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### BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[Written for The Shaughraun, Ireland.]

HOW SPIRITUALISM IS EXPOSED. PLAYING THE FARCE IN DUBLIN—LIGHT: ON THE HEADLANDS OF TIME.

To the Editor of The Shaughraun:

In your issue of the date of October 9th, 1880, I find an article entitled "Second Sight Exposed, by an Ex-Medium," in which the writer professes to uncover the mystery of iniquity known as Modern Spiritualism, and to reveal the naked deformity of its disciples. In the following extract we are favored with the writer's estimate of the whole spiritual fraternity, which is not more complimentary than the published opinions of many of his class. quote from his introductory paragraph:

"I must confess that I have never met any class of men so utterly deprayed, so entirely wanting in re spect to mankind or reverence to God, as those outrageous and blasphemous rascals who work the Spir itualistic business. The spirit-circle and the animated furniture, share places with the dark-séance and second-sight. The first two are carried out in a quast private manner: the latter were, at the start, entrusted to certain prestidigitateurs who traveled from town to town, giving, under the name of jugglery, an extraordinary entertainment, which public ignorance connected with the spiritualistic-a belief not at all discouraged by the nimble-fingered gentleman who owned

There have been many so-called exposures of Spiritualism in this country and in Europe Several poor jugglers and a multitude of pious mountebanks have engaged in the business, and it may be that some found it profitable. The scientists are quite willing to have it exposed, because they would be pleased to get rid of such obstinate facts as are likely to unset the whole materialistic formula of the schools of science and philosophy. Then the miraclemongers, curiosity-seekers and common idlers enjoy the exhibition. In our religious circles there has also been a lively demand for the services of the exposers. The experts in this line have had a good time; and the saints—who so love to have "spiritual wickedness" exposed in "high places" and low places too—have sold tickets, advertised the performance, occupied chief seats at the bogus scance; and at last, when the slippery performers have suddenly disappeared-like "the little joker which now you see and now you do n't"-they have purchased a valuable experience by paying for the use of halls, carburetted hydrogen consumed. janitor's services, etc. This happened no long ago (we are credibly informed) in New York, to a learned doctor of divinity and several of his people. Some one was leaky, and the fact escaped the custody of the faithful. They had employed the cunning trickster to expose Spiritualism. The men of God could not do it effectually, and so they went for a juggler! His last trick was a mysterious personal disappearance between two days, with the aggregate receipts of the exhibition. Having served the pious purpose of his godly employers he left, presto! "for parts unknown." Each saw his little ill-fortune in the unpaid bills.

The juggler vanished while he turned the wheel,

But never a saint thought it best to squeal. Let us see how Spiritualism is exposed in The Shaughraun. In his preliminary observations the writer assures us that "the animated furniture" is moved by "natural laws"; that "the dark seance is now thoroughly known," and that the only remaining mystery is "Second-Sight." Having made a special study and practice of this particular phase of the "outrageous and blasphemous spiritual rescality," he presumes to speak with authority. He declares that it is all a trick, and he proceeds to elucidate his own peculiar method of performing the same. His exposition is contained in four columns of as melancholy reading as one may ever find elsewhere outside of a grave-yard. He gives us a little sketch of his life, showing how he came to practice as an "outrageous and blasphemous rascal" in the "spiritualistic business." At an early age he became a pupil of a prestidigitateur, and he worked with a lively zeal for his master at the jugglery occupation. According to his own showing he was a promising scholar and made very gratifying progress in the fine arts of deception. It would seem that the one characteristic feature of all his work for years consisted in making things appear to be what they were not. His exposure of Spiritualism shows that he is still engaged in the same general line of business, notwithstanding he professes to have

abandoned "the horrid trade" some years since. | We are seldom enlightened and long since ceased to be amused by the exposure farce; but still, though there is nothing new, the play goes on and the groundlings are pleased. Every few days some new discoverer turns up who is defense of Spiritualism in his reply to Rev. Dr. Hawanxious to reveal the whole secret for a price; ley, which I have just perused in the Banner of Light. or for nothing. We sometimes wonder if it be possible that these harmless lunatics seriously believe they are exposing anything of consequence. Showing us either a mere trick, or the everlasting brass of an unblushing countenance, is surely no exposure of Spiritualism. This is really a very childish occupation. The ambitious little boy may aim his pop-gun at either the Greater or the Lesser Bear; but Arcturus will remain and the pole-star shine on. If there were less of this wild and random shooting on the part of the enemies of Spiritualism, we should be disposed to think that this Hibernian journalist was attempting to perpetrate a huge joke at the expense of his, readers. To elucidate the phenomena of Spiritualism—which are immeasurably diversified in form and world-wide in their occurrence—he tells us how he contrived to deceive the good people of Ireland for such small wages as he was able to command. If we accept his testimony and believe that he really sold himself to the adversary for what he was worth, more or less, pray what has that fact in an ignoble personal history to do with Spiritualism? Nothing whatever. The subjects are as opposite as light and darkness. All his shallow tricks, performed for a few pence, throw no possible light on the great question of the ages. We are happy to know that no possible measure of deception can annihilate a single fact in the soul's experience. Clouds can not veil the immortal Illuminati, nor can selfish passions and popular skepticism avert the destinies of men.

The truth of Spiritualism is the light of the world! It will shine and grow brighter to the perfect day. It will be a blessing even to the most benighted, abandoned and hopeless of its enemies, whose futile efforts and unworthy devices might excite contempt in honest minds if they did not make a still stronger appeal to our compassion. Vain are all such attempts to hide the light. The writer in your paper might as well be employed in stirring up a mud-puddlo with a view of extinguishing the Pleiades. At last invisible hands have placed strong lights on the headlands of Time where the adverse powers of earth and hell can reach them no more. Darkness is no concealment. The constellations shine with the greatest brilliancy at midnight. So shine the truths of our divine philosophy. Its morning glory like a flaming scarf already waves far above the horizon, while a mighty Angel, standing in the sun, unrolls the illuminated scroll of the Spiritual S. B. BRITTAN. Heavens!

29 Broad street, Newark, N. J., Jan. 23d, 1881

#### VOICES FROM THE PEOPLE. Popular Estimate of the Secular Press Bureau

In these days the people are so well informed that they cannot be deceived in respect to the general drift of thought and the progress of ideas. They readily interpret the spirit of the times, and are entitled to be heard on all questions of public interest. The use of the Secular Press for the universal diffusion of spiritual light and knowledge - now that the plan is fairly understood—is approved with great unanimity and enthusiasm. Many of the voices are especially significant, since they are known to come from personal sources of high character and liberal culture. We do not feel at liberty to suppress, altogether, the emphatic testimony of these friends, since words of encouragement are incentives to further effort in the

right direction.—Ed. B. of L. A STRONG WITNESS.

An intelligent gentleman whose residence is near Boston—a man of classical education and an earnest reformer, who at the beginning took little or no interest in the Secular Press Bureau—writes, under a recent date, in a manner which indicates the greatest interest in the work. We make the following extracts from this gentleman's correspondence:

"Yes! The popular press publication of the truths and evidences of Modern Spiritualism is a good movement. At its start I was a little shy of it, not seeing clearly the purpose, nor comprehending the efficiency and value of it. But its now nearly two years' trial demonstrates its practicability and exceeding usofulness in diffusing spiritual light and knowledge amid the theologic works of Orthodoxy.

Professor Brittan, in the management of the enterprise, is the right man in the right place. He is familiar with the history and philosophy of Spiritualism; he has been a minister, and knows the igno rance and prejudice which environ the clerical mind. He himself has arisen above the unreasonable folly and darkness into light and liberty, and can therefore assist, and does assist, both shepherds and their flocks who are yet floundering in spiritual marshes and lowlands. Capital! Excellent! Good! Superlatively good! Is the review of Dr. Hawley, in a late issue of the Banner of Light. Both in its matter (t. e., powder and shot), its exact aim, and its complete and artistic demolition of the bull's-eye, it is all that could be asked for or desired. Chevallers may boast of the recent victories of American racers in England and in France. But I rejoice in the coming dominion of Christ over Satan; and as a foregleam of that good time coming I hall with loving sympathy and thanks Dr. Brittan's elegant and masterly exposition and refutation of the errors of the doctors of the Church.

Glad I very glad am I that his pen is not idle, inasmuch as it accomplishes such magnificent achievements in behalf of Truth in Modern Spiritualism as the American Secular Press from time to time gives to the reading public.

That his days may be long in the land and his efforts for the diffusion of spiritual light and liberty to the masses be followed by abundant success, is the earnest wish of Yours gratefully,

A VOICE FROM THE SOUTH.

A lady writing from Fernandina, Fla., whose

subscription to the Bureau Fund was recently credited, has an enlightened appreciation of the work, as will appear from the following extract from her letter under date of June 20th:

"A thousand thanks for Prof. S. B. Brittan's noble I have never read anything I liked better, or that did me more good; not even his discussion with Dr. Hanson, of Hartford, which I read many years ago and en joyed very much. I thought it the best possible thing I have since tried to obtain a copy, but have never been able. I hope the present correspondence will be published in book form and widely circulated.

Again thanking him with all my heart and wishing God and the good spirits to bless him forever, I remain a sincere friend, 🦾

SYMPATHY FROM THE GRANITE STATE. The Secular Press Bureau correspondence has greatly enlarged the author's circle of friends and thus widened the sphere of his usefulness. Among the people who have recently become interested in his work is a lady of foreign birth, of rare intelligence and culture, who writes from New Hampshire to the Editor-at-Large to communicate portions of a deeply interesting spiritual experience. In one of her letters she gives a brief history of her family and expresses a strong interest in Dr. Brittan's present work as will appear from the following extract:

"Prof. Brittan, I am not an American, but a subject of her Gracious Majesty, Queen Victoria-a good woman, a model mother, and also, I am told, a Spiritual ist. My father came from Berwick on the Tweed, and my mother was a descendant of a famous Scotch ancestry, Angus MacDonald, Lord of the Isles-Highlanders. You know their character and history-stern and true to the death. My ancestors fought at Bannockburn. When a school-girl I visited Sterling Castle, and looked on that famous and historic field, but I did not then love and reverence as I now do my noble Scotch ancestry.

But I would be most unwilling to add to the pressure of duties now demanding your whole time, by trespassing for even a single half-hour. Let me close this letter by wishing most sincerely that the success of your mission will be beyond your present anticipa tions; that the angels will touch both brain and pen with deeper and keener power from day to day; that the indeed 'glad tidings' may reach those now sitting in darkness and sorrow, and be welcomed by thou sands as the light penetrates their spirits, and the blessings of countless hosts fall as refracting dow on your own spirit."

VOICES FROM NEW JERSEY.

Among the favorable comments elicited by Dr. Brittan's recent "Defense of Mediums" i the following from the Principals of the Belvidere Seminary, Misses Belle and Lizzie Bush:

"We have read with great pleasure Dr. Brittan's ar ticle in the Banner of Light. It is beautiful and Christlike in spirit, breathing the purest and truest charity, born of Love and Wisdom. God bless him for writing such high thoughts, for, like the breath of heaven, they sweeten and refine the moral atmosphere of a cold and sordid world,"

TESTIMONY OF A CLERGYMAN A well-known clergyman residing in Hart-

ford, Conn., who has recently embraced Spiritualism, writes an earnest letter to Dr. Brittan involving a cordial indorsement of his argument in reply to the most scholarly assault that has recently been made upon Spiritualism. We extract the following passage from the rev. gentleman's letter:

" Not till to-day have I seen your reply to Rev. Dr. Hawley, and I hasten to congratulate you on so forciblo and useful an article. I say useful, because it seems to me to be extremely well fitted for a wide pop ular circulation. The common prejudice against Spir itualism as essentially irreligious, and the equally common notion that communion through its channels with our departed friends is sinful and prohibited by the Bible, have long seemed to me to stand foremost among the obstacles to the general reception among good people of the truth on the subject. Both these points, especially the latter, you have ably met.

Dr. II.'s article I have not seen, and so I cannot express an opinion on the conclusiveness of yours as a reply on the whole. But I will presume it to be so satisfactory as to suggest, as among the good works our new Alliance may be expected to do, the publication in tract form of both articles side by side Each party might be given, if desirous of it, the privilege of a previous revision, so as to make the discus sion as conclusive as possible."

A VOICE FROM OVER THE SEA. 4 ESLINGTON TERRACE, Newcastle-on-Type, England, July 2d, 1881.

MESSRS. COLBY AND RICH: Having read in the issue of the Banner of Light of June 18th Professor Brittan's masterly reply to Dr. Hawley, and which has called forth my highest en comiums. I write to ask you for your permission to republish it in this country in pamphlet form, as I be lieve it is calculated to do a vast amount of good if well circulated by Spiritualists amongst our oppo nents. It is a most crushing reply, and completely turns the tables upon them. It is not only just and fair, but appeals to our higher nature by its carnest ness and eloquence. If he can write like that he is indeed the right man in the right place, in spite of what carping critics may say, and must become a power in our movement in bringing its claims to the attention of the religious world.

I care not to make a profit by publishing it, but rather seek to aid in spreading the good cause. I shall be glad to know your definite reply as early as possible, as there is to be a Church of England Congress to be held in this town in August next, and one of the subjects for their discussion is the relation of Spiritualism to the Church. I would like to have it out beforehand and supply the clergy with our friend's cogent reasonings. If necessary to obtain Dr. Brittan's sanction to this scheme, shall be greatly obliged if you would kindly obtain it for me, as I do not like to go contrary to his wishes. . . .

Yours truly, н. л. к.

[\*Print it in pamphiet form. We have not the slightest objection.-Ed. B. or L.]

"You are feeling much better, madame, than you did when I saw you last," said the physician, pressing his fingers gently upon the patient's left wrist. "Oh, much better, doctor, thank you. Just after you left, little Johnnie upset the table and smashed all the medicine bottles."—Brooklyn Courier.

In teating eggs, the fresher the egg the smaller the air-chamber. This can be seen at the broad end of the egg! it be held up against a strong light in a dark room.

OUTLINES OF AN ANGEL.

[The writer of the following was the late Apolline Stone-Smith, daughter of Mrs. A. M. Stone, of Cinclimati, an account of whose remarkable mediumship we published in the Banner of Light of Jan. 21th, 1880 and which attracted considerable attention among our readers. Mrs. Smith was a practicing physician by spirit-power, and for nine years previous to her passing on exercised her clairvoyant gifts for the benefit of humanity. At one time her spirit-friends ordered a small table to be made, giving directions for its manufacture. It was while scated at this table with pencil in hand, she received what purported to be telegraphic messages from the planet Mercury. The manuscript has been furnished us by Mrs. Stone -Ep.B. of L.]

One spring evening I had been sitting in the twilight of my room, in profound meditation, My sermon for the following Sabbath lay unfinished upon a little table near the window where I sat. A shower had cleared the atmosphere, leaving nature dewy, odorous and still.

spoke to me! But that was impossible, since intruders. Again my meditations were disturbed by the same sound. What could it be? I turned uneasily in my chair, and glanced about the chamber. As the night uncovers a tion like the running of a miniature telegraph. star, so in the fast-falling darkness an angel became visible to me! I discovered her appar- a master beyond and distant. And just as disently near my table, between it and the window, and surrounded by a soft but brilliant gence of which that same master was afraid, light. A crest of seven luminous points, rich | and beautiful colors, crowned her. A strange, delicious fragrance exhaled from these colors, so powerful that it made almost audible sounds. Her attitude was full of majesty and sweetness. She seemed imbued with royalty, yet she resembled a flower; silent, she was full of harmony; a joyous and at the same time a religious atmosphere embraced her. She seemed the prelude to a song, or the inspiration of an ecstasy. A spotless vestment of snowy filament clasped her pure shape, which was virginal, modest and slightly drooping. Tender as the dawn, exquisite as a lily, her motions resembled music; her gestures, the rhythm of poetry. Her stooping and rising were infinitely gracious, as the sinking of the sun or the hushed aspiration of the morning.

The murmur of her lips was not like speech, it partook of the swift overflow of a fountain, or the sudden blooming of a rose. She bore in her hand what seemed to my charmed vision an asphodel; three splendid blossoms quivered upon a stem, but with eyes grown clearer, I recognized in them the divine efflores-

air. When she wept, a scintillant glory of a strata answering to such elements, dewy and golden lustre breathed about her. also, zinc-fluid in the even flow of it. Grace clothed her with the fringes of delicacy, as do the shaking flosses endow the wondrous passion-flower. She was manifest loveliness and power. A complete peace held her, but by her burning Cestus of rose-colored flame, I knew that she had suffered; shame, because she was misunderstood and persecuted of man; and love, because she was of God. Strange as it may seem, this girdle alone spoke eloquently to me as with the tongues of an hundred martyrs; av. even as the stigmata appealed to the apostles when they met and touched "Him."

To my comprehensive attention this Cestus gave forth an "aura" of sound terribly pathetic and distinct. Terror and the cold sweat of anguish broke over me. Had the dead, indeed, arisen about me? What fearsome force, this, that in a moment made a coward of my senses and a prisoner of my will? Beautiful to the eye, unreal; of gigantic stature; at once a destroyer, and yet a creator. Was it a celestial being, or a disembodied spirit? Was I the deluded spectator of an unearthly visitant? In such case I was surely hallucinated, or what was immeasurably worse in the eyes of the world, a Spiritualist!

I shuddered at that name, which had always seemed to me to be a piteous misnomer for martyrdom and abomination.

In the midst of my agitation and surprise, new developments assailed me. A soft, rushing sensation diffused itself upon the air. It rose and it fell, like a great lapsing wave which comes in with the tide and recedes with a mighty sigh. Like the sea? Alas, no; much more supernatural. Like the wind? Again, no. I passed a moment of intense thought, surprise, consternation; that moment seemed ages to my fevered imagination. Then, ah! then, the divine angel herself delivered me! Even as Perseus rescued Andromeda from the Dragon, she snatched me from the terrors of the Invisible. Eureka! It was neither sea nor wave, nor a ghost from the dead. It was electricity, in a steady, rushing, continuous flow. A great light fell about me; a great joy seized me; I was no longer afraid or confounded-I had discovered my angel! Yes, electricity in the cyade state; undressed, untutored, wearing the beauty of a savage and the power of a devil.

For six long weary years her enchanting outlines had haunted my dreams; had persecuted my waking hours; for six long years deluded my senses with fickle hints and surmises. At last I held her! She should no longer escape; I would unmask her to the world.

Spiritualists should, indeed, come face to face with this ignis fatuus, which had so wantonly deceived them, and behold in her a simple science heretofore unrecognized by men.

To come down to plain facts, my discovery was as follows: An electric current in the rough-unsteady, and shooting out at random into space-had penetrated my retreat. Undoubtedly a signal or a challenge from some planet. above and beyond ours. Experiments were being tried in another sphere to attract the at- is a sample of the diction and the translation,

tention of earth. The rushing, sighing sounds I had heard were those of an electrical rocket, expending itself in delicate parachutes upon the atmosphere.

Thank God! I was not a Spiritualist; but a telegraph operator in the very best sense of the word. The Lord spoke to Saul in the thunder, and he understood him. Electricity spoke to me in an unknown tongue, and I interpreted. Soon fragments of sound rounded into hieroglyphs on the atmosphere; I determined to fetter them. Day after day I sat at my table with pen and paper, endeavoring to decipher these delicate combinations of tone, curve color. My friends ridiculed me, and one nearest and dearest to me for years subjected my efforts to irony and bitter reproach. Nevertheless I persevered, and was exceedingly in earnest. These slips of sound, at first unintelligible, perfected themselves at length into words, sentences, conversation. By degrees, slow and painful, I under-Out of this tranquility I thought some one stood little by little. By degrees I detected occasionally a tiny, nervous glitter in the air of I was quite alone, with my door locked against my room that dazzled my eyes. I became assured that a slender but ill-directed current of electricity penetrated to me from some remote region. A delicate click accompanied its mo-It was evidently the unruly agent and slave of tinctly evident a disorderly, vindictive intellielse why such tender and uncertain handling? Because by the slightest crossing of a condition of atmospheric strata—by the breaking of a law -he let loose a demon upon the world. That agent, slave, demon, was electricity-a mild name for lightning! No wonder it took the shapes of angel, devil, color, flower, rainbow,

fountain. It was of all and in all. After many futile attempts, I was at last crowned with success. I, as compositor, at last became able, after a manner, to set the type of this aerial print-demonstrated to my vision; in fact of this "aerial telegraph," for such I was satisfied it was beyond all doubt. I was not talking with a spirit from the dead, but with a living, intelligent being, inhabiting another planet. Science, not Spiritualism, addressed me through the medium of electricity. What planet? Mars? Perhaps Venus? Impossible. Why not Jupiter? After many trials and much patient waiting I was rewarded by the following communication :

"I, a dweller in Mercury, send greeting to you (Fros), the earth: we have established what we call a meteoric telegraph through a certain stratum of atmosphere and along a where her feet trod, summer smiled; when she sighed, heaven drew near. From the reflection of her eyes a blissful shining hung upon the air. When she wept, a scintillant glory of a least of the same that tred and alkali—that is, air. When she wept, a scintillant glory of a least of the same trades and alkali—that is, air. When she wept, a scintillant glory of a least of the same trades and alkali—that is, air. ity (founded by a few brave men from Jupiter, in spite of the terrors of the place). They in Mark are a cannibal race and hideous to behold, A few have been civilized: they do meneen educated in Mars at a College of Electrichold: A few have been civilized: they do men-ial service for us, My name is 'Cassa Enrico.' I am a man. I

any name is Cassa Enrico. I am a man. I was born in the mountainous district of Jupiter. We call it the Locust Country, for the locusts ravage our land once in every five or eight years. They come like the plague. Our eight years. They come like the plague. Our country (Jupiter) is small. Our race, cultivated, of large stature, and devoted to arts and sciences. We navigate with long, boat-shaped balloons. Our laws are those of the ancient 'Colons,' who first occupied Jupiter. These laws are strict, chaste and equal. The Jupitrii are a jealous race, suspicious and sometimes cruel. We are never at war—our laws strictly 'forbid warfare. We sometimes torture with electric machines, but only criminals and those electric machines, but only criminals and those who disobey or break a law. Our language is musical: it resembles flowing water: it is soft, musical; it resembles howing water; it is soit, undulating and sweet upon the tongue. Our women follow manly sports; some are professors in colleges, and are called 'Ords.' Science is dear to us—we love it. We divulge our knowledge to other countries under pain of death by burning. Thus I telegraph to you, oth Eros, under constant fear of discovery and oh, Eros, under constant fear of discovery and persecution. I fear the dread sentence of burning, but I thirst for new discoveries. Let me discover, and then die. I have been educated for a 'chemical assayist of atmospheric currents. rents, and a telegraphic operator. I telegraph from Mercury, which is the nearest point, calculating by the smooth and even currents of air. Forty-five millions of miles of solid air-strata lie between us and the earth.

Here in Mercury I am almost an exile. This is a tropical region. The people are a harmless, nomadic race. They are kindly disposed, bringing fruits and flowers, and watching my telegraph with face of area. graph with faces of awe.
What is earth like? Can we reach you? What

are your people? your laws? Jupiter is cold and small, but its people are a great people.

(Signed) (Cassa Engico.)

Mercury, in the Year of Famine, and the Day of

Subsequent communications informed me that the telegrapher was a young man twenty-eight years of age; that he was born dumb, and without arms. In his own language, an "allessio," or unfortunate; that the Jupitrii, always merciful, took him when quite young from his native hills and educated him for an electrical surveyor and telegraph operator, that he might be able to support himself. He uses his machine (for such he describes it.) with his feet only. A class of scientists protect him from the severe laws of Jupiter, while thus pursuing their investigations in telegraphy. He has promised at some future period to give me a complete description of his method of communication. I shall be very happy to place it before the publie when received. Some of his telegrams are exceedingly interesting, and those relating to the laws and governments of other planets wor-

I have so far given you a "plain, unvarnished tale." This is my individual experience, truthfully and carefully prepared for your inspection.

thy of the ear and attention of scientists.

The exquisite grace of the language transmitted to me can be easily learned, even by a novice, because of its harmonious rhythm. Here

every syllable being pronounced distinctly, and every letter, as in the Italian:

Edda, mentha, puer la Questa, ardo, pintha va. Esso volenta Triss— Sano lu—lua eliss— Sano lu—lua gliss— A, Deo, meo thor Sospero, uesta dor— Quanta tress Vino a spess— Nono, el rido bua Cachito, eto tua— Assunto, lasso tira riss, Assunto, lasso tira riss, El plio supra, anno gliss Arvicho, tito nello Aspero ylo bello El, Astra rosa vino soss Addio, villa nomer floss, Tuwara sesse, cordo nita Pentani fluor, rebo vita Ricordo cathera nida Ponto, el dio quida.

TRANSLATION. Flower of the world, I love thee! Like a slender stream thou runnest through the meadow

of my heart. My boat of Love is caught in the lilies of thy hands. My feet are bound by the strong vine of passion. My feet are bound by the strong vine of passion.
From thee they cannot stray
My Love was fashloned in the spring of tears.
The flower of it is purple.
It holds thee like a band of amethyst.
If love calls I obey.
My crown protects me not.
A word of love is honey on the lips.
I wear thee as a jewel in mine ear;
Thus I hear thee.
Thou fallest about my neck like a string of gold;
Thus I touch thee.
Thou bloomest across my breast like a searlet ribbon tho breathest.

