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The Bostrum.

### THE LIVING AND THE DEAD.

An Address upon Cremation, by J. D. BEUCLESS. President New York Cremation Society. Delivered at Everett Hall, Brooklyn, N. X., Jun 2d, 1581; Composite Hall, Brooklyn. E. D., N. Y., June 11th, 1583.

(Reported for the Banner of Light.)

"What shall we do with our dead?" is the question that every day "the silent majority" pressing upon us for an answer; and each and every one of the innumerable host of the departed is a reappearance of Banquo's Ghost, that "will not down."

The old superstition which peopled graveyards with ghosts, sanitary science discovers to nave a foundation in fact.

Every dead body placed in the earth is put there for the purpose of having the earth absorb the products of decomposition. This the earth does in part, but in great part throws such of these products as are volatile out into the air in the form of noxious gases, and such as are non-volatile it feeds to the fountains, wells and water-courses of the neighborhood.

"No dead body is ever buried within the earth," says Sir Henry Thompson, "without polluting the soil, the water and the air around and above it."

The water of wells and springs in the vicinity of burial grounds is of a remarkably sparkling brilliancy, due to the very large proportion of deadly nitrates and nitrites therein contained, the products of the decomposition of the dead

The Lancet, of London, says: "It is a wellascertained fact that the surest carrier and most deadly fruitful nidus of zymotic contagion is this very brilliant enticing water, charged with the nitrates which result from decomposition."

A decomposing human body, chemists tell us. gives off into the earth, the air and water. ammonia, carbonic acid, sulphuric sold, nitrous and nitrio sold, butyrio and propionic solds, sulphuretted and carburetted hydrogen, trimethylamin, and some volatile organic matter. Of these the mineral substances remain in the soil to nourish vegetable life; the volatile matters pass into the air, in the form of gases, and the remainder percolate through the earth into the wells and springs and water-courses. Harmon

About 85 per cent of the human body is water; and the low grounds in the vicinity of cemeteries, if not artificially drained, are always springy, and wells sunk therein are unfailing.

Just within the gate of Cypress Hills is such a well supplied with brilliant nitrogenized water from the graves above; and in the valleys of Evergreens and Calvary are other wells, whose brilliant nitrous waters, gathered from the graves of the dead of the neighboring slopes, are eagerly quaffed by the thirsty multitudes whose heads are aching and whose throats are irritated by the disease engendering atmosphere of

the vile places.
Ridgewood reservoir, from which Brooklyn is supplied with water, is situated directly between and only a few rods from the Evergreens and Cypress Hills cometeries; and when these cemeteries become, crowded, as will evidently soon be the case must become the receptacle of vast quantities of the poisonous exhalations from their graves.

Seven large cemeteries of Philadelphia are drained into Fairmount dam, which is the source of the city's water supply. Thus Philadelphians prove their claim to the title of Brotherly Love by drinking the soakings from the graves of their dead. Phagation or the eating of the body by the friends and relatives of the deceased, practiced, as say Horace and Tertullian, by some of the ancient Celts and Britons, and according to Yarrow and others, by some of the ancient Tartars, the Massageties, the Derbices, the Effedens and the Fans, is quite outdone by this modern method of distilling our dead in the tomb and drinking the products of this distillations desired a research

water supply from Fresh Pond, into which is there is not a cemetery in this vicinity, Wooddrained Boston's great Roman Catholic cemetery, which, is overcrowded with the dead to the extent of having, in many instances, three one under another in the same grave, whether or more bodies in a grays, Thus freethinking death results from smallpox or a bare bodien. Cambridge, solons, polane, is compelled to swal . In Calvary Cometery it is yet worse. We have

peat itself, and throw its tea into Boston Har-

"The wells and springs of Mt. Auburn are used by visitors and laborers for drinking purposes," while "a spring within a cemetery at Canton, Mass., is used for drinking purposes by visitors, laborers, and a neighboring school of sbout eighty children."

Before' the Wallabout Canal was out through there were some fine springs on the eastern border of the Naval Hospital Cemetery, where the New York and Brooklyn milkmen used to stop in the "wee sma' hours" of the morning to increase, ad libitum, their supply of "pure dairy milk " l

In France, on sanitary grounds, the sinking of a well within one hundred metres of a burial ground is now prohibited by law; and in Germany the distance required is double this.

So strong are the sulphides, sulphates and sulphurets in springs fed by the soakings from graves, that in Paris a thriving business was for some time done in selling the water from such a spring as "Mineral Water"!

The air of cometeries, especially of densely populated cemeteries, contains ordinarily about twice the normal quantity of carbonic sold gas. and is highly charged with other noxious and deadly exhalations from the graves. This is especially so in the spring of the year, when the opening earth gives forth the diseasegerms which have been generated and acoumulated during the winter and have been imprisoned by the frost-king. At this season of the year, too, as Pasteur's experiments have proved, earth-worms bring to the surface, from the graves, myriads of bacilli and bacteria; and these modern science has shown to be the vital principle (or rather the deadly principle) of all forms of symptic disease, such as smallpox, scarlet fever, typhus and typhold fever, yellow fever, cholera, diphtheria, crysipelas and tubercular consumption. Prof. Selmi, of Mantus, injected under the skin of a pigeon a portion of air taken from a stratum overlying a cometery during a season of calm, and which was therefore highly charged with these bacilll and bacteria, and produced in the bird a typhus-like fever of which it died on the third

day. The Brooklyn Eagle recently published the following:

"Yesterday afternoon Mrs. Elizabeth B. West, the wife of the Rev. Josiah West, who used to have charge of the Columbia Mission, died suddenly in Greenwood Cemetery, while she was surveying the grave of a married daughter, who died some months ago. The daughter was Mrs. James Taylor, and Mrs. West took her death very much to heart, and has been a frequent visitor to the cemetery ever since. Yesterday she went there with her nephew, a little boy of six years, and while in the enclosure which surrounds her daughter's grave she fell prostrate to the ground and ex-

Now, whatever may have been the immediate occasion of death in the case of Mrs. West, it cannot be doubted that the health of theusands annually is greatly impaired, and their lives imperilled, if not destroyed, by their systems be-coming charged with the disease-laden air of burial-grounds. Many whose vitality is already impaired by long watchfulness and confinement in the sick-chamber, follow the dead to the cametery through winter's storms and summer's prostrating heat; breathe into their weakened systems these disease-germs, and speedily follow their beloved dead to the gloomy grave. The recent death of Dr. Beard, of New York, was directly traceable to his attending the funeral of an esteemed friend, and patient. And that of his beloved wife, just a week later, resulted directly from attending his funeral; Marshall Jewell's death resulted from a similar

cause, and such cases are by no means singular. A recent epidemio of typhus fever in Carmansville could be accounted for only by attributing it to the disease engendering vicinage of Trinity Cemetery, on three sides of which it raged with violence. During the epidemic of yellow fever in New Orleans in 1853, the mortality in the Fourth District, in which were three extensive cometeries, reached the enormous figure of 452 per thousand of the population, being more than double that of any other district. Bo we have reason to fear that Brooklyn, environed about as it is with great metropolitan burying grounds, is in danger of being terribly scourged some day ere long when conditions shall be favorable to the deadly work. It is blindness, it is folly, it is sin in us to go on thus year after year, and generation. after generation, accumulating about our homes

these vast magazines of disease and death. What are these beautiful cometeries, as we eall them, with which our city is enzoned about? What is Greenwood, the most beautiful of them all?" A whited sepulchre," which is fair with-out, but "within, is full of rottenness and dead men's bones." Beautiful as Greenwood is shove ground, the dead are being stored and packed in its public grounds three and four deenone patrifying body being sandwiched between two or more others, and already there are more than, a quarter of a million dead within its gates. In Greenwood, Cypress Hills and Woodlawn, the trustees will sell only lote and entire graves, while in the Evergreens, Calvary and other cometeries they will sell single burials, and these to Richard Roe and John Doe and their wives three or more for the same grave; and even in Woodlawn, Greenwood and Cypress Hills, the undertaker or other person who buys a grave, may sell Tom, Dick and Harry, and So the city of Cambridge, Mass., derives its their children, burists therein; insomuch that lawn and Greenwood included, in which three or more bodies are not buried one on top of or

of Paris and of New Orleans. But the "Fosse Communs" of Paris, is: the embodiment of decency and sanitary science, as compared with the common ditch of Calvary. This ditch is opened twelve feet wide and ten feet deep, and of indefinite length, and in this the coffins containing the dead are stowed in a double line five deep, without any districting agent and without earth enough between them to hide one from another.

Thus Brooklyn is being walled about with the decomposing dead. Thus she is storing up for posterity vast magazines of disease. And this we call "Christian buffal"!

We are already approximating the difficulty which London finds in disposing of her dead; and we shall soon find the prospectuses of our Cemetery Companies rivaling those of London, of which that of Kensal Green is a specimen, in which it is gravely stated by the General Cemetery Company of Kensal Green, London, N. W., organized and operated under the model Parliamentary Burials Acts, that "it has been found that seven (7) scres will contain one hundred and thirty-three thousand five hundred (133,500) graves, and each grave ten (10) coffins. Thus accommodation will be found for 1,383,000 dead"!! And this in the Capital and Metropolis of a nation that assumes to lead the world in-progress and in the development of an enlightened public sentiment! And these seven sores overlook and are drained through the fashionable and aristocratic quarter of London. including Buckingham Palace, Westminster Ab bey and the Houses of Parliament!

The only thing worse than this to which we are likely to come is exemplified in the 365 burial pits of the Campo Santo Veccio of Naples, which are quite beyond description.

