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Free Thought.

A DEFENSE OF MEDIUMS AND MEDI UMSHIP.

BY THOMAS R. HAZARD.

To the Editor of the Banner of Light:

I have always been a pretty studious reader of the Banner, but do not recollect perusing a single number that comes up to my idea of exception of a note wherein an over hasty correspondent takes back on hearsay evidence certain "most commendatory" remarks he had incontinently indulged in in a previous issue, respecting the genuineness of the mediumship of Mrs. Crindle, which was based, he says, also on hearsay testimony alone, I do not think there is scarcely a sentence in the paper that the angels, in whose cause it is printed, would seri-

Especially do I admire the article of A. E. Newton, "A Word for the Message Department" [the more widely useful, by-the-by, of any page in the Banner]. It should be read and reread by every investigator of the spiritual phenomena. "Adaptation in Mediumship," by J. R. Tallmadge, is also a timely and capital contributelegraphed upon the brain of a mesmerized following resolutions were passed:

of the medium of conveyance. "Remarkable Materializations at Littlebor-

ough England, Joshua Fitton as medium, by 'Resurgam,' Charles Pettitt," in two numbers, must be especially interesting to American Spiritualists, coming as it does from that benighted land where the messengers of God and the angels are yet subjected to the pains and penalties that were inflicted in the dark ages on mediums (then called witches), some nine millions of whom, it is alleged on historical testimony, suffered death in the dungeon, at the stake, on the gallows and rack, in Europe alone, at the hands of executioners and tormentors appointed by the civil authorities, through the instigation of the anti-Christian priests and clergy who held dominion through all the Middle Ages alike over the bodies and souls of men. There is one sentence in Mr. Pettitt's communication that I would like to call your readers' particular attention to, both for the reason of its great importance and because it embodies a vital rule of proceeding that I have for years been endeavoring to get all materializing mediums to adopt. Says Mr. P.: "Fourteen persons, including the medium, assembled and were arranged 'impressionally by the medium, no 'manager' of the séance existing, as the spirits give all instructions needful, and especially as to the admission or non-admission of any visitors. Without their consent none can be admitted, and hence arises the harmony and success of the séances."

These seem to be hard lines, especially those I have put in italics, but they are nevertheless Form-materialization is probably the very acme of the spiritual phenomena, and it would be just as consistent to send a child to college before he had learned the alphabet as it is to admit individuals into a séance held for form-materialization before they had, by rudimental experiences, become aware of the extreme delicacy and harmoniousness of the conditions that are required for its successful demonstrations, and be thus prepared to abide by them. So far as my experiences have taught me, the guides of mediums do not exact from sitters either faith or belief, but they do demand propriety and entire honesty of purpose in all who come before their mesmerized medium. In the case I am treating of, although the guides of the medium refused to admit any testing skeptic into the circle, Dr. Scott, the spirit-conductor, expressly requested two of the gentlemen present to examine both the cabinet and medium minutely, in order that they might report satisfactorily to the public. This being thoroughly understood by the medium. the proceedure did not of course tend to agitate his mind, and thereby hinder the manifestations, as it would no doubt have done had the committee been of a class that have been for some years striving to dominate in the materializing phenomena both in the United States and in England, in both which countries they have journalistic organs devoted to their interests. Again says Mr. Pettitt: "No skeptics

have been the result had the fourteen investigators present been of the order of minds who made the vehement onslaught some years ago on Bastian and Taylor, the materializing mediums, and subsequently on Mrs. Richmond and her spirit-controls, immediately after that medium so signally rebuked the famous junto of twenty-two" who signed the condemnation of those excellent mediums, simply for refusing to submit to their presumptuous dictation. Fourteen rules, all of them similar in spirit to those I am about to quote, were printed in the Religio-Philosophical Journal of May 25th, 1878. They had been previously adopted by the Chicago junto on the 22d ult., and recommended to the whole body of Spiritualists to be enforced against "all mediums who ask endorsement from Spiritualists," with the proviso that all such mediums "be required to assent and conform thereto." Rule 11th enacts that "Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words nor fair looks. Some of the deepest villains have the art of appearing frank, openhearted and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest.'

"12. When you have had one successful séance. before publishing it to the world as conclusive. try another, and still another, varying the conditions, if possible, but not making them less stringent." Imagine a medium for form-matewhat a spiritual paper should be quite so fully rialization, necessarily as sensitive to every as that of the Banner of the 16th inst. With the breath of suspicion as an aspen leaf to the wind, breath of suspicion as an aspen leaf to the wind, to be surrounded in his helpless mesmeric state by fourteen detectives, each one glaring at the cabinet with the object of detecting and exposing by grabbing a form or otherwise, anything that should occur, which in his sight seemed suspicious! To experienced and candid investigators it would seem to be self-evident, without either argument or testimony, that it would be as impossible for the medium to exhibit the occult qualities of his mediumship under such conditions as for a nightingale to sing whilst surrounded within striking distance by as many coiled and threatening serpents.

Although it was distant from my thought, when I commenced writing, to be so prolix, I may be allowed to say in connection with the above, that the Religio-Philosophical Journal of June tion. It most ably illustrates a principle that 1st, 1878, contains a report of the proceedings of should be understood by all investigators of a "solemn meeting" held in the Third Unitaspiritual phenomena, viz: that ideas Mashed or | rian Church in Chicago, May 22d, at which the

subject by a spirit-intelligence, as a general rule have to be embodied and expressed in words adapted to the comprehension and habit of the medium of conveyance.

Resolved, That we will not give countenance, encouragement or support to Bastian and Taylor, until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who fol-low the vocation of mediumship and the cause shall suffer from their final exposure, which is

"Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions.'

Before the meeting separated, the fourteen rules I have referred to were attached with the title, "Hints for Investigators," to the following resolution, and adopted "without a dissenting voice.'

"Resolved, That we fully approve the following suggestions, and recommend that all mediums who ask endorsement from Spiritualists, be required to consent and conform thereto."

This bold and destructive attempt of a selfconstituted tribunal brought Spirit A. A. Ballou to the defence of the persecuted mediums, and shortly after the passage of the resolutions he denounced in severe terms, through the lips of Mrs. Richmond, the individuals who had thus assumed to dictate conditions for the denizens of both the visible and unseen worlds, charging those who voted for the resolutions condemning and denouncing Bastian and Taylor as being actuated by "precisely that spirit of persecution that would have hung every medium a hundred years ago; or, two hundred years ago, would have put to death in some countries of

the world all professing Spiritualists." At the time the "protest" was made, the following golden words were also pronounced by the inspired medium: "That Spiritualism is not a man-made movement; that manifestations do not come at the dictation of any human being; that the conditions for manifestations must be controlled by the spirit-world; that if we place ourselves in accord with the spirit-world, ample satisfaction will undoubtedly be given; that if we place ourselves in harmony with the spirit, the spirit-world will respond; and that it is not proper to pronounce upon the character of a medium without adequate investigation." (Vide Prof. Buchanan on Mrs. Crindle's mediumship, pro and con, both on hearsay evidence alone. Banner of July

16th.) This prompt and energetic rebuke from Spirit A. A. Ballou gave such offence to the "gentlemen" who voted for the resolutions (see Religio-Philosophical Journal of June 15th, 1878) that they went in a body to Mrs. Richmond's house within the week "for the purpose of a conference with her control about the 'protest' of the supposed spirit of A. A. Ballou. It was declared that the said spirit of A. A. Ballou represented her control on that occasion. The conference, lasting upwards of three hours. was very animated and very earnest, and resulted (so says the Religio-Philosophical Journal) in an understanding that the offensive

uttered."

The Chicago junto was assisted on this occasion by an accomplished legal attorney, and no Popes and Cardinals in Spiritualism have ever greater proofs of the wonderful superiority of | since comforted themselves in requital for the Mrs. Richmond's mediumship are probably to be found on record than Tar exhibited on that occasion, wherein the medium was made to occupy the position of a criminal surrounded on every hand by her accusors, and whilst thus bereft of all mortal sympathy and aid, for more than three weary hours was subjected to an "earnest and animated" questioning and crossexamination by a trained lawyer, without the terrible ordeal causing either her or her heaven-inspiring spirit-guide to lose either temper or control. "The declaration," continues the report, "deemed offensive was that the gentlemen voting for the resolutions relating to Bastian and Taylor were actuated by 'precisely that spirit of persecution that would have hung every medium a hundred years ago; or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists.' The insinuations deemed offensive were-that those gentlemen, in making a request for a series of experimental test seances, were not actuated by an honest purpose, and that by the resolutions Bastian and Taylor were declared frauds without adequate investigation.'

Spirit Ballou's replies to the numerous queries of the junto's attorney not being deemed satisfactory, it was concluded to follow up the examination of Mrs. Richmond and her "supposed spirit-control of A. A. Ballou." Accordingly, on the next Sunday, June 2d, 1878, (says the organ of the junto), "It was announced that the subject for the lecture through Mrs. Richmond would be chosen by the audience. When the hour came, the attorney for the complainants presented five written questions as the subject for the lecture, 'which received the highest number of votes, and so were chosen."

"The medium came to the front of the platform in the usual manner, and her supposed control asked that the questions be read separately in their order and numbered, that they might be answered separately. To each question the answer was giv n, after a moment's reflection, with unusual regentlast," (so says the report in the Religio-Philosophical Journal). The following are the questions asked and the answers given:

answers given:

"Question.—In view of the fact that by reason of numerous fraudulent practices of persons who are or claim to be mediums, great doubts have been created as to the genuineness of any physical manifestations, is it not the duty of all mediums professing to give formmaterializations, upon a reasonable request of intelligent Spiritualists, honestly made, to give a series of experimental test scances for the purpose of testing the fact in their presence whether or not the conditions under which the manifestations are given are controlled by the

manifestations are given are controlled by the the spirit-world?

Answer.—We answer to that question, No!

QUES.—If such a request is so made, and the medium declines to grant it without even submitting the matter to the spirits claimed to con-trol the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investiga-

ANS .- We answer to that question, No ! ANS.—We answer to that question, No? QUES.—If such gentlemen making such a request make it honestly, and for the purpose above supposed, are they not in that act in harmony with the spirit-world? And if the spirit-world should not respond to their request through those mediums, is it not presumptive evidence that the spirit-world does not control the conditions under which these mediums give their manifestations?

ANS.—We answer to that question, No!

Ques.—If such a request, so made, is so de-clined, is it not the duty of all honest Spirit-ualists to withhold from such mediums all countenance, encouragement and support, until they

shall comply with such request?

Ans.—We answer to that question, No! QUES.—If such a request, so made, is so de-lined, is it not the duty of those Spiritualists o declare the fact publicly, and to recommend o others to withhold from such mediums all ountenance, encouragement and support, until he shall comply with such request? to the end that the cause of true Spiritualism and the vocation of honest mediumship may not suffer by further experiences of fraudulent practices? Ans.—We answer to that question, No! And

we desire to state that this is the opinion of the controlling spirits of this medium."

I think this was the shortest public lecture ever pronounced by Mrs. Richmond, but at the same time one of the most eloquent and effective. Making all proper allowances, I feel entirely certain that no exalted spirit-control of any medium ever sat down quite so hard upon any they deemed honest seekers after truth, as Spirit A. A. Ballou seems to have done on his learned interrogator and his antagonistic fellows in this instance. I can compare its moral with nothing more appropriately than with that of a passage in the most beautiful and suggestive lecture that was ever pronounced by spiritintelligences through mortal lips-Jesus of Nazareth's Sermon on the Mount:

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in

by brother's eye, but considerest not the beam unt is in thine own eye? Or how wilt thou say thy brother. Let me pull out the mote out of hine eye; and behold a beam is in thine own ye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's

Spirit Ballou would no doubt have gladly instructed the tormentors of his medium on this occasion, had he not discerned what was passing in their prejudiced and darkened minds, and felt sure that all he could say to enlighten them would be but a waste of time and words. He probably felt as Jesus no doubt did, when he said to his mediumistic disciples, "Give not were present, hence the uniform harmony and declarations and insinuations of that protest that which is holy unto the dogs, neither cast movers intended, it would put back the cause spirit bases his opinions, draws his conclusions,

great success." Now let us suppose what would | should be withdrawn as publicly as they were | ye your pearls before swine, lest they trample | them under their feet and turn again and rend you." Just as the Chicago junto of would-be five emphatic "No's," (each and every one of which embodies a pearl of inestimable value to those who have spiritual eyes to see, and who are not too learned in their own conceit to understand,) toward Mrs. Richmond and our materializing mediums, against nearly every one of whom the prime managers of the clique have ever since to the present day, poured forth in the columns of their unscrupulous "Journal' one continuous stream of slander, falsehood and abuse.

Any reader gifted with an analytic mind can scarce fail to perceive in the careful perusal of a file of the Religio-Philosophical Journal, com mencing shortly after the demise of its late edi tor, S. S. Jones, that the feroclous attack of its conductors on mediums was a preconcerted plan, having for its object the utter extermination of our dark circles and materializing mediums, and the entire subjection of all others to the dominion of a self-appointed body of men answering to the ecclesiastical hierarchy that controls the mediums who are developed within the confines of the Romish Church, each and all of whom have ever been held as witches by Papal authority, unless the spirits manifesting through them, whether for healing or otherwise, conformed in their belief, conduct and utterances to the dogmas and practices of the "Holy Church." So long as the ecclesiastical held dominion over the civil authorities, it was ever the practice of the Church to persecute and destroy all mediums whose controls would not submit to the dictation of the priestly rulers, and canonize, as a general rule, all those mediums whose spirit-controls acknowledged and advocated the right of the Hierarchy to dominate alike over the spiritual hosts and the souls and bodies of men. It may be that this Chicago movement had its origin in a secret conclave of ecclesiastics, who, no longer able, in this advanced era, to use the civil authorities to suppress the spiritual phenomena of the day, are forced to resort to craft to stay the progress of that which threatens ere long, if not circumvented, to undermine and engulf all the anti-Christian churches in one common ruin. If of existence, it might not be so difficult as some may imagine to bring all the other phases of mediumship under the control of an oligarchy

of bad, bold men, very much as Catholic spiritmediums are subjected to ecclesiastical authority, even in the present day. As if in furtherance of such a design, the Religio-Philosophical (very evidently as a feeler) in its editorial coling School for Mediums," which was evidently concocted by a most subtle mind, far superior in talents and a proper estimation of the secret springs of action that governmost aspiring men in their selfish pursuits, than is possessed by its ostensible conductors. Says the insiduous entirely to their spirit-controls is, we believe, in nine cases out of ten, subjecting them to the untoward influences of their own ignorance and of unfavorable surroundings, and not unfrequently proves the destruction of nearly all real growth and usefulness. "In a properly-organized and well-conducted

training-school all these evils would be avoided." Just so, said the priests of the Jews and the Gentiles nearly two thousand years ago, when they crucified Jesus of Nazareth and his mediumistic disciples because they chose to obey the voice of God within, rather than that of many. Just so, said the popes and priests of the Papal church when, through all the long ages, they tortured to death millions of God's appointed mediums because they would not or could not submit to their dictation instead of obeying the promptings of the divine voice within them ! Just so, said John Calvin, when he burned his personal friend Servetus at the stake. Just so, said the bishops and priests and clergy of the national and dissenting churches of England and America when they hanged, burned and tortured thousands of witches and Quaker mediums. Doubtless there may be hypocritical feigners of mediumship among the spirit-mediums (although, judging from my own experiences, I think there are not an hundredth part as many as are to be found among the priests and clergy of professing Christians): still. I think the best rule to apply to them is that laid down by Jesus of Nazareth in the parable of the tares: When it was proposed to separate the evil from the good, Jesus (the husbandman) said nay; lest while ye gather up the tares (false), ye root up also the wheat (true mediums) with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers: Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." So far as I have been able to penetrate the motives of the prime (and probably secret and unknown) originators of the Chicago conspiracy against mediums, their design was not so much to expose fraudulent as to destroy the genuine mediums, and especially those for form-materialization.

The importance that is attached to this movement in Chicago by our spirit-friends is made sufficiently plain by Spirit A. A. Ballou's unusually severe denunciation of its Chicago advocates or tools. Not long after I became cognizant of the existence of the movement in Chicago, Spirit Theodore Parker told me, through the instrumentality of a private medium in Philadelphia, that if it was allowed by

of Modern Spiritualism a century. Again, it is but two months since I was present with a very prominent and faithful Spiritualist in Boston, when one of the most efficient workers from the unseen world, speaking through the instrumentality of one of the very best mediums for communications, told us that unless the Chicago clique, who were represented by the Religio-Philosophical Journal, were defeated in their objects, Spiritualism would be "killed!"

This was stronger language perhaps than it was necessary to use, but it goes to show the immense importance with which the matter is regarded by our spirit friends, and it will certainly do no harm for all well-wishers to the cause of Spiritualism to keep a constant watch on the proceedings of the clique in question.

The fact is, as I view the subject, these people are like the husbandmen who were entrusted with the vineyard. (See Matthew, Mark and Luke.) Many of the earlier mediums and sustainers of Modern Spiritualism seem to have become puffed up in their own conceit and backsliders from the truth. They constitute the anti-Christ of Spiritualism, that embodiment of selfishness and lust of power that has ever early manifested its presence amidst the "sons of God," or disciples of spiritual TRUTH, in every angel dispensation that has been accorded to mortals. They are of those who would seemingly (as Milton describes) "rather rule in hell than serve in heaven." They are of those who constitute, as Paul describes, the anti-Christ of ancient alike with Modern Spiritualism, "The typical man of sin, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." They are of those whom Spirit A. A. Ballou declared to the Chicago "gentlemen," and Jesus of Nazareth to their predecessors of the same ilk, viz., the Scribes and Pharisees, they who have been the persecutors and murderers of the prophets or mediums in all ages of the world. They are of those in whose skirts, in fact, is to be found the "blood of all the saints." They are of those who, under the subtle plea of superior honesty, wisdom, sanctity and "respectability," trampled beneath their feet every spiritual and moral truth laculeated in the beautiful, angelinspired gospel of Jesus, and established on its 'form materialization" could be crushed out ruins a bloody, hierarchal, Pagan kingdom, sustained for a thousand years solely by the sword, fire and torture, until it became, in the glowing words of the Elevator, a mythical Babylon, "The habitation of devils, and the hold of every foul spirit, and a cage of every

unclean and hateful bird.' · If Spiritualists wish to learn what would Journal of the 21st of September, 1878, put forth | probably be the result of a successful war on their angel-inspired mediums, they need but to umus a two-column article headed "A Train- dwell for a few moments on the rise and fall of the Quaker Society, which for many years from its origin, about the middle of the seventeenth century, continued to exist and progress solely through the untrammeled ministration of angelic teachings by the instrumentality of inspired mediums, the same as is now practised writer: "To leave the development of mediums in Modern Spiritualism. Although thousands of Quaker mediums and members of the Society were whipped, put in stocks and left to perish in Joathsome prisons and dungeons, before the close of the century Quakerism had made such rapid progress in Great Britain that a majority of the people in the Northern counties (where it originated) were said to be imbued with its faith. Whilst in the full tide of this success, a number of Quaker "gentlemen" of the Chicago ilk arose and declared that it was necessary to restrain the eccentricities and unbecoming conduct of some of their inspired preachers or mediums, in order to make the Society more respectable!

In an evil hour it was decided by many of the most influential members that before any minister should be authorized to speak in public, he or she should submit to the "dictation" of certain "ministers and elders," and receive a certificate of competency. From that day the spiritual life of Quakerism began to depart, and has continued to do so ever since, until now it has become probably one of the most hard-shelled, formal fraternities in Christendom, and among the hardest to be reached by spiritual truth.

MATERIAL SPIRITUALISM vs. SPIRIT-UAL PROGRESS.

BY A. F. MELCHERS.

To the Editor of the Banner of Light :

How varied the descriptions of the spirit-world are, given by different spirits, all Spiritualists know, and also understand the reason why. But to non Spiritualists this is a mystery. Even among Spiritualists there are many who will not accept anything which does not comport with their opinions, or with the teachings received from their own spirit-friends. This should not be. Spiritualists should read everything, judge well, retain the best, and think over that which they cannot or do not understand, before denouncing it or throwing it aside.

We frequently read hasty comments on new books, severe criticisms, and even denunciations — critics jumping at conclusions before giving the theme that investigation which is due to the author or writer thereof; often crediting mocking spirits for information given to certain persons, even when such recipients are satisfied beyond all doubt of the spirits communicating, having had their identification proven satisfactorily.

We must be charitable, and allow for the source from whence it comes, the instruments (i. c., the mediums) used, and principally the Spiritualists to accomplish the designs its standpoint from which such a communicating gets his information, and from which he views give mortals such information as in their estithe spirit-world.

From this, no doubt, both mortals and spirits will infer that the spirit-world is seen subjectthing objectively, and yet view it in a different light from that of others? Assuredly. Now there is another mode besides the subjective, from which spirits view the spirit-realms, and that is desire. We know that many persons leave this world as religious materialists, and naturally expect and desire a material "heaven." Their wishes are gratified, their mental desires formulate themselves into actual facts—as the word is the law, so the desires of a spirit constitute his happiness. We cannot say they see the spirit-world subjectively, but they see it as they describe it to us, from desire this constitute part of a spirit's happiness? Why

But there are many others who have become spiritualized enough to forget the material and delve in the mental; to such are accorded spiritual progress. Thus we see that Mr. So-and-So has not been the subject of mocking spirits, but received information of actual facts as they exist, according to the desires and wishes of the spirits communicating.

Spiritualists should, therefore, not denounce these material communications before investigating, but rather pity the spirits who have not the solution of the vexatious problem of spiritual yet reached the path which leads to spiritual inclumship. Freedom of thought, speech and action, progression; and furthermore, should make it | their duty to enlighten such spirits and mor- at exchange of differing views is truth constantly betals, who are groping in dark materialism. Ingelicited. Nay, more: as the Doctor believed that But for all that, these communications and this | an injustice had been done Mr. Mansfield, it devolved information is given to mankind for a purpose upon him, as an act of duty, to defend that gentleman—it all aids in the grand ultimate.

The purpose upon him, as an act of duty, to defend that gentleman from what were deemed unjust imputations. I fear, -it all aids in the grand ultimate.

ter his demise, in life a merchant; one who led a natural life, not paying much attention to the future, and who was regarded by the community as a good man;

Q.—How does the spirit-world look to you?
A.—The same as it did when I was in the flesh, only more beautiful.
Q.—Do you see mortals?

A.—Yes; but they seem phantom-like, some righter than others.

J. B. brighter than others. From A. T., whose communication explains

All seems dark and dreary. When one is blind in mortal life, some other sense develops to such a fine point that we have a substitute; but here blindness pervades all senses. I was a

selfish man, and now none care for me. Prayer is a loophole—can you give me one? From a friend: "My spirit-home is a lovely

spot. Near the banks of a clear crystal stream stands a stately mansion, surrounded by a beautiful lawn, interspersed with garden spots, on which bloom the sweetest flowers: gorgeous perfumes pervade the atmosphere-beautiful shade-trees surround the whole. From the ne view of the river, on whose ripples the sunbeams play. Our hearts are filled with joy, and constant happiness is our lot. For all this we must thank our Father in heaven."

" What is heaven?"

"Heaven is a place of beauty; 't is where angels sing praises to God; 't is a place of everlasting happiness, and where none but the pure in heart can enter. We catch but an occasional glimpse of this bright spot, and when we will get there, only He knows.

We asked our spirit-guide to give us a description of his condition or place. He answered:

"Human language cannot express it."

"Can you give us no analogy whatever, compared to earth, or other descriptions given us of the spirit-world?"
A.—"We live!"

On another occasion we received a visit from Rev. Dr. J. B., known as a very pure and charitable divine. He gave us the following:

'Home of the living soul, how beautiful art thou! No finite mind can ever grasp thy wondrous beauties. It is all so pure and so beautiful, that I, who have been reveling in all its grandeur for several years, find no words to convey to you a shadow of its everlasting beauties. When the glorious sun pours its golden light through fleecy clouds, searing through the air on a calm summer evening, the through the air on a cabn summer evening, the human eye beholds the brightest sight that is to be seen on your mundane sphere. But what is all that beauty compared to the glorious tints which I behold? A mere nothing; scarce like a tallow candle to the noonday sun. I cannot find words to describe the music which reaches the soul from every direction. And the love which flows from soul to soul; the gratification of knowledge; the pleasure of work in fication of knowledge; the pleasure of work in helping one another onward, and of assisting poor suffering mankind, is indescribable. You must take this as I am enabled to give it."

To T. C. (a merchant who died about five years ago): Will you give us a description of your spirit-home?

