, not so much to the materialistic tendency of their foreign education, as to the absolute want of organized strength for advocating the cause. India is indeed fertile in many things, both temporal and spiritual: but sad to say, it both temporal and spiritual; but, sad to say, it is completely barren of a steadfast feeling of unity in the breasts of its people. This is one cause, among many, of India's present misfortune. In the midst of so much discouragement and presumptuous arrogance—where no one is willing to help, but every one is ready to sneer -only one voice is heard announcing in a modest but fearless tone the claims of Modern Spiritualism to our benighted countrymen, miscalled educated. And that voice is of our eminent countryman and patriot, Baboo Peary Chand Mittra, who, by his able efforts and earnest appeals, has of late evoked an intelligent interest in the subject, which bids fair to be fruitful of the happiest results. To him I am indebted for my first ecquaitance with your valuable re-

grand and attractive field for the labors of Spiritialism; and where the mistaken zeal of Christian missionaries has signally failed in rooting out the Hinduism of ages, I, for one, am almost convinced that the mild force of Spiritualism will wenderfully succeed; not, certainly, in demolishing, but rather in building up anew the decaying superstructure of ancient Aryan religion. Let, then, the good seed be sown betimes in a fruitful soil, and abundant will be the harvests thereof in God's own time!

Yours for the truth,
MAHES CHANDRA DATTA.

The Reviewer.

THE DIVINE LAW OF CURE. By W. F. Evans, author of "Mental Cure," "Mental Medicine," "Soul and Body," etc. 18mo, cloth, pp. 302. Boston: H. H. Carter & Co., 3 Beacon street.

The public will heartly welcome these advanced views of a subject in which every human being has a vital interest, that of Health, the means of retaining it when possessed, and of regaining it when lost. That nauscating drugs as cures for disease are being rapidly put far from us, and that higher, purer and more potent forces, adapted to the present and growing spiritual state of mankind, are taking their place, is daily becoming more apparent.

It is for the enlightenment of the people in the direction of thought above alluded to that a book of this kind is needed, and for that purpose it has been written. Mr. Evans brings to the task a long experience and much diligent study and close observation as qualifications for its faithful performance. That he has done it well, and that few could do it better, even a cur-sory glance at the pages of this volume will convince

The intimate relation of the subject to be discussed with the religious beliefs of the world, leads him at the outset to question what religion is, and investigation solves the problem by proving that, though religion exists in almost innumerable forms and degrees, its inmost essence is the same under all conditions, an intuitive consciousness of divine life in the soul, and that health is that divine life freely acting and expressing itself in all our voluntary powers. It is further found that this divine element is not superadded to our being after our adventupon earth, but that it is in reality our very life, without which we would cease to be, but with which we exist and hold within us powers that are Godlike.

Reference is made to the Bible, and to various distinguished authors, Swedenborg being frequently quoted, to show that man is, in a preëminent degree, a manifestation of God; as Saisset says: "God sleeps as it were, in the mineral, dreams in the animal, and

comes to consciousness in man." The power of this divine or, as it is generally termed, religious element, is next considered. It inspired the brilliant career of the Persian empire under Cyrus; it galvanized into an irresistible life the petty tribes of Arabia, and through the Koran sways the actions of millions of the human family. Through the Vedas and Puranas, for more than twenty-five centuries, it has led one hundred and fifty million Hindus, and shaped, through the writings of Confucius, the daily life of the millions of China. It has been the great, controlling force by which immense masses of men have been moved, as in the Crusades, when Europe was poured out upon Asia, under the preaching of Peter the Hermit, like a stream of lava from a volcano.

It is claimed that this power can be rendered frresistibly effective upon whatever object or for whatever purpose it may be directed. In the days of Christ it was employed largely to heal the sick, and the value that was placed upon health is shown in the fact that in the spiritual philosophy of Jesus, religion and health were viewed as one. But as the spirituality of the Christian doctrines were lost sight of, and the Church sought for itself earthly aggrandizement and material power, the great and only enduring source of health gradually departed, or, rather, the people became blinded to its presence and availability. "If I have any understanding," says Mr. Evans, "of the system of the Christ in the cure of disease, he found the cause of it in some prior disturbance of the spiritual principle in man, and he applied his healing power to the mental root of the malady. All his 'mighty works' had a redemptive aim, that is, they were designed primarily to deliver men from spiritual evil. Matter was viewed by him as an unsubstantial appearance, and mind as the only reality." He further remarks on this point that as the soul became restored the functional and organic diseases of the body became healed. What were termed "miracles" were thought to be such because they were wrought apparently independent of all natural law, though they really were in accordance with laws of the existence of which men were ST. LOUIS.—Wm. F. Burrows, of the First ignorant—the laws of the spiritual realms. Of these so-called miracles, thirty-three in all, twenty-four were cures of the sick. W. H. Furness is quoted as saying that "Mind, instead of being an accident of the body, is its creating, organizing life." Mind, therefore, hav ing this power, cannot only create but keep in order the thing created, or restore it to order when by any means it is disharmonized.

Part II., treating upon "The Relation of Spirit to

Matter, and of the Soul to the Body of Man," will be found to possess for our readers much of interest aside from the main purpose of the book, as it elucidates very clearly a spiritual existence, and furnishes strong and irrefutable arguments against the theories of the

Having in previous chapters shown that thoughts are things, the author, in Part III., proceeds to prove that they are the only real things in the universe, and may be transferred from one mind to another; that in this fact lies the power of the physician to an extent never recognized by the prevailing schools of medicine. This line of argument is followed out in clear and cogent reasoning to its conclusion, which is that thought has power to cure the sick. "It was by the power of the right word and the spirit that Jesus nealed disease. He condensed into a brief sentence the whole force of his inner life-his faith, his love, his benevolent healing intention, his desire and voltion—which was sent forth as an assertion or command. It was like the creative flat, lux esto, let there be light, and the living, all-vitalizing light of the heavons flashed upon the diseased mind. It reduced its chaos to order and divine harmony, and a body in ruins was restored to wholeness and health,"

The influence and power of thought over the body is shown by many instances, the thought of a thing being defined as a spiritual touch or contact with it. The thought of a danger past, or anticipation of one to come, will quicken and weaken the action of the heart. while a real danger, not thought of, has no effect upon us. The sword suspended over the head of Damocles by a single hair, affects him not if he does not think of it. The author states that he knew a lady who safely passed a bridge that was undergoing repairs, on horseback, one dark, stormy night, and on a string-piece; but who fainted on being told of it the morning after. and suggests the probability that physicians often create, or greatly aggravate the diseases of their patients, by telling them of them. "It may sound harsh to say it, but it is perhaps true," he remarks," that the shallow medical science of the young practitioner may become almost a fatal mental poison to his patient, especially if he makes an ostentatious display of it in telling of a disease of which the patient never thought

Magnetism is recognized as an efficient means of the cure of disease, its utility being ascribed to the fact that in its inmost reality it is but the sphere of our thoughts and feelings. The hand is said to be "the divinely appointed medium through which a sanative spiritual influence is communicated to another, and it is affirmed that in the human soul reside all the healing virtues to be found in medicinal plants and minerals, for the reason that all material things correspond

to something in the mind." In the closing chapters instructions are given that will enable any one disposed to practically test the efficacy of the mental cure, to do so. The book is an able and exhaustive presentation, in language and style clear, concise, and hence readily understood, of a subject new to many, but which is rapidly enlisting a large share of public attention. Its influence cannot be otherwise than beneficial; it will strengthen the faith of its readers in the value and potency of their spiritual powers, enlarge their knowledge, and open

Little Daisy's Death.

The following was written by the mother of the child whose experiences during her last days on earth It describes. It was sent to the pastor of a Baptist Church in California, who read it at a church-meeting, and sent it to The Evangel, a Baptist paper of San Francisco, in which it was published, and from whose

Francisco, in which it was published, and from whose columns we copy it.—Ed. B. of L.]

Daisy frene Dryden, the subject of this little sketch, was ten years old at the time-of her death. She had been ill of typhold fever for five weeks, and was slow-ly recovering, when she was taken with a relapse and only survived three days.

She seemed to be dying those three days, while she conversed with us and took note of all that passed. She could tell us also of what she saw of the spiritworld. I have not time to write-all she sald in those three days.

She could tell us also of what she saw of the spirit-world. I have not time to write-all she said in those three days.

It was about a week before her death, and we felt almost sure of her recovery. Her father was sitting beside the bed and I was standing on the other side, when all at once her countenance lighted up and a sweet rapture shone in her eyes. I said: "Datsy, what is 14?" She held up her hand, and in a low whisper, illed with awe, said: "Oh mamma, it is a spirit! It is Jesus, and he says I am going to be one of his little lambs. I shall not get well now, but will be in a few days," At this time Dr. Cory thought her out of danger. Three days later, dangerous symptoms occurred, and she was beyond hope. She very frequently spoke of her little brother (who had died a year before, aged six), as telling her about the spirit-world. Once when she was speaking about it I said: "Datsy, how do you talk with Albion? I do not hear you or even see your hps move." She smiled and replied: "It is because we talk with our think; but I know what he says much better than if I heard him speak."

know what he says much better than if I heard him speak."
Once when Mr. Towner, her Sunday school Superintendent, came to see her, she wished him to pray with her, as she always did when Christian people came to see her. On going, he took her hand and said, "Dalsy, you "Il soon be over the dark river." After he awas gone, she said to her father, "Why do they say the dark river?" There is no river to cross; there is not even a cartain; no, not even a line," and with a gesture of the hand, she said, "It's here, and there, it's there. Albion says Heaven is not away off, it is all around us. It is a state, not a place in particular. I am not going away off,"
She was very fond of hearing her sister Luiu sing out of the Sunday school book. At one time she was singing the fryma whose chorus is, "Oh, bear me away on your snowy wings." She said, "Don't you think it strange, but the angels don't have wings at all. They don't need wings, because they don't fly, they just come."

one shown whigh." She said. "Don't you fillink it strange, but the angels don't have wings at all. They don't need wings, because they don't lly, they just some."

She spoke of a number of persons who came to her, whom she had never seen in her life, but she knew them and described them perfectly. Among them were Mrs. Henry's children, who had been dead some time; but of children who had been dead some years, she spoke of as grown up.

In speaking of her poor body, she said: "I have had it ten years, but I will not need it any longer; I will have no more use for it than the angels have for wings." When we asked her why it was that we could not see as she saw, she said no one could unless permitted of the lard; and because she saw with apine ages. The lard she did not see with her natural eyes, but with the leyes of her spirt. In trying to tell us about heaven, or as she saw, she said, "the other side," she said it was very beautiful, but it was not like anything in this world, so she could not make us understand about it. One of our neighbors had recently buried a little boy who was always called a bad boy, but his surroundings were such that he could hardly be expected to be good. When his mother came to see her, Dalsy fold her that he was "all right." Afterward, when we asked her how it could be all right with the boy when he was such a bad boy, she said "the Lord knew he indon't have half a chance here, and that he was good somethnes."

I do not think she saw wicked spirits, as she never said anything about them. She did not, during all her sickness, express the least fear of death. She seemed to have an unswerving trust, and she was never said once I asked her how the angels came to her. She replied: "I mostly hear sweet musle, and then the walls of the room go away, and I can see miles away, and there are thousands of heautiful angels, some I know their folks, and others I will soon know. The morning before she field she requested ne to open the shutters that she might look on the world not enter. So just

Fourth Annual Meeting of the Society of Spiritualists of North Cuba, N. Y.

of Spiritualists of North Cubit, N. 1.

The Fourth Annual Meeting of the Society of Spiritualists of North Cuba convened at the North Cuba school-house, on Wednesday, June 29th, 1881, at half-past ten o'clock A. M. The following officers were elected: President, N. R. Miller; Secretary, Miss Mary Miller; Committee on Finance, M. M. Tousey, Mrs. M. M. Tousey, Augustus Phelps. Morning lecture, by John Greenhow, of Hornellsville, subject, "A Narration of Experiences in Convention"; song, "Gates Ajar," by J. Frank Baxter, of Chelsea, Mass. Adjourned.

Afternoon Session .- The first in the order of exer-Altornoon Session.—The first in the order of exercises for the afternoon was conference; song, "In That City," by J. Frank Baxter: An admirable poem was read with skill and marked effect, by him, followed by song, "The Promised Land." He then delivered a lecture entitled "The Science of Spiritualism." Then followed a spirit-poem, song and prayer, after which came the tests of spirit-identity, which are a marked feature in Mr. Baxter's mediumship. Adjourned.

prayer, after which came the tests of spirit-identity, which are a marked feature in Mr. Baxter's mediumship. Adjourned.

Thursday Morning Sossion.—Song, "After Many Days," by J. Frank Baxter; conference; song, "Something Sweet to Think Of," by J. Frank Baxter; invocation and lecture, by M. M. Tousey; song, "When the Mists Have Cleared Away," by Mr., Baxter; Isoture, by John Greenhow; text, "Coing and let us reason together"; song, "In that City," by Mrs. Gorton of Friendship. Adjourned.

Afternoon Session.—Song, "Only Waiting," poem, "An Old Philosopher's Advice to a Young One," song, "Give me a Man of Heart," lecture, "Spiritualism in Retrospect and Prospect," song, "Dare to do Hight," all by Mr. Baxter. Then followed tests of spirit return and identity, to which prompt responses were given by many in the audience. Song, "Noah's Ark," by Mr. Baxter.

Evening Session.—Song, "Rest in Heaven," by J. Frank Baxter; poem, "The Noblest Man," read by Mr. Baxter, who, after another song, gave a lecture upon "The Reality of Spiritualism." During the lecture the medium was moved to give one test, which was readily responded to by a gentleman in the audience. Many tests were given during the two days of the meeting, all of which were proven to be correct with respect to names, ages, dates, locality and general characteristics. After another song the meeting adjourned until next year.

MARY MILLER, Secretary.

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MARY MILLER, Secretary.

"Friends of Human Progress."

"Friends of Human Progress."

The Yearly Meeting of the Friends of Human Progress met at North Cuba, June 29th and 30th. Now these Friends of Human Progress are all, or nearly all, believers in the doctrine of Spiritualism, and of course their discourses in the main were calculated to be delivered in the interest and to adduce proof of their philosophy. The audience was large, the house being literally filled each day with an eager, respectable and intelligent assemblage. The first day's forenoon session opened with a short conference, in which the faithful in the faith told the audience their hopes, joys and alms. Next followed a song by J. Frank Baxter, of Chelsea, which was rendered in a very masterly style. Then followed a lecture by the venerable John Greenhow, the business manager of the Hornellsville Tribine. The aim of his discourse was to prove Spiritualism by the Bible, and, the other side of the question not being represented. Father Greenhow had the best of the argument. His whole discourse was interspersed with a veln of humor calculated to please an audience. After another song the meeting was adjourned until 1½ P. M., when J. Frank Baxter was announced by the Chairman as the speaker for the afternoon session.

Mr. Baxter is a medium-sized man, with fair com-

he afternoon session. Mr. Baxter is a medium-sized man, with fair com-Mr. Baxter is a medium-sized man, with fair complexion and a very prepossessing appearance. He is a graduate of some university in the Eastern States, and a very intelligent man. His subject was, "Spiritualism Scientifically Considered," which he ducidated with masterly ability. He seemed to be will acquainted with his subject, and his effort was scholarly. If Spiritualists would send out more men like Baxter they would subject themselves to less ridicule, and reach more of the intelligent and thinking portion of the community.

semi-trance, when he proceeded to give tests to different sente for each additional line tent individuals in the audience from their friends vance. Ten words to a line.]

who have passed over the dark river. Mr. B. claims to see the shadowy visitants and hear their voices. At all events, he tells their names, how long they have lived in the spirit-world, names their earth-friends and location, etc.

The exercises the second day were similar to those of the first, except a forenoon discourse by M. M. Tousey. In the alternoon Mr. Baxter occupied the time in songs, recitations, lecture and giving tests. He gave in all some sixteen tests, all of which were recognized by some one in the audience. The best of order prevailed during every session, and the meeting, at its close, was pronounced by the Chairman, Mr. N. Miller, to be in every respect a success,—Cuba Patriot.

Resolutions Complimentary to Mrs. Nellie J. T. Brigham.

At the close of the meetings of the First Society of Spiritualists, of New York City, Sunday evening, June 25th, the subjoined address and series of resolutions complimentary to Mrs. Nellie J. T. Brigham, were offered by Mrs. Mary A. Newton:

fered by Mrs. Mary A. Newton:

Members and frlends of the First Society of Spiritualists of New York City, and all who have been so fortunate as to meet with us under the ministrations of our loved inspirational speaker, Mrs. Nellie J. T. Brigham:

This evening closes another year on the part of our angel-guided pastor, whose lectures we have all enjoyed, and it seems to me fitting, and I doubt not the thought will find expression from your hearts as it does from mine, that we should not permit her to go from among us on her much needed vacation without some testimony of our appreciation of her unprecedented labors in presenting the pure gospel of life to this community.

attening us on ther much needed yacation without some testimony of our appreciation of her unprecedented labors in presenting the pure gospel of life to this community.

It is frequently the case that Mrs. Brigham speaks five evenings during the week between the Sundays when she addresses us, heside attending funerals and visiting the sick; often traveling a hundred nitles and more to meet engagements, and without a moment's rest or preparation stepping upon a rostrum to receive the subject of her discourse from the hands of her audience. In no single instance at such times has she failed to electrify her andience by purity of diction, cloquence of thought and divine imagery, at once beautiful and inspiring, while the variety and profundity of information displayed cannot but impress all who listen to her with the true character and origin of these beautiful inspirations.

Where is the salaried minister in our city—yea, in any city—who receives his thousands of dolars for sermons that but repeat the erredal ulterances of a hundred years ago, who can or could perform, maided, such herculean labors? Nay, more: Where is the one among them all who would dare accept a challenge to stand beside our speaker, submitting to the same ordeal, receiving manifold subjects from Sabbath to Sabbath from his audiences, and give discourses therefrom without previous thought or preparation?

This wonderful power of endurance, coupled as it is with a finished oratory clearly displayed on all occasions, is alone sufficient to awaken the reflections of the thoughtful and may well stagger the incredulity of the skeptic.

We ourselves have become so familiar with this divine glif of our speaker, it is only in hours of parting like tife present that we realize all we are to lose during the months of her absence from us; therefore I have deemed it but justice that an expression of our love and esteem should be made manifest for her whose purity of character and noble qualities as wife, molliners and friend, have been a fitting exemplifi

Whereas, It becomes our duty, for the best good of our loved speaker, Mrs. Nellie J. T. Brigham, to grant her a needed vacation through the heated term of the summer; and

meeded vacation through the heated term of the summer; and.