The Municipal buildings of Brooklyn to-day stand on the Potter's Field of the Brooklyn of two generations ago; and Washington Square occupies the site of New York's ancient Potter's Field; and although the dead were never. packed and stowed in them as in our modern cameteries, yet both localities feel to this day the baleful effects of that use, or that abuse rather, of the ground. A physician, whose home and office were for many years on the west alde of Washington Square, says that every calm morning a blue haze overlies the west side of that beautiful park to the depth of several feet, and that it is found impossible to raise an offence to any one. The process is accomchildren on the ground floors of houses in that vicinity. So it will be with the thousands of acres now constituting our cemeteries when the dead thereof come to obey the command to 'move on" and give place to the living, as some day they surely must. Then it will be that their ghosts, in the form of ghastly diseases, will haunt our homes; and for this infliction upon posterity we are responsible.

"Requiescat in Pace" is well enough as a ficbut it is none the less a hollow falsehood. There is no rest in the grave. Even though the ghouls and the march of improvement disturb them not, the war of elements goes on, accomplishing, despite all flotions of repose, the dissolution the material borrowed for life's little day; and posed of as they may desire. it is well. with

The dead "shall rise again." "All that are in

the graves shall come forth," not, it may be, in the old material form, as taught by an effete dogmatic theology, but in the restoration to nature of all the elements which went to make up the body. These elements nature must in time receive, to transform in her mysterious laboratory into new forms of life in herb and flower and fruit, in beast and bird and insect. and then again in man. This result the oxidation of the body and the restoration to usture of its material-shall be accomplished in course of time; but when and how, with what environments and what effects? Burn every body must, for it is nature's inexprable law which no one may escape. Whether it be in the broad highway of life, where man falls in his journey and is left to lie and rot, as in primeyal times; whether his body be hidden from hot suns and flerce storms and beasts and birds of prey, in natural caves and rock-clefts, as was the oustom with the anotent Persiaus and Arabians, and as is now the custom with the Gost and the Los Pinos Utes; or put in artificial caves and tombs, mounds, cairns, topes, pyramids and tother stumuli powhether sit the hung up in the trees, or placed upon scaffolds to be dried up by the winds, as by the ancient Colchians and Phryglans, and by our own Oheyennes, Choctaws and Dakota Indians; or placed in the dakhma (tower of silence) to be devoured, by vultures, as by the Persian Magi or Parsees (fire worshipers); whether it be thrown into the bush for the wolves and lackals to devour, as by the Kaffirs and some of the poor 'Chinese; or "pegged out " to be deyoured by dogs, as in ancient Thibet, Hyricania and Caple; whether it be thrown into the sea to be eaten by the fishes, as was the practice of the ancient Phonicians and Abyssinians and of the Chinooks and Cherokees of our own continent: or whether it be eviscerated, and embalmed, as among the ancient Egyptians and the Incas of Peru, to finally find place in musetims or to be carted to bone-factories to be converted into fertilizers; whether to be placed in hermetically scaled metallic or glass cases. and so converted into adipodère, as advocated by modern patentees of these abominations: whether, as is usual with us, it be buried in the earth in a hideous coffin or a perishable casket. or whether it be incinerated in the grematorium whatever the method, the surroundings.

elements by combustion or oxidation, must result at last. Burn it must, and there is no power can ultimately avert this deatiny. It may be eremacquele, as Prof. Liebig has designated decomposition in the earth, and as medical and sanitary science have adopted the term. meaning a clow, lonely or desolate burning in the dark, or it may be takitacausis, as Dr. Lambert has suggested, the antinym of eremacausis, a rapid burning in the pure, rosy light of the crematerium. It may be amid the gloom and putrid loathsomeness of the grave, giving off poisonous gases and deadly disease during all the years of the offensive process, or it may be where all is decorous and cleanly and innocuous. It may be a process of a hundred years or of an hour; but it is burning all the same. "Ashes to ashes," is the unalterable decree. To

this complexion all must come at last. Let it be clearly and fully understood that cremation is only a safe, cleanly, expeditious and economical method of facilitating nature's work; that it is simply an accelerated decomposition, and that precisely the same result (viz.: the exidation of the body) finally obtains, whatever the process, whether accomplished in a hundred years or in an hour, and whether among worms and the gloomy horrors and putreacence of the grave, or in the rosy glow of the orematorium. Surely, when this is understood, a rational people cannot long hesitate which to choose.

Cremation has none of the offensive or mischievous features of earth-burial, and we confidently believe is destined, at no distant day, to supersede this practice.

As now conducted at Gotha, Milan, and other points in Europe, and as it is proposed to establish it here, cremation is not to be confounded with the offensive custom of burning on the open pyre, as practiced by the ancients, and even by the moderns in India and Japan, a custom only less appalling than earth-burial itself. Cremation is effected in a super-heated airchamber, which allows no contact of flame or fuel with the body, while all the gases and volatile products of combustion are completely regenerated, and rendered innocuous and odorless before being liberated in the air. An approved modern crematory temple might be erected in Madison Square, and, but for transporting the dead bodies thither, could not be panied with no repulsive sight, or sound, or smell, no noise or smoke; absolutely nothing that can offend the most delicately sensitive.

The body, covered with a winding sheet saturated with alum, is placed in a catafalque in the chapel or reception hall, whence it descends noiselessly by means of an elevator to the orematory chamber. This, by means of superheated air, has been raised to a white heat at a We talk of the beauty of our cemeteries and | temperature of about 1,500° Fahrenheit. When | since, a physician having certified to his death; the "peaceful sleep" of the departed, but there opened to receive the body, the in-rushing cold but fortunately he awoke from his state of is neither peaceful sleep nor beauty in the grave. \ air cools this chamber to a delicate rose tint. and the body, after an hour in this bath of rosy tion with which to soothe the stricken heart, light, is completely decomposed, nothing remaining but a few pounds (about four per cent. of the original weight) of clean, pure, pearly ashes, which are taken out and put in an urn of terra cotta, marble, or other suitable material, and placed in a niche of the columbarium, of the dead and the restoration to nature of or buried, or delivered to the friends to be dis-

As thus effected, is not cremation infinitely preferable to the horrors of slow decay and putrefaction in the grave?

Beyond these high demands of sanitary solence and an enlightened and refined humanitariau sentiment-demands of health, cleanliness and decency—there are other considerations which urge us to the incineration of our dead.

It may appear almost like profaning our beloved dead to mention in connection with their | for the service. disposal that hard, cruel but important wordeconomy. And yet every year sees families in New York and Brooklyn, and in every large city of our land, homeless and breadless because of the enormous expense incurred in burying their dead. It is the last offering they can make to the departed, and they will part awaiting the arrival of friends wishing to attend with shelter, food and raiment in order to give them decent burlal. Apart from carriages, the average cost of funerals of the poor and middle classes in this vicinity is upward of one hundred dollars, while the grave and tombstone cost one hundred dollars more. In many cases, of course, these figures instead of being hundreds become thousands; so that many a sick man has said, "I cannot afford to die."

Cremation by approved modern methods, being once fairly established, could be accomplished at less than one-fourth the cost of burial, while a neat classic urn of terra-cotta, the most beautifully appropriate possible, together with a niche in the columbarium in which to place it, would not cost more than recently had their share of these ghastly exten dollars, or thereabouts. Here the poor would have their dead as well and as decently cared for as the rich; and here their ashes might indeed rest in peace, conscious, if the dead could be conscious, of working injury to no one. Most of us have done evil enough in our lives; let our ashes, at least, work injury and cause offence to none.

The individual cost of earth-burial is not. however, the only item of this question of economy to be considered.

Already within and about this city, several thousand seres of land that should be productive and life-supporting, are sequestrated and converted into externally beautiful plaguespots and pest-beds; and if we shall keep on in this way a few generations more, our cities will be like those of China and of Moslemdom, the garrounding land for miles away in every di- feet safeguard. Again, the non-volatile minerrection given up to the dead and the reproduct al poisons would remain in the sales, and be the effects and the duration of time involved in tion of disease and death. Already we need more readily discernible than in the grave, the effects and the fine involved in the grave, the effect of the involved in the grave, and the fine in the grave, and the grave, and the grave in the grave

low Roman Catholicism! or make history re- | heard of the horrors of the "Fosse Commune" | its\_disposal, decomposition, resolution into its | these thousands of acres thus sequestrated and perverted to this baleful use, for the living thousands who are coming over our great bridge to find new homes, not to speak of needing them to produce the wherewithal to feed these coming myriads. Brooklyn is reaching out her mural arms to take these recking, seething masses of corruption into her embrace.

There is one other aspect of the question of economy that should not be omitted:

Our world, when created, was endowed with a certain measure of reproductive or recreative power, which we call vital force. In the economy of nature this vital force or reorentive power is just enough to accomplish the perfect work of complete repair and restoration to compensate for the destruction wrought by disease and death, f. c., the vital forces of nature are only adequate to the support of the world's life at its maximum, in its perfect state; and by just so much as we rob nature of this vital force, by just so much do we deprive the world of life. It has been carefully estimated that the present method of disposing of the dead in what are known as enlightened or Christian lands keeps constantly imprisoned, and so inoperative, from one-fifth to one-fourth of the entire measure of vital force or life-producing and life-supporting agencies of those lands, whereas the incineration of the dead would immediately restore to nature these vital forces to be converted into new forms of life, and these lands would thus support a population onefourth greater than they can now do, or would give to their present population a proportionately increased vitality.

Another consideration in favor of oremation is the guarantee it would give us that we should not be buried alive.