A.—"Home! I have none. I am yet a wanderer on the face of the earth, not having done good works enough to build myself a home. When I first died I was under the impression when I first filed I was under the impression that I was dreaming. I tried to speak to my wife, but she would not listen to me. Then my spirit-daughters came to me and told me that I was a spirit, and proved this to me by showing me my cast-off body lying in the coffin. They then conducted me away and instructed me as far as they could. I am moderately happy, and find overthing a yound me as playable acribed.

mation is understood, and can best be digested to them. If there are some who cannot get along without a Christ in Spiritualism, let them ively. That does not follow. Cannot we see a have it-it is nobody else's business. Let every spirit define Spiritualism according to his condition, and let every mortal imbibe Spiritualism as it will best agree with his mental status, his own heart's longings, or we may also say according to his condition. Mr. A.'s soul is not far enough developed to accept all which Mr. B does; then why strive to force him to believe that which he does not understand. People only believe that which they understand. And when they have reached the point to understand, it is no more a matter of belief, but of knowledge-for Spiritualism is based on actual knowledge, and appeals to man's they wish it so, and God, through the inevitable senses by facts and to his soul by reason. Spiruniversal laws, grants their wishes. Should not | itual progress is the ultimate of every soul, even if the first step has to be taken from material Spiritualism.

Mr. J. V. Mansfield's Mediumship. A REPLY TO DR. S. B. BRITTAN BY WM. EMMETTE

Justice alike to myself and to Mr. Mansfield demands a brief reply, in each case, to several points in Dr. Brittan's eritique of my remarks on Mr. Mans field's mediumship. First, however, let me say that it were impossible for me to think so gifted a scholar as my critic my "enemy," simply because he differed in opinion with me on certain most points involved in without infringements of a like freedom in others, is the sacred prerogative of all humankind; and by mutu-Even those spirits who are dwelling in these however, that in our brother's zealous defensatory

Even those spirits who are dwelling in these material heavens will finally reach a standpoint from whence they progress to the more spiritual heavens; and mortals, who cannot understand the spiritual Spiritism, will for a time indulge in the material and create their own happiness in it: but the more we give them here, the sooner it will become obnoxious to them, and their inmost souls will begin to crave for something higher, as a thirsty mortal craves for water. And then, ay then, they will give their hearts up to the Most High. They begin to feel, and will soon realize, that there is a void in the heart which cannot be filled except by calling on Him, and imploring for strength and understanding to clear up the mystery of entering the path of spiritual progression!

We have received many communications from spirits, endeavoring to give us descriptions of their spirit-homes, of the spirit-world, of their condition, etc., and some of these I herewith give for the benefit of the reader, to show how varied they are and what a variety of opinions, idea, descriptions, etc., are given to us for our enlight-mment and judgment.

Here is one from a spirit thirty-six hours after his demise, in life a merchant; one who led a natural life, not paying much attention to the

Mansfield present in my consciousness when writing my article.

my article.

3. As before remarked, my conclusions regarding Mr. Mansfield's mediumship do not appear at ait in Dr. Brittan's reply. By implication, certain ideas are attributed to me not found in my remarks, and these men of straw Dr. Brittan vigorously seeks to annihilate. This is certainly unjust both to Mr. Mansfield and myself. Certain ideas concerning Mr. Mansfield are attributed to me which are certainly not contained in my remarks; but instead, the contrary is plainly stated. Dr. Brittan inserts in his seven columns one quotation from myself, which quotation, being a partial and incomplete one, taken alone without the concluding portion, (omitted by Dr. Brittan) can be construct to mean directly contrary to its plain and cyclent

and moniplete one, taken alone without the continuing portion, (omitted by Dr. Brittan) can be construct to mean directly contrary to its plain and evident meaning when read completes is trictror just to publish an incomplete portion of a paragraph, and omit the explanatory part thereof, and then charge the writer with asserting that which the omitted portion positively proved he did not mean? Were I disposed to be severe with Dr. Brittan, I might call this garbing, and I would be justified in so doing.

I spoke of the answer to my scaled letter being a frand, and in marrating my reasons for so asserting, I jirst state that instead of being from my father, to whom addressed, it purported to come from another person, and by this means an answer to the personal questions to my finher were avoided. So far Dr. Brittan quoted, and then stopped, nor does he hint at my giving any further reason for denominating it a frand than that one person answered it instead of another. He then argues nearly half a column to substantiate that one spirit answering for another is no evidence of fraud per se, in which I agree with him, and which I that one spirit answering for another is no evidence of fraud per se, in which I agree with him, and which I have never disputed. By omitting my subsequent remarks, Dr. B. puts this untenable proposition into my mouth, and then takes a half column to refute it. Dr. Brittan stopped my quotation in the middle of a sentence, at a comma instead of a period. Why did not he finish the sentence? Because if he had, much of his subsequent argument would have lost its force. Here is what I said:

"By this means an answer to the personal questions."

he finish the sentence? Because if he had, much of his subsequent argument would have lost its force.

Here is what I said:

"By this means an answer to the personal questions addressed to my father were avoided [here Dr. Brittan stopped], all such questions being skipped in the reply, although the party communicating, if it were readly he, was as thoroughly conversant of the correct answers as my father. The answers given to the other questions were such as any one reading my questions could readily give, not the slightest sign of a test being given, except convincing tests of the fraudulent character of the communication given; for the answers given to a number of my questions were such as would readily occur to any one uninformed in the matters involved; but in every case it happened that the true answer was directly opposite to the one given. In several cases it was said, 'this is given as a test,' and so it was—a test of the complete ignorance of the person writing the replies to my queries."

It is seen, therefore, that it was not the fact of another person replying, in itself, that was evidence of frand, but the nature of the replies given by that suppositious second, person. Had the replies been truthful or pertinent, the personality of the answerer would in no manner have affected the value of the communication. In using the term "frand," it was not intended to charge Mr. Mansfield with conscious, deliberate fraud in writing It. My explanation as to how the letters are answered Dr. Brittan also omits, thus leaving me credited with denonnelng Mr. Mansfield as an unmitigated fraud, opening and re-reading the letters sent him for answer—which I expressly defended him from in the article criticized. The term "fraud" I applied to the nature of the contents of the answer, and not direct to Mr. Mansfield.

4. So far as Dr. Brittan's article is concerned, there is not a line in it intimating aught but that I charged Mansfield with systematle fraud by opening the letters sent him, writing answers, and re-scalin

hint is given that I consider him a genuine medium, and that in my opinion he does not open sealed letters, but that he answers them unopened, through his own remarkable psychic power, at times assisted by spirits. Instead of this, Dr. Brittan argues at length against the improbability of Mr. Mansfield opening my letter in particular, or sealed letters in general, as if I had at any time said that he had so done. Now, read what I really did say:

"Are we to consider these answers given by Mr. Mansfield as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Does he in some manner open the letters and thus is enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt that he possesses the power to answer letters without their being opened,

Mr. Mansfield; forthere is no doubt that he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part." Now, I ask every lover of fair play and justice if it was not unfair to argue against me as having charged Mr. Mansfield with opening sealed letters, as Dr. Brittan implies, if he does not, indeed, directly assert that I did?

wife, but she would not listen to me. Then my spirit-daughters came to me and told me that I was a spirit, and proved this to me by showing me my cast-off body lying in the coffin. They then conducted me away and instructed me as far as they could. I am moderately happy, and find everything around me as palpable as when in the mortal frame—everything looks natural, with very little change. But I now know that everlasting progress is the word here, and I hope in the far-off future to reach those angelic realms of which I have a slight intuition."

The reader can infer from these descriptions that spirits speak from the standpoint from which they see things—more properly said, from their condition.

It is therefore an act of charity to take the descriptions as they are given. No man is obliged to accept them if they do not agree with his opinion, or comport with his judgment; we cannot judge for the spirits; it is their work, not ours. Wise spirits generally

that I have good grounds for charging Mr. M. with opening my letter were I so inclined. Up to within the last few weeks I had not heard of any decided charge against him of opening and re-scaling letters; nor had I any idea that he was ever guilty of such practices; hence my defense of him therefrom in my critical remarks on his mediumship. I was therefore surprised to receive a few weeks since from an old Spiritualist very strong evidence of an instance where a sealed letter sent by him was reinrucal, after having been opened and re-scaled in initiation of the original scaling. The evidence is so positive that I do not know how to get around it. It is een, therefore, that though I refrained from thus accusing him, because I did not think him guilty, others have no scruple in positively so asserting. I have also received other letters from Spiritualists denoting him as a fraud in the light of their experience with him. In spite of all this, I believe that even it there may be some cases in which he has practiced fraud, the greater part of his phenomena are genuine, and some of them due to direct spirit action, including in the latter class the answers written by him in foreign languages.

Dr. Brittan says: "Mansheld testifies that it [my scaled letter] was open when it came into his possession." It Mansheld now asserts this, then he did not

saled letter] was open when it came into his possession." It Mansheld now asserts this, then he did not tell the truth when he wrote me that it was opened by the authorities after he had answered it and had returned it to me in an envelope. Both these statements cannot be true. Istill retain Mr. M.'s letter to me in which he so asserts; also my sealed letter and the reply thereto.

which ho so asserts; also my scaled letter and the reply thereto.

5. Using the language of Dr. Brittan as applied to myself very unjustly by him, "it was with mingled feelings of surprise and sorrow that I perused." Mr. Brittan's criticism of myself; for "it seems to me that its ex parto character, inadequate statement of facts, uncertain reasoning, and implied inference (all of which the foregoing proves to be characteristic of Dr. Brittan's labored defense and attack), are calculated to do great injustice." to myself, to Mr. Mansfield, and the cause of truth in spiritual matters in general. I was indeed surprised to see Mr. B. suppress all that I had said explanatory and defensatory of Mr. Mansfield's mediantistic and psychic power, and argue against me at great length in defense of propositions never disputed by me, and not to be found in my writings. Perhaps it was a knowledge of this which induced him to indulge the hope that I would not think him my enemy for writing as he has done. In conclusion, I would suggest to Dr. Brittan that in future, in commenting on my published remarks, it would be a simple act of justice to credit ne with that which is plainly expressed in my language, and not, by omissions and forced constructions, hold me up to public reprobation for that of which I am wholly innocent. "Of all the virtues, justice is the best."

'Naught is on earth more sacred or divine,
That gods and men do equally adore,
Than this same virtue, that doth right define;
For th' heavens themselves, whence mortal men im-

plore
Right in their wrongs, are rul'd by righteous lore
Of highest Jove, who doth true justice deal
To his inferior gods; and overmore
Therewith contains his heavenly common weal;
The skill whereof to princes' hearts he doth reveal, Presidio of San Francisco, Cal.

> IN MEMORIAM. "Green Pastures and Still Waters."

BY W. C. GANNETT.

Clear in memory's silent reaches
Lie the pastures I have seen,
Greener than the sun-lit spaces
Where the May has flung her green;
Needs no sun and needs no starded!

Needs no sun and needs no star-light To illume these fields of mine, For the glory of dead faces
Is the sun, the stars, that shine. Yet, Oh well I can remember, Once I called my pastures, Pain! And the waters were a forrent And the waters were a torrent Sweeping through my life amain! Now I call them Peace and Stillness

Brightness of all happy thought, Where I linger for a blessing — From my faces that are naught. Naught? I know not. If the Power Maketh thus his pastures green,
Maketh thus his quiet waters,
Out of waste, his heavens screne,
I can trust the mighty Chemist
Of the May-lands and the Soul,
And the faces of my dead ones
Pledge no waste within his Whole!

Spiritual Phenomena.

LIVING FORMS AND LIVING FACES.

To the Editor of the Banner of Light:

In your issue of July'id was presented, from the New York Tribune, a vivid narrative of certain remarkable manifestations which occurred in a 'spacious villa, standing in the midst of handsome, well-kept grounds" at Astoria, Long Island. The narrative, clear, concise, and convincing, was the more valuable as coming from a secular journal of large influence, and a writer of admitted ability; and such a testimony, in one that had just retired, with a regular, clearfavor of a phase of Spiritualism which is demanding attention and commanding belief in all parts of the world, naturally makes any later séances given by the same gifted medium, wor- dim as to be almost invisible; but the garthy of public and prompt mention. An account, therefore, of the only séance which has been, or can be given this summer in the city of Boston-the scene of her many triumphs during the past three years-deserves publication, alike because of the brilliant and startling character of the manifestations themselves, and the conviction which a candid perusal of a report of what occurred must carry to every unprejudiced mind.

The séance was held at No. 3 Hancock street in this city, on Thursday evening, the 21st of July. The company who were witnesses of what is here related, numbered nine; among whom were Robert Kinsey, Esq., of Cincinnati, with his wife and two sons, Mrs. Andrew Bigelow, Mrs. George F. Hunting, and Hon. John S. Ladd. The cabinet was of the simplest possible construction, it being made by a curtainor rather two, for it was parted in the middlehung at the folding-door opening, dividing the front parlor from the back one. The medium sat, or rather reclined, on a small, old-fashioned sofa that came from the historic Royall House at Medford, which sofa was less than two yards from the curtain. There is but one door that gives admission to the back parlor, and this was locked by one of the younger Mr. Kinseys—the key remaining in the lock all the time—and by him unlocked at the close of the scance. This parlor is thirteen feet above the ground, and the shutters of the two windows were closed and bolted, in order to exclude the light And this served also to bar the ingress or egress of any possible confederate, which was also most effectually guarded against by Madeira vines which are growing not two inches apart, close outside each window, the least displacement of which would have been noticed at the close of the séance. There was only one person in the house beside the company assembled in the parlors; and the whole surroundings of the medium made it impossible for any mortal, or aught in the shape and semblance of mortality, to emerge from the cabinet and walk out in full view of the spectators, except it were the medium herself or—a materialized spirit I

The company sat in a semi-circle directly in front of the curtain, the most distant not being more than twelve feet from the medium. The gas was turned down to what might be termed a half-light, the glass globe being bound round with pink and blue tissue paper, to give a subdued or softened light. At the same time if was so bright in the room that large print could be easily read, and the notes written down from which this report is made. The chairs were on both sides, enabling the materialized forms of the company. The floor was carneted with itself made the room appear lighter and the forms more readily distinguishable.

The scance commenced about 8:30 o'clock,

first spirit-form appeared, gently pushing away the curtains, and walking, or gliding, into the room. She was well known as the guardian- France? Yes! And in one breath three perspirit of one of the gentlemen present, and was sons in the company exclaimed, "Joan of Arc." apparelled in a sort of gossamer lace of faultless white, very fragrant, and adorned or strewn with golden stars. Her first act, after respectfully greeting the company, was to throw back both folds of the curtain, now on the right hand and now on the left, and hold them aloft, so that the fullest possible view of the face and form of the medium could be afforded. This was not done hurriedly and then dropped, but both parts of the curtain were held up more than three minutes, so that the eye could take in the whole scene—and they were specially held in such a way that those of the spectators who were present for the first time at such a scance could clearly behold the medium and spirit-form simultaneously. After this the curtains were dropped, and the form passed into the room; yet all the while a tent-like opening was left, so that the sofa and its occupant were in clear view. She glided, or passed, on the outside of the company, slowly and gracefully placing hands, which were soft as velvet to the touch, on the head or forehead of each person, and often covering our faces with a mantle of perfumed lace. On reentering the cabinet, the curtains were again thrown up triumphantly, affording, if possible, a still plainer view than ever of the medium, and brushing away any possible cobweb doubt as to her continuous presence on the sofa. Before finally retiring, and as the spirit-visitor stood at the parting of the curtains making her farewell adious, she wafted, or winnowed, her lace mantle back and forth several times, filling the room with the fragrance of tropical or oriental gardens; and thus, as it were, in a cloud of spirit-incense, took her leave.

The second form was a female, evidently a Quakeress, somewhat wrinkled with age. A close can largely concealed her hair, and one of the company remarked that it was dark, whereupon shedrew forth from beneath the cap a long lock, or tress, and holding it up, showed it to be light. Mr. Kinsey recognized her as his mother, and advancing toward her, she placed her hands on his head and kissed him. A pair of scissors being furnished, she cut off a lock of hair, which was found afterwards to agree with the character and color of hers when living.

The next form was that of a graceful young lady of sweet face and fine presence, clothed in a dress of the same white gossamer lace as was the first one, yet the gold ornamentation thereon was notably different, the stars being larger, brighter and more numerous. At sight of her Mr. Isaac Kinsey said, "That's Kate!" meaning a sister who passed from earth a few years since. The recognition was also made by her parents and other brother. She passed outside the circle, moving directly to the four who were dear to her in the company, covering them all with her lace mantle, and not only caressing them, but also kissing them with lips as warm and natural as in life. These acts of special personal affection and remembrance occupied at least ten minutes; and particular pains were taken by this spirit, both on emerging from and reëntering the cabinet, to exhibit the sleeping medium to the company. The well-known hymn, "Pull for the Shore," was sung while she was present, it having been an especial favorite with her in life, and she joined in singing it on a well-remembered occasion a short

time before she passed on. When the curtains were pushed back by the fourth spirit-form, one of the ladies in the com-pany exclaimed: "I never saw a figure draped like that!" And well she might say this, for a finished and very artistic form glided before us, noticeably shorter by a head than the cut face illumined with life and smiles, and wearing dark curly hair. There were golden leaves on the lace of her dress, but so small and ments, looks and carriage of the visitant were such as once seen never could be forgotten. Who was she? Mr. Kinsey at once recognized her as his sister Mary, who had been for forty years in spirit-land. Though a Quakeress, yet she always were curls when on earth, being the only one of a large family who did so; and as she looked in life so she appeared now, when returning in a materialized body. At her brother's request, she cut off a curl from her head and gave it to him, it being notably differcut in color and otherwise from his mother's, as

vas seen at the close of the séance. Without dwelling too tediously on this wondrous spirit-manifestation, it must, however, be told that, after caressing those of the company who were dear to her in life, she, on returning to the cabinet, lifted up the left portion of the curtain and placed it over the back of a chair; then the right one was raised and held up in like manner, so that the back parlor, and especially where the medium was reposing, was exposed to as full view as any object in the front room. Then this sister-spirit, kneeling beside the medium, passed her hands over the face and form for a few moments, when lo I the countenance was brilliantly illumined with a clear phosphorescent light; and more than this, on the brow of the sleeper blazed a tiara of jewels, shining like emeralds and diamonds This miraculous face-lighting lasted several minutes; and on closing the curtains at the time of her leave-taking, the spirit-form, like the one who first appeared, diffused the same delicious tropical perfume from her lace mantle, filling the room with fragrance and the company with wonder and delight.

The next visitant was Mr. Kinsey's daughter Hannah, who wore a head-dress, or tiara, of large golden leaves, and a snow-white dress ornamented in the same manner. The entire garb and appearance can but faintly be depicted by one word-resplendent. Beside the usual greetings and endearing caresses for parents and brothers, this spirit manipulated her lips with her lace mantle before retiring, and said in clear tones: "Speak kindly to the sorrowing. Raise the fallen." If little is said of this brilliant star spirit, it is because it is impossible to describe in cold words the angelic beauty of her appearance, or begin to do justice to the sweet memories which her presence has left.

The form which succeeded was not clothed in the gossamer and gold-adorned lace which has been before spoken of, but appeared before the curtains in a rich, but unmistakable peasant's so arranged that a free passage could be had dress, which tightly fitted a full flowing bust, and was girdled or belted at the waist. The to pass out into the apartment and to the rear skirt was composed of alternate red and white stripes like ribbon, about three inches wide, the white straw-matting of summer, which in | running up and down, and the hair was carelessly brushed back from the forehead and caught up loosely behind. There was a soulearnestness about the face that was very im- | tional and malicious, we do not know; but as it and after an invocation and appropriate sing- pressive, while it was lighted up with a tri-

ing, which occupied less than ten minutes, the umphal smile, as if her work was accomplished. Who was she? No one of Yankee land—that was self-evident. Of England? No. Of For, though quite unlike the conventional representations of the Maid of Orleans, with martial mien and garb, yet she was standing before us in the precise attitude and look depicted in Bastian Le Page's wonderful picture now on exhibition in New York, where she is painted in the grove near her cottage home on the Meuse, listening to "the voices," or inspirers, calling her to the work of redeeming France. Certain of the company who had recently seen the painting, bore witness to the striking similarity of the face, form and attitude before us, and what is portrayed by the painter. But however this may be, every one present regarded it as a proud privilege to behold such a living embodiment of one of the world's greatest heroines and immortals.

> The ninth spirit-form, as she came before the curtain, was a young lady having noticeably very long hair falling down her back, measuring at least a yard. Passing behind the company, she laid her hands gently on the heads of Mr. and Mrs. Kinsey, and then walked toward a long sofa on the south side of the room. On this she first sat down, and afterwards stretched herself out at full length, laying her head back on a pillow and folding her arms over her breast. As Mrs. Kinsey looked round at the form thus extended, she exclaimed: "Why! That is Juliette! And that is precisely the way in which I used to see her lie on the sofa at home." Who was Juliette? Her own niece, who passed away last December, in the Dorchester District, her disease being consumption. She was twenty-five years of age and had very long hair, wearing it as did the materialized form before us. Mr. Kinsey and his sons both recognized their niece and cousin at sight; and some one of the company asking 'When she died?" answer was made, "I am not dead. I have only passed on." In life Juliette was passionately fond of, and greatly proficient in music; and while the company were singing three stanzas of "Jesus, Lover of my Soul," her voice was heard joining in clear, melodious tones.

Sixteen forms appeared in all during the two hours that the séance continued, and while each one of the nine not heretofore described was worthy of special mention, yet it is enough now to say that five were males, and four females. Each of the spirit visitors was fully formed, and differed from the others in a striking manner in height, face and costume. The males had clear and distinct faces, and yet in the shape of the head, the color and way of wearing the hair, etc., were notably differentsome having whiskers, two a moustache, and one what was formerly styled a "goatee." One of the forms was Mr. Kinsey's brother Oliver, whom he recognized at once; while both his sons, though they had never seen their kinsman in life, knew him by the striking resemblance which he bore to their "uncle Thomas," who is living.

One fact must be stated unequivocally, as of immense significance: While these sixteen faces were as clearly seen by us all, as was the face of any one of our party, yet there was not one that bore the faintest approximation of a resemblance to that of the medium.

This sketch, which at best does but scanty justice to a scance which is simply indescribable, yet proves that full forms, and full, natural faces of beings who have lived and loved on earth can, and do, under proper conditions, become visible to their friends and familiars. They will, in the near future, come plainer and more frequently than they have in the past; still it is time to admit, without hesitation, the fact of spirit-return, and to submit to such rules or conditions-which are simple enough at the best-as may be required to facilitate their return.

Spiritualism has proved-and the proofs are ones who have "passed within the veil" are alive to greet, to encourage, to aid and inspire us; and it is our duty to welcome them, whether they come in the written or spoken word, or in living, materialized forms, with open hearts and believing minds. The medium through whom the marvels that have here been described took place, is a lady of culture and refinement, whose wondrous powers came to her wholly unbidden and unlooked for; and without a doubt a preëminence in her peculiar sphere of mediumship belongs confessedly to her.

"SPIRIT-GRABBING."

To the Editor of the Banner of Light:

The question has often been asked: "If a materinlized spirit should be seized by one of the sitters what would be the result?" A genuine case of this kind occurred at my house last evening, and an account of it will undoubtedly not only be interesting to your readers, but also prove a valuable contribution to spiritual science.

Mrs. N. D. Miller, formerly of Memphis, Tenn., whose history can be found in Dr. Watson's work, "The Clock Struck-One." has been. in company with her husband, a welcome visitor at my house, and gave us a materializing séance in our parlor last night. There were present besides the medium and Mr. Miller, myself and wife, one Mr. Cree and a Mrs. M. Smith. From thirty to forty materialized forms, sometimes two at a time, came out of the cabinet. Most of them were well recognized, and some excellent tests were given. Toward the end of the séance one materialized form walked up to Mrs. Smith. When Mrs. Smith beheld the form, she recognized the same as her deceased mother; and this fact excited her so much, that with the cry, "Oh, my mother! my mother!" she went into hysterics. She seized the spirit's arms with both of her hands, while she kept on screaming: "Oh, this is my mother! Do not take her away!" We all witnessed the struggle of the spirit to free itself from the iron grasp of Mrs. Smith, who is herself a powerful woman. The struggle took place about eight feet from the cabinet, and fearing that some injury might be done by it to the medium, we went to the assistance of the spirit. When we took hold of Mrs. Smith's bands, they were still clinging to the wrists of the spirit; but the body of the spirit was gone. While we were trying to pry open Mrs. Smith's fingers to make her release the spirit's arms, those arms ended in nothing beyond the wrists, and there was no body attached to them. Finally these spirit arms, still encircled by the grasp of Mrs. Smith's fingers, melted away too: while Mrs. Smith herself kept on screaming. and was too much excited to be reasoned with or quieted down. What the result would have been if this "spirit-grabbing" had been inten-

was, Mrs. Miller, after coming out of her trance,

complained of lameness and fatigue in her arms, and sickness at the stomach.