Whereas, Realizing the benefits we have received mentally, morally and spiritually from the inspired teachings which have been given us through her ministrations the past four years; and.

Who reas. We realize that to become an effectual worker in the vineyard of truth, personal purity, whose outcome is an briefonachable life, is the first essential quality in human character, and, having through vious and intercoires, both public and private, learned to know that this quality is preeminently shown in the life and works of our sister. Mrs. Brigham, without which her usefalness among us could never have brought such beautiful fruit; le it therefore. **Resolved**. That it is with regret we part, even for the season, with our loved teacher and co-worker, and that we shall warmly welcome the period of her return, that gives us and our children not only the ministry of angels through her organism but the pure influence of her womanly eveningle.

Resolved, That we heartly recommend our sister to the

ample.

**Risolated, That we hearffly recommend our sister to the chearfs and bomes of the good and the true wherever her sacred mission to humanity may call her in the interval she is separated from us.

Following the reading of the above, Mr. Charles Partridge made brief remarks appropriate to the occasion; and closed by proposing their acceptance, which was immediately done by a unanimous vote, and with an expression of hearty good will indicative of the high esteem in which Mrs. Brigham is held.

Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the beautiful camping grounds of Goguae Lake, 1½ miles from Main street, ethy of Bartle Creek, Mich., Am, 22th, chosing Aug. 22d, 1881. Able speakers have been engaged!

Sunday, Ang. 14th, J. H. Burnham, of Saginaw City, Mich.; A. R. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich.

Aug. 18th, Geo. H. Geer, Minnesota; Mrs. L. A. Pearsall, Disco, Mich.

Aug. 18th, Mrs. M. C. Gale, Lausing, Mich.; A. B. French.

Aug. 18th, J. H. Burnham, Geo. H. Goer.

renen. Aug. 17th, J. H. Burnham, Geo, H. Geer. Aug. 18th, M. Babeock, St. Johns, Mich. (A. B. French

Aug. 19th, Dr. A. B. Spinney, Detrolt, Mich.; Geo. H. Geer; G. B. Stebblus, Chleago, Aug. 20th, Mrs. M. C. Gale, G. B. Stebblus, M. Rabcock, Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burukam, G. B. Stebblus,

Sunday, Aug. 218°, Dr. A. B. Sphmey, J. H. Burnham, G. B. Stebbins, Aug. 223, 100°clock A. M., general conference and business meeting.

Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting.

The foremon of each week-day will be devoted expressly to mediums. A majority of those present with be allowed to decide how the time shall be spent.

Many reliable mediums have signified their intention to be present and hold scances.

The mediums' tent will be in order on the grounds.

All railroads mentioned below will sell round trip tickets at two cents per mile each way from Aug. 11th to 22d, good to return the 23d:

Chicago mid Grand Trunk Railroad, without certificates, N. B.—Michigan Central-Railroad, without certificates, N. B.—Michigan Central-Railroad, Grand Trunk Railroad, and Detroit, Grand Havenand Milwankee Railroad, require a certificate to be presented to the ticket agent in order to obtain reduced rates.

Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich.

For full particulars, see bills.

E. L. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting in Kansas.

The Spritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell Co., Kan., on Ang. 5th to 13th inclusive. Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. Good music, vocal, sinstrumental and martial, and perfect arrangements for dancing.

A large boarding house. Heard \$3,50 per week, or 25 cents per meat. Supplies of all kinds furnished on the ground at reasonable rates. Cartiages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines.

For further particulars, address the Committee on Arrangements, J. Dunton, Salem, Jewell Co., Kan.; C. It., Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.

Spiritual Meeting.

A Spiritual Meeting will be held in Lane's Hall, Silver Lake, Plymouth Co., Mass., Suncay, Aug. 7th, 184, at 14 A.M., and 2 P. M., to which the public is invited, Addressed by Dr. C. B. Phillips, formerly of Boston. To defray the expenses, it is thought advisable to nave the admission five cents. Children free. G. F. LANE.

Antwerp Grove Meeting.

The Spiritualists' Annual Grove Meeting will be held Aug. 20th and 21st in Dane Wentworth's Grove, near Antwerp. Ohlo: Speakers, A. B. French, of Clyde, O., and Mrs. M. C. Gale, of Flint, Mich. A. J. CHAMPION, Secretary. Grove Meeting.

A Grove Meeting will be held by the Spiritualists of Cleve-land and vicinity at Porter's Grove, Euclid, O., on Sunday, July 31st. Morning and afternoon services. Good speak-ers, prominent among whom will be Moses and Mattle Hull. Also good singing. Thos. LEES.

The Spiritualists of Eastern Maine will hold their Annual amp-Meeting at Etna, in Buswell Grove, commencing August 16th and holding over the following Sunday, Per order Com.

Passed to Spirit-Life: July 13th, Father Isaac Childs, aged 80 years.

ony 18th, Father Isaac Childs, aged 89 years. He was one of the phoneers of reform, a zealous advocate of the truths of Spiritualism, and an earnest and faithful worker for the right; always cheerfully ready to do his part, adopting the Golden Rule as his motto. Though he met with many obstacles, he overcame them, and in triumpla at last ascended from his tabernach of hesh to occupy ahome among the immortals. Would that the example he gave of an honest and industrious life might be emulated by the rising generation.

[Obituary Notices not exceeding twenty lines published The community.

After the lecture Mr. Baxter passed into a sort of semi-trance, when he proceeded to give tests to different trance, when he proceeded to give tests to different trance.

TO BOOK-PURCHASERS. COLBY & RUCH, Publishers and Booksellers, No. 9 Mont-mary Place, corner of Provincestreet, Boston, Mass., up for sale a complete assortment of Spiritum, Pro-resive, Reformatory and Miscettaneous Books, Wholesale and Retail.

gressive, Reformatory and Miscellaneous Rooks, at Wholesale and Ritail.

It sums Cath.—Orders for Books, to be sent by Express, must be accompanied by allow part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in posting stamps ones and two partered. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Catalogues of Books, Published and for Sale by volvy & Richsent Iree.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (combensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free taought, but we cannot undertake to endorse the varied stades of opinion to which correspondents give interance.

The We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he destres specially to recommend for period.

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

Banner of Bight.

BOSTON, SATURDAY, JULY 30, 1881.

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** Business Letters should be addressed to ISAAC B, 10 H, Banner of Light Publishing House, Boston, Mass, II other letters and communications should be forwarded LUTHER COLEY.

THE WORK OF SPIRITUALISM Is as broad as the universe It extends from the highest spheres of angelic life to the owest conditions of lannan ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

Concerning Slade, the "Medium."

Rowland Connor, in a communication in the Index of July 21st, under the above caption,

am at present residing, and has given exhibi-tions of his powers as a 'medium.' In com-pany with other candid investigators, I attend-ed several of his 'séances,' and can testify that from beginning to end his performances were from beginning to end his performances were either unadulterated frickery, or were explainable upon natural hypotheses, which require no intervention of 'spirits' or other supernatural agencies. . . He was detected in his mode of obtaining raps, in his playing upon the accordion, in his slate-written messages, in his tossing of pencils and other light articles into the air, in his table-lifting, and, in short, in nearly all the different manifestations which have rendered his name, so well known in this

have rendered his name so well known in this country and in Europe."

The assertion so positively given in the above extract in regard to Dr. Slade's mediumship has not the slightest foundation in truth, as thousands of witnesses the world over are ready to prove. Either Mr. Connor is false to the knowledge he possesses, or else he has not sufficiently and fairly investigated the subject upon which he writes (most likely the latter), to qualify him to make so broad and positive a charge of fraud, which, though made directly against Dr. Slade, strongly impugns the motives, good judgment and even common sense of such able scientists as I. II. Fichte, who, in the last publication he gave to the world, referred to the Slade phenomena as having been "observed under conditions that | even a poor fraction of what is claimed for it. precluded all imposture or prestidigitation"; tests that he with all his knowledge, derived from a long and practical experience, could bring to the case, declared it to be "demonstrably impossible to produce the results by fraud," and further affirmed that Weber, Fechner and Scheibner, leading minds of Germany, agreed with him; E. W. Cox, a London lawyer and judge, who wrote in 1876: "I can only say that I was in full possession of my senses; that I was wide awake; that it was broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me"; Alfred R. Wallace, who says: "Writing came upon the upper part of the slate, when I myself held it pressed close up to the under side of the table, both of Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. The phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself"; Boutlerof, Wagner and Aksakoff, of St. Petersburg, the latter of whom says: "I can,

Lord Rayleigh informed Prof. Wallace that he took a professional conjurer to Dr. Slade's, and that the phenomena happened with considerable perfection, while "the conjurer could not form the remotest idea as to how the effects were produced." Samuel Bellachini, the Court conjurer of Berlin, stated in an affidavit, in 1877, that the phenomenal occurrences in the presence of Dr. Slade have been thoroughly examined by him "with the minutest observation and investigation of the surroundings, including the table," and that "I have not, in the slightest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus," and further declares, "any explanation of the experiments which took place, under the circumstances and conditions then obtaining, by any reference to prestilligitation, to be absolutely impossible." Prof. Lacobs, a well-known Ger man conjurer, publicly stated that though he can imitate some of the manifestations produced in Slade's presence, what he does as a sleightof-hand performer "has nothing in common with Spiritualism," and has written a letter to the Scientific Society for Psychological Studies at Paris, announcing his adhesion to the spirit-

as a witness, testify that the writing was pro-

duced upon a slate which the Grand Duke alone

held under and close to the table, while Slade's

hands were on the table"; and scores of others

who, having witnessed the phenomena in the

presence of Dr. Slade, have been convinced of

the honesty of the medium, the genuineness of

the manifestations, and have given their testi-

mony to the public of their convictions.

ual theory. We personally know Dr. Slade to be a genuine the fact that in company with Mr. George A. | will interest our readers.

Bacon, of this city, we visited Mr. Slade's séance room in New York several years ago'in order to fully test his mediumship-not because we needed any tests in this direction, but because, when challenged by skeptics, we could asseverate, from personal knowledge, that he was a bona fide instrument through whom spirit-power manifested entirely independent of himself. It was of an afternoon, the sun shining into the room through two windows. The medium was scated at a common-sized square table, ourself on the opposite side, Mr. Bacon at one end. A bureau stood behind the medium, on which was an accordion; at the other end of the table the medium's left hand, while Mr. B. kent his (the medium's) feet in chancery. With his right hand Mr. Slade took the accordion from its place, held it up for a few moments, but for what purpose he did not inform us. Presently, however, it began to move, and the next moment we observed five fingers, perfectly visible as far as the second joint, touching the keys; when, to our surprise, "Sweet Home" was played in a style so refined that we were astonished-also another tyne was played equally as well. The next manifestation was this: We requested that the chair at the right end of the table be lifted without contact of hands. No sooner had we expressed the wish, than it came up on a line with the table and fell to the floor, the back down. We requested that it be restored to its original position, which was immediately accomplished. The above and other manifestations, showing conclusively that jugglery had no part in the performance, were witnessed by us.

testimony similar to the above from individuals of every class and condition of life; but we think enough is presented to show most conclusively that, notwithstanding the assertion of Mr. Rowland Conner, in the Index, and the weak and flimsy attempt of "explaining how it is all done," by a Western scribbler, on the theory of a trickster's manipulations, phenomena occur in the presence of Dr. Henry Slade that can be ascribed to none other than a spir-

In addition to the evidence given to prove that the act of writing is produced by an unseen power wholly independent of the medium is the other, and to many the greater truth, that the matter written is frequently in a language unknown, not only to Dr. Slade but to every other person present; in one instance six messages being written at one time in as many different languages. Again, in thousands of cases, places, names, dates and incidents are given in messages that Dr. Slade could by no possibility at the time of writing be informed of.

Black on Ingersoll.

In the North American Review for August are two articles on "The Christian Religion" —a concentrated assault upon its outworks and interior principles by Robert G. Ingersoll, and a critical reply by Judge Jeremiah S. Black. Mr. Ingersoll may be supposed to sum up the grounds of his hostility with all the force and skill at his disposal; and Judge Black passes his article in review with as close reasoning as he can compress into his allotted space, indulging in his biting sarcasms as he goes along. Taken together, the two articles form a decided novelty in magazine literature, which unmistakably tends to sensation as the condition of keeping its footing in the popular mind.

For ourselves, we seriously question the benefit of an exhibition of such a character in the field of popular literature. If the Christian religion was something that could be fully stated in all its facts and relations in the brief compass of a single essay, or successfully defended against assault and criticism in the same space, it might well be doubted, after these centuries of its trial with the human race, whether it was There is evidently too much to be said on the Zöllner, who, after applying the most rigid subject to permit it to be properly set forth in. the compass of a score of pages in a popular magazine. But in the present case it is the contestants quite as much as the subject of their contest that engages public attention. whether they succeed in establishing anything in the general mind or not.

Ingersoll asserts with a rashness that everywhere attests his intense egoism; while Black comes to the rescue of a cause which he disdains to consider imperilled by any such attack, in the spirit of a "gospeller" of the first water. Ingersoll fails to go to the moral root and core of the matter, which is the vital thing; and Black, while hugging him in a close logical embrace, preaches like a layman who is conscious that the priest is looking on. What he says Christianity has done and is likely to do for the world Ingersoll has not touched at all; but in his argument for the credibility of miracles he concedes the very grounds of Spiritualism, whose mediums he refers to in a single place in any but the true Christian spirit. He evidently speaks for argument's sake rather than from any special love of the cause, unless it be a de-

rived and inherited one. One paper is a screed against Christianity in all its elements, parts and bearings; the other is quite as much a retaliatory attack as it is a defense and vindication. The real spirit and precepts of Christ never can be advanced in the world by any such methods. What enters into the life and conduct is apt to be silent and secret; not vociferous with proclamation and ostentatious with announcement. Hence the better Christian a man is, the less he generally says about it. And so we think in regard to public argumentation over it. Theology has assumed to have its keeping entirely in its own hand; and in attacking that its enemies think they attack the precepts and example of Christ. But religion is life, and not dispute; instruction, and not warfare.

Lake Pleasant (Mass.) Camp-Meeting. On Sunday, July 31st, the exercises at Lake Pleasant will be formally opened by addresses from Mrs. Shepard-Lillie and C. B. Lynn. The meeting will continue its sessions until Sept. 5th. The Banner of Light will print a digest of the proceedings. The indications are that the attendance this year will be larger than ever before.

Mrs. E. C. Woodruff, inspirational speaker from the West, now located at 67 Hancock street, Boston, will answer calls to lecture at camp-meetings, picnics and for Spiritualist societies. This lady is one of the oldest and most reliable workers in our ranks. Ad-

Included among our correspondence on page third will be found a communication in reference to the Camp-Meeting soon to be held at LAKE GEORGE, in which information is given medium for the physical manifestations, from respecting the place and its surroundings that

J. Fitton in Boston.

By his notices on the 5th page it will be seen that this eminent English medium is located for a time at 661 Parker street. He comes to America highly recommended by English Spiritualists. The manifestations of spirit-power through his instrumentality are unquestionable, full accounts of which were published in the Banner July 16th. Mr. Fitton gave a preliminary sitting in Boston on the evening of the 22d inst. at the residence of Mr. Daniel Farrar, 14 Hancock street, to a select company of ladies and gentlemen, the principal features of which were of the materializing phase. The medium the table was an empty chair. We held across entranced gave a beautiful invocation on the opening of the seance. The spirit afterward properly seated the company, as is usual in such eases; directed the gas-to be turned off, and then took his medium into the extemporized cabinet. After the usual singing, the materialized form of John King made its appearance, holding in his left hand a spirit-lamp, the light of which shed its rays upon the face of the spirit sufficiently to distinguish his features. He came close to each individual, in order that they might know it was not the medium: "Rosa." the medium's familiar spirit, in the meantime holding control of Mr. F. in the cabinet and conversing with the company.

The next spirit which appeared was that of an Indian. The gas being lighted, his features were distinctly seen. He was taller than the medium and more full in the face. All present were fully satisfied that this was a genuine materialization. "Dr. Scott" (the guide of the medium) attempted to materialize-so "Rosa" informed us-but, owing to the heat and other We could easily fill a hundred columns with | circumstances, could not do so with sufficient power to leave the cabinet; he was confident, however, that he could succeed at a subsequent sitting. A picture, framed, was taken from the mantel in the back parlor by invisible hands and placed upon the table in the front parlor. Other manifestations of less note were given, when the scance closed. This medium is said to be clairvoyant, clairaudient, musical, etc.

Mr. Fitton will make Boston his headquarters until the 1st of May next. P. O. address Banner of Light office.

Out-Door Meetings.

The Spiritualist Camp-Meetings at Lake Pleasant and Onset Bay, Mass., and at Neshaminy Falls Grove, Pa., are in full operation.

A Spiritualist meeting will be held in Lane's Hall at Silver Lake, Plymouth Co., Mass., on Sunday, Aug. 7th, at 11 o'clock A. M., and at 2 P. M. Addresses by Dr. C. P. Phillips.

The Lake George Spiritualist Camp-Meeting will commence Aug. 13th, and close Sept. 4th.

The Connecticut Spiritualist Camp-Meeting will commence Aug. 17th, and close Sept. 14th

See card in another column. The Spiritualist Grove-Meeting at Porter's Grove, Euclid, O., takes place Sunday, July 31st The Spiritualists of Portage County, O., hold their yearly meeting on Sunday, Aug. 7th, in

Atwater's Grove, Mantua Station. The Spiritualists of Michigan hold a three days' Grove Meeting in N. II. Geller's grove, just southwest of the village of Fowler, Aug. 5th, 6th and 7th. See official notice.

The Spiritualists of Antwerp, Ohio, and vicinity will hold their Annual Grove Meeting. Aug. 20th and 21st, Saturday and Sunday, in Dane Wentworth's Grove, near Antwerp Speakers engaged: A. B. French and Mrs. M. C. Gale.

The Annual Meeting of the Spiritualists and Liberals of Van Buren and adjoining counties will be held at the Fair Grounds at Lawrence, Michigan, Saturday and Sunday, Aug. 6th and 7th. See official notice.

"The Herald of Health."

It is beginning to be fully realized by the people that happiness in this life depends largely upon the possession of a healthy body; hence more attention than ever before is being directed to diet, and "Food Reform," as the popular movement is termed, is rapidly becoming a prominent feature of our times. Publications in advocacy of an improvement in diet are also appearing, of which the Herald of Health, edited by Dr. T. L. Nichols, and published at 429 Oxford street, London (Eng.), is a most excellent model. It is eclectic in the subjects upon which it treats, not confining itself to any one, but advocating all reformatory and progressive measures that have for their object the betterment of the physical and spiritual condition of mankind. It speaks for better law and better gospel; it opposes compulsory vaccination, wars against intemperance, defends spiritual mediums, and teaches its readers how they may live better and more healthfully at a small cost than the generality of people now do at an extravagant expenditure with a long train of diseases dogging them at every step. The Herald is a handsome 16-page monthly that merits a large circulation.