A prominent undertaker of this city has recently made provision in his will, and exacted a promise from his wife that his body shall be cremated, being led thereto by his dread of being buried alive. Live burial he says he believes to be far more frequent than most people think. Another Brooklyn undertaker, it is reported, some time since deposited a body temporarily in a cemetery receiving vault, and when, some days later, he went to take it thence for burial, what was his horror, upon opening the niche in which the coffin had been placed, to find the body crouching at the door, now stark in death, the hair dishevelled, the flesh of the arms eaten, and the face wearing the most appalling expression of horror and dospair ever witnessed by mortal eyes.

"Seven hours in a coffin added ten years to my life," was the remark of Martin Strong of 12th street, Philadelphia, some time after quitting the coffin in which his family had placed him for burial, after Dr. Cummings had given a certificate of his death. Frank Stoop of Clarinds, Iowa, was laid out for burial not long come in time to save highlife.

In epidemics of smallpox, cholera, yellowfever and the like, as has been shown at Norfolk and Portsmouth, large numbers are hurrled into the grave alive. W. H. Clark of Henry County, Mo., seized with cholera while traveling across the plains, and having died, as was supposed, was buried by his companions at the point where the old Santa Fé trail crossed the Arkansas River. After his fellow-travelers had gone on, the Indians exhumed his body to get his blankets, and finding signs of life in him, they applied restoratives, and Clark subsequently overtook his comrades at Prescott, Arizona, where he was living at last accounts.

The late Charles Albert Reed of Newton. Mass., left in his will directions to his attending physician to sever his head from his body after death, to prevent the possible horror of burial alive, and left him also a fee of \$500,00

In connection with its Crematory, the United States Cremation Company propose to have a hot-air chamber where restoratives can be applied in any case where there is the least cause for doubt; and also a cold-air chamber where bodies can be kept a longer time than usual, the funeral. Short of some such capital remedy as that devised by Mr. Reed, cremation offers the only satisfactory guarantee against the awful horrors of burial alive.

The sentimental fiction of the peaceful repose of the huried dead is constantly suffering rade shocks, a conspicuously marked one being that which it received when the ghouls carried off the body of A. T. Stewart from St. Mark's Churchyard, while a still more recent one, no less startling in character, was that of the rape of the late Earl Crawford's body from the Dun Echt Mortuary Chapel in Aberdeen. So in turn Philadelphia, Richmond, Baltimore, Cinolunati, Buffalo, Amsterdam and Montreal have periences. Incineration gives back to nature, in a regenerated form, all that is corruptible of the body, and gives to the friends, in a neat, chaste urn or vase, the handful of clean, pure, pearly ashes for which body-anatohers have no use.

With all these advantages on the side of cremation, what have its adversaries to say against

They tell us that it would destroy all subjective evidence in case of poisoning, and would offer a premium to this class of crime. This is a valid objection, and yet, if it were strictly true, the evil involved would be slight as compared with the evils of earth-burlal by which myriads are poisoned every year.

In any case of possible doubt, however, an autopey preceding incineration would be a perwhile even the volatile poisons would be deposited in the regenerator and could be discovered and recovered there.

The opponents of cremation further tell us it is "barbarous" and "heathenish." So is earth-burial, and more "heathens" and "barbarlans," so called, a hundred fold, have practiced earth-burial than ever practiced oremation. So eating and drinking are "barbarian" and "heathenish," and, like earth burial, were so long before they were Christian, and yet Christians do not, therefore, refuse to eat and drink. The Christianity which Jesus and Paul taught was, above everything else, characterized by a large liberty which "proved all things, holding fast to that which is good."

The very Reverend Dr. Wordsworth, Lord Bishop of Lincoln, standing some years since at the altar of England's grand pantheon, Westminster Abbey, with hundreds of the world's most illustrious dead entombed about him, denounced cremation as "barbarous and unnatural," and said: "One of its very first fruits would be to undermine the faith of mankind in the doctrine of the resurrection of the body," and that "the extinction of that faith would bring about a most disastrous revolution, . . . confirming and increasing the widespread licentiousness and immorality which prevail in all the great capitals of the world."

A sad result to contemplate, most truly! But does it not occur to one that "the doctrine of the resurrection of the body" must indeed rest upon a most frail and perishable foundation if a few crematory fires are going to destroy it?

Possibly the illustrious dead of that grand pantheon would have been less eloquent in pleading the good Bishop's cause, if, Instead of speaking through the Bishop's lips, those deathdungeons could have been opened, and the inmates of that vast charnel-house could have been seen in all the repulsive loathsomeness of their protracted putrefaction, where through long decades and centuries most literally "the worm dieth not, and the fire is not quenched." Out of an abundant experience of mouldering corruption some who have well nigh completed the putrefying process could have told the Bishop of Lincoln, and his vast and intellicent audience, that decomposition is but a process of combustion or oxidation, and that its results are the same whether accomplished in an hour or a hundred years, and whether wrought in the dark and loathsome grave, with crawling worms devouring and noxious gases generating, or in the bright rosy glow of the clean purifying fire. As. Dr. Ordronaux puts it, "We all eventually become C. H. N. O.," whatever the process. Even the hallowed walls of that thrice sacred temple of Westminster cannot protect the honored, the noble, the royal dust entombed therein from coming to ashes at last. Sir Isnac Newton, astronomer and philosopher, after one hundred and fifty years spent in practically resolving the problem of the dead might have told the learned Bishop that in the grave there is no star of hope to guide him in any way of escape from this end. Dr. Sir Hugh Chamberlain, after one hundred and forty-four years of practical experience in the tomb; Dr. Richard Meade, after one hundred and twenty, and Dr. John Hunter, then eighty-one years under ground, would have been competent witnesses as between the noble prelate on the one hand, and their own confreres and successors in sanitary science on the other-Sir Henry Thompson and T. Spencer Wells, against whose urgent plea for the adoption of this measure of sanitary reform the Bishop was waging his relentless war. If, however, my Lord Bishop should prefer witnesses of his own faith and order, Archbishop Waldby, then four hundred and seventy-seven years entombed, and Archbishop Langham, then four hundred and ninety-eight years in the grave, might be found competent. The poet Gray, out of his experience of one hundred and three years in the under-world, might have given the Bishop a different version of his "Elegy in a Country Churchyard," and dear old blind Milton, after just two hundred years in the pit, might have had his eyes opened to some new views of "Paradise Lost," and might have opened the Bishop's eyes as well.

Look again, and further into the dark prisoncells of the illustrious dead that underlay and surrounded the Bishop and his intelligent congregation in that magnificent mausoleum: Here are royal bands that bave swayed the sceptre over two hundred and fifty million of their fellow-men; here are warrior heroes; whose genius to plan, and brain and brawn to execute the plans of battle and campaign, have conquered kingdoms until the British ensign rises with the sun every morning the wide world around. and the roll of her drum-best accompanies the god of day in his westward course; here are diplomats who have commanded and compelled the recognition of these conquests and the right of their possession, by all nations and races of mankind; here are statesmen, who have enacted laws for the government of a population vast in numbers, diverse in origin, customs and character, beyond that of any other earthly empire, and scattered through every parallel of longitude; here are discoverers, inventors, educators, religious teachers, scholars, acientists and savants, artists and artisans, philosophers and philanthropists-men of clear heads and of large hearts, under whose guidance has been developed the highest known type of an enlightened civilization: here are the brains of orators and poets, whose thoughtsecretions and whose golden tongues have captivated and entranced, or stirred with emotion and thrilled with electric fire the listening hosts. Here, too, is the queenly beauty, the stately grace, the charming loyeliness, the gentle goodness and the soul speaking eye, which, embodied in lovely woman, have conquered and led captive kings and princes, warriors and statesmen, judges and juriets, prelates and poets, professors and philosophers.

Not Not! Not!! Not!!! None of these great and good of earth are here. But here, intead, is the narrow, pent-up battle-ground, where smid corruption and putrescence the chemical elements of these once splendid structures contend among themselves in foul melee. struggling for escape—seeking restoration to

Had the Bishop of Lincoln been graduated from Trinity College, Oxford, instead of Trinity College, Cambridge, he might daily, through all the years of his college course, have looked from his study window over into St. Gills street, a hundred yards to westward, upon one of the most beautiful Gothle monuments to be found in any land, known as "The Martyrs" Memorial —a monument erected to commemorate that event, upon the spot where Arch Bishop Grammer and Bishops Latimer and

Ridley were burned at the stake. And is there no resurrection possible for these ?

And as we view this exquisitely graceful memorial, let it make answer to the Bishop's declaration that oremation would render impossible all further beautiful monumental architecture; for this monument over the ashes of these martyr Bishops may be catalogued along with Trajan's Column at Rome, erected over the golden urn containing the incinerated remains of the Emperor Trajan, and the great Mausoleum erected by the bereaved Queen Artemesia at Halicarnassus as a repository for the ashes of her husband, King Mausolus, as the great monuments of the world.

# Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY

BY JOHN WETHERBEE.

CHAPTER III. "To the past go more dead faces Every year, As the loved leave vacant places Every year. Everywhere the sad eyes meet us. In the evening's dusk they greet us, And to come to them entreat us Every year."