Of the many other remarkable occurrences during the scance, I will only mention that the medium's babe became restless, and was taken by a materialized form into the cabinet and there cared for, while other forms kept on appearing and walking over the floor. Each one of the sitters was taken into the cabinet to examine the medium, while spirits appeared outside and talked with the rest. One lady-spirit who had passed away some months ago in Hot Springs, Ark., and who had promised to my wife on her deathbed to come and appear to her, did so, and taking my wife's arm, said to her: "Did I not promise to return? Here I am." She also gave her full name, which, however, was unnecessary, as my wife fully recognized her. I must also remark that the agreement entered into between my wife and this lady was known to no one, not even to myself.

I might continue telling of the remarkable tests that were given at this wonderful scance; but all these things have been described in the Banner of Light so often that it would appear only as a repetition of well-known facts. All that appears new are the above-given facts of spirit-seizing; the truth of which I herewith most emphatically and solemuly affirm.

Dr. F. HARTMANN. Georgetown, Col., July 28th, 1881.

P.S. I forgot to mention that during the struggle between Mrs. Smith and the spirit, our heads were touched and coats pulled by other spirit-hands, while at the same time the voice of "Red-Face" spoke from the cabinet.

MRS. CRINDLE-MATERIALIZATIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I believe I am considered level-headed on the subject of materializations; at least, my venerable friend Hazard says in reference to it, that I am only half a Spiritualist. By level, in this connection, is not meant one whose doubt exceeds his faith, but one who, while believing in the phase theoretically and logically as well as objectively, is not disposed to endorse any claims that have questionable associations, and who is not from politeness, to either spirits or mediums, inclined to recognize them on their say-so unless I actually do so-which has not been my good fortune as yet, generally because it is too dark, or that they present themselves in unfamiliar decorations. I do not say this in any offensive way; I believe in materializations -have had more or less experience with most of the mediums, and consider them generally what they claim to be; and I expect this phase of the subject, as well as all others, "to grow brighter and brighter unto the perfect day." With this for an introduction I want to say a word of Mrs. Crindle, whose materialization séance I attended one evening this last week, at my friend Mrs. Stratton's, on Waltham street,

Having a good opinion of Prof. Buchanan I went there without any great expectations, as he had seen fit to withdraw his endorsement of her qualifications, after his favorable report of an earlier date; but I must say I was very much pleased with her materializations. I say this without any parenthesized interrogation point, and I wish to be understood so-they were in many respects better than any I have seen. The light was altogether better than usual at such séances; and at times at this séance, by the request or permission of the apparition, it was made quite light.

I do not propose to write a long, descriptive article of the details of this scance. That is too often done by others to need any repetition from me. My object is to give the impression from my standpoint of the materializations on this occasion, using enough of the proceedings to make myself intelligible. In Mrs. Stratton's rating it from the parlor. In that alcove the spirits were to hold and did hold sweet, at least audible, counsel together-several different voices; does this suggest ventriloquism? But I sometimes distinctly heard two voices at the same moment talking on different subjects. Before the manifestations began, Mrs. Crindle (who had just come, most of the friends being already present) in dark dress sat next to the curtain and became entranced, and then passed into the curtained enclosure, when instantly a spirit clothed in white and white decorations, came out a foot or more into the room. That, to have been done by the medium, was a physical impossibility—the ingoing and the outcoming were almost antaneous. A person decorated in white, standing hiside and ready, might have appeared as the medium in dark disappeared. but not the same person. I am not suggesting a confederate; that was, under the circumstances, a literal impossibility. I am satisfied it could not have been anything else but what it claimed to be: an apparition of a departed spirit-a materialization. One of the later apparitions was an elderly lady, somewhat shorter than the medium, and I went up to her by permission very close. It was quite light; I did not know the spirit, but I saw her features distinctly, and I know it was not the medium. On one occasion two spirits appeared; it was light enough to see them distinctly; one was not a form and the other a dummy, but both were endowed with life, and independent of each other. They embraced, they separated, stood apart, and were as distinctly two people, or two spirits, as any two objects could be. That distinctly visible couple of apparitions was a satisfaction in the phase of materialization that I shall not soon forgot, and all present were equally satisfied; the witnesses were some eighteen or twenty, about half men and half ladies, all of the highest respectability; and it is not often my lot to meet a more intelligent class than composed this circle, and what was of great advantage, the composition of it was harmoniously made up. Many other points equally demonstrative I might mention; one I think of now, near the close, but I will leave it unsaid, to save the lengthening out of this article, as what I have mentioned, if I have made myself understood, settles the point of materialization of spirit-forms as fully as if I mentioned the rest of the manifestations.

As a general thing I am reluctant in endorsing materializations, it is so natural to extend one's endorsement_beyond the experience so as to cover manifestations that he never sees. Perhaps when conditions are quite different, it is possible, both on the side of the spirits and on this human side also, to have the real supplemented by fraudulent or imitative manifestations. I am not blaming the mediums for malpractice; they are often more innocent than the spirits who run them, so to speak, and often less to blame than the patrons who, full of fraud themselves, get what they go for. Still, I will follow where truth leads, and take the conse- water in it already.

quences; and that leads me to endorse unqualifiedly the genuineness of Mrs. Crindle's materializations on the evening referred to. I owe that square statement for the gratification I had in witnessing them, and thus let those who believe me know of her qualifications or possibilities in that line. The qualifying part of this statement may have been superfluous, for I am not intending to east a shadow of doubt on Mrs. Crindle's record-I know nothing about it; but do know, on the occasion of which I have been speaking, she proved herself a first-class materializing medium. Still I have the fact before me of Prof. Buchanan's withdrawal of his endorsement of her, and hence I ought to be careful, and I am. My saying, then, what I have said under the circumstances, almost puts an accent on my endorsement.

> Written for the Banner of Light. THE DEAD HERO.

BY ALEXANDER M'LACHLAN. The sun was descending; His journey was ending 'Mid purples and scarlets in royal array, That flooded with glory

The basement's dim story Where stretched on his pallet the dead hero lay.

His warfare was ended; The truth he defended, Though men poured upon him their vials of wrath; Above all upbraiding, He lay there arrayed in The greatness, the grandeur, the glory of death!

His warfare was ended : The last sigh ascended: The tenant had burst from his mansion of clay. And while I bent o'er him, With tears to deplore him. I saw the freed spirit ascend on its way:

Immortals attending, Above him were bending, To loosen the fetters of time and decay; And friends gone before him. That long had watched o'er him, Are come forth to meet him with joy on his way.

They come forth to meet him, With rapture they greet him, More dear for the long years of absence and pain. United forever, And never, Oh never! Through ages unending to sever again!

And father and mother, And sister and brother, In garments of glory his spirit have drest; While earth-friends are weeping, Their watch o'er him keeping,

They bear him aloft to the home of his rest. Oh hear the Immortals ! That shout at life's portals: "Thrice welcome, Old Hero, so free from earth's stains; The warfare is ended, The victor ascended.

The anguish over-the glory remains !"

Amaranth Station, Ontario.

Annual Grove Meeting at Euclid, O.

To the Editor of the Banner of Light: The Spiritualists of Cleveland held their Annual Meeting at Porter's Grove, near Euclid, July 31st. The attendance, says the Cleveland Horald - to whose lengthy and kindly report of the services the writer of the present account is much indebted—was large, and the interest manifested in the exercises was encouraging to those having the meeting in charge. The speakers' stand was tastily decorated with evergreens and

ers' stand was tastily decorated with evergreens and ferns, and banners inscribed with appropriate quotations were displayed in full view of the audience.

Mr. Thomas Lees presided over the gathering, and annong those present were Moses Hull and Mrs. Mattle E. Hull, of Boston; Mr. E. W. Bond and family, of Willoughby; Messrs. Russell and King, of Mantua Station; Mr. O. G. Chnse, of Jamestown, N. Y.; Dr. O. C. Benton and W. P. Gibson, of Cleveland; Messrs. H. Cushman, A. Porter and William Marshall, of Euclid; Mr. J. Brett and Miss E. M. Gleason, of Geneva. The choir consisted of Mr. and Mrs. George Williamson, Mrs. Lizzle Emerson and Mr. Reed.

The choir opened the morning services by singing a selection from the "Spiritual Harp," following which Mr. Lees recited a beautiful poem entitled "The Place of Worship." Mrs. Hull then sang an mprovised hymn, and Miss Gleason offered a fervent invocation, both ladies being in a trance condition. Mrs. Hull followed with an interesting address on the "Philosophy of Reform."

At the conclusion of Mrs. Hull's remarks the congregation sang an appropriate selection after which an entered and an appropriate selection after which an entered and an appropriate selection after which an entered and an appropriate selection after which an

At the conclusion of Mrs. Hull's remarks the congregation sang an appropriate selection, after which an intermission for dinner was taken; when G. F. Lewis, Esq., President of the Cleveland, Ashtabula & Paluesville Railrond, in his usual characteristic and generous way, invited the speakers, singers, and all engaged in getting up the meeting, and many others who came unprovided, to partake of refreshments. Besides this, Mr. L. contributed largely to the expenses of the meeting.

The afternoon session opened with singing by the choir, following which Miss Gleason delivered an inspirational address on "Religion." Miss Gleason is an impressive trance-speaker, and was listened to with much interest.

The principal address of the day was by Moses Hull.

an impressive trance-speaker, and was listened to with much interest.

The principal address of the day was by Moses Hull, who chose as his subject, "Spirits of Devlis." He held that His Satanic Majesty is one of the myths destined to pass away before the light of the scientific investigation of the present day. The speaker could not believe that God would create a Devil and turn him loose upon a helpless world. The address was of an exhaustive character, and of special interest to Spiritiualist; it beling a complete answer to those wise-acres who admit the phenomena of Spiritualism and then attribute them to the Devil.

Mrs. Hull next recited improvised poems upon subjects chosen by the audience. The exercises closed with a benediction by Miss Gleason—the meeting being voted by all a marked success.

A grand meeting to be held at Mantua Station was announced for Sunday, Aug. 7th.

O. G. Chase, of Jamestown, N. Y., and one of the directors, gave notice that the Cassadaga Lake Spiritualists' Camp-Meeting would open August 5th, and continue about three weeks.

The annual meeting of the Euclid Spiritualists occurs the last week in August.

New Publications.

ACHSA W. SPRAGUE'S AND MARY CLARK'S EXPERI-ENCES in the First Ten Spheres of Spirit-Life. Me-dium: Athaldine Smith, Oswego, N. Y. Springfield, Mass.: Star Publishing Company.

The communications given in this pamphlet of 36 pages are descriptive of the homes, occupations and surroundings of those who have passed from this to the spirit-world. They are written in a pleasing style, and will be found to possess that peculiar interest which everything relating to the subjects upon which they treat invariably does. There is much instructive advice and information, exceedingly desirable for mediums, and all who seek to obtain communications through them, to possess. We notice many statements that harmonize fully with those made in previously published works by Eugene Crowell, Dr. J. M. Peebles and others. The shadow of sorrow coming over those spirits who, after long and persistent effort to communicate with their friends on earth, succeed at last only to find their efforts unappreciated and their approach repulsed, is very feelingly described and worthy of consideration by earth's inhabitants.

MAN AND HIS DESTINY; According to the Teachings of Philosophy and Revelation. By Joel Tiffany. 16mo., cloth, pp. 457. Boston: Geo. H. Ellis, 141 Franklin street.

The author states in his preface that he has in this volume presented facts, and suggested methods of considering them, which he deems important as aids to the recognition of that Presence and Power which fills and controls the universe, and has endeavored to so interpret natural and spiritual phenomena that a recognition may be had of the workings of this Presence and Power as tending to the production of a race of individualities in the image and likeness of their generating cause. Mr. Tiffany, whose name will be familiar to our readers as that of one prominently before the public in the early days of Spiritualism, bases most of his arguments in support of his theory upon old theological grounds, accepting the Bible as "an orderly, accurate and consistent statement of facts and truths in regard to the operations of the Infinite."

Never cry over spilt milk; because there is enough

Banner Correspondence.

Massachusetts.

STURBRIDGE.—Chester B. Fletcher writes: The short article in the Banner of Light of July 9th, fourth page, is a volume in itself. Yes, 'Is it not strange that naturally good men. Yes, 'Is it not strange that naturally good men, who wish to have morality predominate over everything else, so overdo their efforts upon this point as to actually produce in many cases the very reverse?' My own experience and observation have shown to me that the command of old is true: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you!'

I do pity our much-persecuted medium, Mrs. Fletcher. It seems very strange to me that there has not been more said and done for her release from prison. But perhaps it is all for

release from prison. But perhaps it is all for the best as it is. Let us all hope and trust that the future may prove it to be so. May the powers above grant that her life be spared, and that she in due time may return safely to her friends."

SWIFT RIVER.-William Alcott writes. July 31st: "I wish to call attention to a noble example for our Spiritualists of property and

means to imitate.

Last fall I was invited to lecture in the little village of Shattuckville, in the town of Coleraine, Mass. Upon reaching my appointment, I was most pleasantly surprised to find that a small but beautiful hall had been erected, and elaborately furnished for the use of spiritual lecturers and mediums, and dedicated to that use alone. Handsome seats and chairs filled the use alone. Handsome seats and chairs filled the room; a large round circle-table, numbered for twelve sitters, was provided; the walls, win-dows and furniture were nicely painted and each window furnished with blinds. Blackeach window furnished with blinds. Black-boards were fitted into the walls, upon which appropriate spiritual mottoes were inscribed, while other parts of the walls held handsome spiritual pictures. A fine Esty organ occupied an appropriate corner of the hall; a large dosk suitable for speaking purposes was covered with copies of the Banner of Light, and other spiritual papers, and books on the same subject were not wanting. It was a perfect little gem, this spiritualist hall. To my surprise, I learned that this hall (with its furniture, pictures, organ, papers, etc.,) was freely built and freely tendered for the use of Spiritualists by the large-hearted benevolence of Bro. Samuel Maxam, of Shattuckville.

tuckville.

Brother and Sister Spiritualists, who among you will go and do likewise? What a new impetus would be given to our cause, if our friends of wealth and means would only devote some of their surplus funds to turnishing local homes where the truth of spirit-communion could be proclaimed and demonstrated to the world.
I have visited this little Eden four times, and

found appreciative listeners, and though the audiences are necessarily small, yet I have been heard with deep and earnest attention; the seed has sprung up and is growing; and all honor to Bro. Maxam. I expect to visit Shattuckville again after the camp-meeting season.

Illinois.

WHEATON .- Dr. E. Vogeler writes: "Permit me to direct the attention of those interested in the development and progress of Spiritualism to a medium shortly to make her appearance in public. This medium, until now only known in a limited circle, is Mrs. Isa Wilson-Porter, of Lombard, Du Page Co., Ill. She is a daughter of the late E. V. Wilson, who was so widely known in this country as an excelent medium lecturer, and writer, and whose lent medium, lecturer and writer, and whose death is deeply deplored by all who were fortu-nate enough to make his personal acquaintance. The beautiful gift of mediumship is inherited by Mrs. Porter from her father, as well as from her mother, the latter also possessing medium-istic powers; and from this double inheritance, if combined with further development, it would if combined with further development, it would appear none too bold to hope to see her shine among the stars of the first magnitude in the firmament of Spiritualism, in the not distant future. Mrs. Porter is a very fine test-medium, and excels in reading characters of persons either present or far removed; she reads the lives of persons down to their very birth, especially as regards their bodily condition of health and disease, which she is enabled to do from photographs, locks of hair, or a specimen of the person's handwriting, even when securely enclosed in wraps of paper and sealed. And until now I have not discovered a single statement to be incorrect.

Originally I was a confirmed materialist, re-

me to bestow more attention to the subject; and since that time I have investigated the matter as often as I had a chance, making observations even in my own house, under conditions where tricks were excluded and entirely impossible and have been converted. I am pretty well acquainted with sleight-of-hand tricks and juglery. I have in various scances completely exposed some who professed to be mediums and shown them to be impostors, so that, indeed, they never visited this town again hence I may be allowed to express an opinion in this matter. Some time ago, on making the acquaintance of Mis. Porter, she kindly and willingly consented to my desire to give me tests of any kind I should deem necessary as proofs. Amongst others I have brought to her proofs. Amongst others I may brought to her a number of my materialistic and skeptical friends, some highly educated men. And what has been impossible to me by speaking to them about my experience has been accomplished by Mrs. Porter; she has convinced them that there is something in Spiritualism; she has interested these hard skeptics so that they now are longing to see and learn more of this truth."

Missouri.

LIBERAL -S. P. Davis writes: "I want to tell the readers of the Banner of Light that enduring popularity, are represented, and many prodown here in Southwest Missouri, situated on the K. C. Ft. Scott & Gulf R. R., twenty-five miles southeast of Ft. Scott, is a thriving little town, unlike every other in the United States. This town was laid out and dedicated to Free Thought. G. H. Walser, its founder, is a Liberal in every sense of the word. Twelve months ago there was hardly a sign of civilization on ago there was hardly a sign of civilization on this broad and beautiful tract of prairie. Now, a railroad with nice dépôt, printing office (the Liberal), hotels, stores, and some forty houses are seen here. At this writing a large elevator is in course of erection, and also a hall, which is to be dedicated to Universal Mental Liberty. All shades of liberal thought are congregated here and all are working in perfect harmony here, and all are working in perfect harmony to elevate the human race. We have our Sunday Instruction School, which is divided off in classes; the Children's Class, the Young People's, or Philosophic Class, and the Truth Class, which embrace all who wish to take part.
After each session a lecture is delivered. The
children are taught the natural sciences, morals, etc. We have had a good deal of opposition
from the Churches to contend with, but have
beaten them so badly in all their attempts to crush us, that we are now on the road to peace and prosperity. We want all good Liberals who would prefer to live in a place where mental freedom is the object, to come here and help us build up such a town. Any information in regard to the country, the prospects for busi-ness, etc., can be obtained by addressing G. H. Walser, Liberal, Mo."

Indiana.

COLFAX.-B. F. Hayden v. rites: "When my pired last April, I felt too poor to renew, and thought I must get along without it. I tried to do so, and found how little we know about our apparent needs. Trying to do without the Banner has also shown me how imperceptibly, yet how all-potent habit will become. Having been accustomed to sit down Sunday morning and spend the day in devouring the many good things with which its columns are filled, I find myself lost when without it. My spiritual nature demands sustenance as well as my physis on the statement of without its specific and the productions of writers publicly known as Spiritualists as those we have mentioned: cal, and I feel that I can more easily dispense with one of three meals a day than I can deprive myself of good spiritual aliment. With

this conviction upon my mind I have been imforwarding one year's subscription to the cause by forwarding one year's subscription to the time-tried and fire-tested Banner of Light. May its shadow never grow less nor its beacon light grow dim; but may it ever be found ready, willing and able to defend the right."

Colorado.

LEADVILLE. - John A. Wilson writes: Leadville has had a spiritual awakening. Such a strong and apparently sudden interest in Spiritualism has seldom, if ever, been manifested. It has not been known among our citi-zens until lately that there exists here a strong zens until lately that there exists here a strong spiritual element. It is now estimated that there are at least five hundred avowed Spiritualists, and the number is rapidly increasing. The minds of many have recently undergone several changes or stages of development, and now seem to be directed not to the material, as before, but to the spiritual plane of life; consequently there is a steady and healthy growth. These changes are induced by the presence of some of the best mediums. Mrs. Maud E. Lord is here, having stopped on her way to California, and it is probable that the pressing demands on her time will prevent her journeying further westward. Mrs. Simpson, of Chicago, is also here, spending her vacation and enjoying the cool mountain atmosphere. Mrs. Cora L. V. Richmond, who has blessed us with her presence, has come and gone like a beauti-Cora L. V. Richmond, who has blessed us with her presence, has come and gone like a beautiful spirit, shedding its light and benign influence upon all whom it meets. Very few of those who heard the three inspirational discourses through Mrs. Richmond here will ever forget their effect upon themselves or upon the audience. Four of our leading ministers became deeply interested, two of whom took the platform and spoke of her in terms of highest praise. The daily papers also noticed her in the kindest manner."

New York.

AMSTERDAM .- J. M. Griswold writes: "We cannot all think alike, but we should not judge any medium to be untrue to his or her mission without good and abundantly sufficient reasons. And here let me say, I cannot be too grateful for the protection the Banner of Light grateful for the protection the Hanner of Light has always given to mediums. Since Spiritualism has many enemies, not only seen but unseen, all true Spiritualists should be united in defence of the mediums, because through their agency alone comes to us proof of immortality. I am sorry that some are hasty in denouncing this and that medium. Do they not know that this and that medium. Do they not know that some spirits as well as some mortals are enemies to Spiritualism, and sometimes use mediums to bring it into ill-repute? I believe it is so. And are our mediums to be persecuted for what their enemies say or do? I think not. Let us not judge too hastily, or we may find the fault to be more in ourselves than in our mediums."

Maine.

PORTLAND.-G. Sawyer, St. Julian Hotel, writes, Aug. 1st, that Dr. Geo. W. McLellan, formerly of Chelsea, Mass., has recently wrought great benefit for his daughter of twelve wrought great beneat for his adughter of twegge years of age by relieving her of an affection of the eye which some of the most skillful oculists and physicians had previously failed to remove. The Regulars of the Pine Tree State who are even now endeavoring to incubate some method by which "irregular" but successful removers of human afflictions may be prevented from practicing in their nort of the prevented from practicing in their part of the world, are requested to take notice of this practical demonstration of the value of magnetic healing, and to bear in mind that the intelligent public asks now-a-days for cures, no parchments.

Wisconsin.

FOND DU LAC.-F. W. Froemke writes: If any mediums should visit Wisconsin, we vish they would stop at this place, if only for a short time, as there exists a strong desire here to see a good reliable test medium."

The Revielver.

HARPER'S CYCLOPÆDIA OF BRITISH AND AMERI-CAN PORTINY. Edited by Epes Sargent. Royal octavo, cloth, emb., pp. 958. New York: Harper & Brothers, Franklin Square. This a superb book in every particular-in the ex-

ment to be incorrect.

Originally I was a confirmed materialist, regarding Spiritualism as wholly fallacious, and unworthy the attention of thinking men. Howaver, a certain event occurring in 1869 caused ever a certain event occurring in 1869 caused compilation of this kind that shall be satisfactory to compilation of the rapid accumulation of materialists. rial, and the impossibility of gleaning from it so that a fair estimate may be formed of the abilities of each author, a reflex given of his varying moods and styles of expression, and the anticipations met of those who look to it for the effusions of some favorite writer, or poems that have been treasured by them as a gem of rare excellence—at the same time to present all within the limits of a single volume of not too great bulk. Spiritualism has made itself manifest more in paint-

ing, sculpture and poetry than in any other form, though visibly present in all; and those who attempt to underrate its value because of what they are pleased to call the mediocre degree of talent displayed in what is claimed to come to us from the spirit-world, fail to recognize its most exalted manifestations, and ignorantly ascribe to individuals upon earth that which is really the outcome of Spiritualism and the result of its inspirations.

There are in this volume over two thousand examples from the works of nearly nine hundred authors. who, during the five and a half centuries that have clapsed since the dawn of English literature, have earned the distinction of being called poets. Many minor writers, who have produced single poems of ductions of young authors, whose poems have appeared in magazines and literary journals, are included in its pages. Brief biographical sketches are given of each, and much literary information in regard to poets of the present century appears for the first time. The greatest care was exercised by Mr. Sargent to insure correct readings, and to restore the true text where corruptions had crept in, and every page passed his critical inspection, the proof of the last having been read by him only a few days prior to his transition to the higher life. Those of our readers who examine the work will not

fail to notice that the spiritual proclivities of Mr. Sargent are exhibited throughout. The knowledge he possessed of the nearness of intelligences dwelling in unseen realms is exhibited upon every page, and poems that in thought and expression recognize that nearness are greatly in the majority. Frequent allusion is made to the opinions and movements of authors favorable to Spiritualism. Of Gerald Massey he says: "In 1875-76 he lectured in the United States on the subject of Spiritualism." Of John Pierpont: "In his later years he became a Spiritualist, and advocated the new cause with his characteristic eloquence and zeal." Of William Howitt: "About the year 1850 he became an active Spiritualist and wrote coplously in defence of the modern phenomena, which he recon ciled with a broad Christianity."