Between my lips like a royal rose, full odorous.
A star art thou, so far above;
A sun of light, enthroned by love; A sin of light, enthroned by love; A moon, serene and sweet; An earth where lovers meet; An ansel swift, with tender eyes; A hush; a dream; a sweet surprise. Out in my garden There shook a little tree. Out dropped a bird for me. Dainty, with plumes of white; I named it "Heart's Delight!" Flower of the world, 't is thee:

### Letter from Colorado Springs.

To the Editor of the Banner of Light:

When the wonders of this most wonderful of States are witnessed for the first time, it seems like folly to attempt to put on paper any adequate portrayal of them. It seems but yesterday since the discovery of gold at Pike's Peak startled the country and beaconed the surplus population from the overcrowded Eastern portion to this Western world of wealth and

Ten years ago the spot upon which this beautiful little city stands was a wilderness; no human habitation was to be found; while the antelope contested with the Indian the proprietorship of the soil.

Now the arid plains which then yielded only the short, tough buffalo grass and sage brush, are fast being redeemed by the toil of mana dotted all over the State are flourishing ranches, where then no vegetation was thought to be possible.

The enterprise and thrift that started the march of civilization westward in the search for gold, have redeemed a continent from barrenness and waste.

Colorado Springs is one of the most charming summer resorts, not only of this State, but of the country. Beautifully situated on the plain that stretches far away to the east, at the foot of a rocky mountain range, embracing grand old Pike's Peak, with its bald, snowcapped head amid the clouds, it nestles in a bed of beauty. The springs of mineral waters from which it takes its name are situated about five miles distant, at a beautiful little spot called Manitou, to which a railroad runs several trains daily, and a drive through the garden of the gods affords one of the most beautiful of views. Manitou is celebrated not only for its beauty and health-giving waters, but for its really fine hotels. This feature brings many hundred sojourners every season who otherwise would stop in Colorado Springs.

The beautiful climate, bracing air and healthgiving elements of Colorado are well known to the world. It is the Mecca of consumptives and asthmatics, who are camped on every texture and mode; his beard was black, but not stream in the State.

There is no organization of Spiritualists in Colorado Springs, but there are a goodly number of Spiritualists here. The Mayor, Matt France and his wife are Spiritualists, and seyeral of the county officers are also Spiritualists. Not having an organization, they do not have regular speakers; nor do mediums often visit here, not having a centre to work from; hence the people are left with a limited supply of spiritual food. This leaves them, however, in a receptive state of mind, and always ready to attend when fortune sends them a speaker.

Mrs. Cora L. V. Richmond, who is spending some weeks in Colorado, spoke here twice last week to very fine audiences. The delight and appreciation with which they listened to her utterances were quite refreshing. Mayor France presided, and everybody seemed to be filled with the spirit. In addition to the work being done by Mr. and Mrs. Richmond, they are enjoying a portion of their vacation in this part of the country very greatly. A party of friends accompanied them to the top of Pike's Peak during their visit to this place, and the performance of this feat of endurance, which is trying to the strongest constitution and nerves, dispelled the last vestige of an idea that this most gifted lady is any longer an invalid. This exploration is attempted only by the hardiest and bravest of tourists. The ascent is made on well-trained horses and mules, with experienced guides, and every step is one of danger and delight. The party started at 5 o'clock in the morning, from Colorado Springs, were ten hours in the saddle, and spent several hours on the "tip top," as Ouina called it. A storm of hail was encountered, intense heat in the valley, gorgeous steeps, deep canons, and panorama after panorama of beauty were passed on the journey up and up to the clouds that enveloped the top of the mountain. The party reached the Government Signal Station in a state of zero as to temperature, but in a deep intense glow of enthusiastic excitement over the beauties enjoyed and the dangers surmounted. A warm fire was hailed with shivering satisfaction, and hot coffee with lunch replaced the iced tea so refreshing at the other end of the trail. On the summit of Pike's Peak, amid its ever-enduring clouds and snow. Ouing gave one of her beautiful poems, which I will send you with this; the description given by her of its wild and weird beauty will give your readers some idea of the

Mr. and Mrs. Richmond left Colorado Springs for Silver Cliff on Wednesday morning, July 13th, where Mrs. R. will speak on the Sunday following, and from that point they will go to Leadville, where friends are arranging for several discourses in that huge mining camp of HELEN BARNARD DENSMORE. Colorado. July 15th, 1881.

Black and white pepper both grow on the same shrub. The white is the berry deprived, before grinding, of its outside husk.

## Spiritual Phenomena.

MATERIALIZING SEANCE IN HARTFORD,

To the Editor of the Banner of Light:

Some of our citizens have been recently favored with two seances held in this city by Mrs. Elsie Crindle, of San Francisco, California; and after many fraudulent, or to say the least, unsatisfactory exhibitions of mediumship in its various phases, it was highly gratifying\_to some eighteen or twenty individuals to witness such unmistakable form-materializations as were produced on this occasion, more especially on the second evening, when the medium was in better condition, having partially recovered from excessive fatigue and other disabling tendencies. The cabinet was of the usual form, a frame with black muslin, and curtains in front, which admitted the forms to show themselves as they materialized, and to come out into the room, as some of them did. The first that appeared on the second evening was a female form who came to us in flowing robes of white: this form was immediately recognized by two of the company; and on their expressions of surprise and gratitude, the form left the cabinet and went to them-distance some ten feet-seemingly delighted to meet them, patting the gentleman on the head, as she is wont-to-do almost daily, though until this occasion invisible to him; though not to the other, who has often seen her clairvoyantly, and who recognized her as one who is a guardian of his.

The next form appearing was much smaller,

with dark complexion, and somewhat differently dressed, though in white. This one was recognized by the lady above referred to as an Oriental personage of the Buddhist faith, and one she has often seen clairvoyantly, as one of her control, and who is rendering her much service in various ways. This one did not come out of the cabinet, but with the curtains apart, moved about so that she could be and was seen by all present. The one recognizing her was called to the cabinet, and had a close view of the form and dress, confirming her in the reality of her identity. Others appeared, one of which seemed to the writer to resemble a sister of his, who has been in spirit-life several years. Though this was not a strong materialization, the resemblance was such that he whispered the fact to a party sitting next to him, and thought no more about it. But the interesting part of this incident is that little "Effic," a prattling five-year-old girl, who is one of Mrs. Crindle's familiar spirits, and who showed herself the previous evening several times, but who did not on this occasion make herself visible, rather making herself known by repeated sallies and interruptions of Mr. Gruff, the spirit-leader of the scance, when he was talking to or answering questions frequently put to him by some of the audience, called out and said: "Mr. B-, M. B. S. (giving the full name) is here in the cabinet; she can't be seen good; aint you sorry?" (if not the exact words, they were to that effect,) thus making the impression I received that it was my sister, who first appeared so imperfectly, almost a reality, as the little spirit could not have known through mundane knowledge that M B. S. was of any special interest to me.

Several other forms appeared, and at one time two female forms were seen by all present standing at the front of the cabinet, just within the curtains, which were parted so that both forms could be seen standing side by side, and who moved about so that their forms and faces could be seen from different points of view. A tall form, purporting to be an Italian, having on his head what resembled a smoking-cap, came to the entrance, and parting the curtains showed himself very distinctly, allowing all who cared to to go close to him and see his dress and face. The dress was dark in color, and of peculiar very long; he was very like an Italian in appearance, and gave an Italian name, with a graceful bow, to each one who went close to him. Others appeared. The last one was an old woman in appearance, who is in the habit of coming at the close of these séances and taking part in singing the doxology. Some of the party were called up by the control at this stage of the séance to have a closer view of this old lady, and witness the closing scene. As they stood taking part in the singing, the medium left her seat in the chair, and passed-seemingly entranced-back of the materialized form to the curtain, and out of the cabinet, the old lady gradually disappearing at the same time, show ing that she and the medium were not one and

the same. Mrs. Crindle is doubtless one of the best mediums in the country; she is one for various phases of manifestation, the rapping, the slatewriting, ballot test, and dark circles. One of the latter was given on this occasion. It is hard to believe that any fair-minded person will question Mrs. Cyindle's mediumship, more especially if they have a private scance where more of the phases of her mediumship are given.

Hartford, Conn. S. S. Brown.

#### THE MEDIAL POWERS OF MRS. FOYE AND OTHERS.

To the Editor of the Banner of Light:

I notice in the Banner that you come to the defense of Mrs. Foye's mediumship. It is many years ago that it was established beyond dispute by Dr. Henry M. Scudder, of Brooklyn,

He having a sitting with her, his India friends came and held converse in Hindu. The doctor remarked: "Madam, you are possessed of the devil." She replied: "Do you think so, sir?" Yes, madam, you most certainly are," said the doctor. "Why," replied Mrs. Foye, "you have recognized these people, and I supposed they were your friends instead of the devil." However, be these the doctor's friends or the devil, it proves Mrs. Foye's mediumship genuine and the doctrine of a future life a certaintyfor with no life hereafter there would be no use or occupation for a devil, nor any occasion to have changed the "Lord's Prayer" so as to prove by the Bible that there was "the evil

We have so many "frauds" like Mrs. Foye in San Francisco that it would ruin a newspaper to mention them all. There is Mrs. Francis. the slate-writer. A friend of mine visited her. said, "Well, how goes it?" He replied, Goes it! that woman knows a good many things she has no business to know." And he never went to her again. There is Mrs. Aitken; she gave a friend the Masonic signs to a very high degree and made a "deluded Spiritualist" of him. Mrs. Hendee, who for twenty years has told people all about their diseases—and cured them. Then there is that "dreadful woman,"

biggest-well, Mrs. Breed is not a modest woman, and those who have committed crimes do not call upon her a second time. She does not make the evenings pleasant for such people. Of course they say she is a fraud. There is Mrs. Lewis; why, a few days after one of our best deacons died he came and told me through her that his religious ideas were all an error, and that he was in what might be called hell. Mrs. Wheatley told me that my sisters "Jane" and 'Eunice" in the East were sick. It is old how my old father would come and lie so, and yet it proved true. Is n't it singular how she got those names-mind-reading, of course. Then there is that little Clara Mayo. Why, it is dangerous to have any secrets, for she just closes her eyes -pretends to be an Indian girl-and then-well, if you expect to visit her you had better say your prayers first so as to have the sins all washed out or she will see them, certain. As I said, it would ruin a newspaper to speak of all the good mediums we have; not only public but private, without number; and scances without end, investigating the phenomena. In fact, it is the conversation in churches, schools, business and social circles, in cars and steamboats; and really the stigma that has so long clung to it is fast fading, if not already forever gone; while on the contrary the churches have been so unjust and illiberal that the reaction is giving them heavy debts and empty seats-bringing them to such a condition that the congregations are made almost entirely of women and children. The entrance of an intelligent man into one of our Orthodox churches would create quite a sensation. A few old fossils now constitute the pillars and plate-passers\* of every church. As Dr. Eells, of Oakland, said: "Only a few more years and our theological institutions will be empty; consequently no one to fill the pulpits of Christian churches," will be verified indeed. What I a man in the year 1881 teach dogmatic theology and have a drop of honest blood in him? It is utterly impossible! The very comet passing through our sky this night declares him an ignorant or unprincipled man. The whole world is groaning for truth, and yet the church is squandering millions to spread and ruin their own fossilized Bible Like all great evils it seems the experience of centuries that they have to die at last by their T. B. CLARKE. own hands. San Francisco, Cal.

\*On this coast a begging plate is passed around in all the churches at morning and evening service. At the dedica-ion of the First Congregational church, Oakland, they assed the plate.

### Onset in the Sunlight.

To the Editor of the Banner of Light:

I thought I would cast my "Shadow" on Onset Bay Grove, now full of campers, and on this Sunday of July 24th full of visitors also. This spot, almost and for aught I know wholly surrounded by water, lies sweetly picturesque on one of the northerly inlets of Buzzard's Bay. It proved a beautiful day for shadows and for Shadows," for there was a lack of shade, the sun was out in its fullness, and even clouds were scarce: but very refreshing was the breeze that blew from the south and off of the Bay all day long, to the joy of the craft, whose convex sails testified to the favor, and to the sitters on the bluffs and on the boulevard, who found even nourishment in it, almost a substitute for a neal, yet made the meals more welcome.

This is a very attractive spot; how vitalizing to the citizen from brick houses and paved streets to drop into it and linger, or even to stop only for a day. I was glad I came the afternoon before, and thus had a social evening and a night's sleep as an introduction to the day I have just spent there, that proved to be one of summer's leveliest. I expect it was a day like this that inspired the poet to say of some Scottish grove:

There simmer first unfolds her robes, And there they longest tarry; For there I took the last farewell Of my sweet Highland Mary."

I took, however, no sentimental farewells, but I think under the influence of these geographi cal and atmospheric conditions I can well appreciate the poet's disposition and ability to gild any spot into embellished loveliness.

I am writing a picture of a very pleasant day; the weather unpropitious, things would appear differently-so they would anywhere. One would not wish it to be forever pleasant, that would be monotony, and that is worse than cold and storm; but lucky is the man when he leaves the cares of his habitat and its associations and unbends himself in some sequestered grove for a day, to have that day a pleasant one; and if near the shore of old ocean, so much the better; and if that seashore is not gained at the sacrifice of rural attributes, so much the better still; and having both with a day like this, we have the superlative degree-good, better, best, and such is Onset; positively good, comparatively better, because yearly enlarging humanwise; superlatively best, because on the day of which I am casting a "Shadow" it was so pleasant-it was Onset in its superlative aspect. Shadows are not usually matters of avoirdupois, still the shadow I cast this day on Onset was a few pounds heavier on its return, if the unit of soul-measure is mathematically convertible into fiesh and blood. As a man thinketh, so is he; feeling heavier, then, we will call

Something more substantial than "Shadows" will in the order of events report Onset matters in due form, so I will not let my shadow fall on H. B. S.'s inky pathway by speaking of the Rev. Mr. Chainey's eloquent words on "Nothing," or Mrs. Twiss's equally eloquent words on Something, or of the music and the singing, or of the little steam cutter that plies more or less occasionally between the grove and Wicket's famous isle, of which Mrs. Dr. Cutter is the Calypso; what lots of names of pleasant faces arise before me now that would look well in print, male and female: as I said, I must not trench on the scribe of Onset, but will say the disposition to appreciate "Shadows" as well as sunshine, by the bosses of this successful enterprise, as well as the friends there gathered is certainly very gratifying. Though indifferent to my own shadow, I cannot help saying of Onset, of its management, and many that I saw there, may their shadows never be less.

Boston, July 25th. "SHADOWS."

It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was modeled from one of his ribs; and that the progeny of these two, having been reduced to the eight persons who were landed on the summit of Mount Ararat after a universal deluge, all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become converted into negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught this Adamic monogenism as if it was an established truth, and believe it. I do not; and I am not acquainted with any man of science, or duly instructed Mrs. Breed. Why! that table of hers tells the | person, who does.-Prof. Huxley.

Written for the Banner of Light. OSKINAWA, CONSULTING THE SPIRIT OF HIS DEAD FATHER. BY GRANVILLE T. SPROAT.

(Oskinawa, a Chief of the Chippewas, on hearing of the approach of an army of pale-faces toward his territory, went and dug up the body of his dead father and laid it in his wigwam, to consult it with reference to his going to war with the White Strangers. He fasted and prayed many days, bowing himself to the earth, with his face painfed black, cutting himself with sharp stones, and scattering ashes on his head, until, exhausted, he hay prostrate before the body of his dead father. "Then," says the Indian tradition, "the lips of the dead man were seen to move; he opened his eyes, sat upright, and, laying his hand on the head of his son, spoke these words: "Listen, my son, to the volce of the Great Spirit! If the pale-faces come into your country treat them kindly; do not fight. If they take away your hunting-grounds I will give you fairer ones in the Country of Souls. If they kill you I will conduct you safely over the river to the Home of your Fathers. Be still, and trust yourself in the hands of the Great Spirit!" The chief listened to the words, and never afterward took up arms against the pale-faces. and never afterward took up arms against the pale-

He sat within his lonely lodge-The chief of noble form-While through the long, dark night was heard The howling of the storm. Before him lay that shape of fear, Which filled all hearts with dread, And he was sitting there alone-The living with the dead !

With fixed and stone-like gaze, And stared into the glassy eyes And stark and pallid face. Speak! father, speak!" at last he cried, "Whate'er the words may be! Speak! what the Great, Good Spirit saith-I'll bow to the decree!

Lowly he bowed in silence there,

'Still slient? Shall I tell the tale Oft listened to by thee. Of the White Strangers who have come From lands beyond the sea? A stalwart and a warlike race, On deeds of terror bound, Whose voice of thunder shakes the hills, And makes the vales resound? "In swift, white-winged canoes they came,

And found a welcome home Where the red hunter built his fires By the blue ocean's foam. Our fathers opened wide their hearts: Their homes received the guest; The hunter's children watched him there, And sung him to his rest.

'He rose—he rose at dead of night, By evil spirits led; He put strong poison in the cup From which the hunter fed. He drank the cup-the stranger's cup, And, ere the day was fled, The hunter and his children lay Beside their watch-fire-dead !

'He sent his steel-clad hosts to waste Our fields of corn and vine; He robbed the rivers and the floods, And said, 'Their wealth is mine! Mine are the bison of the plain, The herds of bounding deer! 1'll make the forest glants bow, And reign a monarch here!' ' He built himself a lordly hall

Where the hunter's lodge was laid; He drove his plowshare through the hills On which his children played. With iron steeds he scours the plains; He fills the land with dread: He spares not even our fathers' graves, But tramples on the dead!

And now black clouds are gathering fast; O'er all the heavens they're spread; And thunderbolts of flaming wrath Are muttering overhead! Voices are heard among the hills ! Plames burst upon our sight! And through the forests restless ghosts Shrick in our ears at night!\*

Speak ! father, speak ! oh, grant one word To give my spirit rest!"

He looked—the stark, cold lips were moved! Up heaved the dead man's breast! What wondrous words are those that through His inmost being thrill? What words of fearful power that make

His lance is broke—his bow unstrung; On Minnesota's plain We ne'er shall hear his wild war-whoop Or battle cry again!

The chieftain's heart stand still?

\*(Resiless ghosts shriek in our ears, etc.) The Indians say that the spirits of their dead ancestors warned them of the coming of the pale-face across the big waters. They were often seen walking through the lonely forest-paths at midnight, their countenances sad, their hair, dishevoled, and their weird, uncarthly moanings disturbed the deep solitudes of the widerness. Wailings were heard among the distant bills. Lurid flames were seen darting from the caverns among the rocks, and terrible mutterings were heard overhead, above the old forest trees. Volces came across the Great Lake-shricks and cries of those dying in agony; and the clash of steel weapons was heard in the distance, such as the pale-faces use. All these were tokens, sent them from the spirit-world, of the approach of the white strangers, before whom their nation was to waste away and perish.

### Ancient and Modern Spiritualism.

To the Editor of the Banner of Light: The article of Prof. Austin Phelps, reprinted from the Congregationalist in the Banner of Light of July 30th, is a significant indication of the recognition the Orthodox church is being forced to give to a subject it not long since affected to consider beneath its notice. After what Prof. Phelps wrote in an attempt to refute my statement in the Transcript concerning his father's belief in Spiritualism, it was hardly to be expected be would give to the public an article like the one that now appears. But it seems his health has improved, and he has found time to write upon a matter that he then professed to consider of too little importance to discuss. Though he doubts the estimate made of the number of Spiritualists, he feels obliged to admit that the actual number is "painfully large." It must be apparent to every one that it is impossible to obtain anything like correct statistics of the number of those who believe in the truths of Spiritualism; for the reason that, in society generally where there is one known as a Spiritualist, there are many who, though as fully strong in the belief, give no sign to the public of the faith that is in them. The churchest both Protestant and Catholic, are fairly honeycombed with such, and I venture to say in Andover itself there are scores

ring against, but whom he thinks entertain no single thought of the growing heresy. Prof. Phelps wants the pulpit to be better informed upon the subject, thereby becoming dictators over the people on Spiritualism, or in other words, to do the thinking for them in regard to the proof of a future life and its requirements for the entire human family; but the time has past for such dictatorship; the pulpit has lost its strong hold and confidence over the people-they feeling competent to investigate the reliability and proofs of immortality for themselves. Prof. Phelos's article already indicates this conclusion and the weakness in their former claims, and shows that the people

are actually convinced of the truth he is war-

The article that first appeared in the accredited organ of New England Orthodoxy, and which you have reprinted, coming, as it does, from the

are losing confidence in the old way of explain-

ing the Bible.

pen of a distinguished professor of one of the most influential colleges of that denomination of Christians, will be the means of causing thousands of families to look into the subject of Spiritualism who otherwise might never have dared

to give it a moment's attention. Persons who have "spiritual gifts," and those who have received positive proof of the power of their departed friends to return and speak to them, should have the courage to stand up boldly in defense of the truth, and speak out with-

out fear or favor from any quarter. If the pulpit follows Prof. Phelps's advice-and I see no reason why it should not, and really hope that it will-mediums will doubtless be sought for in the efforts of the clergy to prepare themselves for the conflict. The result of such proceeding on the part of the ministers may be far from what Prof. Phelps anticipates. We shall see. A. S. HAYWARD.

Boston, Mass.

### The Reviewer.

"THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, Translated out of the Greek; being the Version set forth A. D. 1611. Compared with the most Ancient Authorities and Revised A. D. 1881. Printed for the Universities of Oxford and Cambridge. I. K. Funk & Co., 10 and 12 Dey street, New York." Another edition, 10no., cloth, pp. xxiv. and 486. Boston: Lee & Shepard. New York: Chas. T. Dillingham.

The Convocation of the Province of Canterbury, England, in February, 1870, decided that it was desirable to make a revision of what are denominated the Holy Scriptures. Accordingly a special committee of that Convocation in the following May adopted a series of resolutions embodying principles and rules in accordance with which the work should be proceeded with. In compliance with those resolutions two Companies were formed, one for the revision of the Old, the other for the revision of the New Testament, and the undertaking was commenced on the 22d day of June following. Soon after this the cooperation of American scholars was invited, and in response two committees were formed in this country, designedly to act in conjunction with the English Companies.

The time occupied in the revision of the New Testament was four days of every month for ten and a half years, and it is expected that from three to four years longer will be required to complete the Old Testament. The "Principles and Rules" provided that as few alterations as possible should be made, consistent with a faithful performance of the task, and that each Company should go twice over the portion to be revisedonce provisionally, the second time finally. Notwith-standing this, the Bishop of Gloucester, in presenting the work to the Convocation, stated that in the Gospels the changes average nine to each five verses, and in the Epistles three to each verse. The effect of this announcement upon the English public was sensational; and criticisms of an elaborate and scholarly kind abounded in the leading periodicals, charging upon the revisers a total disregard of their pledges in this particular. But as we do not propose at this time to enter upon any critical review of the work, we proceed to outline such features as will serve our readers as guide-marks to an intelligent perusal and a better acquaintance with it.

It is claimed that it was began, continued and completed regardless of the interest of any religious sect, the sole object having been to adapt the King James version of 1611 "to the present state of the English language without changing the idiom and vocabulary, and to the present standard of Biblical scholarship," which has since that time "made great advances, especially during the last thirty years." The total number of changes is 1004. In addition to these many omissions have been made, likewise several passages enclosed in brackets or set apart from the main text, it having been shown to the satisfaction of the learned revisers that they are mere interpolations, and have no right to be classed as portions of "the revealed Word of God." The changes and omissions in the Lord's Prayer will be among the first to attract attention. The phrase, "as we forgive," is changed to "as we have forgiven," "deliver us from evil" to "deliver us from the evil one," and the doxology, "for thine is the kingdom and the power and the glory forever." is wholly discarded, the reason being given that it was not noticed by the earliest fathers in their exposition of the Lord's Prayer, and that though Chrysostom and others recognized it in the fourth century, it was wholly unnoticed by Origen in the third, and it is plainly evident that it formed no part of the original text.

Matthew xiv: 8, "Herodias was instructed by her mother," is changed to "put forward by her mother." s seventh verse of the lith chapter of the First Epistle General of John, which has so often been quoted as the clinch-text of the Trinity, viz., "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one," has been virtually expunged—the new version reading, "And it is the Spirit that beareth witness, because the Spirit is the Truth." The passage has long been in dispute, and "a small library might be formed of the books and pamphlets which have been written for or against" its genuineness, Sir Isaac Newton being among their authors. It is now generally conceded that the verses are not more ancient than the fifteenth century.

In the passage, "God was manifest in the flesh," I. Timothy, ili: 16, the word "God" is omitted, and the revised reading is, "He who was manifested in the flesh." In two important places the word "hades" displaces the word "hell"; the Greek words "hades" and "gehenna" having entirely different meanings. The first, borrowed from mythology, referring to the realm of departed spirits, and the second to a place of punishment; in the new version the distinction is pre-

The last part of the 3d verse of the 5th chapter of John and all of the 4th verse is stricken out. The eliminated passage is the statement relating to an angel entering the pool and troubling the waters, and whosoever after the troubling of the waters stepped in was healed of his disease. Matthew vi: 22. "The light of the body is the eye," is changed to "The lamp of the In addition to these and other textual alterations

and omissions, the revisers have abolished chapters and verses, throwing the whole into the paragraph form, and arranging several of the centences rhythmatically. For the convenience of reference indications are given in the margin of the divisions with which the public have been familiar.

The sale of the New-New Testament has been immense; and the copies thus disposed of are being read and studied by thousands who have not looked into the Bible for many years. Yet nothing can be further from the truth than to suppose this great demand is on account of a growing interest in what is claimed by many to be the only revelation of truth made by God to mankind. It arises simply from a curiosity to see what liberties have been taken with the "unalterable Word of God": a book which the people have whom Prof. Phelps meets from day to day that been so long taught it was impossible to take from or add unto without incurring the displeasure of the Almighty and meriting the severest punishment capable of being inflicted by a Power that is infinite.

AMERICAN VERSION OF THE REVISED NEW TESTA-MENT. With the Readings and Renderings Preferred by the American Committee of Revision Incorporat-ed into the Text by R. D. Hitchcock, D. D. 8 vo., cl., pp. xxxii. and 495. New York: Fords, Howard & Hulbert. Boston: Lockwood, Brooks & Co.