Prof. Phelps vs. Spiritualism.

The best evidence of the rapid progress of Spiritualism that we could by any possibility place before the world is contained in an article from the pen of Prof. Phelps of Andover recently published in The Congregationalist of this city, which we give entire on our eighth page. The Banner may advert to the Professor's remarks in a future issue.

Chas. II. Foster,

The well-known test-medium, is loctaed for a brief period at 20 Hardy street, Salem, Mass. where he will be pleased to meet his numerous friends and the public generally. He informs us that his spiritual gifts were never wore powerful than at the present time.

Everything is immortal, Bro. Seaver; nothing annihilated: otherwise the globe on which we now are would in time become extinct Man being the highest, the most refined substance, when he casts off his earthly shell lives on, but in a still more refined body, visible only to the eyes of the clairvoyant, except when materialized for the time-being by and through the agency of spirit chemists. Having witnessed such materialized forms, and recognized our ascended friends, we can safely say we know they re immortal.

We regret to learn that our English correspondent, Mr. J. J. Morse, is confined to his home by a serious illness, in consequence of which he has been obliged to cancel his lecturing engagements until autumn. We tender him our sympathy, and trust he will soon be restored to health and to the field of useful labor he has long and ably occupied.

Dr. J. R. Buchanan's two lectures at Lake Pleasant, August 7th and 10th, will be on "The Physiological and Philosophic Basis of Spirit-

Mrs. Elsie Crindle.

We regret to learn that Mrs. Crindle, after giving a few séances in this city, said to be very satisfactory to all who were present, was suddenly attacked with severe illness, which has continued to the present time. We are further informed that as soon as she is sufficiently recovered to be able to sustain the journey, she will return to her home in California, with the intention of again visiting this city in the fall, when all who may desire to attend her seances will have an opportunity of doing so. A reliable lady of our acquaintance, who was present at a recent sitting in this city with Mrs. Crindle, informs us that the form materializations are legitimate, notwithstanding the adverse criticisms which have lately appeared in print. We should have had a sitting with Mrs. C. ere this date had we not been informed by her son that she was to proceed at once to San Francisco. It gives us pleasure to publish the following endorsement of this lady's mediumship:

of this lady's mediumship:

We, the undersigned, wish to give our testimony in favor of Mrs. Crindle's materializing mediumship. Myself, wife and daughter attended one of her scances about three weeks ago on a Monday afternoon. After several forms had materialized, a figure appeared whom we all three of us recognized as my son, whom we had buried only about four months ago, his age being twenty-three years. He called me father, father, father, in the German language. I recognized his voice and the peculiar way he had in calling me father (l'atter), the first letter, v, sounding like the English f, the a like a in arctle, and the tvery short and sharp. I went close up to him, he patting me and I him; then he called mother and sister, who also came close to him; and so we all recognized him.

him; then he called mother and sister, who also came close to him; and so we all recognized him.

At a previous scance with Mrs. Crindle, which my wife and daughter had attended, he materialized and was fully recognized by his tall figure, his features and his voice, not only by his mother and sister, but also by Dr. de Bonneville and his wife, who were present, and who had often visited him during his last sickness. God bless Mrs. Crindle and her band, is our prayer.

MAN LENZBERG.

LIZZIE LENZBERG.

354 West 35th street, New York.

354 West 35th street, New York.

The Condition of the President.

A successful surgical operation was performed on the body of President Garfield, by Dr. Agnew, last Sunday, for the purpose of opening a pus cavity and thereby preventing pyemia or blood poisoning, and a second operation on Tuesday, the 26th. The patient endured the treatment with great fortitude, and though the physicians in attendance do not consider him to be out of danger they express confidence in his ultimate recovery.

On the first page of the present issue the guides of Mrs. Richmond preach a fermon on political honesty and the necessity for its cultivation and exercise, which can be read with profit by the adherents of both the great parties into which the voters of the nation are divided. The Daily News says that Mrs. Rich- of Compulsory Vaccination, is one of the ablest mond is to spend several weeks in Colorado, and would probably speak in Denver again issued monthly, and furnished at a very low July 24th; adding, furthermore, that her return was looked for with interest by many citizens of that place. In this connection we may mention that upon Mrs. Richmond's reaching demand, and eventually obtain, a repeal of the Silver Cliff. Colorado, she was requested by a number of influential citizens to deliver a pub- poison their own blood and that of their chillic address. She consented to do so, and no suitable hall being available, the dining-room William White, the twenty-eighth chapter of of the Powell House was filled on the evening of Sunday, July 17th, with an interested audi- thorough history of the origin, rise and proence, who listened with great satisfaction to an eloquent lecture, the subject of which was: 'Evolution in Accordance with Natural Law." The Republican, of Silver Cliff, spoke of it in fully informing those into whose hands it might the highest terms of commendation. At the termination of the lecture, Mrs. Richmond's controls replied to several questions, and closed with a poem.

The following is the latest bulletin in rewill be noticed that there are a few changes in as we know, has been such for a long time as to

CONNECTICUT CAMP-MEETING—AUG. 17, 1881.

Purchasers of lots can make selections on and after Monday, Aug. 1, 1881. Lots will be leased, and campers can occupy the grounds from same date, for two dollars for the season for the erection of each tent. Camp-Meeting will commence Wednesday, Aug.17th, and continue to Wednesday, Sept. 14th. First public meeting, Sunday, Aug. 21st. Return tickets will be given at the grove to all persons who have paid their fare one way, traveling on the New London Northern Railroad, from July 25th. The transportation of baggage is free over this road. Speakers will be announced in due time, none having yet been engaged. All who have purchased or may purchase lots previous to Sept. 1st, should remit the balance due to James E. Hayden before that time. Geo. W. Burnham, President.

John Winslow, Secretary. CONNECTICUT CAMP-MEETING-AUG. 17, 1881.

The Evening Bulletin, Haverhill, Mass., publishes in its issue of July 16th the communication that appeared in the Message Department of the Banner of Light of May 28th, from Amos Tuck, of Exeter, N. H., introducing it with the remark: "It comes from a man we well knew when in the flesh, and who was extensively known in this vicinity." The communication is also republished in the Valley Visitor, Newburyport, Mass.

Rev. Wm. Alcott (Swift River, Hampshire Co., Mass.) writes: "I continue to answer all calls I receive to lecture. I am a growing believer and teacher of our blessed philosophy, and still love the good old Banner of Light. Please keep my name in the list." This carnest and sincere worker for truth should be heard from the platform every Sunday. Having become convinced that Spiritualism is true, he does not hesitate to proclaim it to the people.

A pen picture of Onset Bay Grove, as seen last Sunday by John Wetherbee—"Shadows"—we are obliged to defer until our next. We shall also publish a full account of a materializing séance held at No. 3 Hancock street, in this city, last week, in presence of a select party, which was considered one of the most extraordinary exhibitions of spirit power ever witnessed in Boston, if not the best.

If vaccination is a sure protection against infectious disease, why is it that so much fear is manifested by those who have that "protection"? The British Fleet, under Admiral Seymour, recently passed the Island of Corfu. not stopping for the sole reason that small-pox existed there; and this though every man on the fleet had been vaccinated and re-vaccinated.

25 An important question was answered at our Public Circle-Room, April 22d, relative to premature burials. The spirit in control of the medium, after answering the question propounded, satisfactorily, we think, warned mortals against placing dead bodies upon ice, giving among other reasons that it hurts and retards the free departure of the living spirit.

The friends in Charleston, S. C., can always find a full line of spiritualistic publications at the counters of B. Dösher, 136 Meeting street. The Banner of Light is also kept regularly on sale.

Read the review of "The Divine Law of Cure," on our third page.

THE EDITOR-AT-LARGE BUREAU.

A Suggestion. To the Editor of the Banner of Light:

As our annual camp-meetings have commenced at Neshaminy Falls, Onset Bay, and Lake Pleasant, there will be at least fifty thousand different people at these annual reunions. Probably three-fifths are Spiritualists, or greatly interested in its phenomena. Of this number at least ten thousand could pay from one to five dollars into the Editor-at-Large Fund, and thereby be the means of doing great good. Would it not be wise to appoint at Neshaminy Falls Camp Ed. S. Wheeler and James Shumway to receive subscriptions and donations; at Onset Bay our veteran Bro. Dr. H. B. Storer; and at Lake Pleasant Dr. Joseph Beals, Cephas B. Lynn, (and the writer, if you choose to do so.) who will be at Lake Rleasant from Aug. 13th to Sept. 8th?

If the right men and women will interest themselves in this matter ten thousand dollars ought to be pledged to carry on this work for the next year.

There is no need for argument as to the value of Prof. Brittan's articles to the secular press. The more respectful tone of the New York dailies is in a large measure due to the unanswerable arguments of the Editor-at-Large, published in the secular press. The changed position of the New York Daily Tribune is specially noteworthy.

Friends everywhere - this means you - remember now and always that the best blessing in this life is where you freely give. Any friend who feels the justness of this suggestion, but does not intend to visit the great ingatherings of the people of our faith, can remit direct to the Banner of Light, or, if they prefer, are at liberty to send to me. Only act-act promptly ACT NOW. S. B. NICHOLS.

357 Flatbush Avenue, Brooklyn, N. Y., July 22d, 1881.

[We fully endorse the above, and hope that the parties named by Bro. Nichols will at once act in this important matter as agents for the collection of funds to sustain the Editor-at-Large Bureau for another year.—Ed. B. of L.]

"THE VACCINATION INQUIRER," published by the London Society for the Abolition publications that come to this office. It is price, the object being to diffuse as widely as possible a knowledge of the evils of vaccination, and to create a public opinion that shall law that makes it compulsory for the people to dren. "The Story of the Great Delusion," by which appears in the July number, is a most gress of the vaccination practice, and should be read by all. The circulation of the Inquirer in the United States would be the means of come upon a subject respecting the real truth of which very little is now known.

We take from the Banner of Light the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we lation to the Connecticut Camp-Meeting. It trust it will not be vain. Mr. Holmes's health, regard to time, &c., from the notice printed in | preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who

of the fervent believers in the doctrines now at Neshaminy is Prof. Clayton, a gentleman who is widely known as a contributor to magazine literature, and who was a schoolmate and roomcompanion of President Garfield. In fact, many of the most earnest supporters of Spiritualism are gentlemen of mature age, who figure as scientists, and whose respectability is undoubted."

The Voice of Angels newspaper is published at 5 Dwight street, Boston. The invisibles are anxious to keep it in the field, as it is filling a gap no other spiritual paper, they say, can occupy; hence Spiritualists are solicited to subscribe for it. The price is \$1,50 a year, in advance. Money orders should be made payable to M. B. Sprague.

DR. M. H. GARLAND, as will be seen in our advertising columns, has taken rooms in the Banner of Light Building, 81 Montgomery Place, where he will make a specialty of catarrh and diseases of the throat and lungs, and guarantees that his treatment shall be satisfactory.

A recent letter from London informs us that the spiritual newspaper, Light, recently established there, is growing in favor and rapidly extending in circulation. The Banner of Light sends greeting.

Oakland Garden

So great has been the success of Barry & Fav's Comedy Company at the Oakland, and so general the demand for further opportunities to witness that capital plece. "Muldoon's Picnic." that both will continue to be the attractions the coming week. In the olio which is to precede the piece, there will appear, in addition to the legitimate performers of the present week, Messrs. Schoolcraft and Coes, William Carroll, the Garnellas, Johnson and Powers, Coleman and McCarthy and others.

Passed On.

Again death has invaded my household, and my beloved aunt, my mother's youngest sister, Mrs. Regally, has greeted the dawning of a new life. Her partial faith in Spiritualism gave, I think, a silver lining to the clouds that many years of Orthodox teachings had gathered about her path, and gently, peacefully, she floated away on the great ocean of eternity. Grateful for many kindnesses she has shown to myself and family, I shall ever affectionately cherish her memory. Malden, Mass., July 24th, 1881.

An exchange says: "Write your name in kindness, love and mercy on the hearts of those with whom you come in contact, and you will never be forgotten." True enough; but when hungry, better carry a square meal to a man's stomach, and he will remember you a great deal longer. a great deal longer.—Ex.

BRIEF PARAGRAPHS.

MODERN HYBRIDS. It is a common saying That an ass is always braying. But Lord Byron has it that "This world is a bundle of hay, And all are asses who pull; Each tugs in a different way, But the greatest of all is John Bull,"

This is a little hard on "John." Byron must have been slandered, and consequently vexed, when he wrote so sweepingly, as there are just as great asses in America and elsewhere as in England-hence "John' isn't the "greatest." But the "greatest" of this class of hybrids we are aware of is connected with the public press. Like Nebuchadnezzar of old,

He 'll kick himself out-will this sort of ass-And, when badly foundered, be turned out to grass !

The army worm has made its appearance in various sections of the West, say the daily papers. These "army worms" are cereal speculators. That's it.

They are having intensely hot weather in Europe.

"Mankind suffer alike, but some can conceal their troubles better than others." Even so; but the man who has a boil under his arm has the advantage over one who has one on his chin.

" Yellow Jack" is on a rampagé in Cuba.

The steamer Faraday has landed the shore end of the new Atlantic cable near Land's End, England. A very appropriate place to land its end.

We call the attention of our readers to the prospectus of the Banner of Light to be found in another column. This is the oldest and most able exponent of the Spiritual Philosophy in the world. Let all subscribe for it.—Adv. and Chronicle, Nyack, N. Y.

The remains of William Penn will remain in Eng-

A French surgeon, it is said, mitigates pain by administering a series of wave sounds to the affected part by means of a tuning-fork and a sounding-board. Neuralgia is cured speedily. The vibration is kept up by an electro-magnet. Neuralgia is also cured by the laying on of hands by magnetic healers. Many cures have been effected by this method, yet the regular M. Dis wanta law enacted to prevent cures being made outside of their questionable practice.

Cleanliness, honest labor, regular diet, abundance of sleep and mental cheerfulness are the best health promoters we know of.

The first condition of human goodness is something to love; the second is something to reverence.

Mrs. Chapin, widow of Rev. Dr. E. H. Chapin, died at Pigeon Cove, Mass., suddenly, of apoplexy, July 19th.

TRUE PHILOSOPHY. We like the men of the "Concord School," For while they're talking they all keep cool!

The Boston Police are to wear helmets of the same style as those worn by the privates of the United States Army. A pleasing feature of our republic has been the absence of all public exhibition of uniformed men patroling its streets, so noticeable in European cities, but we are rapidly putting on foreign airs and ways and aping monarchial customs.

During the last sixteen years the people of the United States have paid on the public debt and interest \$2,-523,092,395. At the close of the war the annual burden per capita was \$4,20; it is now \$1,56, and European publicists look in amazement at the wonderful financial resources of this country.

On the inner walls of a temple in India is inscribed this sentence: "Injure not an animal, for a portion of the Infinite hath passed into it."

The Postal Telegraph Company, recently incorporated by the State of New York, with a capital of \$21,-000,000, will soon furnish telegraph facilities by new methods at a very low rate.

A person overheard two countrymen who were ob-A person overneard two countrymen and serving a man in the field collecting insects, say one to mathem "What's that fellow doing, John?" "Why, another, "What's that fellow doing, John?" "Why, he's a naturalist." "What's that?" "Why, one who catches gnats, to be sure."

A dog in Fulton, N. Y., understands the meaning of a fire-bell. He has also been the discoverer of two fires, and the means of saving considerable property.

It is the universal opinion of all philosophers that God is never angry and never does harm.—Cicero.

The human race is accustomed to plume itself much and grandly on its superiority, when reflecting on the orders of life beneath it; but in the matter of physical strength the human bined has but little to boast in comparison, since science records that if a man of 150 pounds weight were as strong in proportion to his weight as a beetle, he would be able to move one hundred tons.

The Christian world, just now, is like a ship that is tacking: it has lost the wind on one side, and not quite got it on the other.-Harriet Beecher Stowe.

A young lady to an Orthodox old lady: "I declare, you are a dreadful fanatic, Mrs. McCizzen. I do believe you think that no one but you and your minister will be saved!" Old lady: "Aweel, my dear all whiler hae my doots about the meenister."

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then will thou see it gleam in many eyes.
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone."
—[Lower -[Lowell.

The everlasting longing for something we have not. ought to satisfy us that there are great things in store

The world would be more happy, and the mass of people in it just as wise, if they would whistle more and argue less.

The Magazines.

The Midsummer number of SCRIBNER'S MONTHLY (August,) received from Williams & Co., 283 Washington street, who have it for sale, contains a fine descriptive article by Susan Coolidge, "The Isle of Peace," that being the signification of Aquidneck, the name given by the Indians to the island on the seaward extremity of which is the town of Newport. Numerous engrav ings illustrate the text, among which are views of the home of Ida Lewis. "The Daughter of Henry Sage Rittenhouse" is a charming sea-side sketch, Part I. being given in this number. "By the Sea in Normandy," by Mary G. Loring, carries its readers into some very old and quaint places, the many illustrations accompanying the article intensifying the realistic feeling following its perusal. J. G. Holland gives a fine poem, "To My Dog Blanco," depicting the love and faithfulness of his "dear, dumb friend." "Ico Yachting on the Hudson," by C. H. Farnham, will prove of interest from the newness of its subject. Of the remaining articles, all of which are of marked excellence, are "The Village Convict," a story of much force and feeling; "A Little World," by A. C. Redwood; a continuation of Mr. Schuyler's "Peter the Great"; "Poetry in America," by E. C. Stedman; "Queen Titania," a story in three parts; a conclusion of "A Rainy Day with Uncle Remus"; several beautiful poems and the usual compend of "Topics of the Time": "The World's Work," showing the progress of mechanical art, and amusing paragraphs under the general title of "Bric-á-Brac,"

WIDE AWAKE, for August (D. Lothrop & Co., publishers, 30 Franklin street, Boston), abounds with baseball and racing stories, and water adventures, all spiritedly illustrated, for the boys: a choice romance and other pleasing attractions for the girls; the daintiest of charming sketches for "little bits of children," and many most excellent poems for all, a "Bird Song," words and music by Louis C. Elson, closing the number. Four additional chapters of George Macdonald's

"Warlock o' Glenwarlock" are given in a supplement. "ST. NICHOLAS" for August, (The Century Co., New York, publishers,) is received from A. Williams & Co., corner of School and Washington streets, who have it for sale. The most pleasing feature of this number to many will be "Flat-boating for Boys," with diagrams and directions how to build floating camps,

catamaran row-boats, and "Crusoe-rafts." There are seven short stories that are full of interest, and the two serials, "Phaeton Rogers" and "Saltillo Boys," lose no vivacity of description as they progress. Two poems are given by the editor; and another, 'Proud Prince Cham," by Eva L. Ogden, is illustrated in a novel and quaint style. Dr. Oswald continues his story of travel and exciting adventure in Brazil, and, altogether, this issue of "St. Nich." is one of the

THE NURSERY for August, (Nursery Publishing Company, 36 Bromfield street, Boston,) overflows with stories, poems, rhymes and merry jingles, for the youngest of every family, closing its budget of good things with a song and music, "See Saw," that will set all the household humming. Of stories it gives, "The Young Fisherman,""More About Zip Coon," "Sam and his Goats," "A Cat Story," and "Use Before Beauty." A Turtle Show" is a nice sketch of "five little turtles all in a row," and "Two Little Maldens," a rhyme that every child who is so fortunate as to get this attractive magazine will read with pleasure.