The sentiment of these quoted lines impresses upon me the thought already in my mind, and makes me say how well I remember the first time I attended one of Mrs. Hardy's circles. She was living then in the little wooden house on Poplar street. I shall always think better of that little narrow street, on the northwest corner of the city, from her connection with it. I suppose heaven is as near one spot as another, geographically or even spiritually speaking, yet circumstances will often add a lustre to a locality that make fashlon and palatial residences pale by their side; hence this tribute to a street that now, in the busy march of life, one hears very little about. At the time of which I am speaking Mrs. Bardy had not been very long a medium, perhaps two or three years, nor had I become a veteran Spiritualist of the lay order. My ambition, let me say, has never lifted me up into a lecturer. My pen of late years has, in a mild way, made me popular, hence I have come to the front, and often show myself as a tenminute speaker, rather resting even then on the momentum of my pen efforts, instead of my tongue, for any pleasant or popular reception-At the time of which I am now speaking, when this medium was giving circles in Poplar street, I was but little known ; I am sure I was not known by either Mr. or Mrs. Hardy on this first visit which I so pleasantly remember. A friend told me of this medium, and that she had circles Sunday nights, and it being then Sunday I thought I would go.

I found the two little parlors packed pretty

full. I knew but very few of the persons pres-

ent; there was no reason why I should; and the experience on that occasion was all the better for the fact. When the medium came in and took her seat between the two rooms, separated by open folding-doors, I saw her for the first time. I was sented on a sofa in the front room, and about as far as I could he from the medium; not intentionally, however, but from my natural modesty not to growd into the best places; always having a feeling, and have it now, that I was (in my own estimation at least) aking in disguise; and therefore where "Mc-Gregor sits, there is the head of the table." It was exceedingly pleasant to sit there and listen to the bright and cute invisible "Willy," talking like a child (but a young man of maturity, the spirit-son of Mr. Hardy by an earlier wife), give his wonderful tests in his peculiar way, which all will remember. Of course it ran across my mind that many of these people getthe interviews were pleasant to listen to, and I, being a stranger and at a distance, was not expecting any notice. It rather startled me when Willy, looking out of the eyes of the entranced medium at the wall behind me, said; 'You man out there with four eyes (counting my spectacles as extra eyes), over your head l see some B's. Let me read." And he proceeded to name the letters, one by one: "B-A-K-E-R." Yes, Willy, I understand that." "Now I see" -naming the letters as before—"B-E-A-L-S. 'Yes, that is right." "Then," said Willy, you are a Bee, too; not bumblebee; you are a Wetherbee! George is here, and wants to send his love to Louise. Tell her not to worry so much about those papers; it will do no good; everything will be right in the end.". He said a little more, but this is enough to repeat here. It was a very remarkable test; one that was a test in fact as well as in name; nothing strained about it. "George," whose surname was Baker, was my brother-in-law, and "Louise" the name of my wife; and it was a fact that she had been in a state of worriment for some weeks; and that day, Sunday, her mind was wholly on it; hence when George said, "tell her not to it was as open a vision from the land of spirits as any one over had, for my wife; and of course the facts were wholly unknown to the medium, or any one present. The spirit of George, our connection, knew perfectly well my family affairs, and the name of Louise, of course. I said: "George, that is true; but how did you know anything about it?" "Why, I was there. John; don't you suppose I am round, and know what is going on?" To day it would not be much of a fest for a medium to give this to me, or speak of Louise, or call me John; but then and there I was a stranger.

I am not proposing, in these recollections, to write up in detail all or much of my experience in connection with Mrs. Hardy as a medium, interesting as it would be; but to select out of the many a few to encourage the benighted wanderer seeking for home heaven or light. An undivided good is only half enjoyed, and when I have been brought from darkness to light I want others to be illuminated also, from some of my "lustre" if nothing more. The reader may rest assured that I will not build any castles in the air or "give to airy nothings a local habitation and a name," but what I narries aball he have about that I would have a name of the light of the lig Nature in new forms of life, seeking, indeed, resurrection, though not in the form of which the Bishop speaks.

A local habitation and a name, but what I narrate shall be the exact truth. If anybody can account for such tests in any other way than is claimed by the "testses" themselves, I will be all ears; only, skeptic, please pot stuitlify your those burned in the cramatory as of these burned in the graye or in the marry's flame?

Fig. 1 in the graye or in the marry's flame? mind-reading or electricity or delunion of some kind, for I have had too many experiences beyond the horizon of mind-reading; electricity it may be, but it takes a man at both ends of the line for electricity to be converted into intelligence, and if, as in the above instance, willy or my friend theoree, or any other spirit, was the operator at one and and I the other. I am willing to accept, electricity as the solution or definition, for this "rose by any other name will smell as aweet." will smell as awaet."

I felt, in visiting Mrs. Hardy's dirdes and time we com

sittings and having these experiences, that—to use a rather undignified expression — I had struck oil, and my condition was the brighter for it; so I followed it up for many months, yes, years, till she passed on, and-if I may continue the oily illustration-I filled many barrels with this light-producing article, though the spirits had manifested to me in a great many ways before Mrs. Hardy's time, and have not slighted me since.

It was some months after this first seance. and in the meantime George was always a ministering spirit to me, and others of my loved and lost often came, also, when Louise, whom the reader will know as my wife, thought she would like to go with me, and did so. On this occasion, a neighbor, an intimate lady friend, also went with us. When we reached the medium's house I told my wife and friend to go in by themselves and take a seat in the back parlor, and by and by I would come in alone and take a searby myself in the other room, so that neither she nor any one else would connect us from having come together, and we did so. The seance began and went onin the usual way. After a while Willy suddenly or intentionally spied me and said : "Bumble-bee man." Willy, by the way, was always bumble-bee-ing: me in his facetions way, and yet I do not carry any sting, or honey either, as to that, but this feature of quaint cognomens, so natural with him, added life and cheerfulness to the seances, and it may have beload conditions, as a substitute for music. So, after getting my attention by saying "Bumble bee man," he added, "George is here!" "I am glad to see you, George," I said, though seeing was a figure of speech, not a fact, and the medium, turning the other way toward the spot where my wife. who was an entire stranger, was sitting, addressed her. The lady companion replied, as my wife was always backward, but Willy sald, "Not you; George wants Louise," and she recognising him, he said, "You findicating my wife and myself) belong together!" Willie appeared pleased, making some remarks like, "Oh! you can't cheat I !" as if he had understood our motive for letting the spirits find out our connection. I am sure that on the first night, as I have

said, neither Mr. nor Mrs. Hardy knew who! I was, for I proved that fact: to my satisfaction; not that I needed it for the tests I got and continued to get would have been tests if they had been acquainted with me, but in studying up these phenomena I have always tried to cover the whole ground. It is not so necessary now, as the matter is settled with me, "signed, sealed and delivered," and recorded both in heaven and earth? (2003) and although guilled

On the occasion of which I am now speaking, though I had become known, my wife was not. There were some thirty or forty persons present. I was in one room, and my wife in the other, and we were not in eight of each other. By what occult power could Mrs. Hardy know my wife ? Willy, as a spirit, might, for George, who was present, could have signified it, and did; why not consider it so? I do! I do not know as I blame people for straining at a ghat, by imagining it something else than spirits as claimed; but I am not agoing to, for I am as sure of spirits being the factor as I am of anything else in life that we consider certain. To save many words, and to express the thought that is in my mind, as this "recollection" comes up before me, I add this verse as a close to this chaptert of the France limite.

"And tenderest thence we hear: From those who lately sailed across. They love us still since heaven is near. :: · · · · · · · Death is not loss."

## ueses that 9 **Cremations**gibes " 6 ear

An interesting and instructive lecture on this subject by Rev. J. D. Bougless, D. D., President of the New York Cremation Society, will be ner of Light. No person in this country has given the subject so much study, or collected so much information relative thereto; for this reason the address is worthy of a careful reading. Immediately following its fielivery remarks were made by various persons present, brief reports of which, furnished up by the Secretary, Mr. D. W. Craig, are given below.

hir. J. David, Chairman Brooklyn Spiritual Confer-ace, said: "I am sure we are under many obligations to the gentleman who had given this very interesting and instructive feeture, which has many references to Brooklyn, and to events that have happened here lately. I hope he will favor ne with another upon

the same subject on some future occasion? 2017 10 10 Mr. W. C. Bowen remarked ; " We have reason to congratulate ourselves upon, our good fortune in hav-ing secured the services of the gentleman who has addressed us this evening, and in having the privilege of listening to so very interesting and instructive a leature upon the antiger of Createston! I attended have to discuss it at a decided disadvantage, inasmoch as I am on the same side of the subject as the speaker. It would be presumptuous in metoupdertake to add anything to the weight of exidence that has been presented in favor of Cremation, after the subject has been presented in favor of Cremation, after the subject has been treated so exhaustively, and I shall not do it. Without having the knowledge of the subject that I have adquired to night, I have always been in favor of Ordination, and have advocated it in private as a reason. able mode of disposing of the dead; and it seems to me that no one could listen to anch a forcible argument as we have heard this evening without being convinced of, its great superiority over burial. I rejoice to see that the gentleman who has addressed us is fully shreat of the humanitarian spirit of the present are and there are many like him in the Christian Church, dorwithstanding the example of the Bishop of Liheolit and others, who refuse to exhibition and who turn their biolitic injoing reform which each to us so vitally in portunt. The gentleman who has addressed as tonight its ougaged in one of the grandest causes of the present time, and we Spiritualists who advocate mos only Spiritualism, but seek in all ways to promote the temporal and spiritual welfare of our fellow man, may heartly enlist in it with him.