Among the writers whose poems contribute to the excellence of the work we find the well-known Spirituallsts T. L. Harris and Lizzle Doten. Of Harris he remarks: "In what appeared to be a state of trance, he dictated his poems, a volume at a time, or as fast as his amanuensis-generally his publisher-could write," time of subscription to the Banner of Light ex- and refers to Prof. S. B. Brittan as prepared to authenticate this statement. As a specimen of Mr. Harris's poems he gives "The Spirit Born," of which he says: "Harris claims to have uttered this under the

> known as Spiritualists as those we have mentioned; are, in point of fact, equally as much so. Of these is that thrillingly beautiful and spiritual poem, "The Old

Sergeant," by Forceythe Willson. In a brief note preceding it Mr. Sargent says: "He was himself an intuitionalist, and the spirit-world seemed to him more real than this. In his poem of 'The Voice' he describes himself as listening to the words of his deceased wife, and adds:

They fell and died upon my ear, As dew dles on the atmosphere; And then an intense yearning thrilled My soul, that all might be fulfilled: • Where art thou, Blessed Spirit, where? Whose voice is dew upon the air ! " I looked around me and above, And cried aloud, "Where art thou, Love? O, let me see thy llving eye, And clasp thy flying hand, or die ! " Again upon the atmosphere The self-same words fell: "I am here!"

"Here! thou art here, Love?" "I am here!" The echo died upon my ear; I looked around me everywhere, But, ah! there was no mortal there. The moonlight was upon the mart, And awe and wonder in my heart. I saw no form--1 only felt: Heaven's peace upon me as I knelt, Was at that moment by my side; And there was silence in my ear, And silence in the atmosphere.

"Like Oberlin," continues Mr. Sargent, "he was firm in the belief here poetically expressed, and claimed to have had frequent interviews with the partner so dear to him in life."

That this book will be highly prized by the public there can be no doubt. As it is the last, so it is the best collection of poetry extant, having been made by one who was an accomplished critic and scholar, and thoroughly familiar with the entire range of British and American literature. And while thus regarded by the general reader, its value will be the more highly appreclated by every Spiritualist, for the reason that it is the last and most extensive literary work of one whose expansive mind grasped those great truths whose revelation has, made this century the most exalted of all that have been numbered by time. The volume reflects from every page the light of immortal life east upon it from the knowledge Mr. Sargent possessed of the reality of that life.

Verification of a Spirit-Message. LUCY ALCOTT,

Fo the Editor of the Banner of Light :

In the issue of the Bunner of Light of July 30th, 1881, I find an unmistakable communication from the spirit of my daughter, LUCY AL-corr. In the peculiar phraseology, the allusions to facts known only to her family, and certainly unknown to the medium through whom the communication came, her mother and myself recognize fully and completely the genutieness of this message. To our sorrowing, souls these messages from the Beulah Land come as manna of comfort and joy—because she lives, we shall live also.
Yours fraternally, WILLIAM ALCOTT.
Swift River, Mass.

M. F. Hammond writes: "I have read the Banner of Light each week for ten years, and, like many others the world over, look for its coming with much interest. I like the steady, even way in which it has ever been and is now conducted; and believe the Message Department should be sustained, regardless of the puerile attempts of some to impress others with the idea that it is of no value. Do not, I beg of you, close the door upon those who first raised the banner of liberty, and have led us out of much ignorance, and brought us to a height of development where we can see our way through this life to a world beyond."

No Costiveness, Diarrhoa or any Bowel complaints where Hop Bitters are used.

Michigan Comp-Meeting.

The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the learning amounts of Goguae Lake, 11, infles from Main street, eity of Battle Creek, Mich., Ang. 12th, closing Ang. 22d, 18s1. Able speakers have been engaged:
Sunday, Ang. 14th, J. H. Burnham, of Saghaw Chy, Mich., A. B, French, Clyde, O.; Mrs. L. A, Pearsall, Disco, Mich.

Sunday, Ang. 14th, J. H. Burnham, of Saginaw Cuy, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich. Aug. 15th, Geo, H. Geer, Minnesota; Mrs. L. A. Pearsall, Aug. 16th, Mrs. M. C. Gale, Eansing, Mich.; A. B. French, 7th, J. H. Burnham, Goo, H. Goog. French,
Aug. 17th, J. H. Burnham, Geo. H. Geer,
Aug. 18th, M. Babeock, St. Johns, Mich.; A. B. French,
Aug. 19th, Dr. A. B. Spinney, Detroit, Mich.; Geo. H.
Geer; G. B. Stebbins, Chicago,
Aug. 20th, Mrs. M. C. Gafe, G. B. Stebbins, M. Bahcock.

COCK.
Sunday, Aug. 26st, Dr. A. B. Spinney, J. H. Burnham, G. B. Stebblus.

G. B. Stebbins.
Aug. 22d, 10 o'clock A. M., general conference and basiness meeting.
Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting.
The forencon of each week-day will be devoted expressly to mediums. A majority of those present 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 railroads mentioned below will sell round (rip (tekets at two cents per mile each way from Aug. 11th to 22d, good to return the 23d;
Chicago and Grand Trunk Railroad, without certificates, N. B.—Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lausing and Northern Railroad, and Deroit, Grand Haven and Milwankee Railroad, require a certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Watner, Paw Paw, Mich.

Halpen Caverage Conservation of Grounds, Tents, Privileges, etc.;
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Treasurer: Mrs. R. A. Sheffer, South Haven,
L. S. Bennick, President,
Bux B, Kalumazon, Mich.

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

Camp-Meeting In Iowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their annual Camp-Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, the 7th of September, and continuing over Sunday, the 1th, Several prominent speakers will be engaged to address the meetings. Mediums of various phases of spirit-power will be present, adording an opportunity of esting the truths and facts of Spiritualism.

Beadle's Grove is but a few minutes walk from the dépôt, We expect to make arrangements with M, and S, P, Rallroad for a reduction of fare.

In A ELDRIDGE, Secretary.

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

New Hampshire.

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

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

Passed to Spirit-Life:

From Kirksville, Mo., Sunday evening, July 24th, 1881; Rebecca, wife of L. H. McIntosh, and daughter of Mrs. Catherine Dear.

Catherine Dear.

The funeral was attended in Liberal Hall, which was filled to lits utmost capacity by friends and neighbors. Their respectful and almost breathless attention extinced their anxiety to know what consoling message the religion so faithfully cherished by the departed could offer to the affiled husband, who seemed crushed by the sudden blow which bereft him of an idolled companion. Beautiful and consoling as is the sublime philosophy of Spiritualism, the charrovant view of the emancipated spirit is far more beautiful. Upon this occasion the ethereal form stood by the side of him from whose clinging arms she had been so suddenly removed, and looked with teader pity upon his pale features and howed head. The intelligence controlling signified to the writer while speaking that the resurrected spirit would in a few hours accompany her.

Nexton, Joura, July 20th, 1881.

From North Conway, N. H., July 11th, Robert Wason From North Conway, N. 11., July 11th, Robert Wason. For thirty years he was a believer in the truths of Spiritualism, and was well known to many in Boston and vicinity; his cheerful disposition, his firm faith and patient embrance of physical weakness for many years endearing him to all. The last year has been one of frequent suffering and exhaustion from incurable disease; so that those nearest and dearest can but feel that to his spirit the transition is one of unspeakable gain and delight.

[Obituary Notices not exceeding twenty lines published gratuliously. 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, Publishers and Booksellers, No. 9 Mont-comery Place, corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritual, Pro-

gomery Place, corner of Provincestreet, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Beforematory and Miscellaneous Books, at Wholesale and Retail.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, that columns are open for the expression of impersonal free thought, but we cannot undertake to endoise the varied

thought, but we cannot undertake to endorse the varieur shades of opinion to which correspondents give utterance.

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

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

Panner of Pight.

BOSTON, SATURDAY, AUGUST 13, 1881.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

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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 Phrpont.

The Concord School.

The only criticism that is offered upon the School of Philosophy now in session at Concord ing; in other words, that it provides nothing good to cat and drink. It is the criticism that Mate- fortably placed ministers, what they preach. rialism always offers upon whatever purely spiritual force manifests itself. In the conceit of its acquired knowledge, which it is pleased to call positive in contradistinction to the assumed | will," such a man will say, "but let me be aware negativeness of Ideality, Science presumes to declare that mankind can go no further or it. Its devotees are all the time magnifying not unclothed, but clothed upon." knowledge and ridiculing what they are pleased | The blossoms fall from my tree of life, he says, to term the unknowable. Because we can none of us know or even conceive of the universal, Science, otherwise called Materialism, drives down its stakes and stretches its ropes, and asserts that beyond and outside these lines the human mind is forbidden to penetrate.

At Concord they are speculating freely in all directions, careless whether it results in feeding and pampering the body or not. The soul is regarded as supreme, of the highest dignity and the greatest value. There are no pet theories to sustain; no mere notions to plant and water; no callow opinions of men and women without any inward experience at all; but it is one steady, tranquil flow of thought, aside from all dogmatism of opinion, poured over and through every class of themes and all the relations of man to life. It is perfectly evident that in such a clear and rarefied atmosphere mere pedants, and sophists, and declaimers, cannot exist-neither themselves nor their | frustration: Let not your heart be troubled. opinions would feel at home.

time celebrating the centenary of Kant, the us this treasure, and we know all is well. We founder and framer of what is known as the are not blotted out, but transfigured; and transcendental school of philosophy-a school that teaches that there are truths in existence | tion of this question of the immortal life does which transcend the highest powers of the human mind to conceive. Of this school in this country Emerson is acknowledged to be the foremost representative; although in point | those we love here we shall love there. of fact he does not subscribe to the formulas of any school, and has no poor ambition to found any school of his own. In the vast and unlimited world of thought he avows himself free, and that is all there is to it. The representatives of transcendentalism in this country include-though possibly they may be entirely unconscious of it-such names in the past as Margaret Fuller, Wm. E. Channing, Theodore Parker, Nathaniel Hawthorne, Henry D. Thoreau, and in the present Emerson, A. Bronson Alcott. Longfellow, Lowell, Holmes, Miss Penbody, Whittier, Mrs. Howe, Dr. Bartol, Wendell Phillips, and so on.

It is from the seed sown by Kant that we have at last the healthy and vigorous germ of a School of Philosophy to-day at Concord. It is a welcome appearance in this age of raw and crude materialism, when money and power are held up to the universal gaze for worship. In this school the humblest thinker-there are no disciples-may be the greatest of all. They are purely idealists, who hold to the reality of the spiritual above all things, the material and sensational being only the trailing shadows of invisible conceptions above and around. How such conceptions glorify life and all that it contains; how they illuminate the dark shadows and smooth away the sharp inconsistencies; how they ennoble the thought of what we are, and what we shall be; and how they lift us out of the fogs and bogs of the coarse worldliness that otherwise hold us fast by our lower natures!

Some fine thinkers and elevated idealists have come to the knowledge of the public through the Concord School, among whom may be mentioned Dr. Jones, Prof. Harris and Mr. Albee. The materialists affect to ridicule them, as if the ideal, because it is invisible and intangible to sense, were therefore non-existent and unreal: To be physically well cared for seems to be the sum of their desires, and this they are pleased to call happiness: Of the strivings and aspirations of the soul they appear to have no conception, and content themselves with sneering at those who do. The idealists are the true creators, looking beyond the form to the matter, and beyond the substance to the essence; for as surely as one exists, so does the other. Emerson speaks of nature as only "an appendix to the soul." He says that "in the presence of ideas, outward circumstances are a dream and a shadow," and that "while we ascend into their region, we know that these are the

thoughts of the Supreme Being." He further observes, with a marvelously fine | August or beginning of September.

insight into things, that "idealism is a hypothesis to account for nature by other principles than by carpentry and chemistry. It acquaints us with the total disparity between our being and the world's being. The world is a divine dream, from which we may press onward." Is not this a nobler view, and one better calculated to create happiness in the human mind, than that which urges to eat and drink, for tomorrow we die and are not? From the school of idealism with which superstition can never come into the most distant contact, have sprung those thoughts and purposes which have humanized and civilized the world. Science is but a tool to work with, quarrying out its discoveries here and there. But it is idealism to which even science is indebted for its inspiration.

Mortal and Immortal.

In a sermon preached not long since by Robert Collver in Unity Pulpit, in this city, his theme being "The Human Lien on the Immortal Life," there occur many thoughts which are common to the repertory of Spiritualism, but which are all the more welcome for coming rom a source outside of its ranks and from so liberal and sympathetic a mind as that of the distinguished speaker. In treating of the strong hold which we all have on this visible and external life, he says-"In the poor, thin shadow left to a man turned ninety I saw on the street the other day, this loyalty to the world, in which he lingers like a frosted apple on the tree in January, can be no more than a memory and an instinct; but to those who feel this pain most potently, it is a clear intelligence for which they can give good reason."

That is the difference between youth and age. in regard to its feelings respecting the life around us. This present life is so close to us and familiar, so blended with our being, that we do not know how to give it up. We are interlinked with it all. Through these bodies the gravitation of our being binds us to the planet Nor does the speaker think that the trouble is met again by the perpetual exhortation to consider these conditions of our human life as so many incumbrances we ought to shake off; to treat this nature God gives us as if it was in quarantine, this body as a sort of tamed tiger; and to look on the world as a desert of sagebrush, silted through with marauders who may be lurking in any gully to get at us; a place to be done with the sooner the better, so that we may attain to the fair pleasances of the everlasting rest. The men who fall into this is, that it proves nothing and conducts to noth- habit of decrying the world are either out of sorts with it or do not practice, like some com

The men of most worth to the world are deep est in our life, and most loath to think of a day when they must leave it. "Send me where you that I am still this man who is now living a buman life, and that those who are living human faster than it can provide the revelations for lives with me will be there in the mystery, old friends are taken from my side; I cannot lose or leave them, or prevent this eternal longing after them. They are a part of myself; and I am only a shard and shred of the whole fair circle my nature demands, if, being once mine, they are not mine forever. Or, in looking into my own life, I see where I have missed it, and want to try again, I find I am only a learner, and want to learn, and then to put the lesson to some noble use. What can all this incompleteness mean which haunts me but a promise of completeness? Have I not a right to demand another life which will link itself close into this?

We certainly can rest on this, said the speaker-that this change, when it comes, will not wrest us out of the sweet verities of our own existence; and land us utter strangers in a life so separate from this we love that we had better never been born than encounter such a sad It is the heart that wakes when we fall on sleep. This School of thinkers is just at the present | Leave this out, and death grows terrible; spare "death is swallowed up in victory." So the solunot lie in metaphysics, in evolution, or in the correlation of this force we call our life. All we have and are will pass into nobler forms, and

Spiritualism in Santa Cruz, Cal.

Dr. W. B. Joscelyn recently gave a course of four lectures, under spiritual influence, in Santa Cruz. Cal., which were reported for the Sentinel, the editor of that paper commending them very highly. A prelude was given to each lecture in the form of a poem, and at the close of the address questions from the audience were replied to in a manner very satisfactory to the listeners. In allusion to the second of the series the Sentinel said:

"Notwithstanding it was the one great day and night of the camp-meeting lately held here, and everybody was supposed to attend there, quite a large audience greeted the Doctor, and gave him the assurance that there was a leaven at work here, leading people to think for themselves and disposed to cast off the mysticisms of the past, and take a higher stand in the advancing civilization of the age.

In reply to inquiries as to the best method of developing mediumship and of forming and conducting circles, we can do no better than to refer correspondents to a book entitled "RULES AND ADVICE," which they will find advertised in another column. By faithfully following the directions therein given, it will be found that scarcely any family need be without a medium, or any neighborhood without a circle. In addition to the valuable instruction on these points, it contains nearly fifty songs and hymns peculiarly suited to spiritual circles, and adapted to melodies with which nearly every one is familiar. The price of this useful manual is so low that every person, however limited in means, can possess a

We are not done, it would seem, says the Free Religious Index, with modes of telegraphing. Professor Loomis has conceived the idea of the possibility of aerial telegraphy. It is thought that, if wires are run up to a certain height, they will reach the current of electricity, which can be utilized for this purpose. Professor Loomis has been for several mouths making experiments of this kind in the mountains of Virginia, and with success.

copy.

Part I. of a continued article on "The Mytho-Zodiac Theory of Religions," etc., etc., from the pen of F. J. Briggs, will be given to our readers in the Banner for August 20th.

Mr. A. Duguid, the artist-medium, of Scotland, is expected in London by the end of

The Railroads and the People.

Homer H. Stuart, Esq., an old and highly respected member of the New York bar, has written an able review of Mr. Edward Atkinson's recent article, in which he advocates the rights of the railroads to do about as they please, or, in short, that corporations generally which have been created by the people should be allowed to rule the people by taking such a share of the profits of production and commerce as they see fit. Mr. Stuart discusses the whole question constitutionally and legally; but there are other considerations, and practical ones, which take the ground from under Mr. Atkinson's feet, and overturn his assumption that we are indebted to railroad consolidation for the large and steady reduction in rates which has taken place. One, and the chief one, is that the great economies in rail transportation have been effected by the inventions of Bessemer and others, by which steel rails have so largely taken the place of iron ones. In 1869 iron rails cost \$76 to \$78 per ton; in 1881 steel rails, lasting from three to five times as

long, cost \$60 per ton only. Then, again, the enormous fortunes suddenly acquired by railroad men are a standing denial of the assertion that the people have shared in the benefits of steam roads to the extent to which they are entitled. They are the natural owners, let it never be forgotten, of all highways. The highest legal authorities proclaim that railroads have only the right to take toll for a given period specified in their charters; that such tolls or charges must be "reasonable." And the capital was likewise assumed to be actually furnished to construct these improved highways. to be the capital of the constructors themselves. and not money taken from the pockets of the people in the shape of surplus earnings, or imaginary capital. If these principles were enforced, the people would enjoy the benefits of steam and electricity at half the cost they now

Margaret Fox Kane at Lake Pleasant. A correspondent of the Boston Herald, writing from Lake Pleasant Camp-Meeting, reports an interview had by him with Mrs. Margaret Fox Kane, during which, as he states, raps came very distinctly, first upon the floor, then on the table, chairs, and finally on the sides of the With a view of testing her power, he test. Complying with his request the medium stepped to within a foot of the door, and immediately there came a great number of welldefined raps. By what means they were pro-Upon inquiring of Mrs. Kane whether when she was placed under test conditions, she is reported as saying: "Yes, often; once in London, while dining at the residence of Dr. Carpenter; Profs. Tyndall and Huxley were present. While there I was under test, and Prof. Tyndall remarked that, although he believed Spiritualism a great humbug, he was puzzled by the raps and could in no wise ac-

Our enterprising friend, Mr. Chas. E. Taylor, of St. Thomas, Dan. W. I., intends soon to publish " A Manual of Tropical Story, West Indian History, Facts and Statistics." It will be profusely illustrated, contain articles of local and general interest concerning those countries, and be contributed to by several authors of more or less note in the journalistic world. We feel assured, from the well-known ability of Mr. Taylor to prepare a work of the kind, that it will prove very acceptable to the public and of great value to all who intend to visit the Danish and other West India Islands, or enter into commercial relations with their

Old World, who practically demonstrate that about whenever they touch upon any of the occult phenomena of the day, have gotten for themselves a new hobby, and have agreed hereafter to make a change of base-as a solution for all "intuitional" facts coming under their notice - from "mind" to "muscle-reading," whatever that may be. To the Carpenterian intellect anything, however wide of the mark is welcome as an explanation, rather than an' admission of the plain truth in the premises.

Thomas Wright, of Denver, Col., informs us that Mrs. N. D. Miller, materializing and independent slate-writing medium of Memphis, Tenn., will make a tour through the Eastern States during the coming autumn. Leaving Denver about September 15th, she will visit Kansas City, St. Louis, Chicago, Philadelphia, New York City and Boston. Parties along this route who desire her services can address her at Denver, Col., Box 2287, in care of Dr. Hol-

We have received the "Constitution, By-Laws and Declaration of Principles of the Liberal and Spiritual Church of Atlanta, Georgia, to which are added Appropriate Songs for the Use of Meetings." It forms a neat pamphlet of twenty pages and indicates a prosperous condition of the Society, the object of which is the maintenance of public lectures, and the establishment of a library and a Children's Progressive Lyceum in that enterprising city.

Prof. Barrett has an account in Nature, of a family—that of a Non-Conformist minister. the Rev. Mr. Creery, of Buxton-every member of which is able to read thoughts committed to paper without seeing the paper or touching or even seeing the writer. A Scientific Committee, it is announced, is about to investigate, the facts. There is no deception in the matter—that is admitted on all hands.

The Inter-National Anti-Vaccination Congress will hold its Annual Meeting at Cologne, next September, and a desire has been expressed that one or more delegates be in attendance from this country. The London Society is making strenuous efforts to secure a good representation, and the gathering will undoubtedly be the largest and most influential that has been held.

Professor Robertson Smith, of Aberdeen, who has given the Scotch Church quid nuncs so much trouble of late by his "heterodoxy." has been invited to continue his lectures on Biblical criticism next session, and will give a course of Zealand. four lectures the coming winter at Inverness. on the "Spirit of Hebrew Poetry."

Mrs. H. A. Cate, the psychometrist, and Dr. A. B. Shedd, magnetic healer, of Brooklyn, N. Y., are at the Lake Pleasant Camp-Meeting, their location being corner of 8th Avenue and Montague street.

Platonic Doctrine of Pre-Existence.

The prominent exponent of the Platonic Philosophy at the School at Concord is unhesitating and perfectly unequivocal in his assertion of the pre-existence of human souls. Indeed, the entire Platonic Method requires this. To find a criterion of truth was the declared purpose of the great Teacher; and that criterion was announced to be the agathon, the Ab solute Good. This is divine, and hence may be attained by man only by "becoming as like to God-pure and holy-as is possible." Such excellence, however, may not be taught; in other words, it may not be implanted in the human soul from without. Nor is the soul merely a passive recentacle for truth, such as Emanuel Swedenborg would have denominated "the truth of good." The truth must be there beforehand; and our spiritual and moral experience and discipline are for the purpose of evolving it-bringing it from the latent condition into full cognizance and activity. Hence, says Dr. Jones: "All true knowing is

but a reminiscence of what the soul has known in a previous state. It is easier to conceive of an eternal knowing being,—as always existing, than as non-existing, or as existing unconsciously. But the human soul here may not remember its previous existence. Jesus said: 'I know whence I came and whither I am going; but you know not.' Pythagoras affirmed that he had thus existed, and remembered facts relating to former lifetimes on earth. This idea of pre-existence is not so unfounded in the reason of things, nor in the consciousness of the human race, as many think. The supposition that man will exist somewhere as an abstract spiritual essence, is one against which even the Christian Church protests when it asserts the resurrection of the body. We cannot exist without body; and body cannot exist except in time and space, or in nature. The universe and eternity never get away from nature. But let it be borne in mind: nature in and of itself is not a reality, but only an aspect of a fact.

"Behind all appearance is form. It is not shape, for that is but the efligy of form. The shape of the human body is not the form of the human body, but only the expression of its form. Human shape will cease at the death of the individual; but the human form will remain. All true personal form abides forever. Every personal entity is form: the Deity, angels opened a door, and, standing so as to command and men are forms. All matter is but the a view of both its sides, asked for a rapping | shapes of form. All true personal form abides forever. The Deity is personal, eternal [aiodios] form; and man being in his likeness, is so also. The soul has eternally subsisted and existed from the Deity. Human souls were never anyduced he could not determine, but he remarks: | thing else than what they are now, and never Certainly Mrs. Kane did none of the rap- will be-each as each. The individual is but a partial objectivation of the soul. The soul has the manifestations had ever been produced always existed as it is now, and will always so exist. But it cannot all come into space and time; and so we know the least possible of our selves and of one another."

In one lecture the Doctor recited the Vision of Eros the Pamphylian, who beheld souls in the eternal world electing the new modes of life which they would live in the earth, thus choosing their demon or spiritual guardian. After doing this they became forgetful of their spiritual and eternal existence, were borne into the sphere of the genesis, the evolutionary condition, to be again introduced into the earthlife, apd exist as human beings.

This was the ancient belief. It was the doctrine of the Egyptians, Assyrians, Hindus and Scythians. Some believe it yet.

There are shadowings of the same notion in the New Testament. The word resurrection, or anastasis, means existing again, not rising from the dead. "You have followed me in the regeneration "-the palingenesia-said Jesus. This term apparently denotes a re-born condition; whether it is the "twice-born" state of the Brahman, or a new birth into this world after some former one in other times. The Some of the materialistic savants of the early Christians, many of them, notoriously held and taught this perpetual round of births, they know nothing of what they are talking and the aiodian as well as aiönian perpetuity of the soul. "Master, who did sin," ask the dis ciples (John ix.), "this man, or his parents, that he was born blind?" The sin of a man could not so affect his physical condition except he had existed previously.