OUR LITTLE ONES (Russell Publishing Co., 149A Tremont street, Boston) opens its August number with a charming lullaby poem, "Sleepy Land," with a full page picture revealing what the dreamer beheld there. The Baby Squirrel" is a touching sketch of the child's loss of a pet. Then we have "Old Enough," "How Do You Like It?" "Little Lost Willie," "Pussle, Pussle White-Foot," "The Tree Toad," "Going to See the Cows," and many other attractive articles in prose and verse, most exquisitely illustrated with engravings by the best artists.

MEDICAL TRIBUNE for July (Nickles Publishing Company, 45 East 22d street, New York,) contains an able plea in behalf of "Women as Practitioners of Medicine," by Orrin Davis, M. D.; " Parasitic Diseases," by H. A. Bolles, M. D.; "The Discovering and Applying of Law," by James M. Hole, M. D.; "Illus Aromatica," by D. E. Smith, M. D.; "Female Doc. tors"; "Specifics for Small-Pox," by A. Wilder, and a report of the proceedings of the Twelfth Annual Meeting of the National Eclectic Medical Society, and of the Twenty-first Annual Meeting of the Massachusetts Eclectic Medical Society.

Foreign Items.

EXPERIENCE MEETINGS.—The London Medlum and Daybreak suggests the establishment of meetings at which Spiritualists may state their individual experiences, in order somewhat as follows: Frame of mind before hearing of Spiritualism; in what form the subject first came to notice; steps that led to an acceptance of it; facts that firmly established a conviction of its truth; the general effect produced. It thinks such meetings in every neighborhood might be sustained at very little cost, prove deeply interesting and result in great good. The suggestion is worthy of considera-

MRS. FLETCHER.-A lady who has recently seen Mis. Fletcher in prison informs our London contemporary, Light, that though having suffered a good deal in health, she is now better, and in as good spirits as can possibly be expected.

WAS SHAKSPEARE A SPIRITUALIST?-A correspondent of the London Medium and Daybroak, having remarked that as Shakspeare alluded to the world of spirits as "That bourne from which no traveler returns." he could not have been a Spiritualist, the edi tor reminds him of the comment of a sailor who was present at a theatre when "Hamlet" was being played: "You lubber! where did the ghost of your father come from?" The "ghost" there, and in other of Shakspeare's plays, indicates very plainly that Shakspeare believed that spirits had the ability to return, and that communication between the inhabitants of the seen and unseen worlds was possible.

MATERIALIZATION .- The phenomena produced at the materializing séances of Mr. George Spriggs at Melbourne, Australia, have increased in force and extent. One of the clearest recognitions, says the Harbinger of Light, was made on the 3d of May, when the form of a lady who had passed away only seven days previously was distinctly recognized by a member of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body.

IN MEMORIAM JOHN TYERMAN,-A movement is being made toward the erection of a substantial stone in Melbourne bearing a suitable inscription commemorative of the life and services of John Tyerman; and subscriptions are being received for that purpose

"AND THESE THINGS SHALL FOLLOW."-Mr. Milner Stephen continues to exercise his gift of healing free of cost to the poor. In six days he treated 236 patients at Sydney, N. S. W. Many blind persons have received their sight through his efforts.

PROGRESS IN SYDNEY, N. S. W.-Robert White, the secularist lecturer of Sydney, speaks very highly of the addresses of Mr. Charles Bright, the Spiritualist, in that city, remarking that "his lectures are more numerously attended than ever, and the longer he stays the more popular he becomes." He also mentions that the Children's Progressive Lyceum there is in a prosperous condition, the interest in its exercises by both children and adults, never for a moment

IN CALCUTTA, INDIA, at the weekly meetings of the Association for the Investigation of Spiritual Phenomena, native mediums are entranced and message received, the circles being conducted similar to those of the Banner of Light. J. G. Meguens is President of the Association, and Peary Chand Mittra is Vice-President.

Movements of Lecturers and Mediums

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

A. S. Hayward, magnetic physician, anticipates vis iting Onset Bay, Cottage City, Lake Pleasant and Saratoga Springs, and if desired, will attend a few patients, by letter order left at each respective postoffice; also will continue healing at a distance, as per advertisement on 7th page.

Mattle and Moses Hull speak, sing and improvise poems in Euclid Grove, Cleveland, Ohio, on Sunday, July 31st.

Dr. Juliet H. Severance speaks at the great Bismarck Camp-Meeting (Kan.) during the week on the "Industrial Problem," and on Sunday, Aug. 7th, on "Spirit-

Mrs. Nettle M. P. Fox will continue to speak half the time in Ottumwa and the other half in Newton, Iowa. Societies have been organized in both places, and are said to be prosperous, with good congregations on Sundays.

Mrs. Laura Kendrick can be addressed at 8 Dayls street, Boston.

The well-known Healer, Dr. Dumont C. Dake, is at

the Continental Hotel, Saratoga, for a limited season. Mr. M. F. Hammond, of Worcester, Mass., clairvoyant and magnetic physician, and who has for several years been used as an unconscious trance-speaker, is ready to answer calls for lectures. Address, 22 Pleasant street.

Samuel Watson is to lecture in St. Louis, Mo., Sunday, August 7th. Thence he is to go to Denver, Colorado, lecturing in that city August 14th and 21st. Au gust 25th he will attend the Kansas State Convention at Ottumwa, Kansas, and on the 1st of September will be present at the Minnesota State Convention at Minneapolis, Minn.

In a letter dated St. Louis, Mo., July 19th, A. A. Hamilton speaks in very favorable terms of the good work Frank T. Ripley has been doing in that place for several weeks past. As a test medium he thinks him clear

W. L. Jack, M. D., of Haverhill, Mass., the magnetic healer and spiritual medium, will be at Lake Pleasant Camp-Meeting, at his cottage, "Ivy Dell," where he would be pleased to meet his friends. Bro. Jack is a fine trance medium.

Dr. H. P. Fairfield will lecture for the Spiritual Soclety in Worcester, at St. George's Hall, Sunday, July 31st. He would like other engagements. Address P. O. box 275, Worcester, Mass.

Mr. J. Fitton, of England, now in Boston, is ready to respond to calls to lecture. See his card in another column.

[From Rochester (N. Y.) Democrat and Chronicle, May 20, 1831.] Recent Medical Literature.

The people of Rochester and vicinity have reason to congratulate themselves upon the fact of not being behind foreign countries in fact of not being behind foreign countries in the matter of sanitariums and curative agents. In a work of great merit recently offered to the profession by Drs. Trousseau and Pidoux, Eu-rapean physicians of note, much stress is laid upon compressed air in the treatment of dis-case, and mention is made of teu prominent-physicians who have treated patients by this means with astonishing results. There is also a long article in the same work on Oxygen treatment: but the conclusion is natalso a long article in the same work on Oxygen treatment; but the conclusion is natural that oxygen is most naturally and efficiently administered by means of compressed air baths, and these are destined to grow in favor with the people. As yet there is much prejudice among some of the physicians of this country against sanitariums and everything outside of the so-called regular fractice; but the cures at the Condensed Air Cure in this city are so prompt and permanent that some the cures at the Condensed Air cure in this city are so prompt and permanent that some of our physicians are beginning to recognize it, and extend a friendly hand. The huilding is pleasantly located, and has every possible convenience for patients, including an elevator and call-bells. We think any of our readers will feel paid for giving this institution a call at least

Spiritualist Meetings in Boston.

Engle Hatt.—Spiritual Meethus are held at this hall, 48 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

Pythian Hall, 176 Tremoni street,—Meeting every under afternoon at 2% o'clock. Dr. N. P. Smith, inspira-

sunday atternion at 2)5 o'clock. Dr. N. P. Smith, inspira-tional speaker.

94 Pembroke Street.—During the summer months there will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

EAGLE HALL, 616 WASHINGTON STREET,-Last Sunday, July 24th, the cool, clear air woodd a goodly multitude forth to attend the meetings in this hall. At each session the hall was filled to its utmost, and a true spirit

titude forth to attend the meetings in this hall. At each session the hall was filled to its utmost, and a true spirit of harmony prevailed.

Dr. Lothrop (ex-Rev.) gave a stirring inspirational address, which was listened to with deep interest. Father Locke, the philanthropist, spoke in his usual eloquent and instructive manner, and sung one of those favorite songs, "We are Journeying On," of his own composing. Mrs. Litch gave a variety of excellent tests, which were recognized by different members of the audience. Mrs. Maggle Polsom, who is always warmly received, spoke in her usual effective strain. A strong and deeply-inspired discourse came through the lips of the carnest worker for spirit-truth, Mrs. Perkins. Mrs. Leslie gave psychometric readings from a number of handkerchiefs, which were pronounced correct in every particular by the several owners. Mr. J. T. Sell, of Cambridgeport, gave some wonderful proofs of his gift as a test medium. Mrs. Emma Thompson, a stranger medium, came upon the platform under full control and delivered a beautiful discourse. The facetions control of Mrs. F. A. Bray, of Charlestown, enlivened the hearers with her quaint remarks, and gave many finc tests. Mr. Joshua Fliton, of England, was present, and favored the audience with several fine selections of music, with voice and instrument. He was warmly received.

The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER.

Present Address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein ap pear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that Prof. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PARD.

From Jan, 1st to June 30th, (stx months). \$1218,80
Mrs. A. C. Fisher, Fernandina, Fin. 2,00
Mrs. E. Heath, Daleylile, Ct. 2,65
W. Dean Shuart, Rochester, N. 7. 5,00
S. B. Nichols, Brooklyn, N. Y. 5,00
Caroline Dodge, Corfu, N. Y. 40
Edw. S. Varney, Lowell, Mass. 3,40 CASH PLEDGED. CASH PLEDGED,

Melville C, Smith, New York,
Alfred G, Badger, 179 Broadway, New York,
C, Snyder, Baithnore, Md
E, J. Durant, Lebanon, N. II
M, E, Congar, Chicago, III
Augustus Day, Detroit, Mich
B, F, Close, Columbia, Cal.
C, W. Cotton, Portsmouth O, 1
Oak Leaf and Helping Hand.
Henry J, Newton, New York

It seems to us that If the friends of Spiritualismand they can be numbered by millions to-day took that deep interest in the subject which they unques tionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order t strengthen the hands of PROF. BRITTAN in the noble work in which he is at present engaged. There is no other man in the whole world so conjectent, and we cannot afford to lose his services through lack of material means to sustain him.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3.50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

Woman's triumph! The discovery of Lydia E. Pinkham's Vegetable Compound.

"Another sole made happy," as the man said when he bought German Corn Remover. 25 cents. Druggists

Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everet Hall, ass Fulion street, every Saturday evening at 80 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 will bent liberty to speak pro or con., under the ten-minutes rule. J. David, Chairman. The Eastern District Spiritual Fraternity meet at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President,

The Eastern District Spiritual Conference meet every Wednesday evening at Phonix Hall, at 7%. Charle R. Miller, President; W. II. Collin, Secretary.

NEW YORK. - Republican Hall, 55 West 33d

street.—W. J. Colville will lecture, morning and evening in this hall, till further notice.

To Correspondents.

AS No attention is paid to anonymous communications Name and address of writer in all cases indispensable as guaranty of good faith. We cannot undertake to preserv or return communications not used.

J. H., PITTSBURGH, PA .- All the spirit-messages print ed in the Banner, received through the mediumship of Miss Shelhamer, are spoken, and taken down by a reporter. We cannot decide about the "Valentine."

Annual Meeting.

The Annual Meeting of the Spiritualists and Liberalists of Van Buren and adjoining Counties will be held on the Fair Ground at Lawrence, Michigan, on Saturday and Sunday, Aug. 6th and 7th, 1851, commenting at 3 o'clock P. M. on Saturday. Sunday morning session at 10:30, afternoon at 2 o'clock.

A. B. French, of Clyde, Ohlo, and Mrs. Mary C. Gale, of Lansing, Mich., are engaged as speakers. The election of officers will take place on Sunday, and a special raliroad train will run from Lawton at excursion rates. An admission fee of ten cents for each adult will be taken at the gate on Sunday.

E. L. WARNER, Secretary,

E. L. WARNER, Secretary,

Paw Paw, Mich.

A Grand Spiritualistic Raily.

In the form of a Grove Meeting, will be held in N. H. Geller's Grove, just southwest of the village of Fowler, Mich., to continue three days, on Aug. 5th, 6th and 7th, 1891.

Dr. A. B. Spinney, of Detroit, Mrs. S. Graves, of Grand Rapids, and others, will address the meeting each day, commencing on Friday, Aug. 5th, at 9 o'clock A. M. Come one and all, let us reason together. Some of the best meditines of the State will be in attendance. Reduced rates have been secured at the hotels, and probably reduced rates on the D., G. H. and M. Railraad, from Grand Rapids west and Owose east, to Fowler, will be secured. Accommodations will be furnished free for those fr m a distance as far as possible. Good music will be furnished throughout the meetings.

By order of Com.

Grove Meeting. The regular Yearly Meeting and Jubilce of the Spiritualists of Portage Co., O., will be held on the first Sunday in August (Aug. 7), 1831, in Atwater's Grove, Mantua Station. Good music and speaking as usual. Basket plenic at noon. A general invitation is extended to all, and all will receive a hearty welcome. The good work goes bravely on. D. M. KING, Secretary. RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the sev-

enth page.

Special Notices forty cents per line, Minion

each insertion.
Rusiness Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Phyments in all cases in advance.
Eirzlectrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the 'New School," asks attention to her advertisement in another column. Jy.2.

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. Jy.2.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER WOLLD IN PROPERTY.

R. W. FLINT answers scaled letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Je.11.10w*

ADVERTISEMENTS.

THE PROPLETS CAMP-MEETING.

THE Spiritualists of New York, Pennsylvania and Ohio will hold their annual Camp-Meeting on the grounds of The Cossadaga Latte Free Association, on the Dunkirk, Alleghany Valley and Plitsburgh Railroad, at Cassadaga, Chantanga Co., N. Y., From Ang. 5 to Aug. 28 Inclusive. List of speakers engaged: O. P. Kollogg, Ang. 5 to 28; Mrs. F. O. Hyzer, Aug. 10 to 15; Hon. Warren Chase, Aug. 7; Nellie J. T. Birgham, Aug. 20 C21; J. Frank Baxster, Aug. 13 to 11; Mrs. R. S. Liffle, Aug. 14 to 25; A. B. French, Aug. 23 to 28; Mrs. Kollo. J. K. B. L. A. Penrsuli, Aug. 28 to 28; With this array of speakers, the emgagement of the Grattan Smith family, of Palmesville, Ohio, Maxham's Orchestra, and the best medlumistic talent in the country, lovers of good speaking, good shirding and artistic music will be delighted and entertained every day in the week. Ground to pitch tents free; beatfounding randeur of scenery ansurpassed. Board and lodging 3,60 per day. Ample accommodation for all. Trains leave passengers and baggage near the gates. We are organized not for the benefit of the few but for the many. Come all, and welcome, and let us work together for everything that calls for reform. Send your name on a postal card to the Secretary for Circulars, Admission, 10 cents per day. A. S. COBB, President.

J. W. ROOD, Secretary, Dunkirk, N. Y. Fredonia, N. Y. 3wis's—July 23.

THE NEW ENGLAND SPIRITUALISTS' Camp-Meeting Association

W11.1 hold their Eighth Annual Gathering at Linke Pleasand, from July 15th to Sept. 15th, 1881. First public exercise Sunday, July 31st, closing Sunday, Sept. 4th, Circulars, containing full particulars, sent on application by J. 11, SM1711, Secretary, Box 1452, Springfield, Mass. June 4.—11w

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DR. II. A. BENTON, of Troy, N. Y., will spend three or four weeks at Lake Pleasant during the month of August. Will be prepared to treat those who expect to meet him there, and any others who are suffering. Nervous Difficulties a specialty. His peculiar mode of treatment alternates because the past thirty-two years, constantly engaged, warrants the above assertion. Sign and Circulars on the ground will tell where located. Prices suited to fromastances. References by the thousand if required, July 30.

PREPARATORY NOTICE.

MR. J. FITTON, TEACHER OF MUSIC, AND EMINENT ALTO VOCALIST, Intends very shortly to commence his Public Entertalnments for Spiritualists and others by glying Planoforte Selections, Songs and Readings. Those who destro a musical and intellectual treat will do well to visit these entertalnments, of which due notice will be given, July 30.—11

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June number just received.
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Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whither for good or evil—consequently those who pression the earthly sphere in an underveloped state, eventually progress to a higher condition. Wo ask the leader to receive no dectrine put forth by spirits in these columns that does not compart with his or her rea on. All express as much of truth as they pagelive—no more.

her reveal. All express as much or truen across, passive no more.

**Be It is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

(Miss Shelhamer wishes it distinctly understood that she gives no pulvate sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

***Extense in quarry in regard to this department of the Banner should not be addressed to the medium in any case, Lewis B, Wilson, Chairman.

Messages given through the Mediumship of

Miss M. T. Shelhamer.

Sconce held April 12th, 1881.

Invocation. Oh thou Spirit of Truth, unto whom all nations turn and all people cry, we approach thee at this hour, seeking to learn more and more of thee, as the mo-ments pass by. We would that we might reach out, ments pass by. We would that we might reach out, and from thy storchouse receive of that food which will satisfy the cravings of the inward being which will bring unto each one that which it most needs. Oh thou who art ever good and beneficent, send thy ministering, angels abroad over this vast hand, to all who sit in darkness and fear because they know not where to look, nor whither their loved ones have gone. Send thine angels to bestow upon longing hearts tidings of immortal life and glory. May words of love and syniathy full upon each luminan splrit like the dews of morning, refreshing and strengthening it, and drawing forth those inward powers which blossom toward eternity. Amen.