The revisions preferred by the American members of the Committee having been, by the decision of the English majority, discarded from the body of the work and given a place only in a collective form at its close, this edition places them in the text, showing the revision as it would have been if they had been adopted. It is claimed by many that they are "the truest and most faithful translations," and that the one here presented "cannot fail to become the accepted version, throughout this country at least."

It is marvelous how long a rotten post will stand, provided it be not shaken.—Thomas Carlyle.

For Neuralgia, Pains and Aches in the Back Kidneys or Limbs—Hop Bitters.

### PIKE'S PEAK,

Given by "Ouina," through the lips of her Medium, Mrs. Cora L. V. Richmond, on the Summit of Pike's Peak, July 9th, 1881.

Bald-headed king, ancient with storm and cloud; Crowned by the tempest, by the storm-kings fed; The mists will evermore thy brow enshroud-Thou who hast many mighty ages led.

What empires hast thou seen arise and fall? What cities fair entombed beneath thy sand? Thou hearest only the vast ages call; Time, Space and Man obey its dread command.

The valleys, smiling, kiss thy robes; and sweet, Starry flowers gaze upward to thy face. And here the earth and heaven seem to meet-Thou whose vast realms the brightest clouds must

Vast starlit spaces, passing overhead, Mark thee a monarch—crown thy royal brow; The earthly feet upon thy bosom tread; Accept anew our spirit's rev'rent vow; And guard thy blest line of prophecy For many mighty nations yet to be.

### Banner Correspondence.

#### Indiana.

TERRE HAUTE.-Dr. E. G. Granville writes under recent date as follows: "I have decided to locate here in this Mecca of Spiritualism, and practice my healing gift. I find a very and practice my healing gift. I find a very large liberal element here, and am informed it is steadily increasing. There are many Spiritualists here, but no organization. The world-renowned medium, Mrs. Anna M. Stewart, has been vindicated. I was pleased to find that the old adage, 'Right will ever come uppermost,' has been proven true in the case of this much-maligned and persecuted lady. The persecutions through which she has been compelled to pass—for no other reason than that she is numbered among those chosen ones of earth called spirit-mediums—are still fresh in the minds of your readers; and no doubt many will be pleased to know that she is now receiving her crown, so nobly won on her cross of will be pleased to know that she is now receiving her crown, so nobly won on her cross of persecution. Her committee, Messrs. Pence, Hook and Connor, have now in press a complete vindication of Mrs. Stewart, together with a retraction, signed by the publishers of the libelous statements published in the secular papers. No doubt this publication will cause much disappointment among those who believed it to be for their interest to destroy, if possible, the usefulness of this wonderful medium. Those noble, generous men forming her committee have also been compelled to share a large portion of the abuse and falsifying that was prepared by the enemies of Spiritualism to crush out its foundation-stone, viz.: share a large portion of the abuse and falsifying that was prepared by the enemies of Spiritualism to crush out its foundation-stone, viz.: the phenomena; they have been truly loyal to the trust given them by the spirit-world, and the glorious victory that has been achieved by Mrs. Anna M. Stewart is due largely to the courage and generous aid that these gentlemen, as her committee, have always contributed; for the want of such aid and defense many of our mediums have been forced to retreat before the flerce fires of calumny and persecution. Spiritualists, if you would advance your glorious cause, protect and aid your mediums; for what would Spiritualism be without its mediums? I hope and pray that the noble work begun here by these gentlemen in defense of mediums may be carried out, until the name medium will no longer appear to many as a license for abuse and slander.

There are several mediums here recently developed—two for materialization, Mrs. Hurst, and Ida Stewart, daughter of Mrs. Anna M. Stewart, who is about fourteen years old. I am informed that very fine materializations are produced through their mediumship; and when cool weather approaches we have every assurance of a greater outpouring of the spirit here

cool weather approaches we have every assurance of a greater outpouring of the spirit here than ever before. When the work begins I shall keep your readers posted of its progress."

### New York.

TROY.-W. E. Cheney writes: "I desire to say a word through the columns of your valuable paper commendatory of the work W. H. Vosburgh, magnetic physician of this city, is vosburgh, magnetic physician of this city, is accomplishing among the sick, and diseased. The Doctor's powers are truly remarkable. He is esteemed very highly in some of our first families. I and my family have received very great benefit from treatment at his hands. Mr. Vosburgh is to be located at Lake Pleasant during the month of August, having secured a cottage there, and would be pleased to see all those who may choose to call upon him."

ROCHESTER.—In the course of a letter reviewing the past, present, and future prospects of Spiritualism, Mr. R. D. Jones writes: "Persons are converted to Spiritualism from every denomination and sect, and it is not strange they bring into our camp many of their house-hold gods. These they naturally exalt, and press editors of spiritual papers to give them prominence. To give all a reasonable hearing, and keep essential truths in the ascendant, requires great judgment. Under all these difficul-ties, the editors of the Banner of Light have ties, the editors of the Banner of Light have pursued a course that must be commended by all true and judicious Spiritualists. They have made a record in the Banner that can be referred to with satisfaction in the years that are to come. Frauds have been boldly exposed, true mediums judiciously defended, and a fair hearing given to all claiming to be aggrieved. While extremists have aired their crotchets, the editorial page has steadily, like the compass to the mole mointed in the direction of the highest pole, pointed in the direction of the highest truth. This, and more, is the opinion of the Spiritualists of Rochester."

### Vermont.

RUTLAND.-Mary L. Jewett. M. D., writes "I would like to have my name continued among the list of speakers and mediums.

I have been writing a hand-book for women, which I hope to complete during the coming winter, and liave not been actively engaged in Spiritualism, as formerly. But I have not laid down my armor.

The daily presence of intelligences manifesting around my bedside during a somewhat protracted illness would not indicate that I have ignored the truths of the Spiritual Philosophy, although I may join with thousands in desiring that the chaff be separated from the wheat."

### Pennsylvania.

SCRANTON.-W. S. Haight writes, July 18th: "The cause the Banner of Light so ably advocates is making fair progress in this locality, considering the obstacles it has to encounter in the form of old theologic teachings and public prejudice. For the past year, Mrs. Fanny W. Sanburn, a trance speaker, of this place, has conducted Sunday meetings in Cooperative Hall, Hyde Park, and accomplished a good work. At her meetings she usually called upon the audience for a subject, and at the close of the lecture gave clairvoyant tests to the audience, generally selecting entire strangers for ence, generally selecting entire strangers for the same. I consider her a good trance speak-er, and her tests are as correct and satisfactory as those of any medium I have ever met."

#### To the Friends of Humanity Every where:

where:

The patrons of the National Arbitration League of Washington, D. C., desire to make an appeal to the people in all lands for moral support in their great undertaking, which has for its aim the "Peace on earth and good-will to men" our fathers have so long prayed for. Our movement has been organized for many months; our object is the settlement of all national disputes by arbitration, to be brought about by agitation in every nation, but especially by a World's Conference at Washington in 1885, when from all portions of the earth great numbers will be in attendance at the contemplated Boston World's Fair. This seems to be a time when a movement of this kind could only become practicable. Many travelers over the earth agree that there are plenty of persons of influence in all civilized countries who have of influence in all civilized countries who have

means, know the English language, and would be glad of the honor to represent their respective countries in a convention of this magnitude. This assembly, after mature deliberation on "Man's Moral and Social Relations," would probably conclude to issue an address to the world advising, among other things, the organization of a family of nations to so educate the people on a peace footing that by the dawn of the twentieth century all armies and navies can be disbanded.

This address could be published by each delegate in every language, and would probably be read by all intelligent people on the face of the earth. The clergy have thus far everywhere become warm friends of the movement. Some have expressed a desire to preach on the good

become warm friends of the movement. Some have expressed a desire to preach on the good time coming, when sword and cannon can be used for wire and rail. The recent desire of some of the countries in South America, looking toward arbitration from the United States, after being so long desolated by war, makes our undertaking at the present time a very important one for all mankind. It is hoped that Arbitration Leagues will be commenced in every county in the United States, as well as in all the other countries, so that it will be extremely unpopular for those in power to expend so many millions for war purposes. will be extremely unpopular for those in power to expend so many millions for war purposes, when education is everywhere so much demanded. All who desire to aid in the advance of civilization will send for Declaration of Principles and other documents, to the rooms of the Corresponding Committee of the N. A. L., 619 F street, Washington, D. C.
S. M. BALDWIN.

## Verifications of Spirit-Messages.

FANNIE RANDALL.

To the Editor of the Banner of Light:

In the Message Department of your paper of June 4th, is a communication from FANNIE RANDALL, which, I am pleased to say, is correct in every particular. There are in it numerous points of identification, among others this passage: "I am coming, and I am going to bring all the good spirits that belong to her band, on the 10th of June. She will know what day that is. It is a day that brought me all the pretty things of the spirit-world. My name is Fannie Randall. I come from way off—ever so far, from Salt Lake City, Utah. My mother's name is Elizabeth." It was on the 10th of June, four years ago, that she passed to the spirit-world. On the morning she referred to, at 5 o'clock, I beheld a great number of spirits. They all appeared to be very happy. They came singing and brought beautiful flowers, as was said in the message they would. The little brother Fannie spoke of came to me a few days before the 10th, and asked me to buy something as a present for his sister. I did so, and it grave me pleasure to see how heavy heavy were To the Editor of the Banner of Light: days before the 10th, and asked me to buy something as a present for his sister. I did so, and it gave me pleasure to see how happy they were on account of my having done so. It was really her birthday, not the day of death, for it was the anniversary of the day on which she left this life and all its sickness and sorrow, to enter upon one of love and happiness. Dear friends, I cannot give thanks enough to you for the good the loving words of that message have brought us. May the good you are engaged in long continue, that many homes may be made happy by messages from those they have mounted as dead, and it is our earnest prayer that the medium through whom they are given may ever be under the watchful care and protection of be under the watchful care and protection of the angel-world.

Mrs. ELIZABETH RANDALL.

Salt Lake City, Utah, June 19th, 1881.

PHEBE CLAUSEN.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I feel it my duty to give my testimony to the truthfulness of a spirit-message published May 14th, from PHEME CLAUSEN, a niece of mine. I have occasionally read the Banner of Light, but never the Message Department. I shall henceforth ever read that portion of your paper with sincere pleasure. May the angels continue to bless and convince the world through Miss Shelhamer.

Yours for truth, wherever found,

Miss. P. J. Holden.

Chatfield, Minn., June 20th, 1881.

### LILIAN M. SMITII.

told him about the message of Lilian, and asked him to inform her sister. "I do n't believe in spirits," he said. I asked him if he believe his Bible. "Oh, yes," he replied—"every word of it." "Then," I said, "you must believe in spirits, for it repeatedly speaks of them in the Bible." I never saw anything in the Bible about spirits," he replied. What consummate ignorance you can find in the ranks of the church people, and yet how wise they are in their own conceit!

D. F. White. Fitzwilliam Dépôt, N. H., July 20th, 1881.

### HARRY WOODWARD.

To the Editor of the Banner of Light; I most gladly acknowledge the receipt of a message through the Banner of Light of May 14th from my darling child, little HARRY WOOD-14th from my darling child, little HARRY Woon-WARD, who was drowned nearly five years ago. The message is very satisfactory, and I think in one or two particulars quite a test; and it is also very consoling and encouraging. I wish to express my deep and sincere gratitude to the dear spirit-child, to the medium and to all concerned, for the joy and gladness it affords me. Hope he will come again and tell me more of his spirit-home and friends, and especially speak of a dear one that passed to spirit-life a little over a year ago.

speak of a dear one that passed to spinished all the over a year ago.

May God and the angels help and bless you all in your labor of love.

Yours truly,

Mrs. H. I. Woodward.

!Vheatland, Col., June 12th, 1881.

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

The Banner of Light of July 16th contains a communication from SAMUEL SHAW, who for-merly lived in Palmyra. The account he gives of himself is correct, and the whole communicaof himself is correct, and the whole communica-tion is characteristic of the man when here in the form. He was, as he says, an active man, and held several public offices, including that of Deputy Sheriff for twenty years, which he men-tions. Such communications do much to strengthen the faith of the doubting ones.

Yours fraternally, Post Office, Newport, Mc. JOHN GOODWIN.

### HAMILTON TOWNE.

To the Editor of the Banner of Light: In the Banner of Light of July 16th, is a message from Hamilton Towne, in which he says he lived on Somerville Avenue, Somerville. Reference to the Directory showed that a lady of that name still resided there, and taking the Banner with me I called, and found his wife, stated my errand, and read her the message, which she pronounced correct in every particular; and although unacquainted with Spiritualism, she accepted it as genuine; and hearing her daughter in another room, called to her in joyous tones, "Come here; your father's come back! your father's come back!" I felt in that hour to say, God and the angels bless and preserve the Banner. Long may it wave to protect and defend all instruments of the spirit-world, chosen not only to comfort those here, but to assist those "over there." Miss. J. C. Hunt. Somerville, July 26th, 1881. In the Banner of Light of July 16th, is a mes-

OKITUARY REMARKS ON A WEALTHY DECEDENT [WITH COMMENTS].

His days flowed smoothly and evenly on to the end—
[He never succeeded in making a single friend.]
Our friend by his wife and children was highly revered—
[By sliks and sealskins and cash so justly endeared.]
His life was blameless and pure, without a flaw—
[Whomsoever he cheated, he kept within the law.]
He left this world, which could fil afford the loss—
[They who best knew him most patiently bear the cross.]
His place in the Better Land is beyond our ken—
THERE NONE CAN BUY FOR FIVE CENTS AND SELIMOR TEN!

—New York Sun.

Li .

Message from Dr. John C. Warren.

To the Editor of the Banner of Light:
In the Banner of Light of the 11th of June a message appears from Dr. John C. Warren, He was a physician in my grandfather's family when I was a lad, and so was his father. It was common for my folks to speak of "old Dr." was common for my folks to speak of "old Dr; Warren" and the young doctor. In his message Dr. Warren speaks of his father, and calls him "old Dr. John Warren." He dled in 1815, at the age of sixty-one. His biographer says: "He was considered by many as the most skillful surgeon in New England. To an enlightened and liberal mind he added the graces of domestic life and the virtues of the Christian. The author of the message was born in Boston in 1778, and graduated at Harvard University, 1797. In 1806, when only twenty-five years of age, he was appointed adjutant-professor of anatomy and surgery at Harvard College. In 1815 he succeeded, upon the death of his father, to the Hersey Professorship of Anatomy and to the Hersey Professorship of Anatomy and Surgery, the duties of which he discharged with eminent ability and success during a period of thirty-two years. When he had completed his seventieth year he retired from his position in the college. He was also for several years President of the Massachusetts Medical Society, and was at different times howeved with complete and was at different times howeved with complete the content of the Massachusetts Medical Society, and was at different times howeved with complete the content of the Massachusetts Medical Society, the college. He was also for several years President of the Massachusetts Medical Society, and was at different times honored with complimentary diplomas by the Academy at Naples, the Medical Society of Florence, the Medico-Chirurgical Society of Florence, the Medico-Emy of Medicine at Paris, and several other foreign literary and scientific associations, besides many in the United States. He was also, up to the time of his death, President of the Boston Society of Natural History. His museum of specinens in comparative anatomy, astrology and paleontology, is said to be one of the richest private collections in the world. The will of Dr. Warren provided for the disposition of his body, with an especial reference to the science he had so long pursued and adorned; it was to be given to the Medical College and physicians of the Massachusetts General Hospital, the bones to be wired and deposited in the College Museum.

When a small boy I was accustomed to see Dr. Warren in the streets of Boston, and at my grandfather's house, in Spear Place, Pleasant street. He was tall, finely formed, with an unusually sweet and attractive face. Thus much of Dr. Warren, when he lived in Boston, from whence he ascended May 4th, 1856. Twenty-five years have passed, and he now returns to speak at the Free Circle-Room of the office of the

years have passed, and he now returns to speak at the Free Circle-Room of the office of the Banner of Light. Why does this distinguished surgeon, physician, anatomist, naturalist, scientist and philanthropist now come to earth? Substantially Dr. Warren says that he takes an active interest in the welfare of humanity, and substantially Dr. Warren says that he takes an active interest in the welfare of lumanity, and feels that in no way can he so work out his own inward powers and accomplish a good and lasting work as by returning and seeking to benefit and instruct those who are suffering (that it is pleasant to him to go out and seek individuals, tell them what food is wholesome and what is detrimental to their systems), and he says he finds work to do in connection with his father in the hospitals and other places, and that he has one medium through whom he has performed a great work in the past, and expects to do more in the future in company with others of her spirit-band, and he gives the name of his medium (Mrs. Dr. A. E. Cutter); and we are further informed that he has inspired her to build and furnish a home to promote his beneficent purposes on Wicket's Island, where, under his direction, she is to begin this work. Finally, Dr. Warren adds that this institution is intended to be a school as well as a home where the spiritually weak and ignorant in the spirit-life, as-well as in the mortal, may receive strength and instruction from spirit teachers through as-well as in the mortal, may receive strength and instruction from spirit teachers through their helpful and well-beloved instruments.

To my mind no more valuable work can be attempted by angels or mortals than that which Dr. Warren has come to earth to promote. Although not personally acquainted with mrs. Arthough hot personally acquainted with Mrs. Dr. Cutter, yet some of my friends who have known her speak encouragingly of her as a worthy person, an intelligent Spiritualist, and an able physician. I trust she will receive such peamiary or other aid as may be needed in founding and sustaining the proposed institution on Wicket's Island. Her address is East Wareham.

LILIAN M. SMITH.

To the Editor of the Banner of Light:

I will add my testimony to the truth of your Message Department, in regard to the message of Lilian M. Smith, printed in the Banner of Light of May 21st. Although not acquainted with her, I knew her father; and one of her sisters is now living within a mile and a half of my home. She passed to spirit-life at the time of the Camp-Meeting at Lake Pleasant last year, and her father went there and procured a speaker to attend the funerale:

The man at whose house her sister is now living is a Methodist. Meeting him one day, I told him about the message of Lilian, and asked him to inform her sister. "I do n't believed is medium? However these questions may be answered, it is certain that Dr. Warren and my grandfather took the sound as an omen of death. answered, it is certain that Dr. Warren and my grandfather took the sound as an omen of death. My aunt soon after passed to the spirit sphere.

J. Murray Spear.

2210 Mount Vernon street.

Philadelphia, Pa., July 9th, 1881.

### Ouset Bay Grove.

The Boston Sunday Globe gives an interesting sketch of the history of Onsel Bay, now becoming famous, from which we clip the following:

"Six years ago the only habitation or struc-ture upon these beautiful banks was an old ture upon these beautiful banks was an old fish-house, or hunter's cabin, located about midway upon the little peninsula southwest of the Association grounds. The lands now occupied by the Spiritualists were at that time but a dense forest. 'Old Pan,' now Onset Bay, was years ago the abiding place for recreation of 'Cyrus Liscum,' a gentleman who periodically visited this then secluded spot with hook and line, while he also contributed to the press articles which were with much interest read by line, while he also contributed to the press articles which were with much interest read by both old and young. It was through his glowing accounts of the place that it attracted the attention of several well-known Spiritualists, who were interested in procuring a suitable spot near the seashore, where, under the auspices of Spiritualism, a series of camp-meetings could annually be held, and which could also be made a summer resort. They visited many places throughout the coast-line of Massachusetts, narticularly the sheltered coves and many places throughout the coast-line of Massachusetts, particularly the sheltered coves and breezy headlands of Cape Cod. Although great attractions for summer recreations were found along the entire coast, no point seemed to supply all those advantages sought for until the little party of tourists by chance visited this beautiful Arcadian resort by the sea. They here found facilities for safe and pleasant bathing, the water several degrees warmer than upon the ocean head, a soil sandy and leany. here found facilities for safe and pleasant bathing, the water several degrees warmer than upon the ocean beach, a soil sandy and loamy, and the spring water for drinking and culinary purposes of excellent quality. By the prevailing southwest winds the temperature of the grove was found gratefully modified, and all that was wanting was found at Onset. Just nine months after this party of gentlemen took their departure from here the first annual meeting of the Association was held at Eagle Hall, Boston, January 9th, 1878. Two-thirds of the stock was represented in person, and the remarkable success of the society during the nine months of its existence was considered not only encouraging in itself, but as justifying the confidence which had inspired its founders from the beginning. To-day the Onset Bay Grove Association is in a better financial condition than nine-tenths of the associations in the country, from the staid old Baptist to his less prosperous brother, the Adventist. There is hardly a foot of land of any account that has not been purchased by Boston capitalists. Millions of dollars are represented at Onset, and, too, by a class of people who believe in enterprise—who are willing to use their money freely for the advancement of any public or charitable enterprise. It seems safe to predict that this season will be a success. The tide of trayly for the advancement of any public or char-itable enterprise. It seems safe to predict that this season will be a success. The tide of trav-el surpasses any season since the opening of theighny, and the boarding tents, hotels and cottages here this summer have had more than their usual supply of guests. Col. W. D. Crock-ett, of Boston, the President of the Association, speaks in glowing terms of the future outlook of the Society, and predicts great changes.

The plous women of Weldon, Iowa, lately chased a revised Testament peddler out of town. They declared that a bible without a hell was of no pleasure for them, and that a religion that did not provide a place of torment for neighbors who could not see as they saw was not a religion to suit them.—The Great West.

Dr. Babbitt's New Work on "Religion as Revealed by the Material and Spiritual Universe."

The reader must not fear this work on Religion as resembling the gloomy and unnatural treatises of old theology, for it presents a true gospel of joy built upon nature and modern inspiration. Old theology is blind with reference to death and the future life; but this work, aided by a philosophical Spiritualism, gives a large array of facts to show just what death is, how beautiful the transition it introduces and many of the glorious experiences of the life beyond. It also gives a triumphant vindication of the true religion of inspiration as compared with the gloomy ideas of the past, which are even yet far too prevalent. Speaking of this work, Judge Carter, of Cincinnati, remarks as follows:

follows:

"I have been reading this book, and must publicly express, myself that I have not only been satisfied with it, but greatly gratified. The book does not 'roar and thunder on the index,' nor does it in its valuable contents make pretensions and professions. It is soplain and simple that any reader, great or small, can readily comprehend the author's wise meanings. Unlike many other so-called Spiritualistic works, it has no blazon or flourish of trumpets, but overflows with beautiful plainness and simplicity of facts and statement that anybody can readily appreciate and appropriate, and therefore add unto this stock of spiritual knowledge. A spirit of thorough humility—

'Humility, that low sweet root
From which all heavenly virtues shoot,' pervades the work and is eminently proper

From which all heavenly virtues shoot," pervades the work and is eminently proper when treating upon that subject of all subjects, Religion. Indeed, I was so well pleased with this manifestation throughout the pages of this neatly and well-compacted volume, that I took the work to my heart as well as to my mind. Here is an author dealing with facts, truths and principles as they are. He does not vaingloriously, like Dadalus of old, ascend to the hot rays of the burning sun and melt his waxen wings and fall suddenly again to earth disconfited, but he keeps on the even tenor of his way, looking upward to the spirit-world and its spirits and then around upon the world and its spirits and then around upon the world and its inhabitants, and surveying all in a true vision of simplicity takes things as they are, both spiritually and materially, and tells of them as one who feels the responsibility of telling great and wife things to thore.

and wise things to others.

I do not mean to make a review of this par I do not mean to make a review of this particularly clever spiritual work, but I want to invite the particular attention of the spiritual and materialistic public to it and advise them by all means to procure a copy of the book and read it; for I feel sure in saying that they will be pleased with its contents as I have been, and will be gratified to know that they have added it to their stock of food for material mattal and it to their stock of food for material, mental and religious reflection. They will thus make themselves more spiritual and more religious, more conservative of facts and more progressive of truth.

A. G. W. C."

#### The Payment of Fraudulent Claims for Indian Wars, Unjust to Tax Payers as well as to the Indians. Fo the Editor of the Banner of Light:

The article in your issue of June 11th, on 'The Cost of Ill-treating the Indians," will be better understood by a perusal of the following letter:

letter:

Thoy, N. Y., Feb. 26th, 1868.

Dear Sir: Your favor of the 23d inst. was duly received this morning, relative to Oregon war claims. The Oregonians have no just claims for outrages committed by the Indians; they have already received five times as much as they were entitled to; for it was the outrages which the whites committed upon the Indians that caused the war. that caused the war.

that caused the war.

If you (or anybody else) desire to know the cause of the war, I refer you to the report of Col. Cram, called for by Judge Olin in Congress in '61-2. Also my reports published in the Senate document, No. 16, thirty-third Congress, and Document 88, in the thirty-fifth Congress, Ilouse of Representatives.

In conclusion, I have only to say that the war was got up by Gov. Curry and his coadjutors, without the slightest justification, to enrich the whites and make political capital.

Yours respectfully, John E. Wood.

To John Biceson, Esq.

The above was printed in the Constitutional

The above was printed in the Constitutional Union, by Col. Florence, and is now in the Congressional Library; a copy of it was at the time did upon the desk of every member of both Houses, and prevented the passage of the bill

There is also a letter in the same paper of April 16th, 1868, in answer to the arguments offered by Mr. Dowell for the payment of the fraudulent claims.

by the Senate, after it had passed the House.

### INFERENCE.

The volunteers who did the fighting did not get the pay, but the speculators, who set them to work, and got their scrip at 20 or 30 cents on the dollar. If the payment of \$3,000,000 was unjust in 1868, it is equally unjust to pay any part Respectfully, of it in 1881.

John Beeson. Ashland, Oregon, June 28th, 1881.

### Grove-Meeting in Cherry Valley.

Grove-Meeting in Cherry Valley.