idea of purification by fire/and its modern scientific application, saying that minification was purification aways. Dr. Guy said ! "For some five or six years I have been thoroughly impressed with the importance and value of this new system of disposing of the fead, and for reasons that have been given here, this evening in meat numbers. Our lecturar has treated, the subject in the most able manner; he has exhausted the subject. I am perfectly satisfied that from a sanitary standspoint alone, we should be justified in at once taking active measures to bring about this reform; Ain that the lecturer has said in regard to the postilential conditions that exist in the vicinity of cometeries is avsolutely true; I know it to be true from personal inventigation. We are living in the midst of continual pas thence, and we are belong to perpetuate, that pesti-lance. Our cameteries may be beautiful on the out-side; great care is taken to make them clean and at-tractive, but within they are filled with deal men's benes, and all manner of unclearmess and corruption. I wish we could practically demonstrate our scattresults and feelings in regard to this abbject by drganlising here, in the city of Brooklyn, a modely looking to a reform in this direction, and, I would be willing to be one of any number of genclamen in this and ence to or ganize such a society. Hothing has been done, except acidentally, and in an edificational way, and it is high line, we commended practical operations. I would be

glad to join anymun organization to bring about this end,"

Rev. Mr. Schwackhamer was the last speaker. He said: "We have reason to be very grateful this evening for the privilege of listening to so intesesting and instructive a discourse. For my part, I feel, I may say, gratified in the superlative degree. I think that death is the greatest enemy of mankind. I am not afraid of death, but the grave has been my horror. The idea of going into the grave, and there lying and mouldering, with all the atlendant incidents and prosesses of decay, is to me exceedingly offensive and repulsive, and I have often wondered why our friends have not brought forward some means of obvicting the necessity of going into the grave. Such means have been presented this evening, and I must say that the idea of Cremation, as it has been presented here by our worthy brother, is rather charming and attractive; it is really rather pleasant than otherwise, seeing that we all have to go... I won't say all, but most of mankind expect to go in the direction that most men have gone. I think the sanitary view that has been presented of this question is an exceedingly important feature. You know, Mr. President that we are all anxious to live, and we should adopt every proper means of prolonging our lives, of course avoiding such constants as tend on the lives. customs as tend to cut-life short. If I had known in my younger days, what I know now, I am surp that, by saving my strength where I overexerted, I should have prolonged my years. Cannot we still further look forward to the time when, according to the promise, we shall overcome death? I him sure we are all yery thankful to our friend who has spoken to up this eyen. ing. I can look forward now to the perhaps inevitable change: with a great deal more completency than II. have ever been able to before. If there is a society to be formed here for the promotion, and practical adoption of cremation, I would like to be one of its organizers and to assist the movement, ... We want a purified atmosphere and cleanly elements in order that men may have a period condition of health."

#### GLOUCESTER HARBOR.

BY LOUISE IMOGEN GUINEY, South from the beautiful islands, South from the headlands and highlands, South from the headlands and highlands, The long sea-wall.

The white ships fire with the swallow; The day-beams follow and follow.

Glitter and fall.

The brown, ruddy children that fear not Lean over the quay, and they hear not "Warnings of lips; Bor their hearts go a-sailing, a-sailing Out from the wharves and the wailing After the ships.

After the ships.

Nothing to them is the golden
Curve of the eands, or the olden
Haunt of the town;
Little they reck of the peaceful
Chiming of bell, or the easeful
Sport on the down;

The orchards no longer are cherished;
The charm of the meadow is perished;
The charm of the meadow is perished;
Dearer, ay me!
The solitude wast, unbefriended,
The magical voice, and the splendid,
Flores will of the sea.

Beyond them, by ridges and narrows,
The silver prows speed like the arrows;
Sudden and fair;
Like the track of Al Borak the wondrous,
Lost in the blue and the thundrous.
Depths of the air;

On to the central Atlantic.
Where passionate, hurrying, frantic
Elements meet;
To the play and the calm and commotion
Of the trescherous; glorious ocean,
Ordel and aweet.
In the hearts of the children forever
She fabblods their growing endeavor,
Their sires in her caverns she stayeth,
The bold ones that love ther she slayeth,
And langus in her gleen.

Woo, woe for the did fastingtion?
The wamen make deep dementation in affects and in elige:
Here always in bope unavailing.
Here always the decamers are salling
After the ships.

New Hampskire State Spiritualist As-Jesser, and of the sociation seasons.

.... THIRD ANNUAL CONVENTION:

found on the first page of this saye of the Bank President, E. J. Durant, Col. E. O. Balley, and that old worker so long in the field, Mrs. A. P. Brown, of St. Joh bury. Vi. The afternoon session was opened by conference, said the addicace highly entertained by remarks ence, and the audience highly entertained by remarks from Rev. Mr. Murray, a Unitarian elegymen from Landers, N. H., who espended to a dall, and spoke very kindly of the cause of Spiritualism. He said, it was no new thing to him, as his father, believed in its philosophy, and with he was not more interested in it was perhaps because he was a young man, young people not being se much inversed another ones. He had no doubt as he advanced in age he should become more interested in its phenomens and philosophy. It had already done more to remove the fear of death from the world, and to prove immortality, than Unitarianism, Universalism, or all the old theologies of the past, and he bolloved it was destined in the fature to bring all the different creeds nearer and nearer together, and syspecually unite the world in one common faith of belief,

The very excellent quartette choir in attenuance, under The very excellent interests choir in attendance, under the direction of Mr. Parsons, of Controceock, furnished by Col. E. O. Balley, bradered a fine selection of music, after which Col. Balley made some premarks upon. The Facts and Philosophy of Spiritualism. Collowed by a very fine improperty poem from Miley Sepanic B. Hagan, is After issued the Convention in the usual carnest, soulding limited in the control of the convention in the usual carnest, soulding limiting manner, which never islate reach the higher and finer feelings of her heaters. Music, and a few well-timed to-marks from 1004 Balley; followed, when Mr. Edgar W. Emerson was called upon the platform, and testified to the multitude of spirits restoleted bile stair toyant eye in witendance. Many spirits were described, and their names given, among them the wife of Dr. C. H. Wellington, of Boston, who was greening has being the daughter of Doi: Wm Zent; of this city. The gay subjecting as spirits rise. There were also given the humans of Phanester Randel of these parameter. anone in the winter of Dr. C. H. Wellington, of Bostom, anong light the winter of Dr. C. H. Wellington, of Bostom, who was greeningale ming terreting facts, cylington of the total winter winter of Doi. Win. Kenty, of this city. Sing gave suite, interesting facts, cylington of the personal identity. Wind were verified by Dr. Wellington as sprictly frace, There were also given the manyer of Educate Randall. Of the terreting. N. I. Frances Edgy and Dr. Hammel thrown in Educated by Iriends and account of the many of the

othus W. Chamberlain of Chesterfield, B. S. Chase of it month. Secretary gad Transver Riward F. Duran of Laboratory

Pilmonia.

Beard of Monagers—J. R. Champlin of Leconia, John Baurd of Monagers—J. R. Champlin of Leconia, John P. Geyrs of Epping, Mrs. L. A. Burbank of Concord. Mrs. J. W. Lampson of Manchester. Frank R. Fratt of Reene. Auditor—R. P. Burpes of Manchester.

The evening seesing was called to order by Predicint Bailer. After the opening by mance, Prof. W. W. Clayton of Boston spoke on the subject of the American University. He advocated such ebanges in our educational methods as would accept and utilize the advanced thought and developments of the day, and aspecially in the direction of the spiritual plane of our nature, which is ignored by existing schools, hence the establishment of the American University. His Whitchet, of Boston made some very pertinent remarks in illustration of the power of facts to slid in the promulgation of the great truths underlying our hipritual Philosophy, which was the grand object of the "Fact Magarism" the had established, and to which he would call attention. I allowing a song by Mrs. Hartsborn, very finely readered. J. W. Hethels of Boston made a sitring address. Taking for his theme "The Great Charched," in contradistinction; he the remarks of the afternoon, he portrayed with ability the fallacies which have controlled in church of the hast, and the higher truth and advanced thought which are schusing the most advanced midds of the prescol, showing that the day of material things has passed, and that it is time the great flag of Christianity was replaced by one of Humanity. After music from the choir, Mr. Fietcher gave many names and descriptions of spirits prescot, which were recognized by prevensing the suddence, when the world-renowned Dr. J. V. Manufied related some of his wonderful experiences, helding the alternoot breathes attention of the audience, at the close of the season; and the title of the school of the prevention of the prevention of the prevention of the prevention of the suddence, at the close of the season; and controled to the school. Mr. Fietcher and the su

audience, when the world-renowned Dr. J. V. Manifeld related, some of his wonderful experience, holding the algorithm contorprise some of his wonderful experience, holding the algorithm of the audience in the close of the session; 1821 | Senday Morning, July 1st.—The Convention convened in the heaviful auditory mor white's Opens House, where all feits a light and pure inspiration, especially those who had enjoyed the picasure of an acquaintance with Mr. White while, in the form and that of his highly sebemed companion; who so fattatuly seconded thim; in all this entires in and agencius labore in the great, reformator the day and help the day and before it the could not be noted grateful to the day and holde deeds for the elevation of humanity which characteries is deed from the decorated celling above. The mane of hathasis! White was prominently connected with the Anti-Blayery cause. The sperance, reform and Wannashity frage movement, and he early commerce the investigation of this phylicual Phenoment, as many of our dies medium than testify who enjoyed the conformator his hospitable done for days and weeks at times. He became theroughly one winced of the truth of the ministry of angels, and a firm friend of all true mediums, antically of a first in the heart is all the spiritable done of which were ably supported by Prof. Buchanan. Results then following bill; It from make now in season for their addication of the lagislature new in season for their addication of the lagislature new in season for their addicatives in General Journ Scarce, and Humanitation and Characteries of the parameters and Humanitation in the logislature new in season for their addicatives in General Journ Scarce, and Humanitation and Characteries of any individual in whom he or the market we confidence whether such emineral personnal defects of disability the services of any individual in whom he or the market we confidence whether such emineral proposal defects of his state of New Humanitation theory in the resonnal of the propietor and

ide leiative action was any serious that the choir releases besuttled poem; alcollent muster from the choir released, and then Dr. Storer gave utterance to an instructive and interesting address upon "The Consolitions of the Builtima Doctribes and Teachings." J. W. Fetcoher responded to questions given him by the audience in an acceptable manner.