Dr. Jones explains, that no soul can endure the monotony of an unchanging condition, and so elects to be born into time to better its states.

If this doctrine, the almost unanimous faith of humankind, is the actual verity, we will have witnesses to the experiences of other lives. Some will not quite forget everything; others will have their memory quickened, and recall facts and even scenes and occurrences.

The revival of Platonic teaching in this modern Akademê will doubtless revive attention to this great problem.

We learn with regret that Prof. S. B. Brittan, one of our most accomplished correspondents, was recently prostrated by sudden illness, which he attributes to too much mental labor of late. At last accounts, however, he was gradually improving, which his numerous friends will of course be gratified to learn.

The annual business meeting of the Spir itualist Society at Hanson, Mass., was held Sunday, July 31st. The election of officers resulted in the choice of Mrs. Imogene McClellan as Secretary in place of George C. Stetson-the other incumbents remaining as before.

The card of Dr. M. H. Garland, magnetic physician, will be found in another column. The Doctor additionally announces that he will treat the invalid poor "without money and without price," at his office, 81 Montgom ery Place, on Wednesday of each week.

We are glad to note in London Light for July 30th, the announcement that J. J. Morse, Esq., is rapidly recovering his health. "He is now," says Light, "in the country, seeking to reëstablish his strength, and hopes very shortly to be at work again."

Ro John Priegel writes from Stansberry, Mo.: "God bless the dear Banner of Light and all who are engaged in any way in bringing it before the reading world. May good spirits help and prosper you, Mr. Editor, in your labor of love."

From papers recently received we learn that Dr. Simms, the physiognomist, has been very successful in his lecturing tour in New

"Mr. Emerson on Demonology," a trenchant paper prepared for our columns by A. E. Newton, Esq., will appear next week.

Mrs. Bliss, materializing medium, has been at Onset Bay for some time past. When she leaves, she will go to Providence, R. I.

A Few Plain Words.

All intelligent observers among Spiritualists must be sensible that much physical and moral evil—involving great and lasting unhappiness results from fundamental errors in our moral philosophy and the perversions of the religious sentiment. Our deeper knowledge of human nature suggests that there is room for vast improvement in the whole popular course of intellectual training and moral discipline. Spiritualists profess to deplore the existing evils. and often indulge in unsparing denunciation of the prevailing system and those who practice it; and yet they do nothing to redeem society from this manifold mischief. If we neglect to reform these evils, where is the evidence of our sincerity? Our enlarged ideas of the nature of man, and the possibilities of human life here and hereafter, are of little or no practical consequence if we make no serious attempt to embody them in our institutions. The redeeming power of truth must be sought and found in its practical application to all human affairs.

It was recently estimated—if I mistake not by the New York correspondent of the Springfield Republican—that within a radius of ten miles, taking Madison Square as a centre, there are 90,000 Spiritualists. If we suppose that for every six believers in Spiritualism there is one youth of suitable age to need academic training, this would give us 15,000 as the number within the distance of ten miles who require the advantages of the High School or the College course. Now within eighty miles of the center of this circle, at Belvidere, Warren County, N. J., we have a school under the management of enlightened Spiritualists (the only one in the country) who have ever stood with modest fearlessness by their principles; who have labored long and faithfully for humanity, giving much free instruction and even board to those who had no means; and yet scarcely one in a thousand of these 90,000 Spiritualists has ever given to the Misses Bush the smallest sign of a recognition of their noble services. Their school is left to languish for want of adequate support. The believers in Spiritualism send their children any and everywhere rather than to Belvidere. They pay their money to people who often willfully misrepresent their principles and treat their most sacred convictions with derisive laughter and bitter mockery! I would by no means foster a clannish disposition: but I am sure we neither practice charity nor common sense when we strengthen the hands of our enemies at the expense of our friends.

Will it be said that, in some respects, other schools present superior advantages to the one referred to in this connection? If the facts really justify such a statement—and I will not dispute this point—the fault is all our own as a people. There is nothing-the lack of inclination alone excepted - to hinder Spiritualists from making the School at Belvidere all that they can possibly desire. They have only to encourage it by a liberal patronage, and the fostering care which is readily extended to every Sectarian Institution in the country. All that seems to be necessary to secure the endowment of this school-all I mean that we do not already possess—is a decent self-respect. Until this is realized the patient and unselfish labors of the Misses Bush do but demonstrate their own quiet devotion to truth and humanity, while they emphasize the reproach that rests on a delinquent people. S. B. B.

Items for Prof. Phelps and "The Pulpit."

The intimation that it is a "love of the marvelous" which leads the serious and well-endowed mind-such minds as Whately, Fighte, Wallace, Chambers, Elizabeth Browning and Franz Hoffman-to accept certain phenomena as giving evidence of spiritual power, is an unwarrantable accusation, which we need not answer.-Epes Sargent, in "The Scientific Basis of Spiritualism."

I would stake the whole question on the opinat the truth, if he would only devote two or three hours a week for a few months to an examination of the phenomena, before pronouncing an opinion; for I again repeat, not a single individual that I have heard of has done this without becoming convinced of the reality of these phenomena.-Prof. Alfred Russel Wal-

I am perfectly convinced that I have both seen and heard, in a manner that should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me.-Prof. de Morgan, President of the Mathematical Society of London.

In the most cloudless skies of skepticism I see rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism .- Lord Brough-

I might here republish the history of the famous "rappings and knockings" at Hydesville and Rochester in the State of New York; but as regards evidence, they amount to about the same thing, only not so concentrated, as those demonstrations which occurred (1850) at the residence of the Rev. Dr. Phelps, in Stratford, Connecticut. The doctor, who is a Congregationalist, and one of the most worthy men in the world, became a convert to Spiritualism in consequence of these manifestations.—Robert Hare, M. D., Professor of Chemistry in the University of Pennsylvania. " Experimental Investigation," published in 1855, page 333.

Dr. F. Hartmann, of Georgetown, Col., and Hugo Preyer, of Denver, write us severally and individually, saying that however deeply they regret it, the proscriptive "Doctors' Plot" law did receive the Legislative sanction, was signed by the Governor, and is now in force in Colorado—the statements of other correspondents in these columns to the contrary notwithstanding.

In the Saratoga (N. Y.) Sentinel of July 14th and 21st G. W. King, M. D., publishes "An Honest Answer to an Honest Letter," in which the subject of Spiritualism is ably presented and the reasonableness of its philosophy conclusively shown.

We shall print our regular list of lecturers next week; we hope if any errors are noted in it—which may be the case, though we have tried hard to render it thoroughly correct in detail-parties perceiving them will at once inform us.

Hon, Alexander Aksakof, Russian Imperial Councillor, was in London the last week of July, and calling at the office of Light, reported the steady growth of Spiritualism in Russia.

Mr. Maxim, of Wakefield, Mass., has our thanks for an elegant bouquet of flowers.

OUGHT THE PULPIT TO IGNORE SPIR-ITUALISM?

BY ONE WHO WISHES TO LEARN.

To the Editor of the Banner of Light: Prof. Phelps's article in the Congregationalist

of July 20th, copied without comment in the Banner of the following week, seems too remarkable to be allowed to pass readily from public attention. It is remarkable for some pronounced dogmatism and unfair insinuations in its first half; but far more so for the very surprising admissions contained in its last half. So surprising are these that a highly intelligent lady, long conversant with the facts of Spiritualism, exclaimed on reading it to me, "Surely the spirit of old Dr. Phelps constrained his son to write that article." One might well believe

Notwithstanding the keen strictures which have since appeared in the Banner, I venture to think that it invites further inquiry.

And it must be premised that Prof. Phelps is by no means ignorant on the subject of which he writes. More than a quarter of a century ago he was called by the then astounding occurrences in his father's house at Stratford, Conn., with which for months the country rang, to investigate and explode what he now so coolly pronounces a "delusion." Indignant at what he deemed the credulity of his father, and not hesitating to express himself very freely respecting this weakness, he hastened to Stratford determined, as he was reported to have said, to "squelch the absurd thing in twenty-four hours." But several days were spent there by him and by some of the most intelligent gentlemen of New Haven, lay and clerical, in the investigation of the phenomena. And to this hour the public have not been treated, so far as I am aware, to any satisfactory solution of those phenomena from any of those observers. Wherein lay the "delusion"? Was it that the occurrences reported by Dr. Phelps himself and a dozen other eve-witnesses did not take place? Or was it that they were fairly explicable on the theory of the trickery of the children and servants? Neither then nor since has Prof. Phelps been able to answer either of these questions in the affirmative. And inasmuch as he now admits that "natural science gives no prompt and thorough solution of the mysteries of Spiritualism"-and he might just as well have said no solution whatever, except that of Spiritualists-it may safely be presumed he had none then.

But my point is not now to press the inquiry, Wherein precisely lay the delusion, and wherein does it now in Prof. Phelps's opinion lie? These may come up in their place. Just now I wish to show that with the Rev. Professor this is no new subject. So impressive must those phenomena of 1850-51 have been to him at the time, and so inexplicable on any recognized philosophy, that it is impossible that he in his studies at once and for years after should not have carefully considered them. Especially as in those years similar or equally difficult phenomena became increasingly common all over the country, and he, a Professor in a leading theological seminary, found himself, as an instructor of young ministers and candidates for the ministry, necessitated to hold and set forth an opinion. His published utterances, too, upon it from time to time confirm this view. So that beyond doubt he is no novice in this matter. It would be strange indeed if he had not studied it much.

The importance of this well-established fact will by-and-by appear. For the present it is enough to say that he would be inexcusable in affirming, or seeming to affirm, what many of his brethren in the ministry know no better than to say. He would be equally inexcusable in denying, or seeming to deny, what they innocently might. Not that a gentleman of his antecedents and position would intentionally falsify. Far from me be such an intimation. But he would be inexcusable in not knowing enough, and accurately enough, to be fully warranted in his statements and denials. He may be rightfully considered by many of his brethren as in some sense an authority on this subject; that is, as one who has carefully investigated it and reached an opinion based as he thinks, on adequate evidence, and an opinion of weight according to his abilities, character and opportunities. These things lay on the shoulders of this learned professor, at such a time as this, no light responsibility. He should be very careful what he writes on a subject of such importance, and toward which he sustains historically such relations.

Some ministers, it may be thought by the very charitable, would be half excusable for representing Spiritualism as the faith especially of the ignorant, the idle, the credulous and superstitious, and those who crave excitement. They may know no better. If Prof. Phelps knows no better, he is greatly in fault. Some ministers may not be aware-many of them have limited opportunities-that learned and accomplished men in great numbers have investigated "the mysteries of Spiritualism" carefully and long, and have published, under an apparent sense of duty and in the face of derision and obloquy, their conviction of "the historic reality of the phenomena"; that the intelligent literature on this subject in this country and in Europe and throughout the civilized world is immense in quantity, and not a little of it worthy of the careful attention of all thinking people. But Prof. Phelps must be aware of all this, and would be inexcusable in ignoring or denying it. Probably not a few ministers read with astonishment his acknowledgment that Spiritualism has in it facts too hard of solution for natural science, facts to which the old-time answers are utterly inadequate. But Prof. Phelps, in common honesty, cannot say less. He knows too much. How he could in the very same article in which these and other confes-sions appear, try to create the impression that in claiming eminent names as enrolled in their ranks Spiritualists assume too much; that their faith belongs specially to the ignorant and credulous, and is a "delusion, germane both to a decaying and an unorganized state of societhe dealying and an unorganized state of socie-ty."—how this could be done by him perhaps even these ministers will marvel. They will certainly say in their hearts, "Prof. Phelps must be careful what he writes."

He has indeed a responsibility in this matter which it is not unlikely he will ere long deeply

And so in respect to questions of the most vital significance that might be asked. In respect to these many of the Professor's clerical brethren would feel, not only that they were quite unprepared for them, but that, considering their opportunities, this was their reasonable privilege. This can hardly be accorded so fully to the Professor. All questions, of course, neither he nor, any other man can answer. But he is almost a life-long student of this subject on which he sometimes speaks so oracularly, and on it cannot be allowed to dogmatize without reasons. Questions to him as an authority, as an authority who has spoken, and spoken more than once, are pertinent; espe-

spoken more than once, are pertinent; especially on the points on which he has spoken.

To some of these let us in a future number

BRIEF PARAGRAPHS.

"Uncle Sam" is paying his debts at the rate of \$10,000,000 a month. No voluminous standing army, no large and expensive navy, no war-but plenty of money.

The "heated term" has just commenced in Boston. At least, it put in an appearance last Thursday week.

SLIGHTLY SARCASTIC .- Our lively contemporary, the Valley Visitor of Newburyport, Mass., thus dishes up a nautical-funeral paragraph:

"On Wednesday [July 13th] fishing-bont 'Can't Come It,' Norton, was sunk and lost by striking on the bar. She ought to be lost for having such a name, and she was old enough to stop, or she would not have been injured by running on the sands."

HUMAN LIFE. One thing is certain, In this age of strife: Not much regard is paid

The Lake Pleasant correspondent of the Boston Herald has been criticising the speakers there. This is the usual method of the bread-and butter daily press to gratify the prejudices of its readers. But the time will come when all this will cease.

O. B. Clark, of Ashtabula, O., informs us that Moses and Mattle Hull gave three lectures there on Sunday, July 24th, and are to speak in that place again Sunday, August 27th.

In the New Hampshire Legislature last week, lengthy debate took place on the bill to repeal the law taxing church property in excess of \$10,000 in value; but it was defeated by 120 to 99, and the churches will still be taxed.

The moonlight trips of the "Empire State," skyrockets included, are first-rate.

Victorio's "braves" are still on the war-path. If our Government had not forced them to take up arms by its gross ill-treatment long ago, none of the present trouble would have occurred.

It is better to look round on prosperity than back

Henry David Thoreau was born in Concord, July 12th, 1817. He died May 6th, 1862, aged scarcely fortyfive years. Yet, recluse as he was, with a life only half-lived, his love of nature binds him for all time to all hearts who love nature as he did, without capacity to so clearly express that love..

Women are rapidly entering the medical profession. There are forty-two women now studying medicine at | the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

It is said that sneak-thieves have found their way to Lake Pleasant. It is to be hoped that they will be summarily dealt with.

The growth of Onset Bay since its dedication, five years ago, has been rapid. Its marked natural beauties as a seaside resort have attracted many summer sojourners beside the Spiritualists, and scores of handsome, and in many cases expensive, cottages have been erected.—Boston Herald.

Sin-sin-att is to be sadly shaken this fall and winter, says Rev. Mr. Harrison, the Evangelist. He has "full assurance" that the Almighty is going to do it on account of its (alleged) " manifold sins."

> No gravestone has poor Kit Carson; When he died he had no pars-on!

Bob Ingersoll has gone to blackguarding Mexico, says the Boston Post. Having demolished hell, he tackles the next thing to it—except Chicago.

The Baroness Burdett-Coutts is coming to America in October. Good! She will be a British "Ilon" in our midst, sure-a genuine one-and be welcomed as an English woman never was before. A true woman, a world-wide friend of humanity—why should n't she be welcomed? God bless her! as He surely will.

London contains 122 square miles, or 78,080 acres. The streets and roads are 1,500 miles long, the sewers 2,000 miles. The rateable property is £27,405,488. Population, 42 persons to an acre, 26,674 to the square mile; the total, 3,814,571. There are 37,000 houses empty and 10,000 in process of erection.

President Garfield is steadily recovering.

"Mother sent me," said a little girl to a neighbor, to ask you to come and take a cup of tea this evening." "Did she say at what time, my dear?" "No ma'am; she said she would only ask you and then the thing would be off her mind. That was all she said."

Raspberries and currants, mixed together,

Are very fine eating this hot weather. The draft of the Convention prepared by the Royal Commission virtually surrenders the whole of the Transyaal to the Boers- as it ought.

The latest attempt to raise money that we hear of is by a fellow who tried to pawn the "silent watches of the night."—Boston Commercial Bulletin.

The weather continues very changeable in the British Isles-a facetious exchange averring that a short time since "a man was sun-struck in Scotland right a the close of a snow-storm, because he could not pull his ulster off autck enough."

MORE BIGOTRY.—The Star and Covenant says Miss Bowen has lost her position as teacher in a public school in Danville, Ill., because she read to the school the article on the "Ark and the Flood" in Frothingham's Stories of the Patriarchs.

Miss Dorothy Dix, the great-hearted nurse during the late war, is slowly dying at Washington.

THEY ARE. - Bay-windows are safe harbors at night for little smacks.

The Nihilists have determined to put Emperor Willlam of Germany out of the way as well as the Czar of Russia. A Nihilist named Grunberg, of noble birth, has just been arrested at Belgrade. On his person were found documents proving the above to be a fact.

It is said that serious proposals have of late been made to the Pone of Rome requesting him to transfer the seat of the Holy See to America, where an independent position will be assured him. We hope that "seat" will never be ready for him to lounge on. We have small popes enough already here.

If you are troubled with sleeplessness imagine you have got to get up. -Ex.

Most of the Ute chiefs read the Denver newspapers and this is said to be the reason why they despise the white man.

A Boston minister has had a "call" to go to Chi cago. Six thousand dollars a year is held out as an inducement. Rather high-priced plety. The teachings of the humble Nazarene are not of much account now-a-days.

Many distinguished men have passed away the present year, and many more will go ere 1882 is ushered in. So says the horoscope.

The miscreants in Hyde Park who on Saturday last fastened a cow to a tree by the tail, which the poor animal to relieve herself tore out, should be caught and punished severely. The Society for the Protection of our Dumb Animals will no doubt work up this

It is announced that the Colonial Governments of New Zealand, New South Wales and Victoria have agreed to enter into a convention for the exchange of money-orders with the United States.

A muzzle over a dog's mouth acts as suspenders to his pants.—Phila. Chronicle-Herald.

The Chinese still use the primitive mills for grinding grain which are employed in Normandy for making elder; in South America for pulverizing ores, and in this country for powdering the scoria of assaying pots.

"Sleeping out loud" is the latest child-definition for snoring.

Among the many strange servilities mistaken for plety, one of the least lovely is that which hopes to flatter God by despising the world and vilifying human nature.—G. H. Lowes.

Movements of Lecturers and Mediums

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

Bishop A. Beals was to hold a grove-meeting at Byron Center, N. Y., Sunday, August 7th. He will per form a similar service on Sunday, Aug. 14th.

Mrs. M. C. Gale lectures at Lawrence, Van Buren Co. Mich., August 6th and 7th; she will be at State Camp Meeting from August 14th to 19th; and at Antwerp, Ohio, August 20th and 21st. Mrs. Gale invites the cor respondence, of the friends in the West desirous of holding meetings. Address her at North Lausing,

Frank T. Rinley can be engaged for August and Sep tember for lectures and public tests. Address him at once, Milan, Erle Co., O., P. O. Box 320.

Dr. J. K. Bailey has recently been rusticating in the Missouri River Valley, near Modale, Ia., and speaking in the country schoolhouses of the region-closing his work with a basket grove-meeting at Modale on Sunday, July 31st. He may be addressed at Sloux City, Ia. The friends in that region should avail themselves of the opportunity of hearing the Doctor during

Mrs. Sarah A. Byrnes will lecture in Hanson, Mass., Sept. 11th; in Portland, Me., Sept. 18th and 25th; in Duxbury, Mass., Oct. 2d; in Manchester, N. H., Oct. 9th; in Worcester, Mass., Oct. 23d and 30th; in Beverly, Mass., Nov. 20th and 27th. She would like to make further engagements. Address 95 Webster street, East Boston, Mass.

Dr. H. P. Fairfield will lecture for the Spiritual Society in South Hanson, Mass., Sunday, Aug. 14th. Would like other engagements. Address P. O. Box 275, Worcester, Mass.

Mrs. Lora S. Craig, of Keene, N. H., will answer

Dr. J. W. Van Namee is now making up his list of engagements for fall and winter lectures, and will be pleased to hear from those desiring his services. Address, 8 Dayls street, Boston.

L. K. Coonley, M. D., would like engagements to lecture, hold parlor seances, etc., in Eastern Massachusetts, New Hampshire or Maine, during September and October, and elsewhere during the winter season. Will attend grove-meetings where and when desired. Address Marshfield, Mass.

Mrs. A. H. Colby and Mrs. O. K. Smith were engaged to attend the yearly meeting at McLean, N. Y., Aug. 7th; they will be at North Lansing, Aug. 14th. [Mrs. C. spoke at Neshaminy Falls, July 29th, 31st, and Aug. 2d.) They are engaged for the month of Sentember by the First Society of Spiritualists of Philadelphia. Parties wishing their services for funerals or week evening lectures, address Mrs. Colby and Mrs. Smith, 1208 Mount Vernon street, Philadelphia. Permanent address, La-

RECEIVED: NATURE VERSUS COMPULSORY METHods in Reporm; being an analysis of the temperance question and answer to Dr. Crosby, Rev. Mark Hopkins, Wendell Phillips and others, by Prof. W. M Lockwood, of Ripon, Wis.

GUIDE TO RICHMOND AND THE BATTLE-FIELDS. By W. D. Chesterman. From W. R. Lavender, 300 Washington street. Boston. IRELAND'S STORY, as Told by Dion Boueleault,

with Notes and Introduction by John De Morgan. From Metropolitan Publishing Co., New York. THE "PRINCE CONSORT" ON IRISH AFFAIRS. A

Communication received at a Melbourne Circle, March 1881. Printed for private circulation.

THE REVISED NEW TESTAMENT. Two Lectures by John Page Hopps. I-The Revisers and their Work. II-Instances of Serious Change. With an Appendix containing Specimens of Suggestive Alterations. London: Williams & Norgate, Henrietta street, Covent Garden. THE RELATION OF THE MATERNAL FUNCTION

TO THE WOMAN INTELLECT. By Augusta Cooper Bristol. Read before the Society of Free Inquiry Vineland, N. J. Published by The Moral Educational Society, Washington, D. C. The Schroon Lake (N. Y.) Camp-Meet-

ing will begin on Sept. 8th (instead of 15th, as formerly announced), and last four weeks. We are glad to learn that the Condensed

Air Cure of Rochester, N. Y., is doing a grand work for suffering humanity.

Use Hop Bitters once and you will use no other medicine. Test it.

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 earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

CASH PLEDGED. CASH PLEDGED.

Melville 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 Helping Band.
Honry 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 material means to sustain him.

Miss A. T. Masterton, of Caledonia, N. Y., in a letter dated April 12th, 1831, says: "I am a friend to the Air Cure, for after being sick six years, during which time I had persistently six years, during which time I had persistently sought relief by medicating, I found myself losing ground and really despaired recovering my health, and tried the Air Cure as a last resort. I was, you know, afflicted with dropsy, heart-disease and weak lungs. A few treatments affected my dropsy favorably and gave me confidence, and in two weeks my heart-difficulty was relieved, and gradually my lungs gained strength. The difficulty then went to my head, and for one month I suffered severely, during which time I came home; but the docmy head and for one month I suffered severely, during which time I came home; but the doctors called could not afford me any relief, so I had to return to the Cure. Neither my friends nor myself expected I would return home alive, I was so bade, but by the help of God, and your treatment and good nursing (for I got that at your Cure), I am living, enjoying good health and able to work every day. I shall be very glad to answer any inquiries addressed to me relating to my case." relating to my case."
Miss Masterton's illness apparently dated

from an attack of scarlet fever, which seemed to have left her system in an unhealthy state.

It has been a noticeable fact in our experience with the Condensed Air treatment, that persons recovering from fevers or those who have apparently recovered—but, like Miss M., fall into a chronically diseased condition—have invariably found the relief they sought for in this treatment when they give it time, as she did, in which to clear up the system.

There are no objections to a nice fitting boot that German Corn Remover will not overcome. 25 cents. Druggists.

Spiritualist Meetings in Boston.

Engle Hall.—Spiritual Meetings are held at this hall, 48 Washington street, corner of Essex, every Sunday, at 95 A. M. and 25 and 75 P. M. Excellent quartette singing gravited.

Pythian Hall, 176 Tremont street,—Meeting every similar afternoon at 2½ o'clock. Dr. N. P. Smith, inspira-

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

Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everett Hall, 308 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 Hierty to speak pro or con., under the ten-minutes rule. J. David, Chairman

The Eastern District Spiritual Fraternity meets f Latham's Hall, Ninth street, near Grand, every Sunday, 17½ P. M. – D. M. Cole, President. The Eastern District Spiritual Conference meets bear Wolmsday evening at Phonix Hall, at 74. Charles

R. Miller, President; W. H. Coffin, Secretary, NEW YORK. - Republican Hall, 55 West 33d Mreet, -W. J. Colvilla will lecture, morning and evening, in this hall, till further notice.