To the Editor of the Banner of Light:

Once a year the Spiritualists and Liberalists have a grand raily in Cherry Valley, Ohlo. This time, July 17th was "our field day," and Moses and Mattie Hull were our speakers. The day was refreshingly cool, rather more so than some desired, but it was just such a day as would bring the speakers' voices, but by paying close attention a thousand persons could understand what the speakers said. Mr. Hull gave two discourses on what he called "Scientific Evidences of Spiritualism." It is not saying too much to affirm that a vast majority of that large audience were convinced that it science is what is known, Spiritualism is established by scientific data. Mr. Hull's universally acknowledged logic, eloquence and ripe scholarship on the occult phenomena of the present and past ages, make his arguments appear formidable, even to those who are not convinced. Mrs. Hull gave a discourse, in answer to the general questions, "What is Spiritualism?" and "What does it teach?" She also gave two fine poems, one on "The True Hero," and another on subjects selected by the audience. Here, as in other places, she broke through the barrier of the general prejudice against women speakers, and won golden opinions.

The meeting was held in P. J. Wood's Grove. Mr. Wood and the writer had put the grove in good order, decorated, the trees with appropriate pictures and mottoes, and made the platform attractive with houquets and potted flowers. These adornments, together with what Nature had done, rendered it so beautiful a place that all fet to say with one of old, "Lord, it is good for us to be here." Though not one week has passed since the meeting, many are already asking whether we cannot get up another grove-neeting. to the Editor of the Banner of Light:

good for us to be here." Though not one week has passed since the meeting, many are already asking whether we cannot get up another grove-meeting.

I cannot close this article without recording another good sign, and that is, the Rev. G. E. Hatch, the Baptist minister of this place, and several members of his church, attended the afternoon meetings and paid strict attention to both discourses.

Hoping that Truth is marching everywhere as it is in this Western Reserve,

MELVIN SPRAGUE.

Cherry Valley, O., July 22d, 1881.

### Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Mr. Geo. A. Fuller lectured at Shaw's Grove, Morrisville, Vt., Sunday, July 24th; in the morning upon "Onr Itelations with the Infinite," in the afternoon upon "Positive Evidences of Spirit-Return." Both lectures were listened to by large and appreciative audiences. He gave a lecture upon the lawn at Judge Smith's residence, upon "Spiritual Overshadowing," and in the evening, at Cady's Falls, upon "The Nature of the Future Life." These closed his engagement in Vermont. The society at Morrisville have secured his services for the entire month of October.

The Vermont Citizon has taken especial pains to criticise Mr. Fuller's lectures, devoting, in a recent issue, nearly two columns to a partial report and an attempted reply to the lecturer's remarks upon a former criticism, at the same time admitting him to be a gentleman and a scholar.

Mr. Fuller has now returned to his home for the purpose of attending Onset Bay and Lake Pleasant Camplifications, and at the latter Aug. 5th. Societies desiring Mr. Fuller's services during the coming winter would do well to write him at once, as he already has engagements until December.

THE HISTORY OF A PARISIENNE: being the Story of a Parislan Woman of Fashton. By Octave Feuillet. Translated from the French by Charles Ripley. Sq. 12mo., pa., pp. 224. Philadelphia: T. B. Peterson & Brothers.

To show how an accomplished and amfable girl may, by becoming wedded to an unprincipled husband, be transformed into a most unlovable and evil-disposed woman, is the alm of the author of this book. story is a vivid portraiture of society life, its habits and customs, in the world's metropolis of gayety and

\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.

#### Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open 1ts Second Annual Camp-Meeting on the beautiful camping agreumds of Gognac Lake, 125 mites From Main street, elly of Battle Creek, Mich., Aug. 12th, closing Aug. 224, 1881. Able speakers have been engaged:

Sunday, Aug. 16th, J. H. Burnham, of Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich. o, Mich. Aug. 15th, Geo. H. Geer, Minnesota; Mrs. L. A. Pear-all.

an. Aug. 16th, Mrs. M. Ce Gale, Lansing, Mich.; A. B. rench.

'rench,
Aug. 17th, J. H. Burnham, Geo. H. Geer,
Aug. 18th, M. Babeock, St. Johns, Mich.; A. B. French,
Aug. 19th, C. A. B. Spinney, Detroft, Mich.; Geo. H.
Ger; G. B. Stebbins, Chicago,
Aug. 29th, Mrs. M. C. Gale, G. B. Stebbins, M. Babock?

ock." Sunday, Aug. 21st, Dr. A. B. Splinney, J. H. Burnbam, G. B. Stebhlus. Aug. 22d, 40 o'clock A. M., general conference and bust-

G. H. Siebilius.

Aug. 22d., 100 clock A. M., general conference and business incelling.

Aug. 22d., 100 clock A. M., general conference and business incelling.

Appropriate singling, accompanied by instrumental musle, will be a feature of the entire meeting.

The forenoon of each week-day will be devoted expressly to mediums. A majority of those pursent will 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 railreads mentioned below will self tound (tip telects at two cents per mile cach way from Aug. 10th to 22d. good to return the 23d:

Chicago and Grand Trank Railread, without eartificates, N. B. Michigan Central Railread, Grand Rapids and Indian Railread, Betroft, Lansing and Northern Railread, and Detroft, Grand Haven and Milwankee Railread, reprire a crificate to be presented to the ticket agent in order to diath reduced rate.

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

For full particulars, see bills,

General Supervisor of Grounds, Tents, Privileges, etc.;

R. R. Cummins, Battle Creek, Mich.

Directors: B. F. Stamm, Detroft; Hon, J. H. White.

Port Huron; Mrs. G. Merrill, Lansing,

Treasurer: Mrs. R. A. Sheffer, South Haven,

L. S. Burnter, President,

Box B. Kedamazon, Mich.

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

Grove Meeting in Ransas.

Grove Meeting in Kansas.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell Co., Kan., on Aug. aft to Iath Inclusive. Able speakers from abroad are expected. A good test meadium from Chicago will be in attendance during the meeting. Good musle, vocal, instrumental and marital, and perfect arrangements for dancing.

A large boarding house. Board \$3.50 per week, or 25 cents per meal. Supplies of all kinds turnished on the ground at reasonable rates. Catriages 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. H. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawkei City, Mitchell Co., Kan.

#### 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, 18st, commencing at 3 o'clock v. M. on Saturday. Sunday morning session at 10:30, afternoon at 2 o'clock.

20'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 rathroad train will run from Lawton at execursion rate. An admission fee of ten cents for each adult will be taken at the gate on Sunday.

L. S. BURDICK, President.

E. L. WARNER, Secretary, Mich.

A Grand Spiritualistic Rally.

In the form of a Grave 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, 5th and 7th, 1881.

Dr. A. R. Spinney, of Detroit, Mrs. S. Graves, of Grand Rapids, and others, will address the meeting each day, consumening on Friday. Aug. 5th, at 5to clock A. M. Come one and all, let us reason together. Some of the star will be in attendance. Reduced rates have been secured at the botels, and probably reduced rates and Owosso cast, to Fowler, will be secured. Accommodations will be turnished free for those tr in a distance as lar as fossible, Good music will be furnished throughout the meetings.

By order of Com.

### Camp-Meeting in Iowa.

The Northern lows and Southern Minnesota Association of Spiritualists will hold their annual Camp-Meeting at heade's Grave, in Cresco, Howard of, Lowa, commencing on Wednesday, the 7th of September, and contlining over Sinday, the 10th, Several prominent speakers will be engaged to address the meetings. Mediums of various phases of spirit-power will be present, altording an op-ortunity of testing the truths and facts of Spiritualism.

Headfle's Grove is but a few minutes' walk from the depot. We expect to make arrangements with M. and S. P. Rallroad for a reduction of lare.

HEA ELDHIGGE, Secretary.

Cresco, Howard Co., Jona,

### Grove Meeting.

The regular Yearly Meeting and Jubice of the Spiritual-ists of Portage Co., O., will be held on the first Sunday in August (Aug. 7), 1881. In Atwater's Grove, Manton Station, Good music and speaking as usual. Basket picule at moon, A general invitation is extended to all, and all will receive a hearty welcome. The good work goes bravely on, D. M. KING, Secretary,

Spiritual Meeting.

A Spiritual Meeting will be held in Lane's Hall, Silver Lake, Plymouth Co., Mass., Samday, Aug, 7th, 18st, at If A. M., and 2 P. M., to which the public is invited. Addressed by Dr. C. B. Phillips, formerly of Roston. To defray the expenses, it is thought advisable to have the admission flye 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 Autwerp. Ohio. Speakers, A. B., French, of Clyde, O., and Mrs. M. C. Gale, of Flint, Mich. A. J. Chamton, Secretary.

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

#### Passed to Spirit-Life: From Sallsbury, Conn., July 19th, John D. Joyce, in the

3d year of his age.

Sad year of his age.

For many weeks he had been watching and waiting for the summons, which sooner or later must come to all, for old age had brought its "several warnings," and he knew certainly his time to go must be mear. In the early days of Spiritualism he became a confirmed believer in fist truths, and his faith grew stronger as the time of his transition drew near. He had been an netive business man, possessing large inventive and mechanical skill, of both of which he made use, as abundant evidences left belind him testity. It is beautiful to witness the passing away of a ripened lite every sense unimpaired, peaceful and full of confidence and trust, patiently waiting, apparently without fear or dread, and at last closing the eyes as if in peaceful slumber, without every a struggle. Such was the going out of the life whose transition. I have recorded above, The funeral services were conducted by the writer in the presence of a large gathering of neighbors and townspeople, skeptles who came to hear what consolation Spiritualism could give.

From Milford, N. H., July 12th, Mrs. Susan A. R. Rob-

From Milford, N. H., July 12th, Mrs. Susan A. R. Robbins, aged 69 years.

The deceased was called away from earth suddenly and unexpectedly. A husband and daughter, with hosts of friends, mourn her departure. She had outgrown the Orthodox faith of early life, and for twenty years has been a confirmed Spiritualist. The funeral services, which were largely attended, were held at her late residence on the afternoon of July 10th, Rev. I. S. Lincoln officiating. A fine quartette sung appropriate selections. The perfune of heantiful flowers filly typifled the fragrance of her life. I wish I could more claborately speak of the appreciation in which she was held; of her refined taste and culture; of her parity of spirit and unbounds denaity; of her warm friendship and her aspirations. The faceof our sister, as her form lay in the quiet stillness of death, wore an expression of serently and of calm confidence that would not have rested there had her first glimpse of eternal scenes been gloomy or doubtful.

From his home in Whooling West Virginia Christopher.

From his home in Wheeling, West Virginia, Christopher

From his home in Wheeling, West Virginia, Christophiloson, in the 76th year of his age.

Bro, Willson was one among the first in the cause of Spiritualism, never failtering by the way, but always putting forth his best efforts for the cause wherever and whenever he could. His passing to spirit-life was calm and peaceful. He was well acquainted with Bro. Coonley, J. M. Spear and many other well-known Spiritualists. We regretted we could not have an address by some medium.

Mrs. Mary Bender.

From Vermontville, Mich., Mrs. Della E. Brown, wife of Henry H. Brown, daughter of F. Frailck, aged 31 years. Henry 11. Brown, daugnter of F. Franck, aget at years. She had been a life-long Spiritualist. She was charaudlent, and received a message hast spring that said: ''We shall call for you in midsummer.'' She was usually healthy till within three days; taken with throat disease on July 15th, and on the 18th was free to go with her mother. The funeral was attended by a large number of friends, at the Congregational Church, who kindly opened their church for the occasion. Services were conducted by Mrs. Sarah Graves, of Grand Rapids.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.]

TO BOOK-PURCHASERS. COLBY & RICH, Publishersand Booksellers, No. 9 Mont-omery Place, corner of Provincestreet, Boston, Mass., eep for sale a complete assortment of Spiritani, Pro-ressive, Reformatory and Miscellaucous Books,

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#### SPECIAL NOTICES.

perusal.
Notlees of Spiritualist Meetligs, 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.

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

#### Prof. Austin Phelps, D. D., and Spiritualism.

In an article entitled, "Ought the Pulpit to Ignore Spiritualism?" which we reprinted in our columns last week from the Congregationalist of this city, Prof. Phelps of the Andover Theological Seminary institutes an inquiry to ascertain the cause of the rapid advances of the Spiritual Philosophy, which he denominates an extensive and still growing delusion." Apparently fearing, however, that this admission of the wide-spread prevalence of Spiritualism and its continued growth may not prove palatable to the denomination in whose service he labors, he seeks to qualify his statement by adding that the fact "is not so obvious in Eastern cities as in the country towns and at the West." In this we are led to say the Professor is greatly mistaken; for, while the phenomena upon which Spiritualism bases its claim for acceptance are rapidly becoming known and recognized as facts which it were folly to doubt, and its teachings are being speedily adopted as in harmony with the laws of Nature and the hopes and aspirations of the soul, to an extent which is surprising to witness, "in the country towns and at the West," they are no less so in every city, town and village at the East-in fact, at every point of the compass in this country and throughout the world, notably so in every place where intelligence and culture abound. Is Prof. Phelps willfully blind to this fact, or is he ignorant of what from week to week appears not Quarterly Journal of Science; Cromwell Varonly in the spiritual but the secular press in

proof of it? And what feeble and insufficient reasons he gives for the declension of old theological be liefs and the growth of a more rational faith.

'Where the resources of social excitement are few, the home of a clairvoyant often attracts more interest than the lyceum lecture or the sermon. Where churches are declining 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 Meir place.

According to this, excitement is the source from which religion derives its sustenance: "where the resources of social excitement are few," and "healthy causes of excitement do not exist," sermons cease to attract, and the clairvoyant occupies the place of the clergy-

As to Spiritualism being the result of a decline of the churches, the very reverse is the fact-the decline of the churches is the result of Spiritualism. If it were not so, why do those who obtain their living from churches and the maintenance of old forms of worship, exhibit a wish to counteract its influence? It may be a very easy method of accounting for a decline of the churches to ascribe that decline to a decrease of population, but it does not appear to be a reasonable one. It certainly is not applicable to any place we know of. Will it account for the increasing number of empty pews in the churches of our New England cities? Is it because of a decrease of the population of Boston that the number of those who attend the services of the evangelical churches is every year becoming less, congregations that once filled the house can be accommodated in the front row of pews, and stately edifices once dedicated, with solemn prayers and earnest exhortations, to the worship of God according to the Westminster catechism, are being taken down, or, if allowed to stand, are employed for altogether a different purpose? Again: the Professor says Spiritualism "is germane to a decaying and unorganized state of society." Does that account for its prevalence in this city? Is it because Boston society is "in a decayed and unorganized state" that within its limits mediums are so well patronized, spiritual séances so fully and frequently attended, and nearly every one you meet is either a believer or interested in the subject?

Prof. Phelps says, "The claims of the Spiritualists as to the growth of the sect must be taken with large allowance," and then quotes "three millions in this country and six millions in Europe" as the number they "claim" as believers. We are in as good a position, probably, as any one to judge in this particular, certainly in a far better one than Prof. Phelps. We do not, however, think that any great value is placed by Spiritualists upon the number of those in their ranks; it is a matter of small importance to them, so far as their own knowledge est Spiritualist"; Robert Owen, for threeof a future life and the happiness coming to them | fourths of a century a disbeliever in a future

from that knowledge is concerned, whether their ranks number one dozen or one million. Each stands by himself; and, in the matter of evidence upon which his knowledge is founded, looks to his own personal experience, and that alone. But as Prof. Phelps calls the integrity of Spiritualists into question on this point, we feel impelled to notice it, however little importance the actual fact regarding numbers may be to the truth of the Spiritual Philosophy.

We have frequently been applied to for statistics of Spiritualism, but have found it impossible to furnish them. Nearly every one who makes a profession of Christianity feels it to be a duty to unite with some religious society. hence it has been an easy matter to compute their number; but with Spiritualists no such organizations have existed. It is sufficient for them to know that they belong to the human family, that all men are their brethren; and they have had no desire to sep arate themselves from their fellows, to boast of any special sanctity, or claim that they possessed merits that entitled them to become recipients of the special favors of God.

In 1854 a Society was formed in this city, baying for its object the diffusion of the knowledge of the phenomena and principles of Spiritualism. An Address published at that time by this Association began with these words: "It is computed that nearly Two Millions of people in our nation, together with hundreds of thousands in other lands, are already believers in Spiritualism." The author of this address was a writer of great cautiousness and not in the least addicted to a habit of exaggeration. Five or six years later, about twenty years ago, a table of statistics for the purpose of showing the relative numerical strength of the various religious sects, was published by the Catholies, in which the number of Spiritualists in the United States was placed at eleven millions. Some years subsequent a paragraph went the rounds of the newspaper press attributing to Judge Edmonds a similar estimate.

Without expressing any opinion as to the correctness of the above figures, we mention the fact of their having been presented, to show that if twenty-seven years ago a prudent writer gave the number of Spiritualists in this country to be two millions, the statement of Prof. Phelps that the estimate of there now being three millions is "an elasticity of reckoning that is preposterous," has no foundation in fact, especially so since he admits that it is an "extensive and still growing delusion," implying that it has been such during the quarter of a century that has elapsed since the first estimate was made.

Prof. Phelps remarks:

"They (the Spiritualists) have a comfortable way of laying claim to all those 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 Vic-toria, Napoleon HI, and, as one Spiritualist expressed it, 'half the crowned heads in Eu-rope' have been claimed as ! believers.'''

What does he mean by "the historic reality of the appenomena on which their (the Spiritualists faith is founded"? Does he intend to say that privitualism has its foundation on phenomena that have occurred during all past ages, and of which history has made a record? If his words mean anything, they mean just that—no more nor less. To the names of the half a dozen notable persons mentioned as being claimed by Spiritualists as believers-a claim, by the way, which he does not deny is justly made-he might have added those of many others equally prominent in this world's affairs; he might have added: Archbishop Whately; Lord Brougham; the Earl of Dunraven; Lord Lytton; William and Mary Howitt; George Thompson; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F. S. A.; W. Lloyd Garrison; William Crookes, editor of the ley, F. R. S., C. E.; A. R. Wallace, the eminent in the Royal College of Science, Dublin; Lord University of Cambridge; the Earl of Crawford and Balcarres, F. R. S., President of the Royal Astronomical Society; Dr. Lockhart Rob ertson, F. R. S.; the late Professor de Morgan, President of the Mathematical Society of London; Dr. Wm. Gregory, Professor of Chemistry in the University of Edinburgh; Dr. Ashburner; Dr. Robert Chambers, F. R. S. E.; Professor Ch. Cassal, LL. D.; the late Emperor of Russia; President Thlers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; his Imperial Highness Nicholas, Duke of Leuchtenberg: the late Baron L. de Guldenstübbe: Count A. de Gasparin: the Baron and Baroness von Vay: the Baron du Potet: Mons. Léon Favre, Consul-General of France; Victor Hugo; Professor Friedrich Zöllner, of Leipzig; Gustave T. Fechner, Professor of Physics in the University of Leipzig; Professor Scheibner, teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel II. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and, Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friese, of Breslau: Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, sicence and art. Spiritualism does not "claim" these, they have claimed Spiritualism—to be a great truth in its pho-

nomena and its philosophy. Prof. Phelps seeks to impress his readers with an idea that it would be an act of folly in them to investigate Spiritualism; that all Spiritualists are credulous, idle-minded and ignorant, when the truth is that they, as a class, are directly the opposite of these. A large number of them have hitherto been ranked with those who are the most impregnable to the assaults of theology. Neither the power of the gospel, the persuasive appeals of its preachers or threats of eternal punishment availed to bring them to what the church denominates truth. But Spiritualism came with one single fact, and the light of immortality dawned upon their souls, and ever after its bright effulgence shone upon their pathway with constantly increasing strength. Such were Dr. John Elliotson, F. R. S., one of the most scientific of English physicians, and for several years editor of The Zoist, in London, an advocate of extreme materialist ic views almost to the end of his life. "One little proof of supersensual power which he got through D. D. Home, in France, wholly revolutionized his opinions, and he became an earn-

life, and Prof. Robert Hare of the University of Pennsylvania, both of whom became convinced of immortality through phenomena which Prof. Phelps says is accepted only by "the naturally credulous and superstitious.'

And there are thousands of just such instances; thousands who all their life long have had no faith in a future existence, because they had no knowledge, to whom what men call death was the end of all, or at most, "a leap in | springing from these as from a parent stem, but the dark." But this church-rejected revelation brought immortality to light, and gave them as verdure blossoms up through murky soil, bethat knowledge which they had always desired but never before obtained.

And when Prof. Austin Phelps, D. D., speaks of believers in Spiritualism as "idle minds on teen centuries of struggle, of experience, of whom time hangs heavy," who adopt it as a means of entertainment; as persons who are impelled to its examination by the same motives that lead the ignorant to "the gipsey camp or the hut of the Indian fortune teller": others of them so "naturally credulous and superstitious. I that "proof on which they would a careful perusal, feeling confident that they not risk the ownership of a horse, is accepted as adequate evidence that the world of spirits is alism is growing, is powerful; and we may add, wide open to their gaze, and even that they join hands again consciously and palpably with the loved and lost," we would inquire of him whether in addition to those men of science and erudition we have named, he includes in the above descriptive category, Judge Edmonds, Prof. S. B. Brittan, Prof. J. R. Buchanan, Prof. Manes, Robert Dale Owen, Epes Sargent, Henry Kiddle, Prof. Hiram Corson, his own distinguished father, Dr. Eliakim Phelps, and scores of other learned men in this country who have publicly given in their adhesion to Spiritual ism, and labored to disseminate among the people a knowledge of its truths?

Prof. Phelps wants the pulpit to inform itself in regard to Spiritualism, so that it may teach the people concerning it, and vainly supposes that what Science cannot explain after thirty years' study of the phenomena, the church can, after a brief investigation! But the people do not propose to submit to any such dictatorship. The time has passed for them to follow such a lead; and when a subject of such vast importance as this is brought up, they will study for themselves, do their own thinking, and adopt their own conclusions.

But supposing the clergy do inform themselves, what then? The first instance is yet to occur of any one honestly and thoroughly informing himself upon the subject, and failing to be convinced of its truth. It has been, and is, the wish of all Spiritualists that the clergy would so inform themselves: and now that Prof. Phelps, to the inquiry whether the pulpit ought to ignore Spiritualism, emphatically replies "No," they will all rejoice, for it is possible the clergy may adopt the same view, act in accordance with it, and in so doing take their first step toward the Kingdom of Light.

And now the rev.-Professor makes the very remarkable and candid statements-which are remarkable only for coming from the pen of a theologian, but which are true to the letterthat natural science has failed to give a prompt and thorough solution of the mysteries of Spiritualism, and this failure lays the responsibility of doing so upon the pulpit. Nothing else, in scientific history-he says of Spiritualism-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." So important are the admissions of the Professor that we here quote verbatim his remarks, notwithstanding their previous publication in this paper:

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. "Psychio force" shares the same fate. These are but names of things which remain as profound mysteries as before. Science has 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 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 unex-

plained mystery they are dumb, or they say, frankly, "We do not know." This inability of science to answer popular inquiry on the subject, in any way which com-mends itself to the common sense of men, is a fact of great significance to the pulpit. It suggests the query: Who shall give answer to the pests 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 selemn questions about it. It profanely puts on the semblance of religion. Men 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 nother world, and to let loose vapors that smell of fir and brimstone; and with the other it seems to open wide the gates of Heaven, on more than "golden hinges turning." The people's faith is "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.

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 large eyes and bated breath, of the doings o clairvoyants; and they ask their fathers, an the fathers ask their ministers, what it al means. They want to know whether there is any difference between the ancient and the

any difference between the ancient and the modern mystery. Inquiry on the subject seems to have the Biblical sanction. To name the "Salem witcheraft," with its uncanny associations, does not now put an end to the inquiry. "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 boldreasonable. When spiritualistic lecturers bold claim that apostolic inspiration was no more than one form of clairvoyance, and that "min-istering spirits" are departed souls from this world, and that Jesus Christ was only the Prince of Mediums, the people cannot say may and give a good reason for it.

yet the half has not been told. Spiritualism does not profanely put on the semblance of religion; it does not try to comfort the mourner; it enters into the sacred relations of life solemnly and sweetly, sanctifying them with new

disace from celestial spheres—and in doing so it (brings that consolation and peace to the mourning, suffering heart that Christian the-

ology has never done. Yes, it is true that Science has failed to explain Spiritualism; theological denunciations have also failed to frighten it away. As liberal thought is the outgrowth of ages of skepticism, superstition, persecution and intolerance, not working up through them and dispelling them, cause humanity is divine and must arise, must emerge from the cold and choking dust of materiality-so Spiritualism is the product of ninenineteen centuries' growth of the spirit through matter, and no amount of argument or denunciation can stay its power.

In conclusion we would ask our readers to give the entire article of Prof. Phelps, published on the eighth page of last week's Banner, will find in it an added assurance that Spirituwithout fear of contradiction, although the Professor thinks otherwise, that it is doing its work of comforting souls, demonstrating truth, and providing that spiritual food for humanity which the Christian religion has so long failed to supply.

Prof. Phelps asks: "Who shall instruct the people in this thing—the difference between the inspiration of the past biblical lore, and the spiritual phenomena of to-day-if the pulpit does not?

And we may answer, that as the pulpit has shown itself incompetent to instruct and en-

ighten the people-concerning spiritual things, the spiritual world has undertaken to do so, and will not pause in its mission until all humanity rejoices in a knowledge of immortal life and of the destiny of the soul.