The atternoon exercises opened with an invocation of the audience of the choir remarks by the audience of the choir remarks by the choir remar

spiritual Doctrines and Teaching." J. W Florigher responded to questions given him by the audience in an acceptable manner.

The afternoon exercises opened with an invocation. The afternoon is a first to the control of the invocation of the control of the invocation of the invocation of the control of the invocation of the in

or the latter of the content and designs of the latter of Begorted for the Banner of Light.

The Third Annual Convention of the New Hampshire State Spiritualist. Association convened at Concord on the 29th wit, at Phonizi Hall. The forencen seeded was occupied in conference; in which remarks were made by the President, E. J. Durant, Col. E. O. Bailey, and state of the phonizing worker so long in the field, Mrs. A. P. Brown, of St. Johns.

Joshus Atherton, Charles Grown Atherton, John H. Willer, W. M. Willer, W. W. H. Willer, W. W. H. Willer, W. W. H. Willer, W. W. H. Willer, J. W. H. W. H. W. H. W. H. Willer, J. W. H. Willer, J. W. H. W. accounted for about the theory. Let, the person, who changed to impart the information was actually there in spirit.

The exercless of the Convention closed with musle from our more than excellent choir, to each member of which the Association and members of the Convention are these leading obligations for the very, emclent and pleasing mean ner to which they performed their that of the service, also to Aral Minnied D. Emerson and Mini. Emmis L. Hardshort of the service and the convention of the service and the convention of the service of the horn for the internation of the ministation of the service of the convention of the service of the person of the exercises passed off pleasantly and served to implie the description of the exercises passed off pleasantly and served to implie the thought and aspiration, which must always proceed a truer and puror, life, the grand ultimatum of the antial other spirites of existence. Those who heard and enjoyed the many, beautiful, and elevating, truths, given the such abundance could only play the miniting of life in any expension of the whon brought to their very thous.

The renowned Or. Clendenning says one third of all his dissections showed signs of Heart Disease; if you have it in any form, use Or, Graves's Heart Regulator, \$1 per bottle at

Dr. Graves's Heart Regulator, \$1 per bottle at druggist same affector more than sentily sie

Tink Vaccination inquines to this month de-votes its opening pared in Mor's large portion of the entire humber to a report and consideration of the proceedings in the House of: Commons, June 19th, in reference to the reachation lawns in the world the contract of the contrac feat of the leffort to repeal on modify the Commission test of the test to repeat or anount to the company of the part of city, to: Win. Tabh, ih which he says he was endoinated at an early age, but subsequently suffered from an 4

the actuary age, but the state of the state of any lines and the state of any lines in a state of the state o inmittings your Bostets will continue at important bother and autem its belief, and consecution attended by the Bostets their vaccination prevails, unless to adversage on a indicate their practice. Cartainly the burden of proof remains with them.

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For the Bauner of Light. We aball come to our own, If we live or if we die; We shall reap, if we have sown, marked a come By and by.

We shall gather fruitage sweet, Though the branches hang so high, They will stoop our lips to meet, By and by.

We shall reap the golden grain That we sow with tear and sigh, On the blessed harvest plain, as everyond) lieva ballyand by Heart of man cannot conceive, Eye nor ear can testify

To the joys we shall receive lige out feed legater est. Hi By-and-by. is Aching heart and empty hand, the top grad As the barry moments fly. It against the first of the barry moments fly. It against the first of the barry moments fly and by the barry man by.

All that's beautiful and good, All that 's pure, and all that's high, Shall be ours in that biest hime—

of side about animodition Brand by a sorie the Britania Bridgenator, Mais now side doct only

### Banner Cottespondence. - sianii da , - Hendidali (blomen

New York, July 10 18 1

ROCHESTER, Dr. A. R. Tilden writes to a friend in Actum: "In reply to your question as to what I thing of to Adapts," I have to ray that I know disemply did on invisible intelligences, control mediums to write either impressionally or mechanically, and the spirit process." If so, and the spirit of their intelligences, control medium is occurred in what he has being the medium as perfectly as though he need his own the medium as perfectly as though he need his own the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though he need his own of the medium as perfectly as though the need his perfectly as though the need his perfectly as medium as perfectly as fitting whose he defined as a thing to the need his perfectly as medium as perfectly as though the perfectly as the need his perfectly as medium as perfectly as the need his perfectly as medium as a perfectly as the need his perfectly as the need his perfectly as the need his perfectly in a perfectly as the need his perfectly as the need his perfect, rule, of faith and practice, have been too much used to ensist the true meaning of that word books, but hooks claiming to be good that word a perfect, rule, of faith and practice, have been too much used to ensist the minds of the need to be marked to receive much set to ensist the number of the need to be need to much used to ensist the number of the his was written by persons fishired by spirits who intended in the truth of what they wrote, I believe much of it was written by persons fishired by spirits who intended to teach what they were readily performed, were must so well understood as new.

I believe much of the Bible was written to convey and preserve an asequence is not have certain pediumstic. It was timed to have been

lis own mediumship. The sons and descendants of the Aaron seem to have been actuated by the same disposition that is now too prevalent among maddings envisored the state of others that may have been equally gifed they underlook to prevent the actuated by the same disposition that is now too prevalent among maddings envisored the state of the same disposition of th

parity synonymous throne.

Dearly synonymous throne of the synonymous companies of the to their own status, or dogmatically claiming anything that will tend to enlayer minds through their superelimites, it noted to enlayer minds through their superelimines, it noted to the enlayer through much of it institutes to me to be meir speculation. Bill I would be a mind to be meir speculation. Bill I would be a many, would come to use it as people have the old one, even if it does not contain a sentence that really claims infallibility for itself, but the mischler is wrought mainly by what the object the mischler is does not even diaim to be all, an inspired work. The special mainless of the superies of the contain a sentence that really does not even diaim to be all, an inspired work. The special contains a superies of the contains a sentence of the contains the contains of the mischler is the office of the contains to be all, an inspired work. The status of the contains a sentence of the contains and the contains a sentence of the contains a s

Estribute given by inspiration of God. &c."

LYNN.—Our correspondent, J. A., writes as follows:

"Hydrer George, Dilligham of Lynn passed to life higher life, say; Binday merming, Julysh, in the forty-fourth year of his kg. He had heen an invalid for twelve years, but was able to do, manual, abor. He was selloted with a compileation of diseases, that only the high the heat of the lime, though not able to do, manual, abor. He was selloted with a compileation of diseases, that only minusted in consimption and disease that only the mount in spiritual offnies; throughout New England, and year of the lad the happy and year years to extend all and ken years and years and years and years and years and the happy and has amiable wife came, to Lynn in 181; and with the has an inchessive for the high the lad the happy and labored agreesity, ably assisted by his wife, who have the manual principles both by precept and example. For the past four years they seed at the head of the spiritual movement in this sity, and it may be a submit the partial medical was registed by his wife, who was mainly through their exercions that the interest in which principles both by precept and example. For the past four years they seed at the head of the spiritual movement in this sity, and it was mainly through their exercions that the interest in which principles both by precept and example. For the past four years they seed at the head of the spiritual movement in this sity, and it was well in the summent having only energer; that of parting it am for he was ready through their exercions that the interest in the summent of the past of the

spirit form of a woman, who says she passed away from Bennington, and she gives her name, Betsey Street. Mr. Emerson inquired if I had ever known such a person, and I told him I never had. Perhaps in consequence of my being surrounded by a crowd of persons at the time, this circumstance soon passed from my mind. One week later I was present at a Convention of the Varmont State Spiritualist Association in Danby, Vt. Mr. Emerson was at the Convention and described spirit forms from the public platform, while doing so, he described the spirit form of a woman who said shopassed to spirit-life from Center Bennington, and gave her name as Belsey Street, and manifested a desire to be recognized. There were two citizens of Bennington present beside myself, but neither of us had ever known or heard of Betsey Street while she was living in material life. These coincidences were of so marked a character, that I improved the opportunity to present them to the Convention. For it, upon proper inquiry being made, the personality of Betsey Street should, be fully, identified it would be positive proof of spirit-existence and spirit-return. There was no posseble collusion of minds connected with this affair. I proplised the Convention that I would make diligent inquiry in reference to this matter, and report the facts through the mediumship of Mr. Emerson:

Learned, that Betsey Street passed to spirit-life from Canter Rennington, angleted through the mediumship of Mr. Emerson:

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Learned, that Betsey Street passed to spirit-life from Canter Bennington, angleted through the mediumship of Mr. Emerson:

Learned, that Betsey Street passed to spirit-life from Canter Bennington, angleted through the mediumship on the village of North Bennington, angleted through the weakele in the village of Mo

w thoth to remain all largers of a turble of a discount of a colline of the discount of the colline of the coll

VINELAND, "A. M. W." writes: From Vineland, N. J., July 10th, Jesse, Duren Holton advanced to

N. J., July 10th, Jesse, Duren Holton advanced to splitt life, ...

He was born in Northideld, Mass. in 1816. Of a thoughtful nature, he professed religious faith, and very early in
life united with the Methodist oburch, of which he was an
active and faithful member, in 1840 he removed, with his
young wife, to Northampton, where his saal and ability soon
inside, him class-leader, satward, and chorister in the
aburch to which he adhered until spiritualism began to attract attention. In the new manufactations he became intensely interested, sand in spite of foregone conclusions, and
anon against his will, rapidly developed into a fine physical
and healing medium; The thurch counting him as failen
from grace, desired to discard him privity, but his frank
as the would not brook concealment, and he insisted that,
as he professed Methodism, before the church, it was both
bile privileges and duty to similarly sitte his reaches for the
new "faith that was in him." which he accordingly did,
and was debarred that communion. Over him the creeds
and, commandment of men bore little away. He cought
after and accepted the truth as he found it, and received
nothing that did not rest on the solid basis of hearity conviction.