Lizzie Welch.

returned from the spirit-world to assure myself of the welfare of my friends, and I have sought, long and carnestly to announce my presence to them, feeling that if they could realize that I was beside them, they would indeed be able to realize the truth of a future life, and that beantiful truth that all friends who are congenial to each other will be united in another world. And I have returned here, feeling that I can trust my message of Tovej to go forth from this place and reach the heapts of those whorknew mo well. I send them my love: I assure them I shall be with them and I shall be ready to greet them in the spirit-world. I assure them there is no pain in death, there is no trial, no separation; it is all bright and beautiful; there is no parting that can come to spirits who are united. tis no pain in death, there is no trial, no separation; it is all bright and beautiful; there is no parting that can come to spirits who are united. I feel that the separation of the flesh only draws the spirit doser into communion with its dear ones, for it can understand them better than it could when, in the body. I am sure that I understand my friends better than I ever did before, and because it is so, I feel even more tenderly toward them than in the past. Even if I see shadows cross their ways, and they sometimes perform little acts or speak little words that are strauge and inexplicable to others. I feel that it is all right; that the spirit is right; that it means well, but it may not be understood; and I send my love and blessing, trusting that they will be received, trusting that they will be received, trusting that I shall return at times to their side, even though they can sense it not their side, even though they can sense it not the influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them for the battle of lite. (In the meantine I shall neturn with my influence to strengthen them, that I shall return at times to their side, even though they can sense it not their side, even though they can sense it that I me with them, that I shall return at times to their side, even though they can sense it the place, even though they can sense to the riside, even though they can sense it the place, even though they can sense to the riside, even though they can sense it not their side, even though they can sense to the line of their side, even though they can sense to the riside, eve be welcomed back to earthly haunts, and that I may bring opportunities for communion, for all in company with me, to minister to the wants and well-being off friends on earth. My mame is Lizzie Welch. My husband's name is George F, Welch. I lived in Malden.

Charles B. Brown.

I have but a few words to offer, yet I wish to return and steak them. Only a few months have passed since I died, or, rather, since my body died, and I wish those who knew me to know that I have not given up my interest in material things. I am actively engaged in watching the though the settlement of my affairs, and the administra-tion of them, and I shall look well to see how those are performed. I feel that it will be all right; still you cannot blame a man for looking after his own, and what must be to his interest. It is true that I am in another world, apart yet not apart from the material world; it is also true that I have another life to live, separate from the life of the body. I can realize this to a certain extent. I have no complaint to make, indeed I am rather pleased with my spiritual surroundings and what I have perspiritual surrollmings and what I have per-ceived; at the same time I take an active interest in material things. I have returned and have visited my neighbors: I have looked in upon those who were near to me; I have heard what they have had to say, and I have heard what they have had to say, and I have heared to be with them. I should like to communicate with them. I say: Go on, do the best you can, and I shall be satisfied. Feel, if you can, that I am with you, that I am still a man, seeking to be known and to the first product of the satisfied. be known and not put me away from mind and memory as you would put away a past scene; feel that I am living, conscious of your existence, and knowing what is passing around you so shall I be strengthened to work for your advantage as well as for my own. I am Charles B. Brown, of Coventry, R. I.

· Séance held April 15th, 1881,

Questions and Answers. CONTROLLING SPIRIT.—Your questions are in

order, Mr. Chairman.

Ques.—Has there been, so far as is known to you, any period in the history of this world when communication between it and the state in which you live was as general and possible as

Ass —In the spirit-world we possess records of the past history of the human race upon this planet, which records contain accounts of spir-itual manifestations that have been given from time to time to the human race. In these records we can find no accounts of spiritual manifestations and spirit-power bestowed upon manifestations and spirit-power bestowed upon mortals, such as you have at the present time. At no past period in the world's history, we believe, were spiritual manifestations so universal, so astounding and so prevalent as they are to-day. We consider this to be the most eventful period in the spiritual history of mankind. Mortals are now presented of a grand influe of Mortals are now possessed of a grand influx of spiritual light, knowledge and truth from higher realms, bestowed by exalted intelligences who have long and laboriously worked for this who have long and aborrowsly worked for this very time and period. You are possessed of this, and you are indeed to consider yourselves more than favored. The inhabitants of this planet occupy an exalted plane to-day, in spiritual things: they are so conditioned that they can receive from the realms beyond, knowledge and instruction which could never before have been bestowed upon the human race. been bestowed upon the human race.

Q.-Do any of those who formed the popula-tion of the continent known as Atlantis (sunk in the Atlantic Ocean during a conjunction of planets similar to that about to occur,) return and hold communication with the present in-

habitants of earth? A.—We are personally cognizant of several instances where spirits who once dwelt upon the continent of Atlantis have returned to this country and controlled and influenced mediums, through whose organisms they have given accounts of their former life and residence upon this planet; but while this has been the case. on this planet; but while this has been the case, we also believe that many of the inhabitants of that continent return frequently to mortal life and come into communication personally with embodied beings in the physical life, but yet do not control to give any knowledge concerning themselves. Undoubtedly many, many of the inhabitants of that country which has disappeared from the face of the earth, take a great and lasting interest in humanity and in its welfare; they are desirous of knowing of the progress and advancement of that portion of the human race who are yet embodied in the mortal form, and of necessity that interest would draw such spirits back to this planet and into communication with mortals. on this planet; but while this has been the case, progress and advancement of that portion of the human race who are yet embodied in the mortal form, and of necessity that interest would draw such spirits back to this planet and into communication with mortals.

Ransom M. Gould.

A few years have passed since my departure to the spiritual would. At first my new life appeared very strange to me; I could not assimi-

late with it for a time; I felt that I had awaklate with it for a time; I felt that I had awakened in a new state of existence only to find my occupation gone, but soon I began to gather myself together, to rally my forces and to look around me. I then found that I was not so ill-conditioned after all; I should be able to perform work and to employ my powers for practical use even as I had when in the body, but in different directions, for I now employ my abilities in a more spiritual department. I wish my friends to know that I am interested in what is passing around me; that I return occasionally to the material world, for I like to know what is taking place and how humanity advances; but my great work and my great power are cenbut my great work and my great power are centred in the spiritual world, and there I have taken up my residence in toto; but I feel it will do me good, and perhaps may call the attention of some friend to the Spiritual Philosophy if I return and send out, my regards and my greet-ings to all who knew of me and to all who were associated with me and bound to my spirit by tender ties. I send my love, and say I shall never forget you—no, never! but I shall be glad to come to you at any time, and at last to meet you in the spirit-world. Sweet memories crowd upon my spirit of the earthly life which are dear to me, and I feel that not for all the wealth of spiritual knowledge and truth which the eternal realms can hold out to me as a human being would I forego the experiences of mortal life or have them blotted out from my remembers. trance.
I was well known in the city of Worcester

to this public place to manifest. I returned once before and manifested, but not at this circle-room. I wish all to realize that I rejoice in the power of returning; it affords to me a grand opportunity for unfoldment, for it stretches out to me a grand experience which I may take hold of and utilize for my benefit I passed away in my thirty-seventh year. I had nearly attained the age of thirty-seven when I was called from the mortal body—called from the body but not from my carthly home, for I found myself still there, still beside my friends and my dear ones, still ready and willing to minister to them consolation and comfort, but not possessing at that time the power to do so. From that time to this, I have frequently returned from the spirit-world to assure myself of the welfare of my friends, and I have sought, long and carnestly; to announce my presence to them, feeling that if they could realize that I was beside them, they would indeed be able to realize them, they would indeed be able to realize the truth of a future life, and that beautiful truth that all friends who are congenial to each other will be united in another world. they would become educated, unfolded, strong, powerful in spirit, they must reach up to the spiritual world and look for strength and guidance and knowledge from those teachers who return from the higher life to manifest to mortals. Let each friend feel that I cherish their love and sympathy with kindly affection; they are very dear to me; and while I may not send forth my words at frequent intervals, while it is possible they may not hear from me again at any public place, yet let them ever strive to realize that. Ransom M. Gould.

Jessie Dunbar.

I was told if I came here I should experience some of the suffering that was mine when I passed from my body; but I feel that I can stand that, knowing it is but momentary. I desire to speak, and that my message may be received by a lady who reads your paper. She is a medium, and I have been attracted to her side a great many times. She does not know who the young lady is who seems to have joined her hand whom she has seen clairyovantly a her band, whom she has seen clairvoyantly a few times, who seems to be interested in her, and I wish to say I am that person. I come to her because I find I can assimilate with her; I find that I can influence her for some work I wish to perform, and I find that I can draw strength from her and her spirit-band to bear back with me to my old home. I come to her particularly for all these, reasons, and also beparticularly for all these, reasons, and also because she resides near my old home. It seems indeed like home_for me to come. This lady resides in Poughkeepsie. I have, in the last year, been drawn to her side, as I have said, for a number of times. I wish to tell her I will bring a star when I come again, and she may know that I intend to perform a work. She has seen a star of quite good size flash before her vision several times. She did not know what it portended. I wish to say I brought that light for a purpose. By-and-by it will be unfolded to her by her spirit band. I have a work to perform, and feel I can do it that way. I was burned; that was the cause of my death, which, of course, was sudden to me. I did not know that I should die so soon, and pass out to another life, and, at first, I felt dissatisfied. I wished to return and inhabit the body; but now it is all so sweet and heautiful, and I have such opportunities for work, that I feel it is all for the best, even though passing out through five the best, even though passing out through fire, through suffering and affliction. I would rather do so again than not occupy my present position and plane of life in the spirit-world. My name is Jessie Dunbar, from Matteawan, in New York.

William Knight. I lived and died in Marblehead. I passed out at the age of eighty-five, worn and weak as to the physical, with cramped and limited powers of expression; but now I return from the unof expression; but now I return from the un-seen realm, strong and vigorous, with seemingly renewed age—for I bear not the impress of whitened locks and wrinkled visage, which age bestows upon the mortal form. I return to say to those who remember and who care to hear from me, that I am glad of this glorious life which expresses out before the spirit. I halled which spreads out before the spirit. I beheld some dark and trying places which I had to pass through as a spirit. In looking over my mortal existence and reckoning up all the past events and experiences, I find some blots and shadows and experiences, I find some plots and shadows which I would rather have had wiped out, but which stare me in the face, and I have been seeking to efface them from my record. I also behold, I am glad to say, many bright and glownew hope and promise for the future; and tak-ing all up together, summing up the experiences of life, I do not regret them at all. I wish that had had a larger knowledge of the well-being of the soul, of its destiny, of its immortal life; I wish that I had known a great deal concerning the future life; what I was to become and how to live after the death of the old body; and it seems to me that those of you who have a knowledge of spiritual life; who are in constant communion with spirit-friends, should strive to communion with spirit-friends, should strive to live daily and hourly in communion with the spirit-world—not to the exclusion of material interests and the bodily welfare—inorder to receive knowledge and information concerning the future life and instruction how to live now in order to fit yourselves for that future life—low to adapt, yourselves to the heav conditions how to adapt yourselves to the new conditions which you are to receive and enter upon when you pass from the body. But I return to tell my old friends and neighbors that this glorious life is a reality, it is a continuous life; there is no real change, except that you have the power to move on and do as you will, more than you have in the body, for you are not so limited and cramped and confined. But it rests with your selves whether the new life will be grander and more beautiful than the old has been. And I assure you, friends, that it will be well for you all to look into the welfare of your inner beings. It is all right to collect what you need for the material wants, but do not stop there: look for ward: look for the spiritual wants, and supply

John B. Pike.

I had no desire ever to come back to the earth, and that feeling remained with me for some months after my death; but for the last few months I have felt (for I have so been told) that if I would come back and tell my story simply as it is, and take upon myself the experience of controlling a human organism as well as to leave as it is, and take upon myself the experience of controlling a human organism as well as to leave the old conditions to a certain extent which pressed upon me in the spirit-world, I shall be able to grow—to advance further in that life. I do not know how it is really and exactly. I know that I felt despondent; nothing seemed to go right with me; it seemed that all good things had forsaken me—health and strength and prosperity—all had flown; want stared me in the face; I had no employment, and I felt that the best thing for me to do was to get out of the body, and so I did put myself out. But although I put myself out of the lody, I did not put myself away from the conditions, for I found put myself away from the conditions, for I found that I was held close to earthly scenes and conditions. True, I did not want for material things, for I had no use for them, but I did not get rid of the feeling of melancholy and sadness which seemed to weigh me down so much while in the form; that still clung to me, and I could not metall the ledge are the same and I

could not put it aside as I put the body away.

I did not care to come back to speak this. I
would like to send my regards to those who
knew me and were friendly to me. I would like
to assure them that I think of them kindly at all times, but I have no desire to come back for any other purpose, only I do wish to get away entirely from those old conditions; and a very kind and good gentleman, has told me that if I would come here and speak I would seem to get into a brighter, clearer atmosphere, and so I have come in chediague to his wish. I worked into a brighter, clearer atmosphere, and so I have come in obedience to his wish. I worked for a time in a shoe shop at Rockland, Mass. I was known in Belfast, Mc. My old friends and neighbors there may feel interested in mc, and if so, I would say I remember each one, and shall be glad to meet them in the future. I do not feel very badly circumstanced at the present time, only a little beclouded. I only find myself cramped. I cannot work and do as I wish, for there seems to be a drawing back. I wish, for there seems to be a drawing back this way. If I can get rid of this feeling or sensation, whatever it is, I shall be all right, at least I think I will, so my friends need not feel bad on my account, for I assure them I think I shall do very well in the future.

I find the world which I have entered as nat-

ural and real as the mortal world. I find many kind people there, who extend assistance and encouragement and cheer to the poor, worn-out spirit, and I have no doubt I shall be more than satisfied with my future. John B. Pike.

Nancy Goodwin.

Everybody, or most everybody, seems to be Everybody, or most everybody, seems to be coming back and talking to people in the body. I have watched this thing for a long time, and finally I have thought I might as well try to come myself, and perhaps some old friend or neighbor would learn of it and become interested. If not, at any rate I should have the experience which so many seem anxious to get, and know what it is to come and talk through another person. I lived in New York City a great many years, and I was pretty well known great many years, and I was pretty well known in my time; but there have been so many changes since then! people have become so in-terested in the affairs of mortal life and the desire to gain money, to get rich fast, to plume themselves with fine feathers—and that is about all they seem to care about—so I don't know as they will remember me; but whether they do or not, I feel happy, so I shall not grieve. I think perhaps some one may recall the old lady, and feel glad that she has come. I wish to say to them, whether they remember me or not, that fine feathers do not make fine birds in the spirit-world, for no matter how me or not, that fine feathers do not make fine birds in the spirit-world, for, no matter how fine your feathers are here, unless you look to the spiritual plumage—and by that I mean, unless you look to the culture of the spirit, and seek to cultivate those beautiful attributes which are love, charity, benevolence, kindness and justice, do unto your neighbor the same as you would like him to do to you—you will find yourselves stripped of your fine feathers, and will be appearing as pretty well plucked. That is what I have to say: if you want to be fine yourselves stripped of your fine feathers, and will be appearing as pretty well plucked. That is what I have to say; if you want to be fine birds in the spirit-world/ look out for yourselves, and particularly look out for others; see that they are cared for; that they are made honest and just and kind, because they receive honor and justice and love and kindness from others, and then you will be happy enough and beautiful enough, too, in the spirit-world. I have seen some precious homely people in the spirit-world, and I have seen some beautiful ones: I have noticed that some of the handsome ones were very plain-looking when they were in the body, but they always had a bright expression to the eye, or a smiling lip, or a were in the body, but they always had a bright expression to the eye, or a smiling lip, or a calm expression on the countenance; while those that are now ugly or homely in the spiritworld were always haughty, proud, big-feeling; and I tell you they had to come down mighty low. So, if you want to be handsome, well elected and however when you get company where clothed and housed when you get over where we are, just seek to benefit others, seek to be honest and lovely and beautiful in disposition and in character while you are in the body; for when the outward garment is stripped off you will be seen and known as you really are. have come and given my homely text. I don't know whether it will be of any use or not, but I have freed my mind, as I used to say in meeting sometimes, and I feel better. My name is Nancy Goodwin.

Séance held April 22d, 1881. Questions and Answers.

QUES .- The trance condition, being frequenty indistinguishable from death, and many persons being ignorant of its nature and symptoms, please state the most effectual precautions that can be adopted to prevent premature bur-

ials.

Ans.—The best precaution that can be adopt ed to prevent a premature burial, is to retain the body until unmistakable signs of decomposition take place; and these signs may most readily be perceived by the appearance of dark lines around the abdomen and at the extremities. The next best precaution to be taken seems to be to apply a heated iron to the surface of the body, and if no eruption and redness of the cuticle occurs there is pretty good evidence that the body is dead. A recent au-thority says: "Hold the flame of a candle close to—but not in contact with—the skin sufficient ly long to render the cuticle easily detachable from its subjacent connections; if the body is dead the parts beneath will present a crisp, yellowish-white, horny appearance, unaffected by pressure; if alive, there will be readily perceptible a vital redness, distinguishable from all post mortem discolorations by its repeated displacement and reappearance under alternative pressure by the time of the finger or othering pressure by the tip of the finger or otherwise." Coldness, rigidity, are not sufficient signs of the death of the body. The mortal form has been known to become stiffened and cold, all signs of life having disappeared, yet the spirit had not become entirely severed from the body; therefore it is always best to keep the body until evidence of decomposition is per-ceived. We would warn you against placing a dead body upon ice, for it not only prevents the appearance of those lines of blueish green that denote the stage of decomposition, but it also retards the free departure of the spirit; ice hurts the spirit; holds it for a time in contact with the body, and prevents somewhat that release which is natural; therefore we deplore its use for purposes of preservation of the mortal

Q.—As prayer to God can be no more than an appeal to the highest spiritual intelligence we can conceive of, and as such an intelligence can, doubtless, have cognizance of our thoughts, is the oral expression of a prayer absolutely required in order that the prayer be heard and answered?

gences of the highest life; therefore it is not necessary to give vocal expression to prayer at any time, yet it is at times wise to have the oral expression of prayer, to give forth a fervent invocation to the highest powers of life, in order to draw down spiritual influences from on high to perform a needed work, and to being those

to draw down spiritual influences from on high to perform a needed work, and to bring those around us into harmony with that work.

Q.—Does the law of compensation in the spiritworld provide for those unfortunate individuals who, having inherited proclivities to evil, suffer punishment and the censure of mankind during their life on earth, for doing that which, in consequence of that unsought-for inheritance, it is impossible for them not to do?