#### A Significant Letter from a Distinguished Medium and Author.

To the Editor of the Religio-Philosophical Journal: In the Religio-Philosophical Journal of June 11th, I found a most amusing quotation from the Banner of Light:

"We pronounce the Religio-Philosophical Journal of Philosophical Communication of the Religio-Philosophical Communication of the

JOURNAL an unreliable sheet. Such a judgment, coming from such a source, such a judgment, coming from such a source, must cause quite a sensation, and in order to give my testimony to the reliability of the would-be judge, a little incident may not be out of place. Being in Boston, during my last visit to America, I went with Mr. Luther Colby to see a "wonderful boy medium!" On leaving the a "wonderful boy medium!" On leaving the room, Mr. Colby asked me what I thought of the manifestations. I replied, as was the truth, that from first to last there never was a more bare-faced and impudent imposition. The only bare-faced and implact.
remark made by him was, "better say nothin about it." Comment is unnecessary.

Yours for the Truth, D. D. Home. "better say nothing

Yours for the Truth, D. D. Ho. LERICO, AUSTRIAN TYROL, June 28, '81.

We reproduce from our Chicago contempora y the above unique morceau. Right here, to begin with, let us asseverate that there is not one jot or tittle of truth in the allegation of D. D. Home. We unqualifiedly pronounce it untrue, as we shall proceed to show. We never saw D. D. Home but once—that was, as he states, on his return from Europe. He called upon us in our editorial room and introduced himself, saying that although his name was spelled "Home," it should be pronounced as though spelled Hume, as he was of Scotch descent, etc. In the course of a desultory conversation he said, "I see you have been noticing the 'Allen Boy' favorably as a materializing medium, and others also. He as well as the others are frauds. I am the only genuine materializing medium in the world." We quietly replied that we begged leave to differ with him in this respect, and especially in regard to the mediumship of the so-called "Allen" Boy," as we had thoroughly tested his mediumship. This, we noticed, nettled him considerably, after what he had said respecting his own mediumship. We then said that we had had several very successful sittings with the young naturalist; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F. R. S., Professor of Physics in the Start of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F. R. S., Professor of Physics in the light, of a cloudless afternoon; that there was no sand eyes. After all the deductions from the sand eyes. cabinet, but, instead, a large woolen shawl was placed around the boy's shoulders to exclude the light from his person; that we sat opposite to him, holding him firmly by both wrists, thus precluding all possibility of his using his arms. Immediately bare hands and arms were distinctly shown from under the shawl, the hands and arms being smaller than the medium's. Mr. Home replied that he took no stock in our state ment, and withdrew. We were never present with Mr. Home at any of the "Allen Boy's" sittings; neither did we utter the words attributed to us, viz.: "Better say nothing about it." We are amazed that D. D. Home should have the audacity at this late day to put his name to so false a statement as is contained in the above letter. We have long ceased to notice the flings of this man against us, which were engendered without doubt by our not agreeing with him at the time spoken of above that he was "the only genuine materializing medium in the world" Such "A Significant Letter from a Distinguished Medium and Author" is "proof palpable" that the Journal is an unreliable sheet.

### A Pretender Exposed.

We published in good faith, July 16th, a letter from L. B. Hopkins, endorsing the alleged mediumship of D. MacLennan, 111 Geary street, San Francisco. We are now in possession of reliable information from our San Francisco book and newspaper agent, Mr. Albert Morton, to the effect that the said MacLennan is an impostor. Mr. Morton has forwarded a diagram of MacLennan's "séance rooms." From a personal inspection and measurement of them, no doubt is left in his mind that the whole thing was a fraud. We are also in receipt of a card from another reliable gentleman, to this effect: "Da MacLennan, materializer, has come to grief; his appliances all discovered-trap-door, sawed boards, concealed closet for confederates, hole in the plastering to pass ballots through, section of wall for confederates to come out," etc.

Our readers must not connect this impostor, on account of a similarity of name, with Dr. J. D. McLennan, of San Francisco, who is an altogether different man, and doing much good, we are informed.

The precious life of the President, according to the latest information upon the subject, is to be preserved, at least for some time to come. And we may here state that this is owing in great measure to the aid rendered by the spirit-world influences. The President was shot July 2d. and the very next day in the course of his lecture the spirit in control of Nearly all of the above quotation is true, and Mr. Colville stated positively that the President would live !

The Northern Iowa and Southern Minnesota Spiritualists hold their Annual Camp-Meeting at Beadle's Grove, in Cresco, Howard light and power, baptizing them with a holy ra- | Co., Iowa, commencing on Wednesday, Sept. 7th. Carlyle on the Divine.

It is in his bursts, or rhapsodies, in which he seems to forget the irritating conditions of his. life, that Carlyle is at his best. For instance, in his "Heroes and Hero-Worship," in treating of the character of Mahomet, he comes to the complicate issues of science, miracle, and the divine, and deals with it after this honest and really inspired fashion: "Miracles? cries he: What miracle would you have? Are not you yourselves there? God made you, shaped you out of a little clay.' Ye were small once; a few years ago ye were not at all. Ye have beauty, strength, thoughts; 'ye have compassion on one another.' Old age comes on you, and gray hairs; your strength fades into feebleness; ye sink down, and again are not. 'Ye have compassion on one another'; this struck me much: Allah might have made you having no compassion on one another—how had it been then? This is a great, direct thought, a glance at firsthand into the very fact of things."

Again: "The universal empire of Allah, the presence everywhere of an unspeakable Power, a Splendor, and a Terror not to be named, as the true force, essence, and reality, in all things whatsoever, was continually clear to this man. What a modern talks of by the name, Forces of Nature, Laws of Nature ; and does not figure as a divine thing; not even as one thing at all, but as a set of things, undivine enough—saleable, curious, good for propeling steamships! With our Sciences and Cyclopedias, we are apt to forget the divineness, in those laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering. Most sciences, I think, were then a very dead thing."

### The Message Department.

Many persons act and speak as though that which was of no personal benefit to themselves could not possibly be of any benefit to any one else, failing to consider that that in which they have no interest may be of value and interest to others. Since scarcely a day passes that we do not receive one or more letters confirming the truth of communications published in the Message Department of this paper, frequently accompanied with strong expressions of the high regard in which that Department is held, it seems utter folly to entertain for a moment a thought that it possesses no value, as some who apparently desire to dictate terms not only to this world but to all others, have intimated. That it does possess value, and that beyond human power to estimate, we are to-day more firmly convinced than ever before; and we have good reason to believe there are thousands who, though they may never read a communication directed to themselves personally. yet are so free of all feeling of selfishness in regard thereto, they sense keenly that those for whom the various messages are intended, and whom in a majority of cases they undoubtedly reach, must receive and read them with hearts overflowing with thankfulness that this broad avenue of communication is open to their friends in the higher life.

### Dr. J. M. Peebles's Lectures.

Dr. J. M. Peebles closed on the evening of July 12th a course of eight lectures at Worthington, Minn., under the auspices of the Ancient Order of United Workmen, in reference to which the Advance says:

to which the Alwance says:

"The success of the course has been beyond the most sunguine expectations of the Order. It was something of a risk to bring on a course of eight lectures in midsummer, when people prefer to be on the lake or fanning themselves under the trees, but the hall was well filled every night with an attentive, delighted and gradually increasing audience. The Order has paid all expenses and has a handsome sum left in the treasury."

It further says that no one has attended this course of lectures without laying up a valuable fund of information and feeling anew that all mankind are brothers. At the close of the final lecture, Rev. Mr. Hart, though not a member of the Order, arose, and after congratulating them upon the remarkable success attending he course, offered a series of resolutions than ing Dr. Peebles for the valuable instruction he had supplied to old and young, and inviting him to come again.

### A Phelps Set-Back.

As straws indicate which way the current runs, we print the following from the Boston Commonwealth of July 30th:

"That rather rare religionist, an Orthodox Congregationalist Spiritualist, calls our especial attention to the last Congregationalist newspaper, in which Prof. Austin Phelps raises the question, 'Ought the Pulpit to Ignore Spiritualism?' and in three columns of argument and illustration proves that it should not; that the highest been let alone length of the columns of a spiritualism? that it should not; that 't the thing has been let alone long enough,' and that the ministry should expose and warn the people against the growing delusion—and remarks that the matter has been neglected too long, if it is now expected the church can stay the onward course of the spiritualistic theory. He says the West is permeated with the new belief, and there are, even in the East, a great many more believers in palpable spiritual communion within the folds of the Orthodox Congregational Church than the clergy have any idea of. He therefore 'laughs to scorn' any course of the kind suggested by Prof. Phelps."

In any just view, historic or other, it will have to be admitted that a church is only an organization, either begun or recruited, from the neanle at large-in other words, from the outside; and in all justice should work at least in some degree (which but few do) for the benefit of those from whom it draws its vital forces. It would help to take down some of the sanctimonious conceit of those who manage the churches, if they could once get this plain truth admitted into their minds so that it would maintain a footing there. Now and then we discern a glimmering of it in the preaching or writing of a minister of the church, although it is generally admitted by him for a very different purpose from the right one.

Prof. Bearse, 259 Meridian street. East Boston, whose announcement as an astrologer is to be found on our fifth page, is, we are informed by thoroughly reliable parties who base their assertion on practical experience, a marked character in his specialty, and has been highly successful in its practice. Those purposing o consult an astrologer will do well to consider his claims to patronage.

Mrs. Cora L. V. Richmond arrived in Chicago, from Colorado, on Thursday, July 28th, in season to attend the regular meeting of Ouina's "Ladies' Union," much to the delight and surprise of those present. Mr. and Mrs. Richmond go at once to Neshaminy Falls Camp-Meeting, and thence to Lake Pleasant.

We regret to learn that Dr. Samuel Grover of this city has been of late very sick with acute inflammation of the bowels; but, under the careful treatment of Dr. John H. Currier, it is a gratification to know that the patient is out of danger and doing well.

#### Spiritualism in Colorado.

We learn that a remarkable degree of interest exists at present in Leadville, Colorado, in Spiritualism. Mrs. Richmond delivered lectures there on the evenings of July 20th and 22d. Four clergymen were present on both evenings, and were deeply interested, one of them remarking he had received great benefit "from that woman inspired of God." Mrs. Maud E. Lord has been there several weeks, and at her suggestion a new Society has been formed, of which "Father Hutchinson," the "Asa" of the once famous family of singers, is an officer, and his wife Treasurer. Many mediums are being developed in private circles, entire families are becoming convinced of the truth, numerous scances held. and Spiritualism has gained a foothold that no power can dislodge.

Of Mrs. Richmond's lectures, the Democrat, after stating that they were given in the Methodist Church, and attended by the most respectable and intelligent citizens, says: "Whether her discourse was the result of inspiration or not, one was compelled to acknowledge that her eloquence and ideas were phenomenal, and her originality marvelous"; and the Herald as follows: "For over an hour the speaker held the audience spell-bound with a most perfect flow of eloquence and logic bearing directly upon the theme. At the close of her address, two Orthodox clergymen arose and indorsed it in the strongest terms."

#### J. Fitton, of England,

Will give no more spirit-materialization sittings during the heated term, but will give private sittings, as a trance medium, to those who may apply to him at 661 Parker street, Highland District, Boston. His office hours are from 10 A. M. to 4 P. M.

Mr. E. W. Wallis, of England, who is said to be a fine trance lecturer, now on his way to this country, has a card in another column. He writes: "I am looking forward hopefully to a good time among the American Spiritualists, and anticipate with great pleasure meeting yourself and other veteran workers in the great cause of Spiritual Revelation." We hope that the managers of our public meetings will secure his services forthwith. Letters will reach him addressed at this office. He may be here at any moment. The Herald of Progress (Newcastle, Eng.), in allusion to Mr. Wallis's visit to America, says: "This servant of the cause of Spiritualism will take with him a rich freight of sympathy and good wishes from all these northern counties, not only for his safety in crossing the Atlantic, but also for his spiritual progress while in the States. We bespeak for him an increase of bodily health, and adding knowledge to faith, may be return to distribute his garnered stores fully and freely to all in this, his native land."

Farmer Mary" (Mrs. E. V. Wilson) is at present at Lake Pleasant, the officers of the Camp-Meeting Association having very considerately furnished her with a tent upon the ground occupied by Mr. Wilson while there. Accompanying her are her daughters, Mrs. 1sa Wilson Porter and Lois A. Wilson, both of whom possess fine medial gifts and will give seances to all who desire their services. Mrs. Wilson has a supply of a new and improved edition of "The Truths of Spiritualism," a volume of 400 pages, filled with convincing proofs of the truth of Spiritualism and embellished with a life-like portrait of E. V. Wilson, which she offers for sale. We trust all who visit Lake Pleasant will consider it not only a duty but a privilege to patronize Mrs. Wilson and her daughters.

At Williamstown, Ohio, considerable inquiry provails concerning the phenomena and teachings of Spiritualism. So widely is this interest extending that the clergy begin to feel that their craft is in danger and are arraying themselves against it, hurling their "Thus saith the Lord" against facts that no reasonable person can deny the existence of. The result thus far has been in favor of the facts. What is needed there is a good materializing medium. If any one desires to do good and gain good here is an excellent opportunity. Address Dr. B. D. Evans, of that place. .

We see by a notice in Mind and Matter that Mr. Doras M. Fox and Mrs. Nettie Pease Fox, of Newton, Ia., are to revive the late monthly Spiritual Offering as a weekly paper, at \$1,00 a year, the first number to be issued on the 15th of the present month. It will contain eight pages, the size of Mind and Matter. By an arrangement made with the editor and publisher of Mind and Matter, both papers will be furnished to any subscriber for \$2,50 for one year. The more spiritual papers the better, say we. Success, friends, to your new venture.

We are in receipt of \$5,00 from Mrs. Susan P. Carpenter, of Foxboro', Mass., for Mr. and Mrs. J. Nelson Holmes, the physical mediums, who are sick and in trouble financially, which amount we have forwarded. We do not want a large building, put up at great expense, to take care of our exhausted media at some indefinite period in the future. We were mistaken in recommending such an institution. What we really want is ready money to assist that class now!

C. F. Taylor informs us that there will be a Spiritualist Camp-Meeting at Lake View Point, Schroon Lake, N. Y., from Sept. 15th to Oct. 5th. Prominent speakers will be present. Excursion rates will be given from Saratoga, and probably from Troy and North Adams and of Prey." Lake Pleasant. Full particulars will be given soon. For further information address C. F. Taylor, Lake View Point, Schroon Lake, N. Y.

The account of a materializing séance held recently at No. 3 Hancock street, which we intended for this issue, is unavoidably postponed until our next on account of the pressure of other important matter upon our columns. It was prepared by an eye-witness, a credible person, and therefore our readers may rely upon its accuracy.

Attention is called to Allen Putnam's advertisement of his beautiful homestead, hoping that those who have means will lend him the aid he needs to recover his property, or at least so release him from his entanglements, that he may comply with his earnest wish to devote the remainder of his days to the advocacy of Spiritualism.

Splendid articles upon various live subjects are pouring into our sanctum with such rapidity that we have not the space at our command to give them instant publication; delay is therefore inevitable.

Read the card of Dr. H. A. Benton in an other column.

### BRIEF PARAGRAPHS.

LAKE PLEASANT. Lake of peace, how I love thee!
Angels above thee dwell,
Keeping their watch around thee,
Ever guarding thee well. Ever guarding thee well.

Pleasant are thy clear waters,
Lovely each lill and dell;
Every tree its Author's
Almighty works doth tell.
Serencly sleep, waters deep;
Above, soft zephyrs blow;
Nearer bend, ye angels sweet,
To those who come and go.

—[J. E. T., Greenfield, Mass.

A number of the friends of Josiah P. Mendum, proprietor of the Investigator, lately met at his house in Melrose, to celebrate his seventy-first birthday. Horace Seaver and Elizur Wright, among others, made appropriate remarks. Mr. Mendum was a compositor on the Post when we were, over forty years ago, and we consider it "outrageous" (?) that we were not invited. When we reach seventy-one, Bro. Mendum, you'll get the cold shoulder, sure.

During the last twenty-eight years 2,637,000 emigrants have left Ireland, most of them coming to this country. In 1880, of the 95,000 that left Ireland 74,000 came to the United States.

Sometimes mistakes are made in Naturo's glorious plan As now and then is found a sadly dwarfed man. How strange it seems when such events occur, The face of manhood thus to sadly blur! But so it seems, and so it really is-You know the man by looking at his phiz!

Sidney Smith says: "It is not true that the world hates piety. That modest and unobtrustive piety which fills the heart with all human charities and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the just of power when it is velled under the garb of piety; they hate cant and hypoerisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altars which should only be a sanctuary for the righteous and the good."

"I am just throwing out a feeler," remarked the saloon-keeper as he put the blind man into the street.

CURIOUS COINCIDENCE. -British steamers bring to Boston European smallpox, and carry home infernal machines. "Uncle Sam" must squelch this kind of

"Civil service reform" is now agitating the public mind. Had the agitation commenced some time ago, the probabilities are that the President would not have been shot. Our motto is: Appoint the most capable men to office, and keep them there as long as they remain honest and industrious.

"A minister of the gospel" has of late been caught stealing plous books in this and a neighboring city. Prof. Phelps had better advise the church to look after "the cloth," Instead of Spiritualists.

It is now proposed to revise the Welsh New Testament, and a committee of Welsh divines has been appointed to consider the matter.

The Old Testament will not be revised for three years yet. People will have to break the ten commandments as they are for the present.

An interesting distinction in Sunday plety was lately made by a New York druggist, who sold a customer a bottle of tooth-wash, but declined to sell a toothbrush to him because they never sold tooth-brushes on Sunday. The reason for the distinction was that the tooth-wash was considered to be a medicine, but the toothbrush simply a invery. The druggist is a natural theologian.—Christian Register.

An epitaph for a faithful car-conductor: He took his last fare well.

HOW TO PRONOUNCE DUQUESNE. There was a young girl in Duquesne,
Whose stomach was tortured with pesne,
From eating in numbers,
Some vile green cuemnbers,
She vows she'll ne'er eat them agesne.
—[Evansville Argus.

People who sit down without reflection on banana peel should bear in mind that in the revised Bible it is spelt " Hades."

An attorney who had a very rubleund countenance was noted for being prolix and rather wearlsome in his arguments. On one occasion during a labored effort of his, in full Court dress, a wit wrote this epigram and passed it round:

"The sergeant pleads with face on fire, And all the court may rue it; His purple garment came from Tyre, His arguments go to it."

"You say there hain't no 'w' in French," says Tumbleton. "Then how in time does them chaps spell 'water,' I should like ter know?" The question was referred to the full house, with power to send for persons and papers.

> We love little children, As sure as you are born, Whether they be pleasant, DIGBY. Or ugly as a Horn.

The Banner of Light has just entered its 25th year of issue. It has an extensive circulation in all English-speaking countries, and exercises a powerful influence in the dissemination of Spiritualism and reformatory ideas. — Harbinger of Light, Melbourne, Australia.

When an illiterate farmer was asked by the prose cuting attorney if he was a husbandman, he replied, "No, but I am to be married next month, and then I shall be."

Southey says in one of his letters: "I have told you of the Spanlard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can for myself, and never let them annoy others."

When the revisers of the New Testament get through revising the Old Testament, it is mooted that they will revise Shakspeare's and Lord Byron's works.

COMETS B AND C. Astronomers do not agree
Regarding the old comet B;
But the new comet—comet C—
They have hit, to a degree.
Yet these star-gazers always fail
To give the length of a comet's tail!

Boston Post. — [Qu

-[QUILP. A block of ice, which melted at Connersville, Ind., a few days ago, was found to contain a frog weighing a quarter of a pound, and in good health. A nice place for him to be in, though rather isolated.

Henry G. Vennor, the Canadian weather-prophet, is forty-one years of age, a Professor in the University of Montreal, and the author of a book entitled "Our Birds

The Newburyport Valley Visitor, one of the most talented of our exchanges, says that Mormonism, as bad as it is, "is not a thousandth part as great an evil as rum-drinking, in which thousands of the most orthodox Christians of Massachusetts indulge to excess, and will continue to a century after polygamy shall be known only in print." Prof. Phelps, of Andover, had better write a letter to the Congregationalist, advising "the pulpit" to investigate this dreadful allegation.

Letters from President Garfield, Donn Piatt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

We have in type a rejoinder from Mr. Emmette Coleman, of San Francisco, to Prof. S. B. Brittan's criticism of Mr. C.'s article on Mr. Mansfield's mediumship, which we shall publish in the next issue.

The New Hampshire State Association of Spiritualists will hold a quarterly meeting Saturday, Aug. 27th, and Sunday, 28th, at the Sunapee Lake Camp-Meeting.

### 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. II. 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 Pleasant 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 S. B. NICHOLS. ACT NOW.

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 Magazines.

THE PHRENOLOGICAL JOURNAL for August (Fowler & Wells, 753 Broadway, New York) continues its interesting "Studies in Comparative Phrenology," showing in this number the development of brain in man and the lower animals, and gives a brief sketch of Jay Gould, with a portrait, "The Puritan Child," 'Injurious Effects of Tobacco," "Inebriety in Offspring," and much else of an instructive nature.

THE HERALD OF HEALTH (M. L. Holbrook, M. D., 13 Laight street, New York) in its August number resumes its consideration of "Our Common Slight Allments-Their Prevention and Cure." Dr. Constan's 'Influence of Tobacco on the Functions of the Brain," translated from the French, is given a prominent place, and a great variety of minor but important articles complete the current issue of a publication that is doing much for the good of mankind.

THE ILLUSTRATED SCIENTIFIC NEWS (August) contains "The Electric Boat," "Lighting Gas by Electricity," "Dynamic Electricity," A portrait of George Stephenson, the originator of railroads, is accompanied with a sketch of his life and inventions, together with engravings of the first locomotive and the first railway car. From twenty to thirty other articles are given, many of them finely illustrated. Munn & Co., publish-

THE BUILDER AND WOOD-WORKER for August presents many very excellent architectural designs and studies that cannot fail of being of great value to hose for whose instruction the work is issued. Charles D. Lakey, publisher, 176 Broadway, New York.

RECEIVED: CENTRAL RAILROAD OF NEW JERSEY and Branches. Travelers' and Tourists' Guide. Numerous Illustrations, From II. P. Baldwin, 119 Liberty street, New York. MUSICAL HARP, No. 7, Berea, O.

JOURNAL OF THE VIGILANCE ASSOCIATION, for the Defense of Personal Rights. No. 6. From J. Graham Spencer, 2 Westminster Chambers, Victoria

street, London (Eng.). THE REPUBLIC. An advocate of reform in the currency, labor, and the distribution of wealth. No. 1, Vol. I. From A. B. Brown, Worcester, Mass.

### Movements of Lecturers and Mediums.

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

Prof. A. B. Severance and Dr. J. II. Severance will attend the camp-meeting at Bismarck, near Lawrence, Kansas. Will be at Lake Pleasant about the 10th of

August. Francis M. Remick, trance medium for spiritual communications and healing of spirit and body, is located at 94 Pembroke street, Boston.

Mrs. E. C. Woodruff, inspirational speaker, can be addressed at 67 Hancock street, this city. She displays much ability on the platform and is a fluent W. J. Colville's address for the present is 47 West

37th street, New York City.

Anna M. Twiss, M. D., will speak at the Sunapce Lake Camp-Meeting Aug. 26th and 28th.

Hop Bitters gives good digestion, active liver, good circulation and buoyant spirits.

### 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 appear to the reality of its phenomena and the philosophy of its teachings. Donations carnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

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CASH PAID.

From Jan. 1st to June 30th, (six months). \$1248,80
Mrs. A. C. Fisher, Fernandina, Fla. 2,00
Mrs. E. Heath, Daleville, Ct. 2,65
W. Dean Shuart, Rochester, N.Y. 5,00
S. B. Nichols, Brooklyn, N.Y. 5,00
Caroline Dodge, Coriu, N.Y. 40
Edw. S. Varney, Lowell, Mass. 3,40
E. J. Durant, Lebanon, N. H. 5,00
Samuel Heuston, M. D., Cunningham, Mo. 2,00
CASH PLEDGED. CASH PLEDGED. CASH PLEDGED.

Molville C., Smith, New York.
Alfred G., Badger, 179 Broadway, New York.
C. Snyder, Baltimore, Md.
M. E., Congar, Chicago, Ill.
Augustus Day, Detroit, Mich.
B. F. Close, Columbia, Cal.
C. W. Cotton, Portsmouth, O.
Oak Leaf and Holping Hand.
Henry J. Newton, New York.
Charles Partridge,

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 unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to 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 competent, and we cannot afford to lose his services through lack of ma terial means to sustain him.

Mrs. E. V. Wilson Fund. , Since the last report it gives us pleasure to record the following additional amounts received from the friends of our ascended brother, E. V. Wilson, in behalf of his widow:

A Card.

To the Editor of the Banner of Light : My plans as at present arranged will enable me to be in Boston on or about August 14th, when I shall take up my quarters at Mr. W. J. Colville's home, 94 Pembroke street, for a day or two, and then go to the Lake Pleasant Camp-Meeting. After which, it is my intention to return to Boston until I can arrange my appointments for the fall and winter.

Secretaries of societies desiring my services will oblige by writing me at the Banner of Light office, or 91 Pembroke street, Boston, for dates and terms as early as possible, that no time may be lost.

Yours for truth, E. W. WALLIS.

#### God's Poor Fund.

Since our last report we are in receipt of the following sums, for which the donors have our grateful thanks. We have dispensed more funds for the poor the past year than ever before, and are still called upon to render assistance to this unfortunate class of

Mrs. H. M. Warren, Natchez, Miss., 50 cents; H. P. Marsh, New Brunswick, N. J., 50 cents; Mrs. J. Davis, Watertown, Mass., \$1,00; E. S. Chapman, New York City, 50 cents; Mrs. Susan P. Carpenter, Foxboro', Mass., \$10,00.

Mrs. Ira Vail, of Whitby, Ontario, came to the Air Cure July 5th last, suffering from what was pronounced scirrhus of the stomach—was unable to digest food of any kind—weight 88 pounds. while her normal weight was 140 pounds—was in every sense a very sick woman, and thought, as did her husband and friends, that her days here ord ner missand and friends, that her days here were few. She took treatment three months; left here able to eat and digest any wholesome food, weight 105 pounds, and wrote under date of March 28th, 1881, six months later, "I can cat anything others can, and weigh 140 pounds."