Convention of Spiritualists,

Convention of Spiritualists,

A Mass Convention of Spiritualists will be held in Minneapolis, Minn, at Harrison's Hall, from Sept, 2d to 5th inclusive. Object, to have a glorious time, and to form a new
State organization of Spiritualists. Good speakers and test
mediums are expected to be present. Efforts are being made
with the railroads to return those who attend the Convention
at one-fifth the regular fare.

We cannot promise free entertainment for all, but shalf do
the best we ran to provide for those who come. Come! and
let us have a grand retinion and a good time. Speakers enaged: Rev. Sanuel Watson and A. B. Ferneh.

Per order of Committee,

Seste M. Johnson,

Minneapolis, July 20th, 1881.

The Third Annual Convention of the Union Reform League meets in Princeton, Mass., Town Hall, Aug. 28th, 29th and 20th—Sunday, Monday and Tuesday—three sessions dally. Stephen Pearl Andrews, Col. J. H. Blood, Mrs. Juliet H. Severance, Josephine R. Stone, L. K. Joshin, Angela T. Heywood, A. H. Wood, Mrs. A. C. Maedonald, L. A. Wiley, A. D. Wheeler, E. H. Heywood and other speakers are expected.

Lydia E. Pinkham's Vegetable Compound, the great medicine for the cure of all female complaints, is the greatest strengthener of the back, stomach, nerves, kidneys, urinary and genital organs of man and woman ever known. Send for circulars to Lydia E. Pinkham, Lynn, Mass.

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10 cents THE THEOSOPHIST, A Monthly Journal, published in India, Conducted by H. P. Blavatsky, Single copies, 50

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LIGHT FOR ALL. Published monthly at San Francisco,
Cal. Single copies, 10 cents.
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Labor Reform, Single copy, 4 cents, \$1,50 per year. Subscriptions Received at this Office

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AF Electrotypes or Cults will not be inserted.

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

SPECIAL NOTICES.

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

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.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agont, and receive subscriptions for the Banner of Light at fiften shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by us.

AUNTRALIAN ROOM DEPOT,
And Agency for the BANNER OF LIGHT, W. II. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the works on spiritualism. LIBERALAND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
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Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cat., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

ALBERT MORTON, 210 Stpc ston street, keeps for sale the Spiritual and Reformatory, Works published by Colby & Rich. A STATE OF THE STA

D. M. BENNETH, Publisher and Bookseller, 141 Eighth street, Naw Mork City, keeps for sale the Spiritual and Reformation: Works published by Colby & Rich.

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Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or ovil—consequently those who pass from the earthly sphere in an undeveloped 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 moreore.

no more.

27 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 Shelbamer wishes it distinctly understood that she gives no private sittings at any time; neither does she racely evisitors on Tuesdays. We choestays or Fridays.)

28 Letters of inquiry in regard to this department of the Banner should not be ad pessed to the medium in any case, LEWIS B. WILSON. Chairman. bead Jessed to the medium in any case LEWIS B. WILSON, Chairman,

Messages given through the Mediumship of

Séance held April 20th, 1881. Invocation.

Angels of Love, beneficent beings who delight to minister to human needs, who, bless, strengthen and sustain those who are in need-of, enlightenment and sympathy, draw near unto us lift floor that those who are yet escased in mortal fleed, may feel and realize your bright presence, may hold forth their hands to receive from you that food which you bring from on high, Spread the light freely abroad that floos who sit in darkness may learn the things concerning the future of the soul. Oh! bright and glorious ones, we would ask that you approach us every hour; we ask that you will continue to abide with those on earth, that they may walk hand in hand with those who have gone before, that all may join in one united band with spirits in the mortal who tread the upward path which leads to light and joy and peace forevermore.

Benjamin Moulton.

It is not long since I died to mortal things. find myself returning to mortal life somewhat hastily. I come, because I have found that I can return, and I feel it my duty to return and speak, that those who knew me may know I have the power, and have availed myself of it. I lived a long, long life in the body, much longer than many of my old neighbors and friends.
I lived on earth long enough to see many dear ones pass away; many old neighbors and friends join the great throng upon the other side; but at last my turn came, and I passed on rather suddenly, only to find myself met and welcomed by those same dear ones, and friends and naidhburs. To same myself surranneded by lows. comed by those same dear ones, and friends and neighbors. To see myself surrounded by loving faces anil kindly hands outstretched in greeting; to behold a beautiful home, similar in construction to what my taste would devise, was indeed pleasant to me as a man, and it fairly and richly compensated me for all that I left behind. I was well known in Stratham, N. H., for I was an old resident of that place. It seems to me that nearly every one there knew me—or knew of me—and so I feel I shall be recognized and perhaps welcomed by some one that I used to know. I would like to send my love to those who remain, to tell them I cannot express my thanks for all they have done; at the same time I rejoice that I have left the body. My material interests and all that belonged to me are of small consideration now; I feel they will be disposed of to my satisfaction. I shall occasionally return and come in contact feel they will be disposed of to my satisfaction. I shall occasionally return and come in contact with those who have charge of my effects, in order to satisfy myself as to their disposal—but I shall not come to fret or trouble myself concerning them. I am glad to be here. I thank you kindly, Mr. Chairman, for the privilege. Benjamin Moulton. Please to add that I was an old member of the Association of Mechanics and Manufacturers of New Hampshire, and I am glad to remember and speak of it.

Pauline Morris.

It is many years since I passed to the spirit-world. I did not reside in this country; I lived world. I did not reside in this country; I lived in England: part of my life was passed in London, at the West End, and the other portion was spent in Liverpool. I passed away in London, from the home of my parents. My father and mother have joined me in the spirit-world, so that I have not them to send a message to, but there are others in the body whom I would like your much to send he have not give that I like very much to reach. I am not sure that I can do so by coming here; indeed, I do not excan do so by coming here; indeed, I do not expect to reach any of my friends who are still across the water; but I have a sister who has married since my decease, who now resides in America, and I feel that it is possible she may see or hear of my message and be pleased to know that I have returned from the far country, returned to bring my love, to bring the love of mother and father, and all the friends who are with me.

I was young when I passed on, for I had not attained my twenty-first birth-day. I did not wish to die. I knew nothing of the spirit-world. I believed there was a heaven full of good peo-I believed there was a heaven full of good people who were loving and kind in the body, and who had experienced a "change of heart," but I had not yet undergone such a change when sickness overtook me, and I felt unprepared to go from the mortal form. Dut when I reached the spirit-world and found it so beautiful we had insignificant, in accordance with his life in the flesh. the spirit-world and found it so beautiful, so natural, and when I was welcomed by my friends, my dear aunt and cousin, and others who were not so near to me, I felt that the change was good, after all, and I had nothing to regret. My illness was of brief duration, only lacting about tox days whom I regret to the regret. My illness was of brief duration, only lasting about ten days, when I passed to the other life, and my friends could not feel reconciled; they did not feel as reconciled even as I did, for my parents thought perhaps I should not be saved, perhaps I was one of the "unregenerate," and they felt very badly. But I found myself enabled to return to them, although they knew it not, and I brought an influence of peace that settled upon my mother's heart and made her called a so when she too heart and made her calm, and so, when she too passed to the spirit-world and was welcomed by myself, she felt indeed that all was well. I wish to say to my sister Anne: Dear sister, you know not how happy we are, how we long for the time when you will join us in the immortal world. We feel, oh so truly, that you will rejoice in the great change, that you will be satisfied with all that comes; and although we would not hasten the time, for we desire you to remain on the earth until your hour comes to go, when your work is done, and every duty performed. When that day dawns you will rejoice in spirit and

that day dawns you will rejoice in spirit and be exceeding glad.

I would add that my school-days were but just over when I passed to the spirit-world. I had been home only about three months, and it seemed that the change was all too sudden for those who remained in the body. I wish my sister to know that I beheld all the preparamy sister to know that I beheld all the preparations that were made for my funeral. I saw
my schoolmates gather around the casket from
which the jewel had fled—the immortal soul.
I saw them in their white dresses gather around
the open grave; I beheld the fragrant flowers
they brought, for I accompanied you all to the
grave; I saw each schoolmate drop her sprig
of green into the open place before the coffin
was lowered, and then beheld them cover the
lid with flowers. I thought: Oh, I can appreciate all this, for it is given in love; but could
you only beheld me as I am, you would not
drop tears and strew fresh flowers and leaves
upon the forsaken form; you would smile with
joy and gladness to feel that your friend, your
loved one, is forever safe from all cold storms,
sickness and death.

sickness and death.

I wish to say these things for the benefit of my sister. I feel it is more than possible she will receive my letter. I wish her to feel that her sister Lina is with her, and that she comes to cheer and benefit her in all ways that are possible. My sister's name is Anne M. Hanson. She resides in New York, so I have been told. My name is Pauline Morris.

Stephen Thatcher.

As I come back I feel the old infirmities which weighed upon me. I know they will pass from me soon, but they rather obstruct my vision. I wish to have it known that I have returned and visited the Banner of Light Circle, for I always took a great interest in this circle. I read the Banner for many long years; it was a solace to me and a great comfort. Had I remained in the old form (which was worn out by the weight of years) but one week more I should have at-tained the advanced age of ninety-nine, and had I remained in the old body until this time I should have passed my centennial year. I feel I have met dear friends in the spirit-world; I remained in the old body until this time I feel that it is right for me to return and speak to my friends, and to all who read your pages, and tell them that Spiritualism is a glorious truth.

mankind; and I trust they will not care to remain in the shadow and become blighted and weak and puny, but will walk out into the light, imbibe its cheering rays, and thereby become blessed. I accepted the Spiritual Philosophy because it appealed to my reason; it accorded with my instincts of right, and I felt it to be true. I knew that it accorded with rationalism, and so it became a source of life to me; but I also received evidences of the truth of spirit communion. I knew that it was a fact that spirits could come back and communicate with mortals, so I had no feat of the road which was before suc. I have, during, the last fourteen months, been looking up the various mediums who are controlled by spirit intelligences, that I might witness the manifestations taking place who are controlled by spirit intelligences, that I might witness the manifestations taking place in their presence. I have become very much interested in all the phenomena which you have here upon the earth. I feel that Spiritualism is to spread abroad a great and lasting truth which can never be eradicated from life; that it is to bless transfer in the future by classing area. bless mankind in the future by chasing away the old shadows of fear, of superstition and the old shadows of fear, of superstition and error, by bringing down to mankind the glorious light of the angel-world. I want every human being on the face of the earth to accept this good thing; I want to have it brought home to their souls by convincing manifestations—evidences of the truth of spirit-communion—so that they may laugh and sing and rejoice, feeling that their loved ones are not dead, but are close beside them, bringing them blessings from on high, drawing their souls upward to a brighter home, so that they cease to weep and mourn and grieve, and wrap themselves in black clothing and put on a long face because they know not where their dear ones have gone. not where their dear ones have gone.

not where their dear ones have gone.

I shall do what I can to disseminate this spiritual truth. I wish my friends all to know that I am working to this end, not cramped and bound to an old and worn-out body which had become well nigh useless; not limited in vision, but able to work in peace, possessed of faculties and organs adapted to my wants and prepagation.

and organs adapted to my wants and purposes.

I send my greeting and my affectionate remembrance to all my friends. I have friends in Massachusetts as well as in New York, but I passed out from Saratoga, N. Y. My name is Stephen Thatcher.

Elisha Hathaway. At last I have returned to speak from this place. I have been attracted back to earthly scenes many times since I passed to the spirit-shore; drawn back, not because I have been reshore; drawn back, not because I have been requested to come, but because I have been forced to come through the conduct of others. I have found certain ones who were connected with me cultivating a dissatisfied spirit. I knew that they were not satisfied with the disposal I made of my affairs; they sought to overthrow my decision; and these things acted upon me in the spirit-world, for I was as interested in my affairs then as when in the mortal form. my affairs then as when in the mortal form-was drawn back constantly, worried and fretted my affairs then as when in the mortal form. I was drawn back constantly, worried and fretted by the action of those near to me who should have paid deference, as I thought and still think, to my wishes. For this reason I have not found that happiness which I would have sought had it been in my power. Of what avail is it to a man to possess himself of wealth and the good things of material life, if, when he passes out and leaves them behind, his desires are disregarded, and contention, inharmony, dissatisfaction are aroused because of these things? I have felt this question pressing upon me: I reasoned, why should I have toiled and struggled, when in the form, and wrought for all these possessions, which after all are but a curse? for they have cursed me by surrounding me with clouds of unhappiness and unrest. I desire to see my affairs settled to suit my mind; the property belonged to me and none other, and I felt that I might do with it as I wished. And I feel that my effects have also been a curse to others, since whatever breeds inharmony, dissension and discord must, of necessity, bring a curse instead of a blessing.

dissension and discord must, of necessity, bring a curse instead of a blessing.

Although these things have passed somewhat away from me, and I am now seeking to grow satisfied, and to learn something of my spiritual life, yet I felt to return and express my thoughts upon the subject, that those who were connected with me may realize and understand just how I have felt in regard to my affairs. I should be very happy and satisfied if I were able to reach my friends. If they would but give me an opportunity to return in private I could explain much to them which perhaps they have misunderstood. I could give them could explain much to them which perhaps they have misunderstood. I could give them causes for certain acts which they have not understood, and perhaps set things in a differ-ent light before them. I should be pleased to do so. I should also be glad to come and give them some knowledge concerning the spiritual life. This life of earth is not the all of life, by

the flesh.

If my friends and companions desire to know something concerning these things I shall be glad to impart to them what I have learned myself. It may not be much, but it may open their understanding concerning spiritual things, so that some ray of light may penetrate into their minds and turn their vision toward another and a higher life. I do not come to say I shall assist any one in material business I shall assist any one in material business affairs, because I desire to cut myself loose from these things. It is my wish to grow above material affairs as much as possible. I do not wish to be tied down to earthly things. I am ever interested in the welfare of my friends; so far as business interests go they are nothing to me. In the future I trust I shal be able to return in a different spirit from that be able to return in a different spirit from that in which I come to-day—ready to impart knowledge and instruction concerning spiritual things, laying aside all thought of temporal, only giving to those in the body something of a higher and a better life. I am Elisha Hathaway, of Cincinnati.

Hattie J. Bigelow.

I wished to come back, if I could, because I felt it would do me good to speak, and I felt that perhaps I could reach my dear ones and give them a message of love from the spirit-world. I lived on Marcella street, Boston. I was but seventeen years old when I passed away, which was more than five years ago. Since that time I have been attending a school in the spirit-world. You would call it an academy here in the mortal, but it is only a school where learning is imparted; where instruction in the higher laws of being are given; where knowledge concerning the power to return and the methods of taking control of the organism, as well as the methods of spreading and imparting our influence—independent of mediumistic individuals—are given to us. I have sought to experiment for myself; I have passed out here and there to various I have passed out here and there to various places, bearing my influence and assisting other spirits to bear theirs, to see if these influences could be sensed and felt by mortals. As we enter the homes of the weary and suffering, and approach those who are lying on beds of pain and sickness, we find out influences are felt in calming the weary spirit of the sufferers, sooth-ing them to patience and resignation and leading them to look beyond natural things—beyond the desire to get well and strong in earthly life—and be resigned to the coming change. This is a part of my work, but I am not here to speak of that.

I come to send my love, and to say that I am always happy when I can get into communication with you—that is, when I come to the side of my dear ones and feel that I can indeed in the state of the sta impress their spirits with happy and good thoughts, it gives me great pleasure. I do not wish one sad thought of me to cross any one's mind; I wish each one to feel that I have passed on to a bright spirit-home where there is no To my old associates I return to bring a gift

of sweet flowers, feeling that they may carry strength and patience to their souls, and ex-press the love and sympathy which spirits hold for those who are yet in the mortal form.

should have passed my centennial year. I feel that it is right for me to return and speak to my friends, and to all who read your pages, and tell them that Spiritualism is a glorious truth. It is no false light luring the people on to destruction, but is a noonday sun, sending down its rays to warm, invigorate, stimulate and bless

A CONTRACTOR

is an open highway from earth to heaven, over which spirits may return and manifest by bringing messages of truth to mortal friends. My father's name is Samuel Bigelow; my mother's, Catharine. I was their youngest daughter. My associates call nie Hattie J. Bigelow. My full name is Harriet Janet Bigelow.

Séance held May 3d, 1881. Questions and Answers.

Control Ling Spirit.—We are ready for your questions, Mr. Chairman.

Questions, Will not the increased attention at present being directed to the improvement of food, tend to the spiritual advancement of man-

food, tend to the spiritual advancement of man-kind, and consequently a greater degree of hap-piness among the dwellers on earth?

Ans.—Whatever tends to benefit and refine the physical, to keep it in harmony with itself and with nature's laws, must, of necessity, re-sult in benefit to the spiritual. The increased attention paid to a proper quantity and quality of food which is to be taken into the system, will certainly result in the spiritual becoming more refined and benefited. Food that will asmore refined and benefited. Food that will as similate with the system, that will digest properly, that will nourish the entire body, builds up the body for a future work; it presents a beautiful form in structure, as well as in feature, and, as the parts assimilate, and each orture, and, as the parts assimilate, and each organ of the body performs its proper functions, you will find the spirit growing happy and free, and laying aside care and sorrow which have, perhaps, weighed it down; but you have not understood its cause. Food taken into the system that is unsuited to the body will produce an unbalanced mind. And why? Because the spirit cannot harmonize with the body when the physical is out of order; but when the physical is in order, then the spirit can grow and exclusion. cal is in order, then the spirit can grow and expand. In this way you will find, as the years go by, and a more direct attention is paid to the

go by, and a more direct attention is paid to the physical wants and requirements of man, the spiritual growing refined, beautified, strengthened, and reaching out to all higher things, for this seems to be the law without deviation.

Q.—Frequent requests are made that the spirit-friends of those making the request, communicate with them at this place. Will you please direct such persons as to the best method they can pursue for the attainment of the end they desire?

A.—We do not know as we can give directions for the attainment of this end. In every case, the best and first thing to do is to request your spirit-friends to manifest at this circle. They will undoubtedly endeavor to do so, but we are not sure that their desire will be accomplished. First, there must be an assimilation plished. First, there must be an assimilation between the medium and the spirit. To-day the medium may be in a condition, mentally and physically, whereby a certain spirit can take control of the organism and express himself; at your next scance the medium may be in an entirely different condition, and that spirit would be unable to control. At the same time there are many spirits who can never possess themselves of such organism for a time, because there is no assimilation between them and the there is no assimilation between them and the medium's organism. It is sometimes the case that whereas a brilten request, placed upon the table, will draw whichever spirit is requested to come, it is not necessary to name the spirit—but it seems that the hand-writing of the friend will draw the spirit. Even then the spirit may not be able to control and express himself thoroughly, although the written request may be of assistance. We know of a case where a desire was expressed for a certain spirit to control at this circle and manifest; but the days and weeks and months passed by. but the days and weeks and months passed by bringing no message from that particular spirit till about eighteen months had fled, when at last the spirit was enabled to control the mediast the spirit was enabled to control the medium and manifest. We know of another case, more extreme than that: A certain spirit was requested to manifest at the Banner of Light Circle. That spirit, through mediums at a distance, promised to do so. The spirit attended this circle week after week, but found herself unable to control. All thought and almost all desire to have the spirit control had passed away from the minds of her earthly friends—for nearly ten years had passed, and the mediaway from the minds of ner cartiny friends— for nearly ten years had passed, and the medi-um who had occupied this position had passed to the spirit-world—when lo! and behold! that spirit control of the new medium and mani-fested to her friends! That was a case of faithful endeavor to manifest to mortal friends through the medium at the Banner of Light Clieds. For the years always world great the through the medium at the Banner of Light Circle. For ten years, almost weekly, certainly monthly, that spirit had attended this circle and endeavored to make herself known. You have no idea, my friends, how the spirit-world desires, carnestly, anxiously, to make itself known through these public channels. Because some friend does not come to you here, it is no evidence that that friend is not here, earnestly seeking to manifest his presence—and it may be that sometime he will succeed. There is no rule we can give, no advice you can follow, that will bring your spirit-friend;

can follow, that will bring your spirit-friend; only let your carnest desire go forth, and your friend will do what he can to gratify your

O.—What is the condition of one upon his entrance in the spirit-world, who, when living here, was fully convinced of the truth of Spiritualism, but from selfish or cowardly motives denied his belief in it?

A.—We think you may have some idea of what the condition or mental state of Peter, what the condition of mental state of the thour. The condition or mental state of the spirit who, when in the body, believed in the truth of spiritual communion, yet through cowardice or selfish motives denied that belief, when he enters is in motives defined that belief, when he enters the spirit-world is one of unrest, dissatisfaction, inharmony. Probably there is no one living who has attained the age of discretion who has not, at some time, realized what it is to be dissatisfied with himself. Probably there are many hundreds in the body, as well as in the spirit-world, who know what it is to have selfcontempt; and the state of mind in which they have found themselves at such seasons will very aptly illustrate the state and condition of the spirit who denied the truth when he was in the form. As he looks around him and perceives the bright intelligences who have advanced beyond him returning to earth, performing their missions of love and beneficence, coming into communion with their earthly friends, and finds that he is retarded from giving his thought and spirit that full outward expression which the desires to do, he feels that had he lived up to the truth, had he lived up to his honest convictions, had he lived up to what he believed to be the truth, he would be in the same condition as those exalted beings. You can readily understand how he would condemn himself and his past course. Certainly he will outgrow this condition, and in time will grow into harmony with himself; he will be able to return and minister to mortals as other spirits do; but he will ever remember that keen lash and dis-satisfied contempt which he felt in the past, and it will spur him on to bless and benefit others.

Dr. Elijah Colburn. This is a novel experience truly; one that I have taken upon myself for the first time. I have talked it over with spirits and they have told me something of the return of the spirit from beyond the grave to manifest to mortals. I have wondered and questioned concerning it all, and I have been told, "After you have been here a while longer you will understand it more thoroughly." I trust that I shall do so, for I am getting very much interested in this process of soul-communion. I believe I may say that I was liberal in my sentiments when in the form; that I was tolerant of the belief and the religion of others. I considered that each soul knew best what was adapted to its wants; that it was best what was adapted to its wants; that it was not the province of any one to proselyte or seek to make a proselyte of any other, and that all travel one road after all. I was a Unitarian, and I believe I may say a liberal one. For fifty years and more I followed my profession—that of medicine and surgery. I pursued that course of treatment which I thought best adapted to the physical man. It is true I may have been mistaken in some things, and yet I think I may say I followed my profession conscientiously and as I understood it. I lived in the body to a rine old age, but finally I was

glad to find that I can return to those I love and honor; that I can come to assist and strengthen if necessary. I have a son who is a physician in Nashua, N. H., where I resided for so many long and happy years, to whom I find I can come and impress him with my thoughts and ideas, so I feel that, after all, life has not hear token from me, experience is still mine. been taken from me; experience is still mine, and labor is also mine. I would have my friends feel that I have returned. I am wellfriends feel that I have returned. I am well-known in New Hampshire, particularly in Nashua, where I lived an active life, as many can attest. Should any friend care to call me from the unseen realm, I shall be glad to respond and give unto him or her any advice necessary, or any counsel which I feel may be of use. I shall take an active interest in all that concerns them in the future as I have of use. I shall take an active interest in all that concerns them in the future as I have done in the past, and I shall also seek to learn more of natural law than I could have done in the old body, and if possible I all return and impart what I have gathered to those who are in need of such instruction. I am Dr. Elijah Collumn

Clara Lytle.

I died in the beautiful summer time. I had I died in the heautiful summer time. I had been ill for a long time, until pain and suffering wore upon my spirit, and I was glad of the sweet release. I passed from the body with that wearing disease which you call consumption; and I felt, when I found myself passing out from the pale, attenuated form that had worm to be so weary with all that I had a found. out from the pale, attenuated form that had grown so weary with all that I had suffered, that indeed I was entering into rest. And I found rest, sweet rest; for I was immediately welcomed by kind friends, who bore me to a sweet home, where flowers bloomed and birds sang, and where all was so cool and shady and refreshing; it seemed to me I had only sailed away to a fair country of delight, where in a sweet little home I found many beautiful things which I loved when here, everything fitted up in adornment as my taste would suggest. I felt that kind hands and hearts had indeed ministered to me and prepared for my coming. I returned in a little time to earthly life, but could not manifest to my friends. I have a great many friends in the body, many of whom were so kind to me during my hours of illness that I wish to return my thanks to them now. I send them all my love, and would say to them that there was no little attention paid to me in the past but what I remember and appreciate. I past but what I reinember and appreciate. I saw the loving kindness paid to my form even after I had passed away, and I knew that your sympathy and kindness still remained, although she who loved you had passed from your mortal sight. I have heard the kind words spoken, I have seen the tear-dropfell and I have thought have seen the tear-drop fall, and I have thought—oh, I would that I could return from this beautiful world to tell you of my joy and peace, and say "Mourn not, dear friends, I am now at rest." I knew that you too could feel glad that I had passed on and was free from suffering; you felt that "she is better now;" and so I gathered up each bright thought and took it to my heart, for it was brighter to me than crowns of jewels, and I knew that each beautiful

thought would remain forever.
I come from Knightstown, Ind. I feel that a friend of mine will see my message, and so I am interested to come to this far distant place. It will be two years in July since I passed out. My name is Clara Lytle.