A.—Man in the holy is to a very large ex-

A.—Man in the body is, to a very large extent, the creature of circumstances, swayed by his surroundings and conditions; is made what his surroundings and conditions; is made what he is, also, to a large extent, by inherited conditions; consequently he seems to be fettered from the start. In the spirit-world the law of compensation provides for all beings; it gives each one a chance to grow and room to grow in, and if the desire be implanted within, to unfold and expand in knowledge, in truth and right-cousness—which is pure living—the opportunity will be given, and the soul may grow upward. Those who have inherited evil proclivities and are placed in such positions that those proclivities are allowed to unfold and expand, thus working great wrong and injury to themselves working great wrong and injury to themselves and to others, will find, in the spirit-world, that even they have a chance given to them, that they have opportunities to emerge from the darkness which has surrounded them in the past, into the light of purity and honest en-deavor. The result of their past conditions and past life will cling to them for a time; this is in-evitable; it will bring to them sorrow and sadness, suffering and pain of spirit; this, also, is inevitable, and when they become aroused to their true condition, as they will in time, either through the workings of the powers within the through the workings of the powers within the soul or by the assistance of exalted intelligences who desire to aid and bless them, they will be able to look over their past life and behold it as it really was. True, they will suffer keenly because of their wrong-doing, but when they emerge into the light, when they have taken upon themselves purity of life, of thought and earnestness of action, together with the desire to benefit and bless others and to lead them away from paths of wrong because of what they away from paths of wrong because of what they have experienced themselves, then the law of compensation steps in, and the bliss, the peace, the joyful happiness which comes to them as regenerated spirits will indeed overbalance the shadows which have pressed upon them in the

Lucy Alcott.

I come with joy and gladness, because I am prompted to come and speak on this day, which is so near the anniversary of my immortal birth. It is also near the anniversary of my mortal birth. But the sweet and beautiful anniversary of the day when I was born into the eternal world seems to be, to me, a cause of more rejoicing than aught else besides; and so I come today, bringing my gift of beautiful flowers for friends in the mortal, which consists of snowy lilies and blooming roses. I feel that it will be accepted and placed upon the altar of love, to give forth fragrance and beauty as the expression of the affection and sympathy which I ever held for each dear one. Oh! it is indeed beautiful to realize that there is no more death, no sorrow nor sighing, only peace, beauty, gladno sorrow nor sighing, only peace, beauty, gladness, and work forevermore. Strength to be able to perform the work is given to every spirit; and as I receive my share from day to day, and hour to hour, and pass out here and there into distant places, and near places, too, to being this place, and near places, and set of the latest the strength and account places. to bring strength and encouragement and as-sistance to those who are working for the good of humanity, and laboring to dispense the light of truth, and the bread of knowledge of eternal life, to those who are suffering for just such sustenance, I feel that I am indeed blessed beyond mortals.

I return, bringing my love and my message of cheer to those in the mortal who are near and dear to me. I come, raying, your sister is with you, dear ones: she will ever be with you, from you, dear ones: she will ever be with you, from time to time, in the future, as you pass on through your daily experiences, to bring you cheer and influences of power, of encouragement and love from the spirit-world. And to my dear parents I would say, it is so sweet to feel I can come close to your hearts, to bring you cheer from the spirit-world. To dear father, unto whom I have come so frequently in the past beinging light. come so frequently in the past, bringing light and consolation, even when sorrow and sadness pressed upon him. I feel that I shall always be a companion in the future as I have been in the past. I wish to say to those friends whom a companion in the future as I have been in the past. I wish to say to those friends whom I knew when in the body, and to those neighbors of mine at Shelburne Falls, who did not and could not accept my belief in Spiritualism, who derided what was to me a most beautiful truth, I wish to say, I bring you words of love and cheer from the spirit-world. No shadow of the past comes across my spirit; I feel to rejoice that my experiences were such as they were. Upon suffering, pain of body and spirit, I can now look back, and feel that all was for the best. I have no word of harshness to bestow upon any one. I bring them all my love. If, at any time, I can do anything to cause the scales of doubt and unbelief to fall from their eyes; to banish the darkness of error; to light their pathway of eternal truth by assisting any spirit-friend of theirs to return and demonstrate his or her identity to them, then I shall feel to breathe a fraternal blessing upon all with whom I was associated in the past; not only those near and dear to me, unto whom I come frequently to bring my affection, sympand they are associated with me by ties of consanguinity, who were associated with me by ties of friendship and fraternity. This is all I have to say to day, but remember this—that I have returned to the glorious old Banner of Light Circle to speak my word, that it might be heard, that it might go forth unto many people, and in this way give my testimony to the truth of Spiritualism and the glorious reality which it brought then pathway of eternal truth by assisting any spirit-friend of theirs to return and demonstrate his or her identity to them, then I shall feel to breathe a fraternal blessing upon all there was indeed beautiful climate which I led there was indeed beautiful and sweet, and I led there was indeed beautiful and sweet, and I led there was indeed beautiful and sweet, and I led there was indeed beautiful and sweet, and I led there was indeed beautiful and sweet, and I led there was indeed beautiful and sweet, and I led th best. I have no word of harshness to bestow upon any one. I bring them all my love. If, at any time, I can do anything to cause the scales of doubt and unbelief to fall from their eyes; to banish the darkness of error; to light their pathway of eternal truth by assisting any spirit-friend of theirs to return and demonstrate his or her identity to them, then I shall feal to relief in saint that I have such a received. feel to rejoice in spirit that I have such a work

to perform.
I feel that in the future we will be able to do much more than we have done in the past; I feel that the spirit-world is gaining in power every day; I feel that we may go forth as mesevery day; I feel that we may go forth as mes-sengers, from place to place, arousing interest in Spiritualism, bringing an influence from the higher life that will penetrate the hearts of mortals, and cause them to look within to their mortals, and cause them to look within to their daily lives, to see if they are pure and clean as they should be, that we shall be able to bring messages, tokens and tidings of immortal life that will sink down deep into the spirit and bring undoubted evidence and knowledge of that, which lies beyond the mortal veil. I feel to rejoice—I have no word of sadness; all is pleasure to me. Even though I see, at times, sorrow and darkness falling upon the hearts of those I love, brought to them by outward experiences, by external things, yet I feel to believe that all these things will pass away, that every veil will be removed, and only sunlight and happiness will in the future fall to each one. I bring my blessing; I shall ever be ready to watch over, guard and guide each one. Lucy Alcott. My father is Rev. William Alcott.

Mrs. Flora Keeney.

I do not understand how to proceed here, but I am anxious to come back from the world beyond, that those who knew me may realize beyond, that those who knew me may realize something of the truth of spirit communion. During the two years that have passed since I was taken away, in company with those I loved and with others, at a season of great distress and trial, of pain and misery to many, I have been looking around me, and have been seeking to understand something of the new life which I had entered upon. And I have felt that now it is time for me to come back and tell my friends of the reality of this world which is beyond their present life; to speak to them concerning the life which I lead in company with those who are with me, and to say that they, too, send back their greetings, and would not return to earth and its conditions if they could. I have found a new home, similar would not return to earth and its conditions in they could. I have found a new home, similar in construction to my earthly home, but more bright and beautiful, where storms and cyclones come not, where all is calm and peaceful. The life there is like rest after the storm, and I have felt that I would not return, either, if I could do so, to remain in the body; only I would like to sturn from time to time to speak to quired in order that the prayer be heard and answered?

A.—The oral expression of prayer is never absolutely required in order to have that prayer answered. An answer to the secret, silent aspirations of the soul, that go upward from within, seeking to reach the throne of Wisdom and of universal Truth, seeking to learn something of that Divine Love which embraces all humanity and the entire universe—that secret, silent aspiration which flows upward, whether it flows to the Great Central Source of Being, which we term our Father and our Mother God, or whether it goes upward to those angelic beings who are exalted in spiritual life, who seek to bless and benefit mankind, will be received and answered by the exalted spiritual intelli-

higher life, into other conditions, where I could higher life, into other conditions, where I could learn more concerning life than I ever could have done in the body. And so, as I come to speak in this way, I would have you feel that I am reconciled; that I have learned more during my two years of spiritual life than through all the forty years of my earthly existence; therefore I feel that all is well, and I send out my love unto each. If it is possible, I will return in the future, close to my old home, and give such manifestations as lie in my power. My companions and friends send their greeting with my own. I am from Irving, Kansas. My name is Mrs. Flora Keeney. name is Mrs. Flora Keeney.

William T. Norris.

For two years, Mr. Chairman, I have been seeking to communicate at this place. At last I find myself in a condition to take control. I have experimented with this organism more than once, but have not succeeded in making myself manifest.
Had I remained in the mortal form five weeks

land I remained in the mortal form five weeks longer I should have attained the age of seventy-seven. I was called away to the spirit-world, not with pain and terror, but with rejoicing and gladness. Peace settled upon my spirit, for I knew that angel-friends were waiting to receive me, and that I was only passing on to a new world and a higher life. I felt that the change was a grand one, and one that we should anticipate, look forward to, and prepare for while yet in the mortal form. I believed it to be the duty of every individual to study into the laws controlling lumps life, to said to whe the laws controlling human life; to seek to un-derstand something of the real man; to seek to acquire knowledge concerning the future and the real existence of the immortal soul, and it was a pleasure to me to study into the philoso-phy of Spiritualism; to receive its truths, and accept its knowledge of immortal life; and when accept its knowledge of immortal life; and when this knowledge came to me through the evidences of the existence of my spirit-friends who had passed on before, I felt to rejoice, and I desired to extend the good which I had received unto others. So I return, to-day, the same man, the same being that I was in the form; and I wish to say to my friends and former associates, it delights my spirit to return to your midst, at times. When you gather together in secret meeting, in silent convocations, when you gather together in spiritual meetings to receive and enjoy the blessings which angels when you garner together in spiritual meetings to receive and enjoy the blessings which angels bestow upon you, I am pleased to be there, to lend my influence and my power to the occasions, whatever they may be, to seek to manifest myself, even though it be in feeble ways. To my old friends and associates at Rock Island I would say: I am with you bringing the same I would say: I am with you, bringing the same blessing of friendship and fratornal respect that I did in the past. I can associate with you, at times, when you gather together; I can feel that you are still my friends, and that I am your

times, when you gather together; I can feel that you are still my friends, and that I am your friend, in harmony with you, as a spirit, as I was when in a mortal form; and I know that, by-and-by, I shall again meet you, not here, but upon a higher plane, where we shall associate together in fraternal love and sympathy.

I would say to the spiritual friends of that place: Father Norris is with you; he brings you his blessing; he would strengthen and sustain you to perform your work, to bring up the little ones, and educate them in the knowledge of spiritual laws; to inculcate within their young minds those divine truths which will blossom out in external ways through purity of life, through honesty of action, through benevolence, justice and mercy extended unto all. If you will inculcate these in the minds of the little ones, you will find them growing up to manhold bright and glorious beings, worthy of existence upon the earth, extending an influence for good abroad which may be felt by all people. You will thus perform a good and lasting work which will be felt in the future by generations yet unborn. Therefore remember that it is your duty not only to live future by generations yet unborn. Therefore remember that it is your duty not only to live remember that it is your duty not only to live good lives yourselves, to cleanse the inward man and look upward for angel guidance, but also to befriend, benefit and instruct the little ones who come up after you, that they may grow in purity and goodness; that they may seek for peace, and put away strife and warfare; that they may extend love, and know nothing of hate and discord; thus you will do all in your power toward bringing the kingdom of heaven down upon the earth, expressed through the love of little children!

To my friends in California, those whom I met during the last few years of my mortal existence, I send my fraternal greeting, love and

stence, I send my fraternal greeting, love and sympathy. May the angels bless each one. I shall be glad at any time to communicate with those who desire to hear from me. I enjoyed the beautiful climate which I found in that

Capt. James C. Fiedler.

I was thirty-three years of age, Mr. Chairman, when I died to outward, material things, so far as the body is concerned; but at that time I entered a spiritual world which I found time I entered a spiritual world which I found to be quite in keeping with my outward experi-ence in the material world. I died, so far as the body is concerned, but not to material things, so far as a spirit can sense them. I found myself standing outside of the mortal form, beside my friends yet in the flesh, looking down upon them and asking myself the ques-tion: Is this really 1? Can it be that I am here, tion: Is this really 1? Can it be that I am here, to all intents and purposes, to all outward seeming—to my spirit-eyes—a man, possessing a tangible body, real and palpable, possessed of functions and powers and organs, seemingly in harmony with those of a mortal form? Can it be that this is immortal life? and that I have passed—beyond the vale of external things? Then I found myself replying to the question: Yes, it is true, and I, as a human being, as an individual, can return to take cognizance of individual, can return to take cognizance of what is passing in material life to my friends. Seated beside them, I can know of their thoughts, and yet I may not touch them with my hand; they will not feel it if I do. Here was a mystery for me to solve, a question that puzzled me from day to day and from month to month, till at last I turned to others whom I found in the spirit-world—teachers wise and earnest, and sought of them the solution of the vexed question. And now I have found what I have sought; I can realize that I am indeed a palpable human being, and yet that I have no power to touch my friends so that they will feel the pressure of my hand; but I understand that I may be able to gain that power, that such a power is possessed by many, and it is possible for me to attain it by studying into the laws of life, by seeking to understand the laws that govern spirit-communion and the return of spirits manifesting to mortals. This is a work which I have placed before me, and as an instrument has been kindly provided for spirits such as I to return and manifest to friends, I thought t would be well for me to come and say to my friends that I am not weak; I am strong, I am seeking to be active; I am learning something, that by-and-by I may be able to teach you concerning these things. I am glad to return to bring you love and the expression of my friend-

oring you love and the expression of my friend-ship.

This is all I have to say. I shall be glad to say more if my friends will give me the oppor-tunity. I feel that I can now see more of life than was ever brought before my external vision, and I know that I shall be able to gain knowledge, from day to day, so that I can readi-ly return and manifest to those who care to hear from me. I am Capt. James C. Fiedler, of Beverly. Mass. of Beverly, Mass.

MESSAGES TO BE PUBLISHED.

April 22.—J. Bartley; Mrs. Emma Carter.
April 26.—Lizzie A. J. Palmer; William Alderson; Edle
B. Campbell; Henry Keep; Mary E. Henderson.
April 29.—Rev, George B. Jocelyn; Benjamin Moulton;
Pauline Morris; Stephen Thatcher; Elisha Hathaway; Hattle J. Bigelow.
May 8.—Elijah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pitman; Mary M. Outter; Charles Peckham.

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Dec. 25.

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Jan. 8.

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Jan. 4.

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June 11.—9w*

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EDITED BY A. E. NEWTON.

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There has been, and is, a growing demand for information on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concist form more information than can be found in many of the larger works. A correct idea of the mature and scope of the work may be formed from the following synopsis of the Table of Contents:

The Slimplicity of the Art; Magnetism Available as a Remedial Agent; As a Tamer of Lumailes and Beasts; Animals Charm Animals; Animals Infantate Men; Man Faselnates Animals; Magnetism Instinctive to Animals and Man as a Curalive; Human Influence, Mental and Physicat; Philosophy of the Power; 18 Consistency with Nature; All may be Magnetized; Ill Health Predisposes to the Action; What Subjects are Best; Modus Operand; To Charge the Subject: To Abstract the Nervons Aura from Him; How to Proceed during Somnipathy; How to Wake Him; How to Proceed during Somnipathy; How to Wake Him; How to Proceed Christops and Surgery; To Form a Human Battery; Mode of Procedure; Six States of Magnetizo for Local Path or for Disease and Surgery; To Form a Human Battery; Mode of Procedure; Six States of Magnetizo between Natural Step and Death; Objections to Charvoyance Met; Counsels and Cautions; Influential and Controlling Causes; Danger to Subjects and Pathents; Magnetizing; Who can Magnetize; Qualities Evorathe to Success; Magnetizing; Sirking and Convincing Experiments; Four Magnetizing; Sirking and Convincing Experiments; Four Magnetiz States, with Phenomena of Each; Distinction between Somnanhulism and Cairvoyance, etc. From the above titles, selected from the Table of Contents, It will be seen this little manual is very comprehensive. Persons having an interest in the subject should send for this book. CLAIRVOYANT and Magnetic Healer, 214 West 12d street, New York City. May, 7. MRS. KATE A. PARENT, 119 West 56th st., New York, Testand Business Medium. Sittings, \$2.00. Eight questions, by mail, \$1,00.

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May 14.—Ewe

Scientific Astrology,

NATURAL LAW.

NATURAL, LAW.

"THE universe is governed by law," were words fifty completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever slid or ever will happen by clamec. The events of life can be determined, and, if the artist be competent, with temparation becomes, and, if the artist be competent, with temparation accuracy. To convince skeptles, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (preing hour of the day), and 5 3c4, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me §1, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person ending me §2, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.; Stekness, Itscharactet and time, also its result, Busfurst, vents past and inture, good and bad. Partnerships, whether good or unfavorable in their results. Marrings, its condition and time. In fact, all important turns in the highway of human life. More decilled, nativities written at prices proportionate to the labily required, I will write a nativity for any one unificant charge who will secure mu three (\$2) nativities and forward neps.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request, I will point and the public good, I solicit a test of the science.

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Banner of Fight.

EOSTON, SATURDAY, JULY 30, 1881.

Neshaminy Falls (Pa.) Camp-Meeting.

Affairs at Neshaminy Falls are progressing well, all things considered. The Banner of Light has given wide publicity to the fact that a Spiritualist Camp-Meeting is being held at this point, and now all that needs to be done by the managers of the meeting is to thoroughly advertise in the Philadelphia and New York dailies, and enormous crowds will be in attend-

The campers have been enjoying life in a quiet way since my last letter. Excursionists come in daily, and, as a rule, they flock to the speakers' stand to listen to the utterances of our lecturers. Each year the demand for sterling intellectual fibre, in whatever is said from the rostrum, increases. The speeches to which the people have listened, at this meeting, have been, on the whole, of a high order. Mrs. Little has spoken several times this week to good acceptance; Mr. Fletcher has sustained his well-carned reputation as an intelligent teacher of the Spiritual Philoso-phy; Mr. Colville has given a wonderful exhibition of

as an interpolation of the powers as a speaker.

The meeting will be on the increase from this time to its close. Capt. Kefter, the gentlemanty Superintendent is full of business, but he always has a kind word for all.

Numerous receptions, scances, and entertainments are constantly occurring, so that life here is very pleas-

RECORD OF THE WEEK.

MONDAY.

This was "rest day" at Neshanainy. The people were busy in perfecting the details of campelife, and in exchanging cordial greetings. Old friendships have been renewed; past differences have been forgotten, and pledges of fidelity to each other and unity in the work of Spiritualism have been made.

of Spiritualism have been made.

TUESDAY.