Able physicians pronounce scirrhus of the stomach incurable as a rule. If it was a case of scirrhus the cure was a march and if it was

scirrhus, the cure was a marvel, and if it was but a bad case of dyspopsia, the cure must still be regarded as marvelous. Such perfectly sat-isfactory results have followed in all cases of stomach derangements where the treatment has been allowed a reasonable time in which to do its work, that we are justified in giving encour-agement to even the most aggravated cases. Any agement to even the most aggravated cases. Any one wishing more full particulars about Mrs. Vail's case can gain them by a personal correspondence with her.

This Cure is located in the beautiful and healthful city of Rochester, N. Y.

Advice to ladies and gentlemen: Don't buy a new pair of boots unless you have German Corn Remover.

### 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

### 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 seventh man. nth page. Special Notices forty cents per line, Minion,

each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance,
#2\* Electrotypes or Cuts will not be inserted.

AP Advertisements to be renewed at continued gates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereou 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. 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 YOUR LETTERS. Jy.2.

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

### ADVERTISEMENTS.

THE Spiritualists of New York, Pennsylvania and Ohio will hold their annual Camp-Meeting on the grounds of The Casandaga Lake Free Association, on the Dunkirk, Alleghamy Valley and Plitsburgh Railroad, at Cassadaga, Chantanona Co., N. Y., from Aug. 5 to Aug. 25 inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5 to 28; Mrs. F. O. Hyzer, Aug. 10 to 15; Hon. Warren Chase, Aug. 73; Nellio J. T. Brigham, Aug. 20 to 21; J. Frank Baxter, Aug. 12 to 14; Mrs. R. S. Lillie, Aug. 14 to 23; A. B. French, Aug. 23 to 28; Mrs. L. A. Penrsul, Aug. 19 to 25; Geo. W. Taylor, Aug. 20; Mrs. Cara L. V. Richmond, Aug. 25 to 28. With this array of speakers, the engagement of the Grattan Smith family, of Painesville, Ohio, Maxham's Orchestra, and the lest mediuntsite lach in the country, lovers of good speaking, good sluging and artistic music will be delighted and entertained every day in the week. Ground to pitch tents free; location and grandeur of scenery unsurpassed. Board and lodging \$1,00 per day. Ample accommodation for all. Trains leave passengers and laggage 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. Swis\*-July 23.

#### THE NEW ENGLAND SPIRITUALISTS' Camp-Meeting Association

W 11.L hold their Eighth Annual Gathering at Lake Pleasant, 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. H. SMITH, Secretary, Box 1452, Springfield, Mass. June 4.—11w

### FOR SALE.

THE spacious, substantial, convenient and sightly dwelling-house, 426 Dudley street, corner of. Woodward Avenue, Mt. Pleasant, built and heretofore owned and occupied by me, together with stable and about 40,000 feet of land well stocked with fruit trees, vines and ornamental shrubs, has, from financial necessity, passed out of my hands, and yet is for sale by me as agent. A prompt disposal of it at a latr price will work much to my relief. The house, unique in structure, was planned by me and built by the day under my own careful supervision. It stands upon gravelly subsoil, has a well of excellent water, commands fine views of the city and harbor, and combines the advantages of city and country as fully as any other residence in this region. It is about two miles from the City Halt, accessible by horse cars every few minutes. The lot, an oblong of 20 feet by 125, has street on three sides, turnishing at least 300 feet of frontage, well suited to build upon: it is a valuable spot to use whole as it is for ethera private dwelling or some benevolent institution; also to receive upon it ten or twelve additional houses, leaving the present house and stable and 15,000 feet of land undisturbed as a good residence. The land (40,000 feet), apart from the buildings, is assessed for taxation at 60 cents per foot—\$24,000. Friends, If prompt in action, can give me greatly needed add, and at the same time make a safe financial investment. Address 6 James street, Boston, or Hanner of Light, 9 Montgomery Place.

Aug. 6.

### Mrs. Fannie H. Wilcox,

TRANCE Medium for diagnosing disease. Terms, \$2.00 by letter. 35 Denton st., Lake Pleasant, Montague, Ms. Aug. 6.—4w\*

BUSINESS, Test and Clairvoyant Medium, will be at her residence, No. 50 Mayerick street, Chelsea, for the next three weeks.

KIRMISS Is an absolute and irresistible cure for Drunk, Brice per bottle 81, 6 for 35, Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S.

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairaudient, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, 83, 733 Bush street. Address letters, Box 1997, San Francisco, Cal.

PROF. BEARSE, Astrologer, 259 Meridian horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs, Send age, stamp, and hour of birth if possible.

Aug. 6.—iw\*

### LYDIA E. PINKHAM'S

Vegetable Compound IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the inerits of this Compound will be recognized, as relief is fundable; and when its use is continued, in indicate this country is the breakful of the continued. immediate; and when its use is continued, in a hinety-nine cases in a hundred, a permanent of the country of its proven merits, it is to-day recombined to the country for all forms of female weaknesses, including all displacements and the consequent of the country for all forms of female weaknesses, including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It dispersions the consequent of the country for all forms of female weaknesses, including all displacements and the consequent of the country for all forms of female weaknesses.

permeates every portion of the system, and gives new life and vigor. It removes falutness, flatulency, destroys all craying for stimulants, and refleves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of hearing down, causing pain, weight and backache, is, always permanently cured by its use. It will ing down, causing pain, weight and backache, following list, always permanently cured by its use, 'It will follow at all times, and under all circumstances, act in harmony with the law that governs the female of the state of t

For Kidney Complaints of either sex this Compound is unsurpassed.

This preparation is strongly endorsed, recommended and prescribed by the best Medical Mediums and Cinievoy-

### LYDIA E. PINKHAM'S

### VEGETABLE COMPOUND

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MIS Invaluable Nerve Food has been tested and approved

L by more than 100 New England Physicians, It is an immediate, permanent and infamilie cure for Sick, Nervous ind Billions Headache's, Epileptic Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo and all Nervous Disorders. Is an unequalled Tonle for the whole system; renews and nourishes the Nerve Tissues, and imports losting vital force. It should be at hand in every household. Urge your Druggist to get it, or we will mall it postpaid on receipt of price, locks, p r box, 6 oxes \$2.59. Send for Authentic Proofs.
Address. H. F. THAYER & CO.,
June 18. Alyis 13 Temple Place, Boston, Mass.

Dir. II. A. BENTON, of Troy, N. Y., will spend three artions weeks at Lake Piersami during the monition August. Will be prepared to treat those who expect to meet find there, and any others who are suffering. Account biffieldles a specially, His peculiar mode of treatment always benefits, and generally cures. His wonderful success the past thirty-two years; constantly engaged, wit cants the shave assertion. Sign, and Circuiars on the ground will full where located. Prices sulted to circumstances. References by the thousand Wrequired.

ELECTRO-MAGNETIC PHYSICIAN.

### THE VITAL REGENERATOR

The Great Kidney and Riadder Tork,
CURES Inflammation or Catanth of the Riadder, Diabetes, Inconfinence or Retention, Gravel, Sediment,
firlek Dust Deposit, Stone in the Riadder, Stricture, Murous or Purulent Discharges, Discusses of the Prostate Grand,
Bright's Discusse. It cannot be too highly recommended to
those of either w.c. afflicted with any discusse of the Kidneys
of Bladder, Price per bottle \$1, 6 top \$5. Address NEW
ENGLAND MEDICAL INSTITUTE, 21 Tremont Row,
Boston, U.S. 1918-May 11.

### SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 200 Stockton street, Nov. 15.-1stf

BY W. F. EVANS,

Author of "Mental Cure," "Mental Medicine," "Son and Body," etc.

This work illustrates the following subjects: PART 1.—The Relation of the Divine Life to Human Life, or True Religion and Health.

CHAP. 1.—The True Idea of Religion.
CHAP. 2.—Religion a Development from within, and not a
Foreign Element Imported Into our Natury from with-

Foreign Element Imported into our Saves.

Out.

CHAP. 3.—The Power of the Religious Emotions over the Life and Health of Man.
CHAP. 4.—All Religious Useful and Sphilmally Medicinal, CHAP. 5.—The Essential Idea of Christianity as Unfolded in the Johannean Gosjed,
CHAP. 6.—The Presence of God in the Material World and in the Realm of Mind.
CHAP. 7.—saving and Healing Graeg, or Medicine a Savrament.

rainent, CHAP, 8,—Origin and Conservation of Life-Force, CHAP, 9,—The Scriptural Idea of Health and Disease, CHAP, 10,—The Birthof the Christ as Ilustrating the Gen-eral law of Conception, and the Vital Relation of Man eral law of Conception, and the vide of God.
CHAP, 11,—The Divine Light within us an Unerring Gulde in Human Life.
CHAP, 12,—On Divine Revelation as a Past Experience of Men, and as a Present Need of the Human Mind, CHAP, 13,—The Nature and Extent of Inspiration, CHAP, 14.—Theopneusty, or the Divine Adlatus.
CHAP, 15.—Inspiration Universal, or the Philosophy of Cambum Sense.

CHAP, 15.—Inspiration Universal, or the Philosophy of Common Sense.
CHAP, 16.—The Therapeutic Value of Prayer.
CHAP, 17.—Christ, and Disease, or the Power of the Spiratual Life over the Body.
CHAP, 18.—The Antagonism of the Christ-Principle and Disease, or the Healing Power of Jesus.
CHAP, 19.—Jesus as a Savior, or Ideath-Giver, minus the Enchantment that Distance Lends to the View.
CHAP, 20.—The Paraclete, or Christ the Spirit.

PART II.—The Relation of Spirit to Matter, and of the Sou to the Body in Man.

To the Body in Man.

CHAP, L.—Matter has no Existence Independent of Mind or Spirit.

CHAP, 2.—Visual Language, or the Spiritual Meaning of the Objects of Nature.

CHAP, 3.—The Body is Included in the Being of the Mind.

CHAP, 4.—Matter an Unsubstantial Appearance, and is Created and Governed by Thought.

CHAP, 5.—The Unconscious Region of Mental Action.

CHAP, 6.—The Mind the Plastic or Formative Principle of the Body.

CHAP, 7.—Faith Makes us Whole, or the Christian Method of Care.

CHAP, 8.—Voluntary and Involuntary Action of the Mindon the Body.

of of Care, 8.—Voluntary and Involuntary Ass...
On the Body.
CHAP, 9.—The Morbine and Sanative Influence of Thought,
CHAP, 10.—The Divine Function of Imagination in the
Cure of Disease.

Care of Disease. Cure of Disease,
CHAP, II.—Instinct as a Revelation from God, and a Guide
to Health and Happiness,
CHAP, E.—The Higher Forms of Mental Life and Action,
and their Curative Influence,
CHAP, II.—Blessedness and Health, or to be Happy is to be
Well.

CHAP. H. -The Prue Idea of Sin, and its Relation to Dis-CHAP, 15,-The Nature of Regeneration, and its Influence

CHAP, 15.—The Natureyn accentation in the Bodily State.

upon the Bodily State.
CHAP, 16.—The Creative Power of Thought, or Hegel's Philosophy as a Medicine.
CHAP, 17.—Theopathy and Phrenopathy, or the Union of the Divine and Human is the Cure of Disease.
PART III.—Psycho-Therapeulles, or Practical Mental Chap. CHAP, 1.—On the Method of Communicating a Sanative Mental Influence, CHAP, 2.—The Influence of Thought on the Body, and a Practical Use of It in the Cure of Disease.

Practical Use of it in the Cure of Disease.

The treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. Mr. Evans's large and varied experience, intuitive and educational endowments to elucidate subjects that relate to the fine subite forces in nature, are without question. The work is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe, which can (when understood) be made beneficial to humanity in relieving the mind and body of diseases and afflictions that are constantly besetting the human family, and which baffle the clergy and the medical practitioner.

Price \$1.50, postage 10 cents.

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## Rules and Advice

For those desiring to form Circles, where Media may be developed, through whom they may commune with Spirit-Friends; together with a declaration of Principles and Belef, with Hymns and Songs designed for Circle and Social Singing. Compiled by James H. Young.

Paper, 48 pages. Price 15 cents, postage free.
For sale by COLBY & RICH.

Samuel Company of the Company of the

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## Message Department.

The Messages publised under the above heading indicate that spirits carry with them the characteristics of their earth-life to that here de-whether for good or evil-consequently those who pass om the carthy sphere in an indeveloped state, eventually progress to a higher condition, We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no more.

no more,

4第 'It is our earnest desire that those who may recognize
the messaces of their spirit-friends will verify them by informing us of the fact for publication,
[Miss sheinamer wishes it distinctly understood that she

iss Shehamer wishes it distinctly innorstood in a sociator for private sittings at any time; neither does she revisitors on Tuesdays, Wednesdays or Fridays, !

\*\*Letters of inquiry in regard to this department of the ner should not be addressed to the medium in any case, LEWIS B. WILSON, Chairman,

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

#### Séance held April 22d, 1881. Invocation.

Oh God, our Father, Friend and Guide, we bless thee for life and its teachings; for the experience and lessons it alloads; for guiding us, even though it be through the valley of darkness, over obstacles and pitfalls, and at last leading each sout out into the light of day, strengthened and refreshed from its folloome journey; for the past, with its revealments; for the present, with its blessings of light and truth and love for every-soul; for the future time which is to down upon earth, and which is also to drawn upon all those ascended souls who have passed beyond the material spheres, with the bud of prophecy blossomed into the futilage of fruition. We praise thee for all that we behold—for the worm beneath our teet, for the starry zones above our head, for the waying trees of the forest, the mighty boulders of the starely mountain, and the great braying waves of the grand old ocean—each one in the craspless pulsations of life ringing out to thee a glorious anthem; the grand old ocean—each one in the ccaseless putsa-tions of life ringing out to thee a glorious anthem, which blends in one harmonic strain, and reaches up-ward to the corridors of heaven. On, our Father, we ask thee to send down thy blessings upon all here pres-ent at this hour, and to give to every spirit that supply which it most requires; feed every famishing heart, until all shall unite in one grand chorus of praise to thee for the and floth and ity eternal. for life and light and joy eternal.

#### J. Bartley.

My head was affected very badly before I passed away, and I was ameons ions of external things; thus my inner sight was opened, and I beheld spirits; my old mother and others througed around me, and I babbled away to them. My friends in the form thought I was insane, but it was not so; the pain and heat of the brain seemed to open my spirit-sight, and I beheld my friends. When I passed out of the body and found myself standing beside the old mortal form, I thought: "Can it be that this is I?" It is one thing to bear of these things, to hear of spirits coming back, and of their telling about living in a natural world, and possessing natural bodies; this is one thing, but it is quite another thing to experience it for yourself, to find that it is real, that you are a natural being, a human being, in appearance similar to what you were in the form, that you have entered a world which is as natural as the one you have left; it seems to bring a strange experience to one, it seems to bring a strange experience to one, it makes you look around to see whether or not lumanity are wide awake. But I have not come to speak of these things. I have come to try to make another attempt to reach my brother, to call his attention to the Spiritual Philosophy; I believe that is what you call it. I had no name for it when I was have a larger mathing of it. for it when I was here. I knew nothing of it, and I cared less—if such a thing was possible. I did not wish to know anything of Spiritualism, because I had no idea that such a thing was true; but from the experiences of the past few years, I feel that had I known and believed it years, I feel that had I known and believed it when I was in the body, my whole career would have been different from what it was, and I should have become better fitted to live in the spirit world, and to associate with those bright, beautiful and earnest lovers of truth.

I would say to my brother, I wish you would look into this thing: I wish you would study it: I wish you would study it: I wish you would seek to know something of the spirit-life. I do not care to have you accept what I give to-day, but I would like to have it arouse your attention a little, so that you will go forth here and there in your own oity and go forth here and there in your own city and 20 forth here and there in your own city and seek for evidence concerning the spirit-world. If you will do this I shall be satisfied, for I know I can bring to you such evidences of my identity that you cannot question or eavil at it. And I wish you would take my message to my family. Tell Kate that I [am] anxious to reach her and commonicate with her; that I can give hermore of tent in analysis to the characteristic for the contraction of the co of truth in one hour's time than she can receive in a whole twelvementh at her church. I know I can do her more real good than she can get from her religion in a lifetime. I wish she would give me an opportunity of coming. I have re-turned to her from time to time and noticed how she was getting along, and I have thought, on, if she could only see me standing near her, and realize that I am close by her side, she would feel altogether different. Still I hope, for I feel that in the future I shall be able to reach my

I have met mother and Mary, and many others. They are all just as anxious as I am to bring this trutholome to you and to others. I' am still a member of the force; I am one like yourself, my brother, but I am a member of the Moral Police Force, seeking to draw those who are astray into other paths—in right paths. You will think this a strange vocation for me, but had you passed through the experiences I have, had you been so strangely situated upon entering spirit-life as I was, you would not consider this a strange work for me at all, you would think it the best I could, be eneaged in. I do not be the account of the country work of the country works. not know much as yet, but I hope to learn more

in the future.

Please say it is J. Bartley, to his brother, William Bartley, of the police force in St. Louis,

### Mrs. Emma Carter.

It gives me great pleasure to return to your circle-room, and from this point to send forth my message to my friends in the West. It gives me unbounded satisfaction to be able to return and speak concerning things spiritual, which have come to me as an immortal being. My friends, oh let me impress upon you this truth: that spirits do live: that they have the power of associating together in bands and groups and families: that they express their love through sympathy, which beams from their eyes and brightens every feature; and by-and-by, when you, as mortals, have learned to love each other as spirits love each other, you will not condemn any one, but will seek to aid and strengthen any one, but will seek to ind and strengthen; you will encourage, you will assist each other over the rough places; you will always give love and sympathy and blessing; you will not decide or censure any one. I believe that the time is or censure any one. I believe that the time is coming when the love the angels know will come down to man on earth, and will be felt and known abroad; it will permente every circle, every social department of life; it will be felt and experienced by each human being; and then, and not till then, will you know no more of sin and misery and degradation, because the highest will love the lowest, and will seek to benefit and educate them, while the lowest will come into sympathy with the highest, and seek to learn of them and to grow upward toward them. This is what we work and hope for in the spirit-world. We send forth our love to each friend on earth, bearing blessings from those countless ones who have passed beyond those countless ones who have passed beyond the silver river, and have gained the golden strand, where all are waiting to welcome those who still remain on earth. And we come, bearing the banners of rejoicing, that they may be held aloft to show their motto of truth and progress, that all may feel that we are working for the advancement of the human race, which in-cludes all beings, high or low, bond or free; and to my particular, personal friends I would say: I have been able to impress my thoughts upon you. Many times I have brought my influence from the spirit-world, and I know you have felt

and rejoiced in them.

I wish to say I am interested in a work in spirit-life; I am studying into some questions that interested me in the body; I am still seeking for knowledge concerning them; and seeking for knowledge concerning them; and this knowledge is coming to me, gleam by gleam, bit by bit, hour by hour, and I receive it joyfully, gladly, for I hope to be able to impress it upon your minds so that you will receive it also in the future. And as I delighted in the past, in my earthly home, and have even in the present, in my spiritual home, to trace my thoughts upon pages that others may see and read and understand, so in the future I feel that I shall perform even a better work. I shall be able to impress thoughts and ideas—

not only those of my own brain and mind, but also those more glorious ones that I receive from advanced intelligences—upon the min's and brains of those who remain on earth; im press them there as I would impress them with my pen upon the unwritten page. I feel that this is a good work, to write what you receive of truth and knowledge upon the beauts of numan beings, where it may be received and accepted, where it may broaden out and develop into something more beautiful and bright. And so, my friends, feel that I am with you in every good work; that I rejoice in all that comes of rejoicing to your souls; that I am in sympathy with you in all things, at seasons of sorrow and in hours of joy, and that all things work in harmony with me as a spirit. I send out my love to my sister women who are at work for the benefit and blessing of humanity.

I say: God speed you on; your work is noble, and you will receive success in the future.

I send my love to my family, and say: I bless you at all times. I cannot express in external language all that my spirit feels; but oven though my message be but a faint expression of what the soul contains, it may perform its mission.

of what the soul contains, it may perform its mission.

I say: Go on; you are doing a good work; you have performed a good work in the past. I have always been associated with you in love and sympathy, and I am still in the present, as I have been in the past, and I know that I shall be in the future.

Those beautiful spirits who came to you through my own organism have met and welcomed me to the spirit-world; I have witnessed their performances; I have seen all that they told us of when I was in the body. I feel that

told us of when I was in the body. I feel that from them I can learn great and truthful les-sons which will be to my advantage throughout all the future. I am Mrs. Emma Carter, of Cincinnati.

#### Séance held April 26th, 1881. Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your

questions, Mr. Chairman. Ques.—[By Erastus Goodwin, New York.] The astronomers of earth describe the planet Mars as being in a state of fusion. Can you give us information respecting the truth of the supposition?

Ass.—Whatever statement we may make

Ans.—Whatever statement we may make concerning the present condition of the planet Mars, or other planets, may not perhaps give you any information, because you will very naturally inquire, how does the spirit know these things, and how can we prove that he is correct? We have no doubt, from our present standards that the astronomer are covered in standpoint, that the astronomers are correct in their statements concerning the planet Mars, as well as the other planets, so far as they have gone. Future observations by the astronomers of earth will discover a great deal more than you can now imagine concerning the condition of the planets and their relative positions to each other, and also the life and activity upon

Q.—[By the same.] Will the perihelion of the planets establish a more uniform and salubri-

ous temperature on the earth? A.—That the peribelion of the planets will and does exert an influence upon the climates of the earth, we have no doubt. It may be manifested at the present time, and in the near future, through atmospheric disturbances, yet resulting eventually in a calm and even temperature and pleasant atmosphere, bringing a salubrious climate upon the earth. But we do not look for this result to appear immediately; you will audoubtedly still be affected by disturbances of the atmosphere and troubled by stormy whirly winds, by extremes of cold and heat; yet bywinds, by extremes of cold and heat; yet bywinds, as the years roll on you will purgely and by as the years roll on you will purgely a and-by, as the years roll on, you will perceive the climate gradually softening, till it becomes more uniform over the entire earth, when it will be better adapted to the development of the highest in make

Q.—By a friend, San Francisco, Cal.] I am acquainted with a lady who says she has seen her double at various times. Please state what the phenomenal appearance termed a double is; whether a reality or a mere optical delu-

A.—The double is by no means an optical delusion, it is a reality, which will, in time, become demonstrated to man everywhere. Man, in whatever state of existence he may be, is a dual being, consisting of body and spirit. The spirit, or spiritual part of this dual being, is the double. This double has the power, at times, to present itself to the outward man; it also has the power

as follows:
QUES,—Why, when a medium is arrested upon false charges, do not spirits produce rapping in open court, and thus defend their medium from the charge of imposture? or, if the charge is sustained and the medium is sentenced to imprisonment, why do not the spirits open the prison-doors and set the captive free?

We would reply to these queries in this wise: We know of instances where spirits have produced rapping in open court, although these instances have been rare; but presuming that this was done, have you any idea that a judicial court would recognize these tiny raps as proof of the medium's honesty or integrity, and as evidence that they proceed from spiritual intelligences, independent of any material body? We opine not although if these rappings should occur, they might produce curiosity and awaken interest; yet we feel they would have no greater effect upon the stern judge and jury who had already made up their minds as to the guilt of the prisoner. To open the prison-doors would require an extraordinary amount of spiritual power; it would also require very delicate conditions, as every well-informed Spiritualist must understand. Such conditions and such power would not be likely to be found in a prison where so much of wrong and cruelty is prac-ticed, and where so little attention is paid to spiritual law. It would be an extraordinary medium, possessing wonderful powers, who could summon spirits to open his prison doors and set him free; and a medium possessing such wonderful powers as this will never find him-

self behind prison-bars, for the very power he possesses will keep him free.

The gentleman also inquires concerning the rapping which he once heard in the presence of the medium, Mrs. Kerns. He states that the rapping upon the table or little stand in front of the medium was very faint and indistinct, while that at a distance from the medium it was pow-erful and very distinct, so much so that it could rendily be heard three hundred feet distant; and he inquires why spirits cannot produce heavy rapping upon the table near the medium, instead of doing so at a distance, adding that there were four hundred people in the audience at the time. We would reply that the very best evidence

of spirit-power, in connection with these rap-pings, was given when they occurred at such a long distance from the medium. Rapping that could be heard three hundred feet distant must have required a large amount of power, and un-doubtedly the spirits controlling the scance con-served their power and concentrated their force served their power and concentrated their force at a distance from the medium in order to produce that heavy rapping, to convince all present that it proceeded not from the lady herself, consequently the rapping on the stand by the medium's side would be faint and indistinct, because the power was so slight at that point.