Charles F. Newcomb.

I feel that it is now time for me to return and announce myself from this place. I have endeavored to do so during the mast few months, but have found myself thrown back—I did not but have found myself thrown back—I did not understand how to manifest; but at last I am here. I passed on (as I find you call it) from the body very suddenly, and when I found myself standing outside of the physical I did not feel contented, and I confess to this truth. I was not satisfied, for I had left my little family suddenly and without warning. I had not prepared for passing away as I should have done had I known the change would have been upon me so soon. And there were many causes to make me somewhat discontented with my lot; but, as the months have rolled away into years, and me somewhat discontented with my lot; but, as the months have rolled away into years, and the years are passing, I have grown more satisfied with my surroundings. I am now ready to say: It is well—all is for the best. I know that my loved ones do not feel it so; I know that clouds o'orshadow them at times; they wish that I were in the body—they cannot but feel sad and depressed; and yet it was for the best. I return at times to my home and note the changes that are taking place. I seek to bring my influence, that it may be felt, and I feel that it is felt, although perhaps not realized from whence it comes; and I feel that at times I can direct matters somewhat as I would have them move. I have become very much have them move. I have become very much interested in this Spiritualism. Passing out, as I did, in the prime of life, it was a boon to me to know and realize that I could return, that death had not divided me from my loved ones; and so I became interested in Spiritualism and wandered about here and there to ism, and wandered about here and there to meetings where you welcomed the spirits back. I came to this place and watched the proceedcame to this place and watched the proceedings. I visited parties near my old home, parties who believed in spirit-communion. One home I entered in Medford, another in Malden, where I heard spiritual truths discussed. I listened; I caught up a few ideas here and there; I determined I would endeavor to return and manifest to my friends. I have done as I we manifest to my friends. I have done so. I returned to other places and sought to make myself known, and I felt that I had succeeded passably well. So I return to-day that I may gain power to come still nearer my loved ones, that they may feel that I am not far away; and I trust that in the future I shall be able to demonstrate to them unuistakably my pres-ence, and assure them of my continued love and symvathy for each one. Charles F. New-

Kate Pitman.

I have so much to say I hardly know where to begin. I feel it to be a delight, more than a pleasure, to me to return here and manifest. I feel that my message will go out from this place like a white-winged dove, and I trust it will carry peace and gladness on its way. I seek to reach my friends, my dear husband, and all who are associated with him—my kindest friends, who are very dear to me—and I feel that I shall not be disappointed. When I died and passed to the spirit-world, I felt, "oh, how strange, I cannot understand this thing. I am here, alive and natural; I behold my husband and my dear little babe; I see all things that I saw when in the form, and yet they say I am dead." But in a little while I was taken in charge by kind spirits and taught concerning these spiritural things. I began to realize that it was all true, that spirits could return from beyond the grave to visit their friends, and to minister unto them. I was drawn to my little minister unto them. I was drawn to my little one—I have always been so—and I feel glad that so much has been done to bless it. I have been drawn to my husband's father; he believes in this thing—that spirits can come back—and he has assisted me very much in my spiritual course. I wish to say to him: Had I taken your advice I would not have passed away from the body as I did; I would probably be in the form to-day; but I thought I knew best; I was timid and afraid. I followed that course which did indeed send me over to the other world.
But I do not feel sad or despondent because of
this. I feel bright and happy. 1 bring love and
blessing to each one, to assure them I feel as shindly toward them as I ever did, even more so; for I can come to them and witness the spirit which is within. I wish to say to my husband's father, that his blessed spirit wife and his kind niece assisted me to return, when I came to him away off in the distance. I felt that he knew they had assisted me to do so, and gave me power. And they, too, send their love through me to-day. They wish him to realize, as I feel that he does, that they are always with him, happy and well. I wish him to know that we are together, a bright band, seeking to assist those who know not concerning spiritual things, seeking to having manifestations of things, seeking to bring manifestations of spirit power to those who are in darkness; and I fully, in spirit, believe that the time is coming when those others whom I love so well will seek to interest themselves in spiritual things, and to learn something concerning the condition of those who have passed on before. I hope, and work, and wait, trusting that in good time all things will be opened out, and I shall be able to return to the side of these I love. shall be able to return to the side of those I love without fear, conscious that they realize that now I am beside them and am welcome. I am sat-

isfied with all that has been done. I shall be satisfied with all that has been done. I shall be satisfied with the changes that are to take place in
the future. I trust they will all feel that I am
happy. Emma says, Tell uncle, I shall come to
him again by-and-by, as well, if not better, than
I came before. Tell him to send my love to
mother, and say I am happy that I could come
to her as well as I did. By-and-by we shall
all meet in the beautiful morning-land. My
husband's name is Lemuel Pitman; he lives in
New Orleans. I am Kate Pitman.

Mary M. Cutter.

I lived in Boston. I passed to the spirit-world at the age of sixty-eight. I am now seek-ing to return, because I feel it will not only ing to return, because I feel it will not only prove a blessing to me as a spirit, but it may possibly bring pleasure and benefit to my friends who are in the body. I wish they could all realize what the future life is. They cannot do so while they are encased in mortal flesh; they cannot feel what it is to be a spirit, unencumbered by the old tired body, able to go and come at will, no matter how far; able to be surrounded by friends, and to appreciate them; and so much more than this that I cannot express as I come here to-day, for I feel the old weakness stealing over me; but I know that by-and-by I shall meet each friend again, and we will rejoice in untrammeled liberty in the spirit-world. Not that all is joy and gladness; not but what we have sorrow and pain; for I have felt sorrow and pain because my loved not but what we have sorrow and pain; for I have felt sorrow and pain because my loved ones knew not of my whereabouts; and because, in looking over my past life, I have noted places where I had not done the whole of my duty, where I could see how I might have done differently. So the shadow came; but it passes away and happiness comes to the soul. Not that we are idle and forever at rest, for those who are the most happy are the most active; they are constantly engaged in working for others and think not of themselves, and they grow happy in their labor; it is the unselfish others and think not of themselves, and they grow happy in their labor; it is the unselfish ones who are the happiest. I have seen spirits who cared for nothing but their own selves; they have been wrapped in clouds; and I have wondered why it is that you do not look abroad and see those who are in need of your sympathy and assistance? If you would only do this, you would break away from your unsatisfied condition and feel what it is to bask in the sumbine. But I come to tell my friends in the sunshine. But I come to tell my friends I am pleased with my new life. I send them my love. I assure them I shall be with them whenever possible. My name is Mary M. Cutter. My husband's name is George W. Cutter.

Charles Peckham.

[To the Charman:] Well, stranger, I suppose you allow any one to come. You may put me down as Charles Peckham. I hail from St. Louis. I am directing myself toward that point, trusting that I shall be received and welcomed by those who knew me when I walked among them clothed in mortal garments; but I do not know as I will be so received. "Out of sight, out of mind," was the old proverb, and as it is many years since I passed from mortal sight I feel that perhaps I have passed out of mind also, except from a very few; but it is my whim to return to physical life and take upon myself these conditions. I was known as an active being when in the form. I would have my friends know that I am no less so at this present time; that I have not been inactive, although I have been silent during the last number of years. On the contrary, I have been earnestly and actively engaged in looking up my affairs and looking into the condition of myself as a human being. I was not entirely satisfied with my affairs after passing from the body. I saw where certain mistakes had been made; where I might have done differently; but as that was altogether related to the material, I do not know that now I have anything to regret. It is true I did not accumulate so much worldly wealth as I might have done had I employed my energies in another direction. It is true that I did not leave my relatives so very ployed my energies in another direction. It is true, that I did not leave my relatives so very true that I did not leave my relatives so very much better off after my decease than they were before; but I am not sure but what that is to their advantage. They might have quarrelled over my effects; they might have lost sight of their love and regard for me, in view of what might be obtained by squabbling; so I feel that, after all, perhaps it is for the best, although I did overhear an old friend say "Poor Peckham, he could have done better; he might have left a competency."

Well, I have been looking up one for myself in the spirit-world. I think that is the better way; and although I am not by any means the richest spirit of the lot, yet I am satisfied with what I have gathered, only I mean to keep on and get all I can. I send this word to my friends: I shall be glad to meet them. I wish, I very much wish, that they would give me an opportunity to return and speak to them nearer

tunity to return and speak to them nearer home. There is much to be said, there is much to be ventilated on both sides. I feel that we should all be the better, could we have a little personal private interview. I am seeking for that now. I have come here to enter an opening wedge, and I feel that I have gained somewhat in making myself heard. By and-by I hope to gain a great deal more. I may add that I was considered a pretty persistent fellow, and I wish my friends to know that I am still as persistent as of old. I shall not give up my endeavors until I succeed, or else they come over to me, when we shall meet of a surety. over to me, when we shall meet of a surety. I am much obliged to you, Mr. Chairman, for allowing me to come, and all others.

Heury M. Angliu.

I have been seeking for more than a year to return and manifest at this place. In a short time after my decease I was informed of this place by spirits, and invited to accompany them hither and witness the manifestation of spirits. I did so, and became pleased; and a desire to manifest and speal, that those friends who remain on earth might know that I have returned, took possession of me; and so from time to time I have sought to express myself, but without avail. I am anxious that my friends without avail. I am anxious that my friends should know, every one of them, that I am well and happy in the spirit-world; that now I can say I rejoice that I passed on when I did. It was, after all, for the best, for had I remained in the old worn-out earthly body I should never have experienced a well day; and now, having thrown off the material, I find that I may grow strong and active, and be able to accomplish much that I longed to do when here, but which I was unable to perform. I had what you call tubercles upon the lungs, which wore me out and hastened my departure to the spirit-world. Had hastened my departure to the spirit-world. Had I remained in the form a short time longer I should have attained the age of thirty-nine; but it was not to be, and I passed on weary of suffering. After I had found where I was, and how situated, I was glad of the change. I only return to speak, to send my love to my friends; to thank them for their kind intentions, and to say I shall be glad at any time to manifest to you. I shall be glad to come and bring my spirit-friends with me—those in whom you are interested—and I feel that, together, we can perinterested—and I feel that, together, we can perinterested—and Heel that, together, we can perform a great and lasting work in the way of demonstrating spiritual truth, if you will only give us an opportunity. I am from South Braintree, Mass. My name is Henry M. Antico

MESSAGES TO BE PUBLISHED. May 6.—Josie Williams; Charlie Russell: Freddie Fitch Bullard; Lulu Sheppard; Lawrie E. Corthell; Tommie Ray; dary Bertha Gray; Orriu E. Bates; Forest Lity; Annie

Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie Bramhali.

May 10.—Bridget Twomey; Charles A. Miller; Nelle L. Goodwin; J. P. Simmons; Charle Silbee; May 13.—Rosanna C. Randall; Bernard Brennan; Mamie French; Julia B. Morrili; Richard G. Alexander.

May 20.—Father Cleveland; 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.

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May 27.—John Leathers; Laura M. F. Thaxter; Solomon B. Parker; Annie Mayoi, Richard Martin.

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

June 3.—Oliver B. Ehrldge; Mrs. Reuben, Jeffrey; Samuel W. Young; Capt. George Taylor; Mattle Williams; Aligail Thompson.

June 14.—James S. Harold; Agnes Brown; Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin.

June 14.—Israel Boothby; Mary M. Sargeut; Eben Wood; Capt, Albert French; Fannie Wight.

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

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April 16.—13w*

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Or, Civil, Religious and Medical Persecution. Being the report of the hearing granted by the Senate Ju-diciary Committee, on a proposed Act, No. 46, entitled "An Act to regulate the Practice of Medicine and Surgery in the State of Massichusetts."

Paper, price 10 cents. For sale by COLBY & RICH.

Panner of Zight.

BOSTON, SATURDAY, AUGUST 13, 1881.

Lake Pleasant (Mass.) Camp-Meeting. The Great Meeting in Successful Operation, A Digest of the Proceedings of the Week ending Aug. 7th-Memo-

Lake Pleasant, Aug. 8th .- The great meeting is in full operation, and the number of campers is being augmented daily. The representation from the South and West is larger than ever before, and our visiting 1 friends from distant localities express their profound satisfaction and surprise at the magnitude of the Lake Pleasant Spiritualist Camp-Meeting. The mediums are receiving a very liberal patronage, and a good-work is being accomplished among outsiders, who are being convinced of the truthfulness of the cardinal idea of

eonyineed of the truthfulness of the cardinal idea of spiritualism—viz., spirit communion.

Everything moves along smoothly in the camp, and the officials thankfully receive suggestions from friends of the movement.

Come to Lake Pleasant, reader. You will be kindly cared for at the hotel, where Mrs. French is the most affable of proprietors; or you can secure lodgings in tents or cottages. Come to file village among the pines and hear good preaching, fine music, and meet delightful people.

RECORD OF THE WEEK.

MONDAY

MONDAY.

The Fitchburg Band gave a "request" concert in the forchoon, which was greatly enjoyed by the people. Capt. Russell received requests for different places of musle, and his well-drilled players rendered the difficult selections in fine style. No regular services were held at the grand stand. New arrivals came in on every train throughout the day, and the appearance of the Camp reminded one of a holiday in a lively village.

TUTSDAY

Regular services were not held at the grand stand on Tuesday. The campers were busy in arranging for their prolonged sofourn here. WEDNESDAY.

WEDNESDAY.

Alfred Denton Cridge delivered the regular address at 1530 p. M., choosing for his topic "The Progress of Man." He is a young worker, and with the experience which years will furnish, will no doubt occupy a sphere of usefulness in the cause of Spiritualism. THURSDAY.

Mrs. Shepard-Lillie delivered an able address which

Mrs. Shepard-Lillie delivered an able address which greatly pleased the people. She spoke on? The Meaning of our Dreams," and said in substance:

Many woting people starting out in life have a radiant bleal which is never actualized. Life seems cold and severe to the young. Hidden vices often lead to ruin those who are considered as the brightest and most promising. Take the drunkard—how said are the revelations of his condition of being. We should all cultivate firm resolutions; we should sustain all who are striving to lead a better life. We have all mademistakes. Who is perfect? Out of our failures successes often come. Let us remember this fact and take courage. One thing should console us, viz; the thought that this life is not all. Over the river there is a land of progress. There, our higher alms will be actualized; there, we shall advance to a grand fruition of all our hopes and dreams; there, the ideal will become the real.

come the real.

Messrs, Lillie and Bacon sang several songs with fine effect during this session.

In the evening the first entertainment on the grounds took place, a grand concert being given in Association Hall, which was participated in by Messrs; Lillie, Bacon, Sullivan, Mrs, Lillie and Miss Ada Blanchard.

FRIDAY. Mr. George A. Fuller delivered, in an intelligent and practical, manner, the regular address for the day. He said in substance: People often udsunderstand the gculus of the spirit-

People often infsunderstand the genfus of the spiritual inovement. Spiritualists are not in any condition of frenzy; they are investigating a series of phenomena which are unique, and which duplicate; in large degree, the so-called infractions in history. We speak from knowledge when we say man is immortal. Those who have passed to the thither side return to us; they speak words of love to us. Life is eternal; there is no death! We say, with socrates, Bury us if you can catch us. The spirit evades the crucible and the retort.

sorting the control of the control o

Theology is dying; the masses are reaching after truth outside the old sectarian limits. We are building our tabermacles here. Let us try and earn a good home --a good condition-in the next-life. Remember that there is no vicarious atom ment. Sin, and you must

suffer.
Friendship should be an inspiring word; let us help friendship should be an inspiring word; let us near one another, for all good influences will cluster around those who are kindly and helpful to those about them. Spiritualism should be a power in the home effect. It should be antity domestic life and render home attractive. Friends, soon we shall pass to the spiritworld. Blessed is the thought that our loved ones walt for us, to welcome us to that bright land. Take courage, faithful worker, you shall have your reward.

SATURDAY.

SATURDAY.

Mrs. N. J. T. Brigham spoke on "Ascending and Descending Angels." She sald in substance:
Jacob had a visionof a ladder which rested upon the earth and towered into the heavens. We cannot tell how profound was the impression produced upon Jacob's mind. Spiritual things are spiritually discerned. Be ye spiritually-minded, was the old command. To be spiritually-minded is to be a seer; it is to see the divine light. The story of Jacob's ladder revives the old narratives of spiritual indux. All that is permanent in the church is based on the spiritual idea. Spiritualism alone can annihilate materialism. Spiritualism lane can annihilate materialism. Spiritualism is only a shadow; knowledge is the substance. Faith is beautiful, but it is only an shadow; knowledge.

Many people take only a very superficial view of Spiritualism. Spiritual communion is important, but it is only one round on the ladder of progress.

What herolsm is displayed in the hour of death! The dear one is slek, and we do all we can to confort those who suffer; by-and-by death comes, and although it seems hard to give up the form of the one we love, yet we accept the hevitable trustingly.

we accept the inevitable trustingly.

The Church says, Walt! relative to knowledge of the spirit-world. Spiritualism offers its grand manifestations, and faith is lost in knowledge.

The speaker closed with an eloquent exbortation, pleading for earnest work in the line of personal spiritual out true.

pleading for each

SUNDAY, AUG. 7TH.

Owing to the rain, the morning lecture was given in the hall, Mrs. N. J. T. Brigham preaching the discourse. Her theme was, "The Last Enemy, which is beath." Mrs. Brigham is a very popular speaker at Lake Pleasant; her discourses are uniformly constructive; she deals with error in a manner which does not jar the sensibilities of conservatives, and reaches, in an effective way, a large class of people who are making the transit from the old to the new falth.

Prof. Buchanan, of New York, delivered a very lengthy and able lecture in the afternoon from the grand stand (the storm having ceased), on "The Physiological and Philosophical Basis of Spiritualism." The address confained matter enough for a course of ten or twelve lectures. Mr. Buchanan is sincere and enthusiastic in his chosen line of work.

MEMORANDA.

MEMORANDA.

CAMP CHIPS.

New bath-houses are needed. Prof. Buchanan arrived Aug. 5th.
E. V. Wilson's family receive many callers.

The conference meetings are well attended. There are scores of mediums on the grounds. Ask for excursion rates over the different railroads Mrs. E. B. Beals has choice bouquets and flowers for

Mrs. Twing, the writing medium, is receiving many callers.

Maggie Folsom will remain until the close of the

The grand stand was finely decorated on Sunday, Aug. 7th.

Mr. Stone, of Galveston, Texas, is a new comer to

Mrs. Dr. Bennett, the test medium, is meeting with good success.

Mrs. Morrill and Mrs. Coburn, of Springfield, are veteran campers.

Mrs. Mitchell, of Vincland, N. J., will spend a few days at the Lake.

Don't forget to subscribe for the Banner of Light during the meeting.

Mr. Young, of the Boston Globe, has a cottage on the "new" grounds.

Mrs. Andrews, the noted materializing medium, is holding scances daily.

Dr. Mills, of Saratoga, N. Y., and family, are stopping at Earle Cottage.

Mrs. A. Reed, of New York City, is enjoying her so journ in camp this year.

Keep the "scoot train" running, Mr. Adams, connecting with all trains.

Mrs. Lister and family arrived Aug. 5th. They are tenting on the new grounds.

Various prophecies as to the future of Lake Pleasant are heard on every hand.

Fannie Davis Smith, the able lecturer, was warmly greeted on arriving at the lake.

The Fitchburg Band never played better than now. Capt. Russell is a good musician.

The flowers in front of Mrs. Austin's tent attract a great deal of favorable comment.

Dr. Schofield, of Worcester, was an interested observer of camp affairs last week.

Dr. William White, of New York City, frequently speaks in the conference meetings.

Col. J. C. Smith and wife, of Washington, D. C., are making their first visit to the camp. "When will the Philadelphians arrive?" "In a few days," the Banner man replies.

Hattie Wilson, an old-time lecturer and medium, is doing a good work among the people.

Mrs. Nellie J. T. Brigham was escorted to the Lake by a large party of New York friends. Mrs. Howe's tent, of Worcester, was dedicated Aug.

5th. The exercises were interesting.

Mr. Scaman, of Troy, N. Y., has rooms to let in his spacious building on the new grounds.

Many of the friends desire to be remembered to the Grattan Smith family, of Painesville, O.

Mr. and Mrs. Lillie and Mr. Bacon have been successful in their musical entertainments.

Jacob Glover, of Stafford, Conn., a good healing medium, is spending a few days at the Lake.

Mrs. Fannie H. Wilcox, of Providence, R. I., is highly recommended as an excellent test medium. E. S. Wheeler has many friends at Lake Pleasant who are anxious to give him a hearty greeting.

who are anxious to give him a hearty greeting.

Mrs. Morse, the lecturer, has charge of Eagle Cottage. She will speak in Maine the coming fall.

The clerks at Lake Pleasant Hotel do not put on any airs. They are civil and agreeable gentlemen.

The camp paper, The Morning News, is a success.

Mr. Bagnall, the editor, understands his business.

John Lowe, Secretary of the Spiritualist Society of Worcester, visits the Lake regularly each summer.

Miss Lovering, of Saratoga, N. Y., is pleasantly sit-nated here and receives many callers, professionally. Mr. Pierce, of Providence, a prominent business man has one of the neatest residences on the grounds. David Jones, of the *Olice Branch*, and family arrived Aug. 4th, and will remain until the close of the meet-

D. H. Hamilton, whose "Radical Rhymes" are so well known to the public, is making a visit to the camp.

Mrs. Mason was invited to sing a solo as an inter-lude during Prof. Buchanan's address on Sunday after-

Dr. Flowers, of New York City, arrived Aug. 6th. He is a very successful physician, and is doing a large Mrs. Stiles, of Worcester, arrived August 4th. She is an earnest and conscientious worker in the cause of Spiritualism.

Cordial greetings from Lake Pleasant to other Spiritualist camp meetings through the medium of the Banner of Light.

Lodging places in tents and cottages are abundant. There are plenty of first-class places for all who come to Lake Pleasant. Mrs. Todd, of Lynn, Mass., a well-known reformer and intelligent Spiritualist, is here with her three charming daughters.

11. A. Budington, of Springfield, is a regular attendant at Lake Pleasant. He is the agent of Mrs. Twing, the writing medium.

Charles Sullivan, the well-known singer and character-actor, was cordially greeted by many friends on his arrival on Aug. 4th.

Important committees of any camp: police and sanitary. It is a laborious task to take charge of a camp so large as Lake Pleasant. Mrs. Jeannette Clarks, the well known medium, is sojourning at the camp. The dedicatory exercises at her tent were full of interest.

Charles Sullivan has charge of the singing for the next ten days. He has organized a good choir. Mr. Sullivan's solos are enjoyable.

J. F. Arnold and wife, of North Adams, are always on hand each summer. They have a suite of rooms in an elegant cottage on the bluff.

Mrs. Sibley, of Worcester, is inquired after by many acquaintances. Regrets are expressed that she is unable to be at the Lake this year. A large party from Oldo arrived early in the week. Messrs, Root and Balcom and their families, and Ar. Willcox, are among the number.

Bro. Ed. Dwight, of Stafford, Conn., and family have moved to Broadway. Mr. Dwight visits the me-diums, to all of whom he is a good friend.

Messrs, Ross, Vosburgh, Reynolds, Osgood, Wilbur and a score of other gentlemen from Troy, and their families, will remain in camp for some time. "Where is the famous wit, John Wetherbee?" is the Interrogation which greets the *Banner* reporter daily. Come to camp, John; you are wanted.

Mrs. Margaret Fox Kane is making many friends among the campers and distinguished visitors by her ladylike manner and interesting conversation.

Mr. Moore, of Washington, D. C., for many years in charge of the reporter's gallery in the U. S. Senate, is a critical observer of the workings of the camp.