This is he removed to Vineland, then in its intancy, and

Disting that did not rest on the solid basis of hearty conviction.

'Indicate he removed to Vineland, then in its infancy, and at once entered heartily into the work of organising a spiritualistic society under the auspices of the "Friends of Fragress?", took a prominent part in the erection of their hait, and the establishment of a free platform, and up to the day of his demands has been a consistent Christian Spiriualist, true to his lest convictions, daring to speak and live his konest thought, who his past convictions, daring to speak and live his konest thought, who his past or begins of his life. Interested in all that could help humanity, he espoused the cause of the Grange, actively serving his fellows to his fullest capacity.

ed in all that could help humanity, he espoused the cause of the Grange, actively serving his follows to his fullest capacity.

Stricken by apoplexy, only the day before his departure he walked the streets in the fullness of life, genial, kindly and sympathetic. In the evening he wrote letters, and read after retiring, as was his hablt, slept through the night, and in the early morning atols away without speech or night other events shore. How beautiful is such release in No tedious hours of waiting, no days or nights of suffering and suspense ! but instead life remade out full, and grand, and joyful to the last.

He leaves a wife send four grown daughters—a young son having preceded him—and a veral grandchildren. A true citizen, a sincere, abiding friend, a charitable judge, a helpfal neighbor, a tender, and generous husband, a just and loving father, he needs no monument to tell the story of his life or perpetuate his memory, for they are written and each time, and who will miss and remember him with an infinite yet joyful regret in the many walks he had made gladby his presence.

#### "The Memory of the Just is Blessed" ...Mrs. Mary A. Halsted.

Dr. James M. Peebles writes: "Although at home recreating and alternating these summer days between the garden and the library, the hammock and the seashore—refusing attendance at camp and grove-meetings—I could not reply in the negative to a telegram from Mr. Milton Rathbun of New York to come on Tuesday, the 10th, and attend the funeral of Mrs. Mary A. Halsted, who at sunrise on Sunday morning, the 8th of July, passed from earth to the brighter, bet-

the san of sury passes a roun case and the passes of the p of the plain and pleasant peculiarities of that religious body of people known as Friends.

The funeral services were held at her residence, 210

Rast 118th street, where, in addition to a circle, of influential relatives and friends, a large and sympathizing assemblage convened to pay their tributes of respect, mingle their tears with Theresh, the only surviving daughter, and to look upon that calm, placid face, that only so recently was radiant with smiles and the sunshine of good will to all. Dr. Mahafield and other mediums, Mrs. Lille and other speakers, with some of the most tried and trustworthy Spiritualists of New York, were present. Mrs. Milton Rathbun read an excellent communication, written under spirit-

SYNOPSIS OF DR. PEEBLES'S ADDRESS.

These apostolic words seem adapted to the occasion: "I have fought a good fight. I have fintehed my course, I have kept the faith." Life and death are ripple upon the ever-choiring ocean of existence. Physical death comes, not because Adam signed, but because it is an immutable law that all physically organized beings must in their turn and time become disorganized—sarth to its primitive earth; the soul to its native heavent

Death is not loss. The universe knows no loss. Stars disappear (only to illumine other portions of the siderial heavens. The sun sets only to rise again. The dews that disappear reappear in clouds with eilver linings. Our friend whose encomped remains ite before us is not dead, but risen ; not dead, but gone before; not dead, but gond up one step higher.
What we call death the angels call birth. It is the

second birth the new birth into the Summer Land of 'infaloritality.' It is the key that 'unlocks the 'many-manstoned house of the Father; 0.061 201000.

Through which the good to glory march." Each individual is constituted of soul, spiritual body

and physical body — a trintty. God is triums. The patural sun is triums. It would be impossible to separate the sun, the light of the sun and the heat of the

The conscious soul is a divine unit-a ray from the infinite ann; a potentialized portion of God, and, therefore, negestarily immortal. The spiritual is the real; we are the dead; those called dead are the ling. They are around and about us, though to most of us invisible. They see us, know us and love us at lil. Memory goes with our loved ones beyond the bomb. Love is a bud on earth that blossoms in eterpity. To know, care for and love once is to love for

How do we know this? Why do we believe these beautiful truths? The belief is based upon intuition aspiration and reason. The knowledge, is based upon the jestimony of all, bibles, all religious revelations, together with the positive and taugible demonstrations of the present. During the biblical period of four theusand years, or all along from the patriarchs to John upon Patmos, angets and ininistering spirits held converse with mortals; and neither God nor his taws have changed. Therefore what was in the past if in the present vision, trained, hebling after and heavenly ministrational?

(iii) yer thirty years ago this mother in Israel, Mrs. Halsted: while on a visit to the western part of the State, met one of the original Fox Sisters and through beare, merenere the ortainer for Bisters and throught the manifestations then witnessed became the communion. Her enthusiasm was almost unbounded, and she extended. I've found it? "Bellef was now transfermed into knowledge, and her fatch, bendered with the will still de, and from that the transfermed into knowledge, and her fatch, bendered with the will still de, and from that the transfer will be will still de, and from that the

adjuty 16th an inquiry by Mrs. Join Keilings as to of Juty 16th an inquiry by Mrs. Join Keilings as to of Juty 16th an inquiry by Mrs. Join Keilings as to move transformed link knowledge, and the faith, but with the state of the form of a positive cuty in the cuty in the form of a positive cuty in the form of

spoken frankness. Pure in thought and life, she loathed hypocrisy, and pitled those who felt it an ever-pressing necessity to prace of their personal purity. She was eminently social and cordial in her nature. Teaching, while young, gave her a love of books and general literature.

Though knowing her twenty years, I never heard of her manifesting hate ormalice; nor did I ever hear her speak ill of her neighbors. When others engaged in idle or venomous babble, she would say, "Have charlly," " You do not know all the circumstances." "Wait till you hear the other side," "Only saints should stone the erring," "To err is human, to forgive is divine."

Such was the Christ-like spirit that pervaded her soul. Her house was open each winter for lectures upon Spiritualism, for weekly scances, and her home was ever the mediums, home. Her doors were not only alar, but fully open to the poor, to the afflicted, and to the mediums requiring rest. To use apostolic language, she was "given to hospitality." Not only was she courtoous and kind to mediums and lecturers, but to strangers from foreign countries. Upon Mr. J. J. Morse's return to England, speaking of Americans who had received him kindly, he emphasized her whose physioal absence we now mourn. Mr. Caphas B. Lynn a long time ago pronounced her home "the mediums" resting-place." In this quiet hour she speaks to us of a life well spent, of the beatitudes of peace and trust in God, to Loro ed multipoli-

We shall soon lay the body away with her kindred, away where the willow and the evergreen wave, and where summer's roses are yet in bloom. Weep not for her, but for and with Theresa in her loneliness; for and with these sympathizing friends; for and with those who in coming days will miss the class of the hand and the words of welcome. Jesus at the tomb of his friend wept: Bad the parting to-day, but bilsefor will the meeting be in that morning-land that knows no evening

ADDRESS BY MRS. MILTON BATHBUN. In the march of life we are constantly missing familiar faces. When we inquire for them we are told either that they are halting for rest or that their march is ended-that they have laid down the weapons of this earthly warfare and have entered into the unknown land from whence no traveler ever returns For many long years the future beyond the portal named death was all mystery, and, clothed in the dark garments of superstition, was terrifying, and to many even repulsive, causing the masses to fice from all tendency to thoughts in that direction. When our loved ones fainted by the way, and, despite our frantic endeavors to save them, closed their eyes in the death-sleep, we cried out in anguish for light as to their existence and condition of being. When we turned to the ministers of the gospel and asked for bread they gave us a stone—the hard, unbearable statement that we can knownothing of our leved ones passed beyond our earthly vision; that we must wait the Lord's lime to go to them; that all the weary days of coming years must be blank save in the memory of the departed. When we looked upon the dear faces cold in death, we felt that when the casket was closed and laid away in the bosom of mother earth a great wall separated us from the so-called dead; that it was high, massive and impassable; that no power on earth could penetrate it. Thank God, that those days of dark belief. founded upon superstition and ignorance, are passing away; the masses are being attracted toward the light of revealed truth, while a few already stand with uncovered heads in the sunlight of revelation.

When Spiritualism knocked for admission so many years ago, it found but a meagre welcome. Had it been less the exponent of truth it must have been crushed under the avalanche of cruel opposition which was hurled upon it. From that day to this it has gone steadily forward, sometimes by great waves of public interest, but oftener by the steady undercurrents which, though elient, are effective. So altently and steadily do these undercurrents undermine and unsettle the old foundations of popular theological beliefs, that the danger is not felt by the idly secure until the walls of their old ideas tumble about their heads, leaving them dazed in a mass of ruin. Were they left there we would deplore the subtle work which brought them such devastation; but, no I they are attracted by the light which is thrown toward them, and in the pear future, they praise God for the blessed revelation of a demonstrated immortality. No longer do we sorrow as those without hope; our loved ones return and tell us of their life continued beyond the river; they come as angels of hope and mercy, cheering us in sadness and helping us in our works of charity; they minister unto our souls when we are weary in spirit; and but for their loving ministrations would faint by the wayside; they come to restrain us from pyll, placing before us the fact that for every evil deed, word or thought we shall make complete: atonoment, thereby fuldiling the Bible command: bling." In looking back over the pathway of the New Dispensation, which we claim as our religion, we find that for many years only a few brave souls had the courage required to stand under this pure white bar ner of truth as revealed in Spiritualism.