Mrs. Shepard-Lillie delivered the regular address on Tuesday. She took subjects from the andlence, and spoke with her accustomed carnestness. The themes suggested involved the discussion of the important question of individuality. The speaker defined materialism, and entered hito an elaborate exposition of the destiny of mankind.

wedstrday.

WIDNESDYY.

J. W. Flet her addressed the friends on Wednesday, the discourse being preceded by a fine solo entitled, "The left reland," by Mr. Lillie. The discourse was admirably suited to the large andience of strangers, as trelated to the basic truths of Spiritualism. The differences between the old and new latths were pointed out in a field manner, and Spiritualism, as an incentive to high and holy influences, was declared to be the coming religion.

be the coming religion.

In the evening a pleasant surprise party was given to Mr. and Mrs. Shumway. Messrs. Fletcher, Leigh and Mr, and Mrs. Shumway made appropriate speeches. THURSDAY.

Mr. W. J. Colville took six questions from the audience as the basis of his remarks. The following were among the topics elaborated: "The Relation which Spiritualism Sustains to the Christianity of To-Day"; "The Specific Nature of Intuition"; and "Do the Clergy Realize that Their Hold on the People is on the Decline?" The speaker displayed marked ability in elucidating the various subjects. He was most eagerly listened to, and the address chelted universal commendation:

mendation.

In the evening an entertainment was given in the hall, which was very interesting. Miss Wittkorn, Mrs. Lillie and Messrs, Lillie, Colville, Fletcher and Oerfeit participated in the exercises. FRIDAY.

Mrs. Shepard-Lillie spake upon subjects given by the audience. One question was, "Are you a teacher sent by God?" The speaker answered this question in a novel way, throwing out many thoughtful suggestions in connection with the idea of being commissioned by beily to perform any given work. She argued that the voice of God in the soul must be heeded, and that a hatmal adaptation for a given work must be considered as fundamental to anything like success.

At 8 p. M. an interesting conference meeting was hold.

as fundamental to anything like success.

At 8 P. M. an interesting conference meeting was held in the hall. Mr. Fletcher presiding. The Chairman made the opening speech, which was of a progressive and practical nature. He spoke of the present duties of Spiritualists; mediumship was referred to as the basis of Spiritualism, and the need of understanding its laws was declared to be of primary importance at this immediate juncture in the career of Spiritualism.

E. S. Wheeler spoke of former experiences in mediumship, affirming that he was rewarded for past labors by kindly expressions from those to whom blessings had come through 1ds instrumentality as a medium. The speaker exhorted Spiritualists to cooperate in practical philanthropic labor.

SATURDAY.

SATURDAY. No regular service had been advertised for this day, but in response to a general desire, Mr. Fletcher kindly volunteered to address the people. He was greeted by an entinsiastic audience. A large number of questions were sent in by the people, involving the discussion of scientific, social, theological, and reformatory questions. The speaker was thoroughly roused in his address and spoke with remarkable fluency and cloquence. He was heartly applauded at the conclusion of his remarks. of this remarks.

Mr. Lillue's singing was appreciated. This gentleman has favored the various sessions of the meeting with

warm friends by his gentlemanly deportment. SUNDAY, JULY 21TH.

The sun rose in a char sky, and the campers began to prepare for the great crowds which were anticipated. And the crowds did come. Throngs of people came in on the excursion trains, and flocked toward the speakers' stand. It was a sight to behold, the surging multitude. Thousands of people came to the grounds in carriages, and the array of equipages stationed side by side at the hitching-places was very large.

longer. She by she at the intering-places was very large.

"Mrs. Shepard-Lillie delivered the morning address, she spoke upon the following tople—" Life." She said, in substance: Life is not perfect; we all feel badly in consequence of the existence of sin. How shall we interpret sin? What view shall we take of life? Does God rule over all? We are inclined to say, "All is vanity," when we contrast the realities of life with the fairy picture which, as an ideal of human society, we have created. We must take a broad view of life. We shall all see in the end good results. Art has been an instrument through which human emotions and experiences have been revealed. Progress has oeen an instrument through which numan emotions and experiences have been revealed. Progress has obtained in art; so in religion. There have been many stumbling-blocks to our religious advancement. We are now outgrowing these obstacles."

In the concluding portion of her remarks Mrs. Lillie was baptized with genuine enthusiasm. She was warmly congratulated by many people after the close of the exercises.

IN THE AFTERNOON

J. Frank Baxter spoke to a largely augmented audience on "The Probabilities of Spirit; Communion." Among other things he said: It is not strange that there are so many Athelsts and Initides in the world. I am glad to have such people in my audiences. I believe in the exercise of reason. Immortality is a belief which is dear to humanity. The church has not offered any proof of this doctrine. It is impossible to give any tangible evidence to an Athelst or Materialist of an hereafter, outside of Spiritualism.

Mr. Baxter entered into a lengthy and detailed exposition of the life-principle in the animal, vegetable and inheral kingdoms; he also spoke of clairvoyance, and led the way up to the idea of spiritual communication in an ingenious and able manner.

After the lecture he gave descriptions of spirits. The following spirits were described and recognized: Abram A. Moyer. Kinsey Harvey, sen., Ebenezer Hantz; William H. Metz also put in an appearance, and other spirits were specified by name.

Mr. Baxter is a most valuable worker in the cause of Spiritualism, and has many friends throughout the country.

At 529 r. M the vast congregation quietly dispersed.

Spirituansm, and has many friends throughout the country.

At 5:30 p. m the vast congregation quietly dispersed. In the evening J. William Fletcher addressed a good andience. He gave a detailed statement of some of his experiences as a medium, and also profoundly interested the people by describing spirits. Several remarkable tests were given.

NOTES. The orchestra is good; and the choir sings nicely.
On Sunday July 31st, Mrs. Colby and J. Frank Baxter will speak.

Neshaminy Falls is destined to rival Lake Pleasant

Neshaminy Falls is destined to rival Lake Pleasant as a camping resort.

Dr. Paxon, an *old-time Spiritualist, enjoyed the opening day at Neshaminy.

Mr. E. S. Wheeler assisted Mr. Joseph Wood in presiding on Sunday, the 25th.

Fred H. Lynn was among the interested listeners at Neshaminy Falls on Sunday, July 17th.

Mrs. H. B. Champion (Helen Mar) visited the campmeeting on the 24th, and was warmly greeted by many friends.

friends.
Mr. Griffith, who owns the grounds, has the benefit of a large amount of free advertising in the Spiritualist journals.
The Bingham House, corner 11th and Market streets,

The Bingham House, corner 11th and Market streets, Philadelphia, is a first-class hotel where the weary traveler is made to feel at home.

The members of the Board of Trustees of the First Association of Spiritualists of Philadelphia have grave responsibilities resting upon them.

The First Association of Spiritualists of Philadelphia have a nice committee-room at 1298 Mount Vernon street, at the residence of Mrs. Maxwell.

Mr. and Mrs. Shumway, of Philadelphia, are kind friends to spiritual lectures. J. Frank Baxter usually enjoys the hospitality of their elegant home.

"Invite all the folks to visit us, Mr. Banner reporter," is the request of the officials at Neshamluy Pails. That invitation includes you, dear reader.

Ed. S. Wheeler, the veteran lecturer, takes time from

his successful secular pursuits to perform good work in the line of philanthropy and the spread of Spiritualism.

At Col. Kase's, the other evening, Mr. J. W. Fletcher was cordially greeted by many friends. Mr. Lillie sang in a charming manner; Mrs. Lillie spoke words of wisdom; John Spear told the friends to subscribe for the Banner of Light, and Mr. Fletcher delivered a brief lecture which was full of good points. CEPHAS.

. Onset Bay Notes. ву н. в. s.

Mr. Alexander Phillips, a remarkable psychic and independent state-writing medium, highly endorsed by Prof. Buchanan and other distinguished scientific men of New York, is now at Onset, giving private séances at the cottage of Kies Doane, Esq., on West Central avenue. States, previously washed and dried, placed on the table in full view of the visitors, are written upon by the spirits without the use of pencil; raps are freely made upon the table, floor and slate; messages giving names and facts of Identification are written through the medium's hand, or reported vocally by him as he clairaudiently hears them. Mr. Phillips is a quiet, unobtrusive gentleman, and his personal manners, as well as all the conditions of his scances, are calculated to inspire respect and confidence Dr. A. H. Richardson, of Charlestown District, with

several families of friends who have heretofore camped with him, are located in tents on the Boulevard, overlooking the bay, and "Shawsheen Avenue" is a no ticeable feature of the camp.

One of Maj. T. B. Griffith's life-saying rafts and lad-ders, recently adopted as an anxillary to the life-say-ing service by the Government, has been placed by him

ders, recently adopted as an auxiliary to the life-saving service by the Government, has been placed by him on the Oosef Wharf for use in case of accidents on landing from boats.

The lecture of Rev. b. K. Washburn, on Tuesday, the 19th Inst., upon "Tho New Religion," was solid food for thought, aptly illustrated, highly seasoned with sharpest wit and sarcasm, and all allew with an earnest spirit that demands for human growth the best conditions and the removal of all trammels forged by ignorance and supersiliton. It was an eloquent and logical effort, and commanded universal approval.

A very large increase of young folks is noticed this year—a joyous, happy element that imparts its life to the very grove, the bay and shore, as well as to the social elefectes.

Wednesday evening, Mr. Charles Sullivan, the infinitable mimic, gave one of his interesting entertainments at the Pavillon, in which he was assisted by Mr. Parker of the Band. A large audlence was in attendance. He will give another next week.

On Friday evening, the cottage of Mrs. Cox, on West Central Avenue, was dedicated. Speeches were made by Dr. I. P. Greenleaf, Dr. A. H. Richardson, Mrs. Silles, of Worcester, Mrs. Bainlooat, and others. It was an occasion when it seemed, as though the two worlds were closely connected in the sweetest harmony.

The lectures of Mrs. Middlebrook-Twiss have been

mony.

The lectures of Mrs. Middlebrook-Twiss have been

The lectures of Mrs. Middlebrook-Twiss have been well received. On Saturday she spoke upon "The Internal and External Life," and on Sunday afternoon upon "Two Worlds at a Time," Mrs. T. was one of the first and one of the best trance lecturers of the earlier years of Spiritualism, and her medical studies and practice and interest in special reforms has not detracted one lota from her first love, Spiritualism, which brought her into public life.

Sunday was a magnificent day, and large accessions were made to the permanent visitors on Saturday, and to the audience at the Pavillon by the late arrival of the Monohansett from New Bedford. It is hoped that hereafter the boat may leave New Bedford at 8 o'clock instead of 9, and leave Onset later in the afternoon.

Mr. Chainey, the Infidel, talked on "Nothing,"

John Wetherbee, of Boston, spent the day here on Sunday last, and with his wide-awake speech and fund of anecdote and spiritual experience entertained all who had the good fortune to listen to his conversational powers.

al powers.

Airs, Dr. Cutter's family, having a lease of Wickett's Island for twenty years, have cleared it up, and erected two or three buildings, one of which is a Spiritual Circle-Room. The Biss materializing mediums of Philadelphia are now giving séances there. Not having attended as yet, we do not know with what success. Several new media have arrived, and others are reported as coming, among them Mrs. Ross, the materializing medium of Providence, who has very strong vonchers among persons here present who have attended many of her séances.

Mr. Colville in New York.

[From our Reporter.]

Spiritualism in New York and Brooklyn is at the present time in quite a flourishing condition. Republican Hall, 55 West 23d street, New York, is opened three three severy Sanday for spiritual meetings, W. J. Colville lecturing morning and evening, and a conference taking place in the afternoon. On Sunday morning last, July 24th, W. J. Colville's inspirational discourse was on "Prayer." It was argued that prayer is both rational and efleacious, and that it is in perfect harmony with a belief in the inmortality of Nature's laws. It is a law of Nature that sunlight and air stream in through open doors and windows, while they are excluded when these avenues are closed; but bolts and bars cannot exclude light and air, neither can the act of opening them cause those elements to enter. Even so no prayers of ours can alter God's feelings to us or change the laws of the universe; they cannot create anything, but they can put us in a frame of mind to receive and enjoy already existing blessings. Thus prayer does not after God, it afters us; it does not propitiate an angry delty, neither does our importunity make any good spirit willing to help us who would take no notice of our wants if we were stlent. Prayer is simply an earnest desire of the neip us who would take no notice of our wants it we were slient. Prayer is simply an earnest desire of the soul voicing itself in involuntary expression. All sterotyped formularies, muttered through periodically by the hips while the heart does not enter into them, are simply mockeries; they effect nothing; but earnest assimply mockeries; they effect nothing; but earnest as-piration, uttered or unexpressed, is powerful for good. The lecturer dwelt largely upon the power of the Will, and illustrated his theme by mentioning many impor-tant curse effected through prayers of friends. At the conference at 2:15 P. M., various speakers en-tertained the andlence, and opinions were freely venti-lated concerning the claims of Spiritualism to public acceptance, and the nature and duration of individual

acceptance, and the nature and duration of Individual consciousness in the hereafter. These conferences are doing much good, and should be largely attended, as they are interesting and instructive, and afford an opportunity for the free discussion of live questions. At 7:45 p. M. Mr. Colville spoke upon the "Wonders of Ancient Egypt and the Symbolic Meaning of the Various Sections of the Great Pyramid." The ground taken was that the Pyramid was a vast temple, a grand Masonie Lodge, and that for all time the filuminatiof past days intended to perpetuate their knowledge by this magnificent pile, so aptly termed "a miracle in stone."

stone."
Mr. Colville announced that he should speak on six subjects chosen by the audience on the morning of Sunday, July 31st, and in the evening lecture on "The End of the World and its New Beginning," in further pursuance of his last Sunday night's theme.

End of the world and its New Beginning," in Turtner pursuance of his last Sunday night's theme.

In Brooklyn Sunday meetings are suspended till September, but conferences or lectures take place every Saturday, at 8 p. m., in Everett Hall, 398 Fulton street, to which everybody is freely invited. Mr. Colville addressed a large audience in this halt, on Saturday last, July 23d, answering, under inspiration, a great many highly interesting and profound questions. At the special request of the Brooklyn Society he will deliver "A Practical Discourse on Mesnerism" in this place, on Saturday, Aug. 6th, at 8 p. m. He has been holding very successful and entertaining receptions at the residences of Dr. Slade and Mr. Shmnons, 238 W. 34th street, New York, and Mrs. Ruggles, 342 State street, Brooklyn, which have been very numerously attended. He has also spoken acceptably at Neshaminy Falls and in Newark, N. J., and will be in Boston for a few hours, on Monday, Aug. 1st, speaking Boston for a few hours, on Monday, Aug. 1st, speaking at Onset Bay Aug. 2d and 4th, returning to New York in time for his Brooklyn lecture, Saturday, Aug. 6th. Parties desiring his services in or near New York should write to him without delay at his present home, 47 West 37th street, New York.

Picnic at Silver Lake. On Friday, July 15th, a gathering of the Spiritualists

of Norfolk and Plymouth Counties occurred at this pleasant grove, under the auspices of the Hanson Society—a good delegation from Boston also attending. The natural and acquired advantages of the grounds -boating, swinging, etc.—were utilized to the full during the day by those who chose. The exercises at the speakers' stand were inaugurated in the morning by a selection by Dunbar's Band (which organization also furnished music during the day); followed by remarks from George C. Stetson, of the Hanson Society, who introduced Dr. John H. Currier, of Boston, as Chairman.

Dr. Currier made a brief but appropriate address of welcome ; after which the speech-making was further participated in by Dr. A. H. Richardson, Mrs. L. W.

Litch, C. B. Phillips, and Dr. H. P. Fairfield. In the afternoon Mrs. C. Fannie Allyn and W. J. Colville interestingly occupied the platform. The weather was fine, the speaking good, and the

occasion proved an agreeable one to all who attended Lake George Camp-Meeting.

The Lake George Spiritualists' Camp-Meeting Association will commence their meetings Aug. 13th, and close Sept. 4th. By order of Committee,

HENRY J. NEWTON, Pres. A. A. WHEELOCK, Sec.

The average age of a hog is only fifteen years. This always consoles us when we see a man spreading him self out over four seats in a railway car.

[From the Congregationalist of July 20th, 1891.] OUGHT THE PULPIT TO IGNORE SPIR-ITUALISM

BY PROF. AUSTIN PHELPS, D.D.

No; and for the following reasons, viz.:
(1) It is an extensive and still growing delusion. This is not so obvious in Eastern cities as in the country towns and at the West. Up among the hills of New Hampshire and Vermont, and in the interior counties of Maine, it is found sometimes in such strength as to be a very positive drawback to churchly influence and the growth of general culture. Where the resources of social exitement are few, the home of a clairroyant often attracts more interest of a clairvoyant often attracts more interest than the lyceum lecture or the sermon. Where churches are declining through decrease of popcontroles are deciming through decrease of population, there Spiritualism is often rife. It seems to be germane both to a decaying and an unorganized state of society. Wherever, for any reason, more healthy causes of excitement do not exist, this diseased and effeminate development of popular credulity takes their place. Home missionaries find it one of the most insolent forms of infidelity in the Northwestern States, and on the frontiers of civiliza western States, and on the Frontiers of Civiliza-tion. In some towns it claims to be the only form of religious faith that has organic life. Wherever French and German communism takes root, the same soil gives nutriment to this opposite, but not contrary, supernaturalism. The old story is often repeated in coalitions of opposite schools of infidelity against the church of Christ. Herod and Pilate are made friends

together.
True, the claims of Spiritualists as to the growth of the sect must be taken with large allowance. They have a comfortable way of laying claim to all these who admit the historic laying claim to all these who admit the historic reality of the phenomena on which their faith is founded; and even all who inquire into them for the entertainment of idle hours. Thus, General Banks, the Hon. Stephen A. Douglas, President Lincoln, Lord Brougham, Queen Victoria, Napoleon III., and, as one Spiritualist expressed it, "half the crowned heads in Europe" have been claimed as "believers." toria, Napoleon III., and, as one Spiritualist expressed it, "half the crowned heads in Europe" have been claimed as "helievers." Dr. Nichols, of Haverhill, understands them to claim three millions in this country and six millions in Europe. Nine millions for a sect which has yet to celebrate its first semi-centennial! Where is General Walker, of the Census Bureau? Such clasticity of reckoning is of course preposterous. But making heavy deductions from it, the residuum is still paindeductions from it, the residuum is still painfully large. A single fact gives perhaps the most accurate hint of the reality; it is that the leading organ of the sect in this country is said to have a circulation of a hundred thousand opies, and, so far as I know, the claim is no

(2) It is a seductive form of error to several classes of minds in all communities. Idle minds classes of minds in all communities. Idle minds—an increasing class in prosperous times—find in it entertainment, when time liangs heavy. Those who are fond of the maryelous, and who crave a glimpse of the unseen world, find a feast at the spiritualistic scance. The same causes which lead the ignorant, and many also who would resent that epithet, to the gypsy camp or the hut of an Indian fortune-teller, give to the clairvoyant phenomena a lurid interest which captivates many, to their life-long lurt. The paturally credulous and smegstitious are as captivates many, to their life-long hurt. The naturally credulous and superstitions are a large proportion of any community. Those who have been bereaved of friends, also, in their mental weakness, welcome anything that promises to them communion with the departed. It is marvelous on what scanty evidence these will vield tearful faith to the revelations of the spir-itualistic seer. Proof on which they would not risk the ownership of a horse, is accepted as ad-equate evidence that the world of spirits is wide open to their gaze, and even that they join hands again consciously and palpably with the loved and lost.