The 6 o'clock (P. M.) train from Boston should stop at the Lake, or else the "scoot" train should be on hand at Miller's Falls to take visitors to the camp. Dr. Slade and *ratet*, and Mr. Simmons, who has charge of Mr. Slade's business, have rooms at Lake Pleasant Hotel. The party will remain until Sept. 4th. Mrs. Fales is very successful in her sittings as a medium. She is pronounced by veteran Spiritualists to be an excellent and reliable instrument of the spirit-

Miss Ada Blanchard is a fine elecutionist. Her readings are always loudly applauded, and it is evident, the dramatic profession is the sphere for which leads to desire the dramatic profession is the sphere for which she is adapted.

J. H. Orne has just arrived on the grounds. His recent trip to England, Scotland and France was greatly enjoyed. His permanent address is 29 South Common street, Lynn, Mass.

President Beals referred to the presence of Dr. Henry Slade in the camp from the rostrum on Sunday morning, Aug. 7th. Dr. Slade will receive many callers. Investigators, visit him.

Reportorial galaxy: W. H. Spear, Boston Horald; Mr. Rilley, Springfield Republican: Benj. Reynold, North Adams Freeman; T. Bagnall, Turner's Falls Reporter: M. H. Young, Boston Globe.

Regrets are numerous over the inability of the Editor-at-Large, Prof. S. B. Brittan, to fill his engagement here this year; and the same may be said with reference to Mrs. Hyzer and Prof. Kiddle. Mr. Chenery, of Montague, is the same genial post-

master this year as on former occasions. He is assisted by one of his daughters—a bright, affable and intelligent young lady, who has many friends on the Susje and May Russell, of Newburyport, Mass., are

inquired after by many friends, and the Banner scribe has been requested to cry aloud in print that the Newburyport folks must come to Lake Pleasant this year.

Mr. Billings has charge of the depot this year, taking Mr. S. Holden's place. Mr. Billings is well adapted for the position, being an experienced railroad man, and knowing how to deal with the public in an estable manner. affable manner.

Mrs. French knows how to keep a hotel. The Lake Pleasant House is well conducted and deserves a lib-eral patronage. Remember, reader, that there are first-class hotel accommodations at Lake Pleasant, at reasonable rates.

Mrs. S. S. Brown, of Burlington, Vt., (widow of Col. S. S. Brown, the well known Spiritualist, who passed to the spirit-world in November, 1879) will remain at the Lake during the meeting. This fall and winter she will travel extensively. will travel extensively.

Prof. Cadwell, the mesmerist, will join forces with Ira Davenport, one of the famous Davenport Brothers, and give exhibitions on the grounds. Air, Cadwell will discourse on Mesmerism, with illustrations, after the cabinet manifestations have occurred.

On Saturday evening, Aug. 6th, a pleasant party convened in Eagle Cottage, being invited there by Mrs. Morse, the lecturer, who had arranged a "surprise" for President Beals on the occasion of his sixtieth birthday. Many of the lecturers on the grounds participated in the exercises, and Mr. Beals made a fitting response.

Railroad men should be explicit in their instructions to passengers relative to changing cars at Miller's Falls for Lake Pleasant. The amployés of the Fitchburg road are courteous gentlemen, so, traveler to the Lake, ask for all the information you want, and it will be given with pleasure by Mr. Adams's conductors.

CEPHAS.

Onset Bay Notes. BY H. B. S.

"Thunder in the morning, sailors take warning," was the old saw that came to mind as a reverberating boom from the clouds announced the arrival of Sundaymorn ng. A "sea-turn," as the dense fog is called that blows in from the sea, settled down over Onset on Friday afternoon, and kept the camp damp and misty un-

The extra excursion trains from Provincetown Wood's Holl, Boston, and the boat from New Bedford, brought a large concourse of visitors; and some three thousand persons were on the ground.

il Sunday morning.

necting with all trains.

Stedman's tables are crowded daily. He is also doing a good business in his store.

Mrs. I terr and feath The exercises began at 11 o'clock, and the young oragest of the lectures, however good they may be. There are plenty more where these come from. Miss Jennie B. Hagan followed by her fine poetical improvisation on the "Home of the Soul" and "The Church Idea"subjects given by the audience.

Mrs. R. Shepard-Lillie delivered a fine discourse upon Present Progress, and What are we to Look For?"

Prof. Lillie gave fine vocal selections, assisted by his wife; Miss Hagan gave more poems; and Mr. Emerson repeated the names of several deceased persons and their former locations.

In the evening, Mr. Emerson, assisted by Miss Hagan, gave a test and poetical soirée at the l'avillon, which was well attended.

The yacht "Comet." with the National Band of New Bedford, came to anchor on Saturday night in the harbor, and gave a fine concert. On Sunday they furnished a fine instrumental prelude to the morning exercises.

One hundred came from old Plymouth in carriages.

Next year we must have a connecting Sunday train
from there.

Distinguished gentlemen connected with the spirit-

ual movement for many years past arrived from New York, Boston, Plymouth, New Bedford, Fall River, Newport and Philadelphia on Sunday morning, Among these it gives us pleasure to especially name Mr. Isaac B. Rich, of the Banner of Light—his first appearance at Onset

these it gives us pleasing to especially name Mr. tsaac B. Rich, of the Banner of Light—his first appearance at Onset.

A. E. Newton, formerly editor of the New England Spiritualist, and one of the oldest writers upon spiritual themes, is spending a few days at Onset. He presented on Sunday the claims of a new paper which he is to edit, to be called the Two Worlds, and to be published in New York.

Miss M. T. Shelhamer, the well-known medium of the Banner of Light Circles, with her sister, Mrs. J. B. Hatch, Jr., formerly Miss Carrle Shelhamer, and Miss Flavia Colle, of Boston, are guests at the "Bayside," the residence of Mrs. J. P. Ricker.

Dr. H. G. White, of Boston, thoroughly enters into the spirit of the camp-meeting, and whether in conducting conferences, entertaining visitors, or giving general information to Inquirers, concerning media, circles or Spiritualism, he contributes a gental and harmonious influence to its success.

Mr. Rodman, of New Bedford, a gentleman of wealth and leisure, is making skelches of Onset scenery. He says that for artistic purposes he knows of no place on the coast which presents so many points of pictorial beauty.

Heman Snow and wife, from the oil regions of Penn

heauty.

Heman Snowand wife, from the oil regions of Penn sylvania, at Bradford, are recreating here. Mr. Snow has formerly presided at the Cape Cod Camp-Meeting at Harwich.

Mr. Colville is an irrepressible worker. His two lectures ready by a necessible worker.

at narwin.

Mr. Colville is an irrepressible worker. His two lectures regularly amounced, upon subjects presented by the audience and upon "The New Bible," were largely attended and commanded universal applause. At the dedication of Mrs. Coolidge's unique cottage, on West Boulevard, Tucsday night, and that of Mrs. H. M. Haynes, on Thursday night, he was the principal speaker, and a meeting was improvised at the auditorium on Wednesday evening, where, while enjoying the refreshing coolness of the evening at after a suitry day, the words of wisdom and instruction fell from the lips of the young teacher, and were gladly heard by the silent but delighted audience.

Again we must refer to the conference meetings, held daily, in terms of unqualified praise. They have been ably conducted, generally by Dr. A. H. Richardson, and care taken to encourage that spontaneity of expression from the people which results in contributions from many minds, a great variety of experiences and as much philosophical thought as is heard in the regular lectures. These people's meetings are in great favor here.

On Wednesday morning a lecture was given by

regular lectures. These people's meetings are in great favor here.

On Wednesday morning a lecture was given by Prof. Ditson, of Provincetown, Mass., on "The Primeval Morning and the Location of the Spiritual World," as revealed to him from the upper life by eminent scientists: 1st, the elements of all things invisible and eternal; 2d, the formation of gross matter from invisible elements evolving the visible and ponderable earth; 3d, the chain of life culminating in man, for whom all past ages labored 'mid the throes of evolution to elaborate his material organic body.

Mrs. L. J. Mollere, of Detroit, Mich., for many years successfully engaged in locating minerals by her nediminship, is resting at the Mediums' Home. She has made friends here by her personal qualities, and her remarks, founded on a wide practical experience, have been appreciated in conference, as llustrating the conditions of successful mediumship.

None more thoroughly enjoy camp-meeting sociality than those veteran workers in the spiritual field, Mr. and Mrs. N. U. Lyon, of Fall River. From the first number of the Univercentum to the last copy of the Banner, they have kept pace with the progress of spiritual liberature.

A party of lifteen from Barnstable landed from the barge at the door of Mrs. Lizzie Smith's pleasant cottage, on their first visit to Onset, on Thursday last. These daily excursions from the Cape towns are becoming common, and the people seem surprised to find such a full-fledged summer hamlet so near them.

Capt. Albert Nash, one of the most respected pilots in Boston Harbor for years past, has been able to spend a few days at his beautiful cottage here, and is coming down again. Capt. Nash is in doubt whether to hail from Boston or Onset, hereafter.

An excursion by yachts to Great Hill and Bird Island, on Friday, gave the President, Clerk, and Treasurer of the Association and their friends a holiday with "a wet sheet and a flowing sea, and a wind that follows fast," on the ever breezy librazard's Bay.

Mrs. M. Stiles, of avor here.
On Wednesday morning a lecture was given by

claims and reality of Spiritualism with excellent satisfaction.

The beautiful barge, "Bell Rock," and the four splendid horses that convey passengers from the station to the Camp-Ground, are the property of Benjamin & Vaughn, of Maiden. Mr. Vaughn is a veterau Spiritualist, and one of the original owners at Onset. His commodious cottage is always full of friends and visitors, and his interest in the place leads him to put on this finely equipped excursion barge, instead of running from Boston to the seashore for which it was built. Thursday evening at the Pavilion was set aside for a masquerade, and in many respects it was a creditable success, although not more so than in former years. The number of costimes was larger and the variety greater. Not having a full list, we do not particularize; all who were present were worthy of mention for entering into the spirit of the affair.

rize; an who were present were worthy of mention for entering into the spirit of the affair. The materializing circles of Mrs. Ross, Mrs. Bliss and Mrs. Crindle have given general satisfaction, if we can depend on the testimony of those who have at-tended.

can depend on the testimony of those who have attended.

Several cases of identification of spirit-friends at the materialization circles of Mrs. Bliss and Mrs. Ross are positively asserted by visitors during the past week.

Talking of comfort, please note that when you were sweltering in Boston and Inland on Friday, the hottest day of the season, the thermometer at Onset reached only 80°.

The Lecture Committee reported their sincere regrets that the health of both Prof. Brittan and Miss Lizzle Doten is such as to preclude the fullillment of their engagements next Sunday. Dr. H. B. Storer was announced as the manimous choice of the Board to occupy the place of Prof. Brittan, and the other speaker will be announced as soon as possible. er will be announced as soon as possible.

Lake George Camp-Meeting.

To the Editor of the Banner of Light : The enterprise commenced last year at this place has been legally organized as a stock company, under the name of the "Lake George Spiritualist Camp-Meeting Association," and the following officers have been chosen: Henry J. Newton, New York, President; George Brown, French Mountain, N. Y., Vice-President: A. A. Wheelock, Ballston Spa. N. Y., Secretary: R. C. Vandenburg, Ballston Spa, N. Y., Treasurer; Daniel Ferguson, Lake George, N. Y., Superintendent

of Grounds. The Association has purchased fifty-nine acres of The Association has purchased htty-line acres of land of Daniel Ferguson, embracing the historic grounds of old "Fort Gage," now a beautiful grove, where the camp grounds are located, and from whose summit one of the most charming views of far-famed Lake George and its mountains can be had while listening to the speakers on the stand.

Though unavoidably delayed in making arrangements for our meetings, they will commence August 14th and close Sept. 4th.

Owing to the lil-health of the speakers we had expected, we are not able yet to announce a list; but

pected, we are not able yet to announce a list; but able advocates of our cause will be present and adable advocates of our cause will be present and address the meetings.

Ample hotel accommodations will be furnished at reasonable rates, and board can be had at the grounds for S3 per week. Tents can be rented from \$6 to \$10 for the full time of the meetings.

The ground will soon be laid out into streets and avenues, and lots can be purchased during the meeting, or any time thereafter, by applying to the Secretary or to Daniel Ferguson, Superintendent of the grounds, Lake George, N. Y.

Rallston Spa, N. Y.

Cassadaga Lake Camp-Meeting. To the Editor of the Banner of Light: This is the opening day of the campers among the

tall old hemlocks and chestnuts and the shorter maples, beeches and birches.- I encountered on this first day of the meeting many familiar faces, some of whom I met more than a quarter of a century ago in the towns in this vicinity where I lectured to the few who had courage enough to come out to hear. The opening is auspicious, for many tenters and cot-

tagers are on the grounds, and they have been coming all day from different directions. O. P. Kellogg arrived in time to open the meetings, as he is to conduct the exercises at the speakers' stand during the term from August 5th to the 28th. No better person for the place could be found, and no better worker is in the field.

field.

The grounds are located on a railroad from Jamestown to Dunkirk, and on the shore of a small lake, eight hundred feet above Lake Erle, and only eight miles from it in a direct line. The land, embracing some twenty acres, is mostly covered with heavy timber, making a delightful spot for camping as the grounds become cleared.

The Society is legally incorporated under the laws of the State of New York, and the grounds are paid for, and many permanent improvements already made. I can only devote three days to this meeting—and these the first three—leaving after my lecture on Sun-

day, the 7th, for New England, which I shall reach by the 20th. WARREN CHASE. Cassadaga, N. Y., Camp Ground, Aug. 5th, 1881.

[A despatch from J. W. Rood, Secretary of the Cassadaga Lake Free Association, informs us that Sunday, Aug. 7th, a large attendance characterized the meetings. O. P. Kellogg spoke in the morning, and Hon. Warren Chase in the afternoon. Next Sunday Mrs. Rose Shepard Lillie will address the people in the morning, and J. Frank Baxter in the afternoon.-[ED. B. OF L.]

Neshaminy Falls (Pa.) Camb. Despite the many attractions elsewhere, the Spirit-

nalist Camp-Meeting has been well attended. Mrs. Colby gave her final lecture on Tuesday, the

subject being "The Duty of the Liberalist." It need

Mrs. Colby gave her final lecture on Tuesday, the subject being "The Duty of the Liberalist." It need searcely be said that it was one of the most radical lectures given upon the grounds, and called forth considerable discussion. The lecture was preceded by a song by Mrs. Smith, who always accompanies Mrs. Colby.

Wednesday brought the ever eloquent Mrs. Cora L. V. Richmond, whose name is almost a household word. She called for subjects, and the following were proposed: "Is Progress Eternal?" "Has Spiritualism a Distinct Mission?" "Employments in Spirit-life," "Can Religion be Taught?" &c. The questions were answered in a most cloquent manner and won the hearty applause of all present.

There was a grand illumination in the evening which attracted a large crowd.

Thursday Mr. J. William Fletcher was announced to lecture and give tests, which called together the largest week-day audience. The lecture was well received, after which the following tests were given: "I see a young lady—her name Mary Fuller; died in Trenton. [Here a message was given.] A lady, a perfect stranger, arose and acknowledged the statement to be accurate: "Josie Weeks." "Eddle Moore and Lettle," and many more came, giving messages and convincing proof of their identity. The greatest interest was manifested.

Friday, Mrs. Richmond gave her second lecture—the theme being "Mediumship"—and made a profound impression upon her audience. A finer discourse has rarely been listened to.

Saturday was notable only for a scance given by Mrs. R. K. Josephs. The manifestations consisted of independent writing and portrait drawing, given under satisfactory conditions, and was declared a grand success. We need more mediums for phenomenal mediumship.

Sunday, the rain began, and all the early morning the purce of the page.

coss. We need more mediums for phenomenal medi-umship.
Sunday, the rain began, and all the early morning Sunday, the rain began, and all the early morning the prospect was for a stormy day; about 9, however, the sun came out, and the crowds began to arrive. Mr. Ed. S. Wheeler presided in his usual able manner, and Mrs. Richmond gave the opening lecture upon "The Spiritual Side of Things," eclipsing all former efforts; nothing but expressions of highest praise were heard, and everybody seemed delighted.

An eminent writer said, after the lecture, that he thought there could scarcely be anything liner in the Encilsh language.

thought there could scarcely be anything finer in the English language.
The rain pointed in torrents directly after the lecture, but when the afternoon trains had arrived, bringing crowds of visitors, the sun shone brightly, and Mr. Fletcher was greeted by an audience estimated at five thousand. He took for his subject, "Does Death End All?" and held the closest attention of the audience for upwards of an hour. Whatever may have been the opinions of Mr. Fletcher, he has won for himself enviable success while at Neshaminy.

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Ed. S. Wheeler gives the closing lecture Sunday, Aug. 14th, at 3 P. M.

J. William Fletcher has left for Lake Pleasant.

Mrs. Cora L. V. Richmond held a large reception at the residence of Col. Kase, in Philadelphia, Aug. 6th. During the evening the little daughter of Mrs. Rogers of Washington, was christened and named. The Times spoke of the exercises in a most compilmentary manner.

Mrs. Clara A. Field lectures Aug. 14th.

There is to be another grand Chinese Lantern illumination on Wednesday eve.

A Fancy Dress Ball is announced for Thursday evening, and a large crowd is expected.

Miss Lena Whitkorn has added much to the success of the meeting by her charming singing.

NESHAMINY.

Spiritualism in Leadville. To the Editor of the Banner of Light:

Another one of the "Perihelion Prophecies" has been fulfilled here in Leadville. In a lecture on this subject delivered through Mrs. Richmond in Chicago last winter, it was declared that Christian churches would be opened to mediums to speak in during the vear 1891.

Mrs. Richmond has, by invitation, spoken twice in the Methodist church in this place during the past

week; not only has she spoken in this church, but the pastor of the church, together with those of the Bap-tist and Presbyterian churches, have attended the lectures, and two of them have spoken words of commendation and thanks to the speaker for the truly wonderful words of inspiration given through her. Socially, Leadville is a type of a phase of life of

which but little can be known except through personal contact with it. A city of 21,000 inhabitants, since a dense forest existed, it rivals the tales of fairy land; born of the mad rush after gold, it has brought together all kinds and conditions of humanity with one common bond of sympathy—the bettering of their material fortunes. As in all new homes, especially on the features of the made and the features of their material fortunes. As in all new homes, especially on the features of the made and the features of the featu sprung into existence in three years, planted upon an the frontiers of civilization, a common interest binds them together, and men east aside the masks and shams that hide their real natures from each other in the more settled and socially crystallized communities of the older agricultural and commercial States

of the country. Such a social body is far more liberal and ready to receive new truths-both political and religious-than the fossilized human product of New England Puritanism. Certain it is, that with no organization, and without local propaganda, except the circles which Maud E. Lord has been giving for the past few weeks in this place, the interest amounting to enthusiasm which has been aroused by the utterances of Mrs. Richmond, has resembled the old-fashioned fire and impassioned fervor of the original anti-slavery meetings; or, I doubt

not, of the Reformation itself. On the first evening, the subject chosen by the audience, "What are the Evidences of Life, Outside of Material Forms of Existence," was treated in the most masterly style, and the questions invited by the control, were answered in an equally satisfactory manner to the audience, but not so much so to the discomfited Orthodox minister who propounded them. The questioner about the want of evidence of spirit-power in the world was completely demolished as an opponent, and silenced as a debater, and the impromptu poem won the last doubter to ardent admiration, if not to belief in inspiration.

The second discourse was likewise on a subject chosen by the audience and offered by a clergyman present, "The Law and Evidences of Inspiration, as Illustrated in the Present Speaker." I cannot adequately describe to you the effect of this marvelous discourse: when the last sentence fell on the absorbed attention of the audience, and opportunity for questions was given, no one was ready. Every doubt seemed for the moment to be hushed, as the Rev. Mr. Barker, the gentleman who had framed the question, arose and with deep feeling declared himself delight. ed, instructed and satisfied with the discourse. The Rev. Mr. Kershaw, Presbyterian clergyman, added his testimony in eloquent speech to Mr. Barker, declaring that he had determined in his own mind to seek the speaker in private and confess how much he had been pleased with her address, but the more he thought of it, the less he thought of it; and arose to tell them all that he had been benefited, lifted into a better atmosphere, charmed by the rare beauty of her words, which had mingled poetry with admonition, and flowing grace with all good thoughts, and that he accepted all that had been spoken by this woman inspired of

At the close of the services Father Hutchinson, the founder of the tribe of Asa, the Sweet Singers of the East, proposed that Mrs. Richmond be invited to give a farewell lecture on Sunday evening, at the Opera House, and proceeded to take the audience into part nership with him to ensure a financial as well as a spirit-

nership with him to ensure a financial as well as a spiritual success for the enterprise. In accordance with a programme then laid out, Mrs. Richmond gave her last lecture at the Opera House, which was well filled at fifty cents a ticket.

The Hutchinsons, assisted by James G. Clark, the renowned poet-singer, furnished the music, which was declared by many of the audience to partake of the inspiration of the hour.

The subject of this, the last lecture, "The Final Restoration of Man, does it depend wholly upon the blood of Christ; if not, what other aids enter into the problem?" was propounded by a clergyman, and the entire services, invocation, discourse, singing, poem and benediction were unique, standing alone in power and beauty.

ganized, and it is proposed to have regular services

minized, and it is proposed to have regular services in the future.

Mrs. Simpson, of Chicago, has just arrived, and will no doubt be instrumental in settling the question still undecided in the minds of many, "If a man die, shall he live again?"

Mrs. Richmond's meetings will long be remembered by those who participated in them. The subjects attest the earnestness of thought evoked, and the sustained interest in their discussion proves a far higher purpose than indulgence in the idle curiosity of an hour.

Nien the religious element of a community is touched, rather than the unbelieving tendencies of the times, it is a hopeful prophecy for its future growth into Spiritualism. HELEN BARNARD DENSMORE, Leadville, Colorado, July 25th, 1881.

W. J. Colville in New York.

[From our Reporter.]

W. J. Colville having spent a pleasant week in Boston and at Onset Bay, where his lectures were highly appreciated, returned to New York on Saturday, Aug. 6th, on the evening of which day he lectured on "Mesmerism" to a good audience in Everett Hall, 308 Fulton street, Brooklyn. The alm of the lecture was to reconcile the theories of those who contend that mesmeric power is wholly mental with the opinions of others who believe in animal magnetism and odylic force. After the discourse, a number of portinent questions were ably answered and a poem improvised.

On Sunday, Aug. 7th, Mr. Colville's meetings in Republican Hail, 55 West 33d street, New York, were well attended. The musical exercises were pleasing, and the lectures, both morning and evening, highly instructive. The morning lecture was on "The Recognition of Friends in a Future Life." It was replete with consolation for mourners, and contained a well-merited tribute to the memory of Willie Goodwin, whose obituary appeared in your last issue. The services closed with an improvised poem: "An Ode to Liberty."

In the evening Mr. Colville addressed a large and appreciative audience upon "The Spirit Spheres," the ceffort proving to be a glowing word-picture of the unseen world, showing both its lights and shadows. The inspiring intelligences emphatically stated that they spoke from knowledge, and described what they had seen, but admitted that a thousand varying descriptions might each be true, as every spirit's observations were necessarily limited.

The afternoon conferences keep along the even tenor of their way and are very valuable in the fund of knowledge they impart.

Considering the intense heat, spiritual meetings in this city have been well attended, but are certainly worthy of more support than they receive from the immense population.

On Sunday next, Aug. 14th, Mr. Colville's subjects will be, at 10:45 A. M. "If Spiritualism be True, why do Spirits Vary in their Teachings?" At 7:45 P. M. "The Restoration of the Devil." Sunday, Aug. 21st, he will

All your own fault if you remain sick or out of health, when you can get Hop Bitters.

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out.
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CHAP. 5.—The Essential idea of Christianity as Unfolded
in the Johannean Gospel.
CHAP. 6.—The Prescrictof God in the Material World and
in the Realm of Mind.
CHAP. 7.—saving and Healing Grace, or Medicine a Sacrament.
CHAP. 8.—Origin and Conservation of Life-Porce.

Chap. 1.—Saying and Healing Grace, or Medicine a Sacrament,
Chap. 8.—Origin and Conservation of Life-Force,
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to God.
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Disease, or the Healing Power of Jesus.
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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 Unronsclous Region of Mental Action.

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

CHAP, 10.—The Divine Function of Imagination in the Cure of Disease.
CHAP, 11.—Instinct as a Revelation from God, and a Guide to Health and Happiness.
CHAP, 12.—The Higher Forms of Mental Life and Action, and their Curative Influence.
CHAP, 13.—Blessedness and Health, or to be Happy is to be Well.
CHAP, 14.—The True Idea of Sin, and its Relation to Disease. case.
CHAP, 15.—The Nature of Regeneration, and its Influence
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 in the Cure of Disease.

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