### Lizzie A. J. Palmer.

I resided at Melrose Highlands. My husband was and is (for I feel that I am the same to him now that I was when in the body) Mr. T. L. Palmer. My name is Lizzie A. J. Palmer. I lived in the body for thirty-six years, when I was called to another life. From the moment that I passed over the river I found myself conscious, knowing what was taking place around scious, knowing what was taking place around me in the spirit-world, and realizing that I could return and know what was taking place with my friends, my husband and family. I desired to return and manifest; I desired to bring my message to them, that they, too, might realize that I was with them, and not far away, taking no interest in their welfare, feeling no concern as to their doings, but, rather, close beside them, bringing all the love that I could

from the spirit-world to surround them, to seek to assist and benefit them. After the first few months of grief wore away from their spirits I found myself able to come closer, and I have been so situated from that time until to-day I have gained power to return and speak and send my love to each one, to assure them all that I am glad to be able to return to them, to watch over and guide them in their daily lives, and also to assure them I have a pretty home, a happy home in the spirit-world, where I have met friends who have ministered kindly and lovingly to me till I have grown strong and enduring, ready to perform a work for myself and during, ready to perform a work for myself and to send out influences that will reach those who be able to return again and speak even more; but I am grateful for this opportunity and this experience, and I shall be glad to assist any other spirit who is auxious to come and do like-

#### William Alderson.

I died, or passed on, as I should say now, very early in June, 1879. I was well known in New-port, R. I., where I kept my hotel; and I feel port, R. 1., where I kept my note; and I feet that it is but right for me to return through this public avenue to seek to communicate with my friends and with those who knew me in the old past time. My illness was quite serious; so much so that it carried me over the border which separates this world from the next; but I do not regret my experience during the last four weeks of my mortal life. I return occufew weeks of my mortal life. I return occa-sionally to old scenes in Newport, and also seek sionally to old scenes in Newport, and also seek those who were familiar to me in the old times; but all seems changed; at present I am not recognized; I feel that I have stepped out from the old position; that my place is filled, and well filled, by others, and my proper position now is in the new sphere. I have no complaint to make because of this. Tell them I do return occasionally to look after their interests and see how they are getting on. I am pleased when I find them prosperous; I can sympathize when they are having a run of ill-luck, and I will at all times seek to benefit them in any way that I can. In return, I would like them to send out a line of communication of which I may take hold, in order to transmit my messages to them. I have something to say which I consider important. I do not care to say this something in public; it concerps not the public, but it does concern a few if my most intimate friends; and I feel that if they will seek an avenue through which I may return privately to them I shall be able not only to give them. avenue through which I may return privately to them, I shall be able not only to give them evidences of my identity, but also information which will assist them in their work and vocation in this mortal life. I would be glad also to speak to them concerning the spiritual life which I have found. They may not care to learn much of that, because it seems away from them; it does not concern their present interthem; it does not concern their present interests; but I assure them it will concern their entire future life, which is to know no end, and consequently should be of the greatest interest to them even now; and that if they learn something of the way they are to tread and of the country they are to arrive at in the future, they will be the better prepared to travel on in good condition. I sanday have and argument to those condition. I send my love and regards to those near to me, to all my friends, and assure them I shall be glad to meet and welcome them in the spirit-world. I was more than lifty years of age when I passed on. My name is William Aldreson.

Edie B. Campbell. [To the Chairman:] Can I come? I don't know you. [Well, you are just as welcome.] I want to send my love, and the baby's love, to my mamma and my papa: a nice man said I my mamma and my papa; a nice man said I could, if I came here to-day. I was four years old, and I did feel so bad—all choky in the throat. And then it kept getting awful bad all the time, till I did shut my eyes up and went to sleep. The little baby did feel just so, too; she did shut her eyes up and go to sleep; then we were both together in a pretty flower-garden. Then we wanted mamma. Mamma was n't there! And then a kind, nice, pretty lady came and took us away where the flowers grow all the time. She said not to cry for mamma, because we could come to mamma—and I want to. It is a long time, mister, since then, and I want to send my love to mamma, and tell her I is growing up fast, and little baby is growing, too—the little baby—she is my little is growing, too-the little baby-she is my little sister! she is right here, close to I now. Her This double has the power, at times, to provide the first double has the power itself to the outward man; it also has the power to detach itself for a time from the outer being, to pass away to a certain distance from the material, but he cannot become entirely dissevered from his outward form. He may pass away from the material entirely, but he still finds himself possessed of a body, he is still a two-fold being —body and spirit—and therefore possesses his double through all changes.

Controlling Spirit—A gentleman by the name of Rose, of Rochester, Mass., questions us as follows:

When when a medium is arrested upon

It is Edle B. Campbell. My throat is an enough a my mamman's name, Ella Campbell. My k a my mamman's name, Ella Campbell. My is my mamman's na and say we is real glad to come. My mamma didn't have any more little girls, and she felt real bad when we did go away. We has come back now, has n't we? We lived in Boston.

### Henry Keep.

Truly, out of the mouths of babes and sucklings is perfected praise! As I observe the tiny little creature returning to speak her words of love, and to bring tokens of immortal life, I feel that the old saying is true that babes and suck-lings are indeed teachers of truth and knowlto return at this time to make my presence known, that it may be said of me: He has returned from the spirit-world, showing his acturned from the spirit-world, showing his activity as we knew it in days of yore. Yes, I would impress upon the minds of those who knew of me-that I am active, that I possess the same amount of energy, of vital force and will-power, that I did when in the body—energy and will that insured success to me, and that carried me through all the years of my earthly life. That energy and force abound within me today, only intensified, and I find that I must give them proper expression. As I look around me to find some channel through which my powers may operate. I hereive there is a department. may operate, I perceive there is a department of work which can be and is congenial to my spirit, one that I am interested in. I find young spirit, one that I am interested in. I find young people coming up poor and unfortunate because deprived of educational advantages. I perceive them struggling on through life, buffeted about here and there, in need of strengthening influences, and I feel that perhaps I may be able to direct my powers into those channels whereby I may be interesting the manufagement and now. I may bring strength, encouragement and power to those young persons who are in need of such from above, for I knew what it was to struggle up from youth and to encounter difficulties. I knew hard labor, but my experience was just of that kind I needed. I put all difficulties under my feet, I struggled on in spite of storm and disappointment, and I succeeded. I do not regret the past, for I know that the very experience which came to me developed my enxperience which came to me developed my en ergies, strengthened my will-power, unfolded the abilities within and made me what I was; and I do not discourage young people from struggling on; rather do I come to encourage them, to say to them: Press on, in spite of storm and trouble, of disappointment and failure, cultivate your patience, your perseverance, and you must win success.

I think it is the best discipline that can come to man, the best heritage that can be given to him, to go out into the world and labor for himself, to put forth his inner powers, determined not to be conquered, but to conquer, and he will not fail. I am sure of that, and as I said, I now employ my powers in that direction, to influence and strengthen those who are struggling against the winds of fortune, for I can now perceive with spirit-vision that I was so assisted, that spirits from the higher life brought mo strength, brought me encouragement, and would not allow me to say fail. I feel to turn about and perform the same work for others. It s something to be called the richest man of any place, and so, I may say, that perhaps I considered myself as some one of good and great account, that so inwardly I felt at times that I was some one to be looked to. And yet I knew what had placed me in my position and given me what possessed—energy, perseverance, and courage now know that riches are not the greatest thing to be desired. Riches bring good to man, of course; but wealth, in itself, is nothing, only as it develops the man, the real being, and assists him to cultivate those refinements which adorn his spirit as well as his outward form. As

it does this, wealth is good; as it influences him and enables him to dispense it unto others, it is glorious; but I would not, from my present standpoint, encourage any one to accumulate great wealth which he must leave behind him when he passes to the immortal world, because those possessions which he leaves on earth draw him back, chain his interest to a certain extent to material things, keep him in the old position, and consequently retard, to some degree, his onward movements. He will be interested to know what will become of his possessested to know what will become of his possessions, whether they will be used wisely or no, and many other questions present themselves to him as a spirit, all of which will more or less keep him chained to the material. Dispense keep him chained to the material. Dispense your bounty unto others, not unwisely, not to encourage idleness, rather dispense it by providing employment for the needy and deserving, well-paying employment, that they may earn their own living, and cultivate their own manly self-respect, providing themselves with the means of living well, and also of obtaining advantages which will be for the benefit of their mental natures. I consider that to be a good work. I would say to my friends that I do return to them at times. I have wandered into the office of the Central Railroad from time to time, to witness what was going on, and who was present. I have entered other places in which I was interested; I have seen the familiar forms and faces, and have felt to shake old acquaintances by the land; but no—I must wait till they reach me in the spirit-world. I am content to do this, but at the same time I wish to the they reach me in the spirit-world. I am content to do this, but at the same time I wish to send them now my greeting, my regards and best wishes, and to ask them to do the best they can while they live in the mortal, so that they will be fitted to appreciate and enjoy the immortal. I am Henry Keep, of Rochester, N. Y.

Mary E. Henderson. My name is Mary E. Henderson. My friends are in Oswego, N. Y., and I shall feel highly gratified if I am able to reach them from this place. For many months I have been seeking to communicate to those dear to me in the morto communicate to those dear to me in the mortal. I have attended circles, but have been unable to manifest my presence, and so have returned to my spirit-home disappointed and saddened. I felt that if I could return and just once control a medium I should accomplish a good work, and at last I find myself succeeding in my desire. It is for no idle purpose that I return to speak, for I see the work to be performed; I perceive that it is necessary for me to draw the attention of my earthly friends to spiritual things. I feel that they are becoming wrapped up in false ideas and theories which are taking them further away from spiritual things and so separating me from them, bethings and so separating me from them, be-cause their ideas erect a wall between them and myself which I cannot penetrate. I wish to throw this aside, if possible, to banish the clouds of error and bring truth to their minds, for then I know I shall be able to return close to them and give them advice and instruction concerning their own lives here, and concerning my life in the spirit-world. I know that my friends have need of coursel, as to how they friends have need of counsel as to how they shall act in certain things, and I feel that, byand-by, I shall be able to give that needed advice, so I am really at work and anxiously waiting to come to them in order to accomplish my vice, so I am reany at work and anknously warting to come to them in order to accomplish my purpose, and I feel that I must succeed. As the gentleman who was here before said, "we should know no such word as fail," and I feel that there is no such word to me as fail; I must succeed, and I know I shall, in time, awaken the attention of my friends to spiritual truth and be able to come to them in close communion, for there is a medium in the family of those nearest to me, one who is very sensitive, very susceptible to influence, so much so that she is considered very nervous, and a strange being altogether. She has foretold events before now which have come true, and I feel that I shall rain power to come to her and impress her with much that is necessary for her and others to know, and in this way begin to accomplish my work. So, you see, I have the means of doing a work if I can only gain power and strength sufficient to penetrate the clouds of error and the false notions that appear around my friends, and which at times separate me from them my friends, and which at times separate me from them.

#### Seance held April 20th, 1881. Questions and Answers.

QUES.—Will changes be produced in the at-mospheric and other conditions of earth by the peribelion of the planets, whereby spirits will be enabled more easily and generally than at any previous time to make their presence known to mortals?

ANS.—Undoubtedly the perihelion of the planets will produce changes in the atmosphere, as we have before stated from this plat-

form, and that these atmospheric changes will produce conditions whereby spirits will be enabled to manifest more thoroughly to mortals, we believe. We are watching these changes and awaiting yet others that are to occur in the and awaiting yet others that are to occur in the near future—not this year nor the next, but within the next decade of time, when spirits will be enabled to grasp the conditions afforded by atmospheric changes to manifest themselves more thoroughly and fully to mortal life. It is, expected by those spirits who study into these things that duving the part to years changes. pected by those spirits who study into these things that, during the next ten years, changes of climate, of temperature and of atmospheric currents will occur, whereby those spirits desirous of manifesting themselves through material form to humanity on earth, will be able to do so with less difficulty than they have had in the past. During the next ten years, and, we may say, the latter part of the next decade, you will perceive great manifestations occurring, not in one place alone, not in one locality, but all over this globe: you will hear of them as occurring in far distant countries—at the Orient as well as the Occident, in all places. It seems to have been predicted in the spirit-world that there is to be a grand influx of spiritual power to earth, whereby angels will be able to take hold of mortal conditions and subject them to their own uses; at the same time mortals are their own uses; at the same time mortals are expected and must be taught that they are to become educated so as to be able to assist the spirits; they should cultivate themselves, beautify their lives and also the associations which surround them; in that way they will assist the spirit-world and bring down those influences of power from on high which will bless and bene-

Q.—It frequently occurs that an individual feels impelled to commit certain acts that he knows to be wrong, and without the existence, apparently, of any motive in himself. For in-slance, a spirit comes to this circle and states that when upon earth he felt forced by a power it was impossible for him to resist to commit suicide, though there was no reasonable cause for him to do so; he was pleasantly situated, both socially and pecuniarily; but an unaccountable feeling of depression would come over him at times from which there seemed to be no other way of escape. Coming here as a spirit, he said the feeling or condition was yet with him. Please state whether such a condition is caused by the presence of one or more spirits, who, to rid themselves of it, throw it upon a mortal; or whether it comes from pre-natal causes. Also, how such states of feeling may be avoided; or, f they come, in what manner they may be got

A.—Such a condition of affairs may have been produced by divers causes. An individual may have inherited these melancholy feelings; it may be constitutional with him to have seasons of depression that come upon him sudden-ly and unexpectedly; that weigh his spirit down, surround him with the darkness of night, and take away from his mind all enjoyment in life. This may be inherent in the organism, resulting from pre-natal causes; and if so, it seems that there can be nothing and if so, it seems that there can be nothing that will entirely eradicate the trouble. To place the individual amid cheerful surroundings and with cheerful, kind and sympathetic companions, who are ready to assist him all in their power, will do much to lessen the effect of inherited disease—for we look upon melancholy as a disease. Carefulness in living will do much in retarding the growth of this trouble; but, as we have said, nothing will seem to eradicate it altogether. Again an individual ble; out, as we have said, nothing will seem to eradicate it altogether. Again, an individual may be subject to the control or influence of outside individuals existing in the mortal or perhaps in the spirit. It is possible for a very sensitive, susceptible being, who is so peculiarly organized that he can sense the surroundings of those with whom he comes in contact ings of those with whom he comes in contact, to be influenced by those who associate with him—I mean those who are in the body—and

he may become depressed because of their he may become depressed because or their surroundings. Again, such a person may be subject to the influence of disembodied intelligences who are undeveloped; who have passed out from the mortal life under a life with the safety of the safet cloud; who are thronging back to earthly existence in order to rid themselves of this depression; and by leaving it upon another, they emerge partially from the conditions which it emerge partially from the conditions which it has brought upon them. Such a case as this we look upon as obsession; and if the individual be surrounded by those who understand nothing concerning spiritual laws, and particularly the law of obsession, nothing can be done; but if he be surrounded by Spiritualists, who understand his nature, study his various woods he may be greatly benefited by taking moods, he may be greatly benefited by taking him into a private room and sitting with him frequently and regularly; by convening a circle for the express purpose of ascertaining who the obsessing influence is, and what its condition. Let some Spiritualist who possesses a large amount of will-power operate upon the body of such an individual, particularly upon the base of the brain. The obsessed individual should wear a silk hood when the moods come upon him; this will detach the magnetism of the obsessing spirit and cause it to pass away. Due attention should also be given—in this case—to exercise in the open air, to frequent bathing, and to diet, living upon the most wholesome and simple food; in this way the spirit-obsessor will be gradually thrown off, and the individual left to himself. To guard against such influences one must ever be on the alert, ever seek to live cheerfully and in association with sympathetic friends: avoid remaining alone for any length of time; divert his thought and attention by some employment that will occupy not only the brain, but also the hands, so that the entire system, mental and physical, may be in operation; thus the spirit will not have any opportunity of taking control, not being able to find) any point passive for his work. sive for his work.

This is all we can give you, unless you have some case in hand which would require special advice and treatment.

#### Rev. George B. Jocelyn.

Allow me to introduce myself to you, Mr. Chairman, as Rev. George B. Jocelyn: I passed out from mortal life some four years since. I have many friends in the various States, whom have many friends in the various States, whom I feel, perhaps, may be glad to hear from me, and it is my pleasure to send them my greeting, my love and my blessing; but especially would I send all of these to friends in Albany, N. Y., and also in Baltimore. After passing from the mortal form I found myself possessed of a body, and occupying that body the same as I did the corporeal one. And I found myself placed in a different heaven from that I had expected to reach. However, I was very glad to learn that I should be enabled to continue on with my work, not that of preaching or dispensing the gospel, but rather that of seeking to assist the unfortunate, to uplift the fallen, to befriend the needy, and to seek to spread the temperance cause and other reformatory works. It seems to me now, from my present standpoint, that if I could make the laws that would control the people as a mass, I would frame but seems to me now, from my present standpoint, that if I could make the laws that would control the people as a mass, I would frame but two; the first: Love one another; that is a command I should lay upon all beings, for I feel that if we love one another truly, sincerely and universally, there will be but little wrong-doing in the world; injustice would flee away, oppression be unknown, for no one can wrong or injure the object of his love. And my second command would be: "Be ye temperate in all things;" for if man learns to govern himself so that he lives not only temperately as regards the intoxicating cup, but with all things in life, he will become a model of perfection. But we cannot command each other to love; love, it is said, comes unsought, springs up spontaneously in the man's heart. Yet I know that love can be cultivated, that it exists in every soul. At least I am taught so, and I have reason to believe it is true—that love exists in the germ in every soul; that it can be cultivated, unfolded, brought out, even as the gardener cultivates his beautiful and rare plant till it springs up and blossoms in beauty and fragrance. And I would say to my friends, associates and fellow-beings: Oh, seek to love one another; send forth your influence to the uplifting of mankind, and your sympathy to the poor and humble as well as the exalted and great, and live temperate in all things, so that your souls may become ripened and ready to throw off the corporeal frame; the exalted and great, and live temperate in all things, so that your souls may become ripened and ready to throw off the corporeal frame; then you will burst from it like a beautiful flower, rich and fragrant, perfected because of the life you have led. Not that we look for perfection in physical life, but we do look for that which leads toward perfection. If my brothers and my sisters who were associated with me in my work only feel that as they live temperately lovingly and in sympathy with others they ly, lovingly and in sympathy with others they are ripening their own souls and blessing others, then I feel that indeed their lives will be rich

nd beautiful. I trust that I shall be able to return again. I trust that I shall be able to return again. I find the old trouble coming upon me, so that I am forced to stay my voice—yet it is pleasant to know that I can return and once more take upon myself a physical organism, in order to make myself manifest to friends in the flesh. I cannot now speak to them concerning the life which I have found; suffice it to say that I am not now a teacher, but a pupil seeking for instruction, light and knowledge—trusting that as I receive I shall be able to impart to others. struction, light and knowledge—trusting that as I receive I shall be able to impart to others. During the post four years I have been seeking to understand something of life. I have cast off some of my old ideas, and others have been controverted for me, and so I come back without theory, dogma or sect, but with a blessing to all, and trust I shall by-and-by clasp each one by the band in furthermal creative. one by the hand in fraternal greeting.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

April 29.—Berjamin Moulton: Pauline Morris; Stephen Thatcher; Elisha Hathaway; Haitie J. Bigelow.

May 3.—Elijah Colburn; Clara Lytle; Charles F. Nowcomb; Kate Fitman; Mary M. Cutter; Charles Peckhain.

May 6.—Josie Williams; Charlle Russeli; Freddie Fitch
Bullard; Lain Sheppard; Lawrie E. Corthell; Tonnnie Ray;
Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie
Branhall.

ramhall, May 10.—Henry M. Anglin; Bridget Twomey; Charles Miller; Nellio L. Goodwin; J. P. Simmons; Charlle A. Miller; Nollio L. Goodwin; J. P. Simmons; Charles Sibee.

May 13.—Rosanna C. Randall; Bernard Brennan; Mamie French: Julia B. Morrill; Richard G. Alexander.

May 20.—Father Cloveland; Joseph Turner; Lizzle Rice;
Joslah M. Coxan; Androw Frank Little; Flying Arrow.

May 24.—Daniel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winter; John Kennedy.

May 37.—John Leathers; Laura M. F. Thaxter; Solomon B. Purker; Annie Mayo; Bichard Martin.

May 31.—Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hale: Carrie Lane; Charles Emerson.

June 3.—Oliver B. Ethidge; Mrs. Reuben Jeffrey; Samuel W. Young; Capt. George Taylor; Mattie Williams; Abigail Thompson.

June 7.—James S. Harold; Agnes Brown; Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin.

June 1.—Israel Boothby; Mary M. Sargont; Eben Wood; Capt. Albert French; Fannie Wright,

June 21.—Aggle Davis Hall; Lillie Harding; Barbara Wood; Willie E. Sprague; Helen Kinsey; Nellie, to Mr. W. H. Rudd.

#### The Uses and Joys of Spirit-Communion as Seen from the Spirit Side of Life.

Communication to Thos. R. Hazard from his Spirit Daughter.]

"MY DEAR FATHER-I am delighted to feel that I can come and commune with you in spirit while bearing to you the love of all your spirit while bearing to you the love of all your dear ones. Oh, father, I am daily growing stronger and happier and more glorified. It all seems so beautiful that I can show myself so tangibly to you as I do. It strengthens me for my work; for, father, I am engaged in striving to assist the poor and suffering ones, both in spiritual and mortal life. Oh I see so much want in the world, so much misery, that it makes my heart ache, whenever I return to manifest to earthly friends. And sometimes it is not only

heart ache, whenever I return to manifest to earthly friends. And sometimes it is not only that I may express my love and sympathy for you that gives me pleasure, but because I feel that every time I return I gather strength to prosecute my own individual work for others.

Dear father, the angels bless you and bring you strength daily and hourly; they bring you undying testimony of their presence and evidence of their love for you. By-and-by they will meet and greet you in their own sweet home.

Your own, GERTIE.

Texas papers are speaking of the late "George Ell-ot" as "a very gifted but very immoral man." Yes, poor old fellow, he had his weaknesses; but as a pu gillst he stood unrivaled. England will not soon forget his celebrated "Mill on the Floss."—Chicago Times.

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### Adbertisements.

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Dec. 25.

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May 4.—tf

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# Banner of Wight.

BOSTON, SATURDAY, AUGUST 6, 1881.

Lake Pleasant (Mass.) Camp-Meeting. A Brilliant Opening on Sunday, July 31st. An Able Address by Mrs. Shepard-Lillle A Dramatic Episode on

the Platform-Items of Interest.

The eighth annual camp-meeting at Lake Pleasant, Mass, under the auspices of the New England Association of Spiritualists, was successfully opened on Sunday, July atst. Progress is the order of the day at Lake Pleasant. Never was there so large a gathering on the opening day. Over one thousand persons were settled in camp on Saturday, the 30th. More than fifty cottages have been built this year. The general appearance of the camp is a marked improvement over former occasions-neat enclosed grass plots having been arranged in front of a majority of the tents and cottages. There is also an abundance of choice flowers in these little gardens, and the appearance thus seers in these into gardens, and the appearance tools se-curact is pictures one and beautiful. There are repre-sentative Spiritualists here from Western and South-ern States. It is a pleasure to observe the warm greetings which signalize the meeting of veteran work-ers from different parts of the country. Indeed, Lake Pleasant is a Meeca to the Spiritualists of the entire reason is a steeca to the spiritualists of the entire country. Before the meeting adjourns the number of permanent campers will be quadrupled; and when one remembers that hundreds of excursionists come and go daily, and that on Sundays thousands of people come in on great excursion trains, some idea of the magnitude of this assemblage can be gained.

go daily, and that on Sundays thousands of people come in on great exentsion trains, some Idea of the magnitude of this assemblage can be gained.

The services on Sunday were interesting to a marked degree. The Fitchburg Band gave two grand concerts, which elicited frequent applianse from the delighted auditors. Mrs. Shepard-Lillie was especially happy in her remarks. She spoke in a clear and distinct nearner, and had the sympathy of her audience from the beginning. The alm of the discourse was to outline the salient points of religious progress, and to emphasize the meritorious qualifies of Spiritualism. Mrs. Lillie was loudly applanded as she concluded her remarks.

At the conclusion of the regular address. President Beals, in well-chosen words, introduced to the large audience Mrs. Margaret Fox-Kane, the veteran medium with whose name Modern Spiritualism will ever he associated. It was a dramatic episode when this renowned medium rose to receive the welcome of the assemblage. Mr. Beals stated that possibly the spirits might rap. A spell of slipner immediately came upon the people, and they engerly listened, when lof the raps were heard by the entire audience. The spirits seemed to be in-light glee, and they produced the famous "raps" in various parts of the rostrum. A round of hearty applause was given in response to the signals from the spirit-world, by the audience.

Next the Chalrman introduced the family of E. V. Wilson to the friends—"Farmer" Mary Mrs. Porter, Lois, and William Wilson. Another burst of applause was given as a welcome to the loved ones of our ascended borther. "Farmer" Mary and her children are the guests of the Camp-Meeting, and President Beals and all of the officials are doing all they can to make the party teel at home.

Messrs, Lillie and Bacon made their dibut at Lake Pleasant as singers, and were highly successful, some of their songs receiving enthusiastic applause. The

Messrs, Lille and Bacon made their dibut at Lake Pleasaut as singers, and were highly successful, some of their songs receiving enthusiastic applianse. The great meeting is now in running order, and a heartfelt invitation is sent out by the managers to the people in general and Spiritualists in particular to visit Lake Pleasaut, and enjoy a season of pleasure and spiritual instruction. Remember that the Camp-Meeting will hold until Sept. 5th.

#### THE LEADING ADDRESS. MRS. SHEPARD-LILLIE'S SPEECIL

THE LEADING ADDRESS.

MRS. SHEPARD-LILLIE'S SPEECH:

Friends, what is the outlook? Spiritually speaking, we are in an era unequalled in any part of the history of the world. No matter how far you may go back, there has never been an epoch so wonderful. The manifestations of the spirit are in our midst to-day; this fact is patent to all. Study the changes of religious opinion. What a destruction of old creeds is evident? How slavery is being abolished? How liberty is being exemplified? Man is a triune being—physical, mental and spiritual. By the grand march of growth man has come from lower to higher conditions. His success has been a banner of light to posterly. He has developed harmoniously, too, when viewed from the standpoint of sound philosophy. All great events mark the degree of man's growth. Great crises in history are efforts of the soul to express its highest conceptions. The imperfections of such expressions are indications of the degree of development which has been attained at any given period. The rocks have a revelation to the geologist. The path of progress has been marked with blood. All these trials and hardships have been necessary. Man in the rough, as he existed in former times, is not to be despised. The diamond though in the rough is yet a diamond. In time the polishing process comes, and beauty and glory are revealed. Man, in all ages, has done the best he could, considering his surroundings. Theologically speaking, owing to the blas of education, man has always struck his friends and allowed his enemies to wear the wreath of victory. Narrow views have elecked the world's advance. Too high value has been placed on hook and creed—such is the judgment of modern times. Now, we see the folly of antagonizing the new.