The fact deserves notice, also, that in modern and Western nations this depraced type of supernaturalism is almost all that Christian civilization has left intact that can take the place of Oriental magic and European astrology, in min istering to certain tastes which are deep-seated and permanent in hunan nature. The old alluroments to those tastes have disappeared, but the tastes themselves remain and will have something to feed upon. In all the past ages they have disclosed a grim tendency to demonism, over to the extreme of devil-worship. Why should we not expect them to thrive upon the food which Spiritualism generates, specially in its swampy and malarial low grounds?

Another large class whom this error allures consists of those who have long starved their moral sensibilities by one form or another of religious negations. These often spring, with a rebound, to any form of supernaturalism which the age furnishes. The supernatural in some form the human mind will have. Human nature craves it as the normal food of its sensibilities. Those who have most stoutly resisted faith in Biblical miracles and Hebrew propheto succumb to this modern necromancy. They sometimes mingle in a strange medley the spiritualistic vagaries with some sort of reproduc-

The late Professor Hare, of the University of Pennsylvania, lived through the best years of his life an atheist. Of the human soul and its immortality he used to say: "I know man; I have had him in my laboratory full grown; and I have reduced all there is of him to a great of the limits of the say: "I know man; I have reduced all there is of him to a great of the say." I have reduced all there is of him to a gas: I know that that is all. I have the evidence of my own eyes for it. If carbonic acid gas is immortal, man is immortal." But no sooner did he carry his hideous faith to the scance of a "medium," than the atheism of a lifetime gave way, and he affirmed with equal confidence: "I know there is another life than this; l know there is a soul, which is not a gas; I have talked with my father, my mother, my sister, in another world: I have the evidence of my own cars for it." So, between the learned. of my own ears for it." So, between the learned chemist's eyes and ears, it should seem that a change for the better, so far as it went, had taken place. But did his mind admit, in consequence of its clairvoyant enlightenment, any healthy faith in the Christian religion? Not at all. It was only the rebound of a starving mind from the grossest materialism to the grossest from the grossest materialism to the grossest supernaturalism. He once grasped the elec-trical machine in the office of a clairvoyant, trical machine in the office of a clairvoyant, and, jerking it back and forth, angrily demanded that Jesus Christ should come in person to instruct him respecting the unseen world, and his own destiny there. Even the necromancer shrunk back, appalled at the profaneness of the converted atheist. So said one like-minded of a former age: "If thou be the Christ, save thyself and us." Dr. Hare represents a class of minds whose natural but stifled cravings for the unexpectual drive them to almost any and the supernatural drive them to almost any and every form of it, which does not lay upon them the restraints of a spiritual religion.

(3) The popular faith in the supernaturalism

(3) The popular faith in the supernaturalism of the Bible is passing through a transition which exposes it to special peril from such a type of error as that of Spiritualism. This is saying only that which is known and read of all men. We live in an age of silent revolution. It is trying severely the Christian faith of many. Skepticism is trickling down through crevices, from the heights of literary and scientific culture to the social strata below. The people who compose our churches are not so well indoccompose our churches are not so well indoc-trinated as their fathers were in the fundamentals of their faith. Fewer Christian men and omen than formerly can give a reason for the faith that is in them. I remember hearing the Rev. Wm. M. Rogers, then pastor of the Central Church, Boston, say, thirty years ago, that there were men and women in his church who had read more theology than he had. Probably it was true. Could a similar statement be truthfully made now respecting that church and its pastor? Many most excellent Christians, the pastor. Many most excement Christians, the superiors, it may be, in some other respects to their fathers, in this respect of theologic knowledge are living largely upon their heritage from a more stalwart age. Their faith is not so well

edge are living largely upon their heritage from a more stalwart age. Their faith is not so well defined as that of the fathers. It is held with vague hints of drawbacks and qualifications which are the more hurtful for their vagueness. Their shadows loom up large in the twilight.

The inspiration of the Scriptures, for example, was once held in the bald and simple form of "verbal" dictation. Whatever were the defects of that type of belief, it had this meritthat it was definite. It was easily expressed and easily applied, and its authority was unquestioned. Theological science has changed all that. But if wiser forms of faith in inspiration have sprung up, they have not yet taken pos-

session of the popular mind with anything like session of the popular mind with anything like the vigorous grasp with which the theory of verbal inspiration held the unquestioning faith of a former generation. This period of transition may end in a firmer, because a more enlightened and self-consistent belief; but, while the transition lasts, it is a period of peril to the faith of multitudes. Many are not qualified to say wherein lies the difference between the vision of St. Paul, when he was "caught up to the third Heaven," and the vision of the spiritual seer of to-day, who claims the same illumination from the same altitude. Who shall instruct the people in this thing if the pulpit does not?"

(4) The failure of natural science to give a

prompt and thorough solution of the mysteries of Spiritualism lays a special responsibility on the pulpit. Some disturbances of the popular faith may now be safely let alone, because popular science has so satisfactorily restored the broken equipoise. Science has solved whatever of mystery there was about them, and all men of average intelligence know the fact. Time was when the faith of many trembled at the discovery that the earth is more than six thousand years old, though the Scriptures, as read for ages by the learned and ignorant alike, had declared the contrary. Philological science has joined hands with natural science in explaining that contradiction so that nobody's faith is disturbed by it now. But the like is not true of the phenomena of Spiritualism. Nothing else in phenomena of Spiritualism. Nothing else in scientific history has so perplexed scientific authorities as this has done. Even the simple form of it called "Planchette" has been well denominated the "despair of science." The notion of secret wires and invisible hairs, by which wise men once thought to explain these phenomena, will not do now. Men of sense know better. They know what they see with their own eyes and hear with their own ears. To the common sense of common men "unconscious cerebration" is not much better. "Psychic force" shares the same fate. These are but names of things which remain as profound mysteries as before. Scinna has only given us high sounding titles for remain as profound mysteries as before. Science has only given us high-sounding titles for them. They are too ethereal to explain to the average intelligence the facts witnessed by a thousand eyes. After all the deductions from the phenomena which collusion and jugglery and electricity and "nervous fluid" and "psychic force" and "unconscious cerebration" even admitting these last to be more than names —can account for, there remains a residuum —can account for, there remains a restauding which nothing accounts for on any principle of science which can be made clear to popular comprehension. Honest scientists admit this. When confronted with this residuum of unexperience of the confronted with this residuum of unexperience. plained mystery they are dumb, or they say, frankly, "We do not know."
This inability of science to answer popular in-

This inability of science to answer popular inquiry on the subject, in any way which commends itself to the common sense of men, is a fact of great significance to the pulpit. It surgests the query: Who shall give answer to the popular inquiry? As a mere matter of science it can await the wisdom of the future. But as a question affecting the religious faith of many it cannot wait. The people find this nondescript thing in the midst of them, and they reasonably ask solemn questions about it. It profanely puts on the semblance of religion. Men and women are trusting to it their hopes of and women are trusting to it their hopes of Heaven. It tries to take them by the hand and give them comforting words in affliction. With one hand it seems to lay hold on the nether world, and to let loose vapors that smell of five and brimstone; and with the other it seems to open wide the gates of Heaven, an more than open wide the gates of Heaven, on more than "golden hinges turning." The people's faith is set agape by its vagaries—They reasonably ask: "What shall we believe? What not believe? And why?" Because science is mute they turn to their religious teachers; and to whom else can they turn?

[5] One more the fact that the Scriptures

can they turn?

(5) Once more, the fact that the Scriptures are not silent on the subject of necromancy is a fact of some significance to the pulpit. The people find in the Old Testament perplexing texts about "witcheraft," about those who have "familiar spirits," about "wizards that peep and mutter." Their children read the story of the "Witch of Endor," and bright ones among them do not fail to recognize in the raising of Samuel an occurrence very like to what they have heard around the fireside, with what they have heard around the fireside, with large eyes and bated breath, of the doings of clairvoyants; and they ask their fathers, and the fathers ask their ministers, what it all means. They want to know whether there is any difference between the ancient and the model mystery. Inquiry on the subject seems modern mystery. Inquiry on the subject seems to have the Biblical sauction. To name the "Salem witchcraft," with its uncanny associations, does not now put an end to the inquiry. "Tower Hill" rather complicates the matter

"Tower Hill" rather complicates the matter in the modern thought.

Turning, then, to the New Testament, the people read of demoniacal possessions, and of ministering spirits, and of guardian angels, and the prophecy that in the last days there shall be signs and wonders of evil purport, which shall, if possible, deceive God's elect. They ask what these things mean; and the question is not unreasonable. When spiritualistic lecturers boldly claim that apostolic inspiration was no more than one form of clairvoyance, and that "ministering spirits" are departed souls from this world, and that Jesus Christ was only the Prince of Mediums, the people cannot say nay

Prince of Mediums, the people cannot say may and give a good reason for it. There is, and there has been through all history, a world of the marvelous, bordering hard on the world of spirits, which the Bible does not ignore. It has somewhat to say of that world in limbo, almost from its earliest to its world in imbo, almost from its entriest to its latest revelations. Inspiration does not retire it to the cloudland of an "if," and leave it there. When people find in their homes and neighborhoods things which inevitably remind them of those Biblical scraps of mysterious history and prophecy; and specially when they find their inherited faith in miracles and in ingrighted mysterion middled by the median recommend. spiration muddled by the modern necromantic marvels, it is natural, it is reasonable that they should ask, "What do these things mean?"

And so long as popular science says never a word, who shall give to the people the necessary satisfaction, if the pulpit does not? Has not this thing been let along long enough? Is sary satisfaction, if the pulpit does not? Has not this thing been let alone long enough? Is it not time that the clergy should have opinions about it which, as theologians, they are willing to be responsible for, and opinions which shall commend themselves to the good sense and the Biblical faith of their heavers? It can never be beneath the dignity of the pulpit to answer any inquiries touching religious faith, which an honest and sensible people are moved to ask. moved to ask.

Geo. A. Fuller's Meetings.

Mr. George A. Fuller gave the concluding lecture of his engagement at Duxbury, Vt., July 17th, at Bel den's Hall. The hall was filled to overflowing. All the scats were filled; chairs were brought in, and even boards were used to extemporize more seats. In the morning, Mr. Faller's guides gave a lecture upon "The Lost Chord," and in the afternoon they discoursed upon "What Good has Spiritualism Accomplished?" Lost Chord," and in the afternoon they discoursed upon "What Good has Spiritualism Accomplished?" The Duxbury Glee Club, in an artistic manner, rendered many of the beautiful songs of our philosophy, adding greatly to the interest of the meeting. Last Sunday, July 24th, Mr. Fuller closed his engagement in Vermont for the present, by giving two lectures in Burke's Hall, Morrisville. He has returned to Massachusetts, and will visit Onset Bay and Lake Pleasant Camp-Meetings.

DISCLAIMER.—On the 150th page of the "STRITUAL PILGRIM" my name is connected with what wildly misprepresents me. The stanza used was sent Mr. Peobles that I might learn the state of the "neddum" professing to give it—not for a billetdoux, as called in the first edition, not in "recailing the dreamy past," as stated in the fourth. How its purpose stands in the second and third editions I am not aware, but my name, similarly related, should not have been in the first, and has been retained in spite of my urgent demand to the contrary, made to both the blographer and Mr. Peobles.

Vineland, N. J.

Having written Dr. Peobles relative to the above

Having written Dr. Peebles relative to the above paragraph, we are authorized to state that the doctor without consulting the biographer, assumes the responsibility of requesting the publishers to erase the

billetdoux" stanza and its connection from all future

editions of the "Spiritual Pilgrim."-[Ed. B. of L.] Very few of those who have used the expression, He's a brick," know that it comes from Pluturch. An embassador from Epirus was shown by King Agesilaus of Sparta over his capital, and expressed sur prise at the absence of walls and fortifications. "Come to-morrow," replied the king, and I will show you our walls." On the morrowhe showed him an array of ten thousand men, remarking, "Each one is a brick."

THE LIVER.

The Unusual Attention which this Organ is now Attracting from the American People.

Its Delicate Structure and Susceptibility to Injury from Wounds or Disease.

In the opinion of the ancients the liver was the seat of the affections and of the passions. Modern research, however, has shown this to be an error, and hence less attention and care have been bestowed on this organ than in the early days when it was supposed to play so important a part in making war and cajoling love. Undoubtedly the discovery of the fact that the liver is not the seat of the affections and of the passions, has led the people, as is natural, to neglect what formerly was an object of great solicitude, but the truth still remains, that though it may not be the special seat of love and passion, it is after all of the greatest importance in physical health.

During the past few weeks, owing to an event of national interest, much has been said and written about the injurious effects of wounds in this organ, and according to the Surgical History of the War of the Rebellion, of the thousands of cases of wounds in the liver, not above sixty survived, and they were not violent ones. The record is filled with recoveries from gunshot wounds in the head, the lungs, and the pelvic region, but it is a "miracle" when one outlives even an ordinary wound in the liver. No other proof is needed of the delicacy of its structure, nor of its extreme susceptibility to injuries, whether violent, like a gunshot wound, or as the result of disease. Of course injury from a wound produces speedy results, and though organic diseases may affect the patient for years and render his life a long continued burden, the same end is eventually reached. The structure of the liver is delicate and yet simple.

It is composed of two lobes, which lie directly under the right lung, and is of a spongy character. When the venous blood is circulating from the various parts of the body to the lungs, it passes through this organ, and is there relieved of its rank poisons, part of which are used for digestion, and part for a cathartic of the waste materials of the food we eat. If the organ is at all diseased these poisons remain in it, instead of being used as nature designed, and with every coursing of the blood through the lobes of the liver, the nature of the disease is intensified, and hence a neglect of any disorder in this organ is almost certain to bring on chronic liver disease, so terrible to contemplate. In curing liver troubles, not only must the organ be rid of itsold complaint, but, at the same time, it must be prevented from contracting other diseases, and the agency used must have such power with the kidneys and lungs (the other two purifiers of the blood) that it will, while restoring the impaired liver, give to them strength sufficient to do part of the purifying work of the disabled organ. There is a peculiar dependency between the kidneys and liver, and no remedy can be of benefit which does not act upon both at the same time. The reason why so little success has hitherto been reached in the treatment of liver disease is because the philosophy of treatment has been lame and the remedies employed have been -inadequate. It is a conceded fact that until within the past few years there has been no known remedy for chronic kidney diseases, and it is certain that the liver cannot be restored to its right action if the kidneys are affected. It is a fact that when the liver is diseased the kidneys are also troubled; hence, it follows that liver diseases are hard to cure chiefly because the doctors know of no agency which will at one and the same time operate on both the kidneys and the liver.

Admitting, then, that no form of treatment can be effective which does not seek to reach both the liver and the kidneys at the same time, it would be strange, indeed, if in all the researches of this wonderful age of scientific invention no such remedy had been found. The doctors admit they have nothing to offer, but independent scientists have honored their learning and patience, by discovering a pure vegetable remedy whose success in the past few years, in the treatment of kidney difficulties, shows conclusively that it can cure every form of known kidney disease, and what it has done for the Ridneys it is equally able to do and does do for the liver. Warner's Safe Kidney and Liver Cure was the discovery of a practitioner, who proved its worth in his own case and then gave it to the world. It acts both as a food and a restorer on the kidneys and liver so that when disease is cured in one of these

bourne, of Williams College, has just published a long and interesting article on its wide-spreading prevalence. He states that malarial poisons appear in all localities, the high and dry, the low and damp, in the crowded city and the roomy country, and there are no differences as to the effects produced. Malaria is in the water we drink, in the air we breathe, in the food we eat, and while constantly and naturally increasing with the growth of the country, it is just at present afflicting us, as the epizooty did a few years ago, as a widespread and dangerous epidemic. Prof. Chadbourne is not an alarmist, and what he says is confirmed by other distinguished medical authorities.

What, therefore, can be the cause for this terrible increase of malaria in all parts of the States and Territories? Unquestionably the drinking water used in every portion of the land is the most active agency for carrying malaria into the system. This water may be clear, but it has become poisoned by filtration through the vaults, cesspools and barnyards in the country, and other impure agencies in the city. Heretofore the Western States and Territories and almost the entire South have been considered the field of malaria, owing doubtless to the poor drainage in many localities and the consequent accumulation of green poisonous matter. This theory is, however, now exploded, because malarial poisoning is becoming just as common in other regions, and those which have been settled for hundreds of years. Nor are low lands alone subject to malaria, for it is found in the Berkshire Hills of New England and up among the snows of the Rocky Moun-

Whatever may be the cause of malaria, its existence is a terribly established fact, and so much so that it is attracting the attention of the leading physicians, scientists and scholars in every portion of America. By means of its blighting powers the blood becomes polsoned and the most terrible diseases follow. The special field for the operation of this poison is in the liver. If this organ is at all diseased, malaria seizes it with a death grip. It is therefore absolutely necessary to keep the liver in perfect condition, and especially at this time. The elements of Warner's Safe Kidney and Liver Cure are exactly fitted for just this very purpose. Composed of a pure and simple vegetable extract and prepared in the most careful manner, it has been the means of restoring more people to health within the past year than any other agency known in the land. Prof. S. A. Lattimore, Ph. D., LL. D., one of the analysts of foods and medicines for the New York State Board of Health, pronounces its elements and composition purely vegetable, neither poisonous nor injurious, and the manufacturers present it to the public with the utmost faith that if taken falthfully and persistently, according to the directions, it will cure every form of liver disease and kidney disorder.

There seems to be a constant struggle between mankind and disease. Malarial poison, with its insidious power, the influences of heat, cold, bad water and impure food all combine to undermine the health and strength, both of which are the privilege of the race. In order to counteract these terrible influences the greatest care is required, especially at the present time, in guarding the kidneys and liver, which are the governors of the system. How this can best be done has been outlined above, and as such it is cordially recommended to all as the most efficient means for securing the best of health and continued happiness.