Spiritualism has quickened our finer sensibilities; it

ment of modern times. Now, we see the rony of an-tagonizing the new.

Spiritualism has quickened our finer sensibilities; it has taught us the high uses of our faculties; it has en-throused reason. No revelation has come to man but what at some future time will need to be revised. One good lesson of to-day is that we have learned that outtaken is horitimate. Again, we have learned that

good resson of to-day is that we have learned that criticism is legitimate. Again, we have learned that we shall not be injured by giving a hearing to all topics. Prejudices should be east aside.

Concluding, the lecturer referred to the rational views of Spiritualists, and spoke of Lake Pleasant as the parent camp meeting of many similar gatherings throughout the country.

NOTES.

Dr. H. N. Smith is at Lake Pleasant.
There is a drug store on the grounds.
Prof. Huse is on hand to cast one's horoscope.
The welcome to E. V. Wilson's family was grand.
Troy has a very large delegation at Lake Pleasant.
Dr. Slade is expected soon. He will be waithly wel-

rienty of accommodations, for all who come to Lake

Mrs. Shepard-Lillie may be proud of her success, on d the Banner of Light for a digest of the pro-

ceedings.

The speakers are well cared for this year in a nice

The Monthly Review, of Milan, O., is a neat little

Mrs. Warner and her daughter May are stopping on

Subscribe for the Banner of Light, reader, during the meeting.

The dance in the Pavilion, Saturday night, was en-

Joyed by all.

There will be four thousand permanent campers be-

There will be four thousand permanent campers before Aug. 20th.

Miss C. W. Knox, clairvoyant, will receive professionally at the Lake.

Mr. Pierce and family, of Providence, are ensconced in their neat cottage.

Mrs. Howes, of Worcester, will give sittings daily, during the meeting.

On Sunday, Aug. 7th, Prof. Buchanan and Mrs. Hyzer will be the sneakers

zer will be the speakers

On Sunday, Aug. 7th, Prof. Buchanan and Mrs. Byzer will be the speakers.
Mrs. Morse, the lecturer, is with Mrs. Margaret Fox
Kane, at Lake Pleasant.
The Morning News is the name of the Camp paper,
which is published weekly.
Alfred James, the medium, of Philadelphia, Pa., is
at the Camp. Give him a call.
Inquiries are made for A. B. French and O. P. Kellogg, the woll-known lecturers.
Capt. Casswell has charge of the police at Lake
Pleasant. He is an efficient officer.
F. V. Smalley, of the New York Tribune, enjoyed a
few days at the Lake not long ago.
John Wheeler, Esq., of Orange, Mass., has one of
the finest cottages on the grounds.
Mrs. Nelson, the veteran medium, is at the Lake.
"Maggle's Home" is a well-known spot.
Mrs. Passoe's cottage attracts considerable attention. It presents a very pretty pleture.

Mrs. Pascoe's cottage attracts considerable attention. It presents a very pretty picture.

Pr. B. W. Noxon and wife, of Ballston, N. Y., enjoyed the services at the Lake on Sunday.

Dr. Towne, of Springfield, is doing a good business as healer. The afflicted should call on him.

Write to W. F. D. Perkins, Lake Pleasant, Montague, Mass., about securing lots for campling.

W. H. Vosburgh, the healer, is at the Camp. He is a good medium, and is very successful in his treatment.

Mr. and Mrs. Harvey Lyman are as genial as ever. Their cottage home on the bluff is a centre of attraction.

tion.

A. H. Phillips, the slate-writing medium, is at Lake Pleasant Hotel, room 19. He will receive callers pro-Arthur Hodges, the test medium, is at his old quarters, which are thronged with visitors. He is a genial

gentleman.
Deputy Marshal Galloupe, (of Gen. Banks's staff,)
and family, and Mrs. Oldham will spend the season at
Lake Pleasant. Lake Pleasant
Delegations from Utlea, Clifton Springs, N. Y.,
Newburyport, Mass., and New London, Conn., are

Newburyport, Mass., and New Long.
Newburyport, Mass., and New Long.
Newburyport, Mass., and New Long.
An appeal for the Belvidere Seminary was made on Sunday. Miss Bush and sister deserve the support of Sunday.

\*\*The remember and take\*\* all liberal people.

Passengers from the West will remember and take the Troy and Boston R. R. to Lake Pleasant. Ask for an excursion ticket.

an excursion ticket.

Dr. Buffum has not forgotten to visit the Lake. He is a good listener to the speakers.

Dr. C. C. York, a veteran worker, is still in earnest in his work for Spiritualism. He never misses attending the meeting at Lake Pleasant.

President Beals said a good word for the Banner of Light on Sunday. He praised the premium engravings which are given with each yearly subscription.

Mrs. Andrews, the materializing medium, the Ed-

dys, Mrs. Jennie Warren, Miss Fales and many other mediums are ready to receive visits from investi-

gators.

John Adams, Esq., Superintendent of the Fitchburg Rathroad, has arranged connecting trains at Miller's Falls and Greenfield, to the Lake, so that people are well accommodated. Mr. Frazer, of Charlotte, North Carolina, is on hand

Mr. Frazer, of Charlotte, North Carolina, is on hand to see the opening of the meeting this year. He has made many friends among the campers by his frank manner and interesting conversation.

Mr. Stedman. the well-known caterer, is meeting with success at bis Lake Side Hotel. His tables are crowded daily, and the patrons of the establishment are satisfied. Board is \$4,00 per week. Give Mr. Stedman a call.

The father of the famous Davenport boys is as gental as ever. He expects his son fracthe medium.

gental as ever. He expects his son Ira, the medium, to join him at the Lake. Mrs. Blandy, another member of the family, will also attend the meeting. She is a noted medium.

a noted medium.

The hotel this year is under the supervision of Mrs.

A. D. French, of Boston. This estimable lady is thoroughly competent to fill the ardnous position of conductor of such an establishment. The house has been refitted; nice carpets are on the stairs and entries; the dining-room has been elaborately decorated and placed under the charge of a chief waiter who knows his business. Already the hotel is filling up. Prices are \$1 and \$2 per day for room, according to location; \$1 per day for transfent board—\$5 and \$4 per week. There is a good laundry in connection with the house. Reader, you will be well cared for at the hotel. Write Mrs. French, Lake Pleasant, Montague, Mass., at once, and engage rooms.

CEPHAS.

#### Onset Bay Notes.

СЕРНАЯ.

BY H. B. S. One of the most startling episodes of the past week occurred on Wednesday, July 27th. It most Impressively enforced the Scriptural maxim, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Rev. Dr. Simons, of San Francisco, a Methodist minister, and one of the "49-ers" who has seen rough service traveling on muleback in the early days of California, is a visitor at the cottage of his sister, Mrs. Aplin. He addressed the people on Wednesday afternoon, narrating an interesting spiritual experience, and at the close of his lecture Mrs. Stiles, of Worcester, came under the powerfully controlling influence of an intelligence purporting to be T. Starr King. For fifteen or twenty minutes the spirit, in most eloquent language, certainly worthy of Starr King in his best mood, electrified the audience with his joyous recognition of the new dispensation of spiritual light and love now pouring upon the inhabitants of earth, and, turning to Dr. Simons, most cordially greeted him as an old friend met in an unexpected place and manner, with whom he had taken sweet counsel in years past when they were fraternal workers in San Francisco. He alluded to their familiar intimacy, their jocose moods and serious counsels on public affairs, and said to Mr. Simons, "You cannot enter your church without seeing the place where the monument to my memory is erected." This identification was so perfect that Mr. Simons, with deep emotion, unhesitatingly declared all that he had said to be true, as they were very intimate friends, though of different denominations, and expressed his delight at the meeting, "although he didn't understand how this woman came to know anything about the facts of their acquaintance."

The vision of Charlle Sullivan was opened, and he saw a great company of spirits assembled with eager interest, and those of us who could not see felt the

baptism of their presence as of a mighty power. The lectures of Dr. Greenleaf, Geo. A. Fuller and Dr. Storer, during the week, received close attention as they deserved, for a high inspiration characterized

them all. The Conferences, participated in by Dr. A. H. Richardson, Mrs. Stiles of Worcester, Miss L. Barnicoat of Boston, Mrs. Mears of Foxboro', Sidney Howes of Onset, Kies Doane of Onset, Mrs. Molier of Michigan, David Brown of Boston, Mr. E. P. Sargent, Willard Tripp of Taumton, Mrs. Dr. Still of New York, Mrs. Cutter of Wicket's Island, Dr. H. G. White of Boston, and others, have proved, as conferences usually do, attractive, interesting and profitable. Many tests of spirit-presence and identity have been given by mediums present, and the thoughts and experlences of the people flow together, and constitute not only a bond of unity, but a school of instruction.

The materializing phenomena are represented here his year, with more or less satisfaction, by several of their most widely-advertised exponents. Mrs. Elsie Crindle of California, Mrs. James Bliss of Philadelphia, and Henry Crindle of California, are at Mrs. Dr. Cutter's, on Wicket's Island. Mrs. Ross, of Providence, and her husband are holding séances at Onset. No phase of the spiritual phenomena excites as much heated discussion as this. Rash, uncompromising denunciation is heard on one hand, and equally earnest advocacy on the other. The best way would seem to be to let the tares and the wheat grow together until the harvest of evidence is gathered, and then used for making that ound wheat can be of life which nourishes the truth-loving soul. As an Association we can be responsible for no one, but giving all a chance, we need not fear that the truth

Olivet and Friends Bible Schools of New Bedford. five hundred strong, visited Onset on the steamer 'Monohausett" on Friday. The excursion was under the supervision of David S. Wood, Esq., of that city,

and of course was a success.

The credit of placing the picture of Dr. Gardner in the speakers' stand, and raising the necessary funds for the purpose, is due to Col. W. D. Crockett, President of the Association. It is hoped that the picture of Henry C. Wright and Wm. White will also be forth-

The Old Colony R. R. will run excursion trains on the last two Sundays of the meeting from Provincetown to Onset. These are the Cape Sundays, and a large delegation is expected.

The Onset Ray Dot, published by E. G. Brown, furnishes a convenient register and guide to the cottages. residents and visitors at Onset. Dr. H. G. White works con amore in picking up the items of interest to residents.

Of a very interesting occasion the Dot thus speaks: Of a very interesting occasion the *Dot* thus speaks:
"The largest gathering that has ever been held in
Onset out-ide of a public meeting was that of Thursday evening at the harmonious and spacious residence
of Mrs. J. P. Ricker. Some days ago Mr. Hosmer,
Mr. Butterfield, Mrs. Ricker and Mrs. Butterfield originated the idea of presenting Charlie Sallivan with a
lot of land, that he might settle at Onset and be a fixture.
The exact purpose is best expressed in the paper
drawn by Mr. Hosmer for obtaining subscriptions,
which says:

drawn by Mr. Hosmer for obtaining subscriptions, which says:

We the undersigned agree to pay the sum affixed to our several names for the purpose of purchasing lot 636 of Oaset Bay Grove Association, the same to be presented by us to Charles W. Sullivan as a testimonial of appreciation of his social character and public services in the cause of Spiritualism at Oaset Bay, hoping be may in the near future be able to erect thereon a material as he has already a spiritual dwelling in the hearts of our people.

The requisite amount having been obtained, an andience of over one hundred gathered as above. Mr. Hosmer welcomed everybody to the house in behalf of the hostess, and then asked 'Dr. Storer to perform the little duty which they had assembled for., In a felicitous address, for which he is famous, Dr. Storer presented the deed of the lot and its accompanying purse, and Charlie made a fitting response, expressing his appreciation and surprise. Happy thoughts followed from Mr. Currier, Dr. Greenleaf, Mrs. Currier, Mr. George Fuller. Dr. White, Mr. Geo. Vaughn, Dr. Richardson and others. Miss Clara Elliott recited a poem, making a very appropriate selection, and rendering it has manner that won carnest appliause from a gratified audience. Miss Clara Elliott recited a poem, making a very appropriate selection, and rendering it has manner that won carnest applicate from a gratified audience. Miss Jennie Hagan also improvised two poems, the first being on 'Charlie's Lot,' and as usual she pleased all who listened to her. The old-time singing was a feature, and 'Aunt Dorcas' entertained with her reminiscences. The company separated at a late hour, agreeing that the gathering was a 'Daptism of spirit.' The next morning there was an inspection of the lot." spirit.'
the lot.''

Mrs. Col. Crockett, learning that Jennie B. Hagan, the young improvisatore, so much beloved and appreciated here, would reach her twenty-first birthday an-

clated here, would reach her twenty-first birthday anniversary on Saturday, arranged a pleasing entertainment and benefit at the house of Mrs. J. P. Ricker, on that evening. The house was filled to excess, and with reading, music, remarks, and improvised poems by the controls of Miss Hagan, a most enjoyable evening was spent. The violin execution of Mr. Hosmer was an artistic revelation to many of his friends, and a treat to all present.

The company on Sunday was less by many hundreds than it would have been but for the lowery weather. But Mr. Fuller and Mrs. Nellie J. T. Brigham never did better, and the andiences gave undivided attention to the discussion by Mr. Fuller of the subject, "Where are the Dead?" and by Mrs. Brigham in the afternoon, "What is Man that Thou art Mindful of Him?" One is tempted to pile up the adjectives in speaking of Mrs. Brigham's lecture. Refinement of thought, purity of diction and spirituality of sentiment are features of her public ministrations that command respect for her teachings, and personal admiration of herself.

Neshaminy Falls (Pa.) Camp-Meeting. The Campers at Neshaminy have enjoyed the fine

weather of the present week in listening to the speakers, or floating up and down the pretty little creek. Amusements of various kinds have helped to make the hours pass quickly and pleasantly, while Messrs. Baxter, Colville and Fletcher, together with Mrs. Colby, have made the auditorium ring with their inspired utterances.

Monday, there was little to be done, save to get rested and read the papers. The criticisms were not altogether unfavorable, and to those who understand the inside ring, showed the necessity of a committee to walt upon the reporters, and explain to them matters in regard to our phenomena and philosophy, which

ters in regard to our phenomena and philosophy, which they so poorly understand.

Tuesday, Mr. Baxter's lecture at Camp Hall drew together an interested andience, who listened with marked attention to the remarks of the speaker. The discourse dealt largely with the humanitarian principles contrasted with those of Christianity, was radical and comprehensive, and proved highly instructive. As is Mr. Baxter's custom, the closing part of the "service" was made up with descriptions of spirits present, the most of which were acknowledged to be correct.

Wednesday brought Mr. Colville, who called together a larger audience than had before assembled for the week-day meetings. His subjects, "The Future of the Republic" and "The Destiny of Man," proved highly-interesting themes, and the audience manifested a deep appreciation of the opinions advanced.

ed a deep appreciation of the opinions advanced. In the evening Mr. Colville held a reception at Camp Hail, which proved a pleasant affair, Mr. Baxter and Miss Whitkorn favoring the company with choice selections of music.

iniss winkern avoring the company with onoice selections of music.

Thursday called out a still larger attendance, and Mr. Baxter gave one of his best lectures upon "Spiritualism and its Practical Results." In the evening a grand entertalmment was given. Mr. Fletcher presided, and the audience was delighted with the various selections, which were all well rendered, Miss Minnie Parker winning marked applause by her reading of "Miss Maloney on the Chinese Question." Mr. Baxter was also applanded for his singing.

On Friday Mrs. Amelia Colby spoke in the hall, upon the "Moral Influence of Spiritualism." The lecture was very well received.

the "Moral Influence of Spiritualism." The lecture was very well received.
On Saturday, Mr. Fletcher lectured and answered questions. The hall was filled, and the audience expressed approbation at the manner in which the questions were answered: "What is Spiritualism?" "What is True Marriage?" were among the most important subjects dealt with.
Sunday, to the disappointment of everybody, was a very stormy day, and the large audiences which would have attended the meetings had the weather been line were prevented from doling so. Nevertheless a goodly

have attended the meetings had the weather been fine were prevented from doing so. Nevertheless a goodly number greeted Mrs. Colby as she ascended the improvised rostrium in the pavilion. She chose for her subject, "What shall I do to be saved?"

In the afternoon, despite the rain, a much larger audience assembled to hear Mr. Baxter, it being his last appearance at the Camp this year. His subject was "The Position and Tendency of Modern Spiritualistic and Liberal Thought," which was handled with marked ability.

NOTES.

NOTES,
A grand illumination is arranged for Wednesday evening; to be followed by a Faney Dress Ball. The attendance is sure to be large.

Mr. Fletcher and the other trance mediums are kept bustly employed.

Mrs. Pattison, a slate-writing medium, has been engaged in giving very satisfactory scances to investigators. The Times reporter had a scance in which Horace Greeley is said to have written on the slate. A full account of the slitting appeared in the Monday's issue.

Mr. and Mrs. Lillie are much missed at the camp. They are deservedly popular.

Mr. and Mrs. Lillie are much missed at the camp. They are deservedly popular.

Mrs. E. K. Josephs, a lady medium from New Jersey, announces two scances for independent writing and portrait-drawing. Aug. 3d and 6th.

Mrs. Cora L. V. Itichmond will be welcomed by a host of friends.

nost of triends.

Mrs. Richmond speaks Aug, 7th at 10:30; Mr, Fletcher at 3 P. M.; Mr. E. S. Wheeler speaks Friday, Aug, 5th.

"NESHAMINY."

#### Emma Hardinge Britten to Her Friends and Co-Workers in the Spiritual Movement.

For many years past I have been collecting materials for a compendious history of the great MODERN SPIRITUAL MOVEMENT, as it has transpired all OVER THE WORLD during the nineteenth century. This work I have been requested to undertake-no matter what other publications of a kindred character might be issued-by those beloved spirit-friends who have never deceived me or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the command of spirits when they accord with my own judgment, especially when they relate to the movement of which they alone are the Authors and Promoters. The present occasion is one which fully meets this position. Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive record of the work they have ac complished in the nineteenth century; and the reasons they have alleged for this charge, and the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have, as above stated, employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task. As it has, moreover, been made plain to me that the present time has been specially designed for its commencement, I would now solicit from those who may be interested in it, such literary contributions of a personal or local character as each one may be impressed to send. I do not promise to make use of all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude at least ninely per cent. of the vast mass I have to select from. Still, I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the history of the movement a large number of brief biographical sketches of such personages as have been

prominently and usefully connected with it. Trusting that the friends of Spiritualism will aid me as far as possible in accomplishing a work which gratas far as possible in accompaising a work which gratitude to the authors of the great movement, no less than justice to posterity, imperatively demand, I am ever reverently and fatthfully the Servant of God and the Angels,

EMMA HARDINGE BRITTEN.

P. S.—Prepaid postal matter can be sent to my residence, The Limes, Humphrey street, Cheetham IIII, Manchester, England.

[Foreign journals please copy.]

### From New York City.

(From our Reporter.)

(From our Reporter.)

On Sunday last, at Republican Hall, 55 West 22d street, New York, W. J. Colville spoke under influence of his guides at 10:45 A. M., on six subjects chosen by the audience. The topics were all important, and the treatment they received elicited hearty applause. At 7:45 P. M. the lecture was on "The End of the World and its New Beginning," and was pronounced by several regular attendants at spiritual meetings to be the most satisfactory explanation of the strange occurrences of these present years to which they had listened. While admitting that dangers and pestilences, wars and famines, earthquakes and volcanic eruptions will probably be more frequent during the few coming years than they have been for many centuries, these dread convulsions will especially take place in foul, deprayed, and consequently unhealthy localities, and serve to cleause the air, purify the soil, throw disease to the surface, and thus rid the human family of a specious poison. They will remove from earthly forms many who need the change into other spheres, and extend civilization even more than it was extended at the outset of the present epoch. Ecclesiastical changes may be expected quite as revolutionary as those characterizing the first Unristian century. The New Church will supersed the Christian, and will admit scientific light and spiritual inspiration, while nations long antagonistic will become reconciled; races will intermarry, and America realize before Europe the especial advantages of the change. These fragments of a lengthy oration show how similar the uiterances of varied inspirational speakers are on this subject. They all agree in recognizing the work of the spirit-world in the present crisis, and assure their hearers that better times are in store for the earth, as chaos and strife are ever the prejudes to peace and harmony. The services concluded with a line improvised poem on "The Twentleth Century."

On Sunday next, Aug. 7th, Mr. Colville's subjects are, morning, "How Shail We Recognize Our Frie

On Saturday next, Aug. 6th, Mr. Colville will lecture, under the auspices of the Brooklyn Society of Spiritualists, in Everett Hall, 398 Fulton street, at 8 P. M., subject, "Mesmerism."

### Wakefield, Mass.

The Ladies' Aid Society of Wakefield met Tuesday evening, July 26th, in their new hall in Wakefield's Block. Many interesting tests were given by several mediums present. Mrs. Fannie C. Wilder, of Leominster, was enthusiastically received, and the audience was further edified by the controls of Mrs. Rosson, Mrs. Thayer, Mrs. Drew and others. The Ladies' Aid extend an invitation to all interested in the cause to visit them at their meetings on the 2d and 4th Tuesday in each month. Dr. C. D. Sherman.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I trust you will admit to your columns a short obliuary notice, giving a few particulars of the passing to the higher life of Willie Goodwin, only son of Orson and Elizabeth Goodwin, of New York (ity. This young man was for many years a member of the Progressive Lyceum, of New York, and was one of those who visited Boston during the winter before last. He was universally beloved by reason of his faithful performance of every duty, and the highly exemplary example he gave to all his friends and companions. Wherever he went he was beloved for his unswerving adherence to the right. He was foremost in every good work, a noble and devoted son, a faithful friend, an accomplished scholar, and leaves behind him a host of friends of all ages. Though a firm Spiritualist, like his parents, he was honored and beloved by an Episcopal Society, and was for some time a member of a young mer's association connected with St. Chrysostom's Church. His funeral took place from his home on West 40th street, on Friday last, July 29th, at 2 P. M. The services were conducted by Rev. Dr. Dill, pastor of St. Chrysostom's, who read the Episcopal service, also by Mrs. R. Shepard-Lillie, who delivered an address appropriate to the occasion, and by W. J. Colville, who followed with remarks on the beautiful life just removed to higher spheres, and the certainty of his abiding presence with his friends on earth.

Over one hundred persons crowded the rooms, all deeply moved by feelings too deep for words to express. The floral tributes were numerous and of exquisite beauty. The pall-bearers were three members of the Lyceum and three members of the St. Chrysostom Association. The remains were interred at Woodlawn, a large number of friends following to the grave. Before passing from the mortal frame he held sweet communion with spirit friends whom he had long known and loved. He passed away in joy and peace, and very shortly after leaving the body controlled his mother in an unmistakable manner, addressing r

47 West 37th street, New York.

One of the most interesting volumes of the series entitled " English Men of Letters," will be published by the Harpers the present week.

### Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided. Pythian Hall, 176 Tremont street,—Meeting every Sunday afternoon at 2½ o'clock. Dr. N: P. Smith, inspira-tional speaker.

10mi speaker.

9.1 Pembroke Street.—During the summer months there will be held every Tuesday, at quarter before 8 r. 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, on Sunday last, July 31st, was filled to its utmost capacity by audiences of marked intelligence and deep reach of thought.

dences of marked intelligence and deep reach of thought.

One of the surest proofs, dear Banner, of the strong hold that Spiritualism is gaining upon the public mind is the presence at our different meetings from week to week of strangers, with bright, clear faces, it up with an earnest glow of spirit desire for a knowledge of the higher truth.

In the morning, Eben Cobb opened with an invocation, which his guides blended into a discourse, upon "Old Age in the material considered in the light of spirit revelation." Judge Ladd, of Cambridge, followed, and, catching a full inspiration in the same line of thought, gave his hearers a mental banquet such as can only be the outcome of high crudition, wedded to the loftler graces of spirit wisdom. Mr. Lothrop joined in the same flow of spirit waters, and well did his controls give holy benediction to the morning's feast.

The afternoon session was opened by Father Locke, who treated the subject, "Spiritualistic View of Prayer," In an able manner, and also favored the audience with several of his original songs, accompanying himself upon the organ. He was responded to by Mrs. Dr. Perkins, who was listened to with carnest attention. Mrs. Woodruff, of Michigan, was the next speaker; she is an eloquent and logical advocate of the spiritual philosophy and was warmly received by all present. John Wetherbee took the platform after the last named speaker had retired, and never before (such is the unanimous opinion of his friends) did his "controls" handle him with so much force and spiritually impassioned addresses by those well-known truly impassioned addresses by those well-known

power. There was nothing "Penumbral" about that discourse. The audience were favored with short but truly impassioned addresses by those well-known speakers and mediums, Mrs. Abbie Burnham and Mrs. A. L. Pennell. Excellent tests were given during the day and evening by Mr. J. T. Sell, Mrs. Lesile and Mrs. F. A. Bray; and it is gratifying to be able to state that in every case their tests were recognized.

### Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everett Hall, 398 Fution 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 be at liberty to speak for the conference of the terminates rule. I havid Chair.

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ r. m. D. M. Cole, President.

The Enstern District Spiritual Conference meet overy Wednesday evening at Phonix Hall, at7%. Charles R. Miller, President; W. H. Coffin, Secretary.

NEW YORK. - Republican Hall, 55 West 33d street. - W. J. Colville will lecture, morning and evening, in this hall, till further notice.

New Hampshire. The New Hampshire State Spiritualist Association will hold a Quarterly Meeting August 27th and 28th at the Sunapee Lake Camp-Meeting,
Per order, ANNA M. TWISS, M. D., Secretary.

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