Among the veterans who dared to meet the world's scorn and contumely, our dear sister who has just arisen, and whose face before us has been touched and made atill by the death-angel—this dear sister was always found in the front rank. Careful to weigh and slit before accepting new truths, yet ever ready, to take to her heart and hold fast that which she found to be good and true—all through her life men and women have risen up to "tall her blessed," because of her great sympathy which prompted large hospital-ity; and led to that charity which is shown more truly than by words alone. It would indeed be difficult to enumerate the many who would from gratings alone, seek to do her homage... She has quietly and modestly, yet truly and loyally filled the posts of honor assigned her-among them that of wife, mother and philanthropist.

Let us drop the fillal tear of regret that we shall no more see her familiar face on earth; the tear of sym-pathy for the bereaved, especially for the dear one who mourns the loss of ther best friend; in all the tenderness of subdued sadness will we follow and place this dear casket of clay by the side of the remains of her loved ones, who were surely !! watching and waiting "with glad welcomes, when her spirit so suddenly burst the bonds holding her this side "the bonds line" dividing the world of matter, from the world of spirit. Her grand example of fearless, upright living, shall be to us a beacon-light, and the memory of her life will ever bring pleasant renestion. May we be enabled to follow in her footsteps, and gain, as we believe she has gained, a rich inheritance for a wellspent uid, wit with a (Lauragues of green

ROUGH ON RATS. ?. Clears out rate, mice, tee, roaches, bed-buch and vermin, chipmunks. 15c,

repotes, bed-bugs ania, vermin chipmunks. 156, ites repotes, bed-bugs ania, vermin chipmunks. 156, ites repotes to Epiris-Life:

From Burgis, Mich., Ani, Larriet Farley, aged 83 years.

This liedy was beloved by all who knew her. The funeral services were conducted by the undersigned. Many mediums and preakers who have been here at the June meetings will remember her kind; for hig spirit; and her gentleness toward all. A large audience was preaker as the previous.

Sturges, Mich., Faily lith, 1888.

of Mind and Matter. Belligio Bellipsophidal Journal and Voice of Angels please captalously different of the land

The Contrology Westels not uncladed by twenty time published gratuitously. When they speed this number, twenty ments for each additional six out to charge, Ten words on an exempty make a line. He before adjusted, water this hand the life was the same that the life was the same that the life was the same than the life was the lif und it is genteen hattigien einen titte, rolipor

The First Mame State Spiritual Associates, will hold its.
Sixth Appast Meeting at Hurrell's Gryve, Erna, Me.,
sommeticing Ang, 24th and bolding two days. Buswell's
formeticing Ang, 24th and bolding two days. Buswell's
from Spiritual on the linger the M. C. B., three miles
from Carmel Village and one half mile from Erna Station.
Manual station has been accomminged to set of hargrounds
to accommodate these intending to visit the meeting by rail.
Three on the M. C. B. B. will be half then for the round

Ministry Palley Camp-Meeting, at Mt. Pleasant Park, Clinton, Lows.
Under the Auspiese, of the Iona Conference of Spiritualists.

Mt. Pleasant Park, embracing nineteen acros of beautiful woodland, adjoining the city of Clinton, lows, rising eighty feet above and overlooking the broad Mississippi river, known the world over as "The Father of Waters," and feet above and overlooking the broad Mississippi river, knewn the world over as "The Father of Watera," and centrally located so as to accommodate Jows, Hilhols, Missouri, Wisconin, Minnesota, Nebraska and Kansaa, all connected by great lines of railroad, has been purchased for the express purpose of holding annual Gamp-Rectings. An immense hall, 20180 feet, has been eracted for use of the meetings in case of storms, and also to be used for social parties, band concerts, evening lectures, etc. A fine amplitheatre, that will emable five thousand people tocoversiently hear the speaker, has been propered, and necessary arrangements made to confortably accommodate all who come. Those whe prefer hotels or boarding houses to tends, will find amplis accommodated being within one mile of the l'ark. A first class reation the Fark will furnish board at sevenity-five cents per day, single meals thirty-five cents. This location, with fith hills, valleys, beautiful groves and pure cold water, high aboves and overlooking the city and river, affords adelightful a place as can be found for young or old to pass the month of Anguat. Speakers positively engaged to be present are Prof. J. S. Loveland of California, Prof. W. M. Lookwood of. Wisconsin, Moare Hull of Pennsylvania, J. W. Kenyon of Michigao. Col. M. B. Billings of Iowa, Ebencher A. Hodson of Minnesots, Geo. F. Bakers it New York, Mrs. Mattle E. Hall of Pennsylvania, J. W. Kenyon of Michigao. Col. M. B. Billings of Iowa, Ebencher A. Hodson of Minnesots, Geo. F. Bakers it New York, Mrs. Mattle E. Hall of Pennsylvania, J. W. R. More and S. Bistop of Colorado, Mrs. H. Marse Baker of New York, Mrs. Mottle F. Fox, editress of the Spiritual Offering, Iowa. Correspondence has been thad with several other speakers, who are expected, but not positively engaged, Hen. J. H. Wakeman, President of the Spiritual Offering, Iowa. Correspondence has been thad white several other speakers, who are expected, but not positively engaged, Hen. J. H. Wakeman, President of the Spiritual Offeri

lied to be present if possible.

In the following mediums will positively be in attendance; on the following medium will positively be in attendance; on the following medium in the world: Dr. Mathew Shes; and we have each end of the following medium in the world: Dr. Mathew Shes; and we have each end of the following medium in the world: Dr. Mathew Shes; and we have each end of the following mediums. Mississ be present. A. F. Ackerly, and, with little doubt, Annis Lord Chamberlain, of Boston, Mass. (actings but sickness will prevent), mulcai and physical mediums, are engaged.

Mediums for every phase of manifestations will be in attendance from the opening to the close. We will name, beside those aiready mentioned, Mrs. Mary A. Weeks, Miss. Mary Bangs, Mrs. Maris, D. Oage, Mrs. A. Gutter, Mrs. Dewold, Mrs. Buydam Townsond. All the last named are from Chicago, and are well-known, long-tried inclume. Others of Chicago have been named, but we are not yet cortain of their presence. We assure the Spiritualists and all who are loquiring, "Are these things soy" that for the first time in the great West an opportunity is offered the people to attend a Camp-heeting that will at least approximate in interest to the great Camp-heetings of the Eastern make in interest to the great Camp-heetings of the Eastern busies of the finance of the finance

people to ancour a Camp-Meetings of the Rasiern state in interest to the great Camp-Meetings of the Rasiern States.

One of the fluent orchestras in the West, under the charge of Prof. T. W. White, of Massachusetts, a leader of great experience, has been engaged and will be in attendance from the opening to the close of the meeting. Two band concerts will be given with day, and Prof. White will furnish music for the dearcing parties twice each week.

The public exercises of the meeting will open Bunday, August 5th, at 10, \*clock A. M., will several choice selections from the orchestra stand.

Prof. J. B. Loveland will deliver the dedicatory oration at It o'clock. Afternson and evening, Mrs. Neitle P. Fax and Mrs. B. E. Bishop. Programmed speaking, scientific in the Opering and other spiritual papers of Clinton. Lyons, and the cities of Davoupert, Royk Island and Court Randus. For further information, address O. R. Jackson. Box 62, Olinton, Iowa, resident member of the board, or the undersigned. In behalt of the Executive Board,

Camp-Meeting at Island Fark, Orion, Mich.,
Aug. 86th to 20th.

The Michigan Arsociation of spiritualists will hold a Camp-Meeting at Island Fark, Orion, Mich., from Aug. 10th to 20th, 1883. Among speakers expected to be present and take part in the guesting are Samuel Watson of Memphis, Tenn.; Hudson hid Sweva Tuttle of Berlin Heights, Onlo; Gil. 8 B. Stellbins, Mrs. L. A. Fearsall, Dr. A. B. Spinney, Mrs. Sarati Graves, Chas. A. Andrue and Mrs. E. C. Woodroff, of Michigan. Among the many mediums to be present are Wm. A. Manafield of Grand Hapids (Independent slate-writing), and firs, Sylvester of Chicago.

Orion is a summer resort, forty miles from Detroit, on the Detroit and Bay City branch of the Michigan Central Rait-

Derivit and hay they branch of the michigal central itali17046.

Island Park is on one of several beautiful wooded islands
in Orion Lake, and especially fitted up for Grove Meetings
and the entering and amusement of guests—excellent
opportunities for those wishing to camp. Excursion tosat
on the Lake. Bimali boats and fishing-lack leferront. Those
wishing to hire tents will notify the Secretary. Accommodation at hotels said boarding-houses at reasonable rates.
Beduced rates on railroads.

J. P. Whiting, President.

Dh. J. A. Manyin; Secretary,
210 Woodward Avenue, Defroit.

The Annual Meeting of the Mantua Association of Epiritualists will take place on the first Sunday in August (August Sh) in Atwater's Grove, near Bantua Statlen, Foriage Co., Ohio: The Association is in a prosperous condition, and the religion of oid friends makes our yearly meetings very enjoyable. Bro. Hudson Tuttie and wife will be with us, also other speakers. Good music, and a Baskot Ficule at noon. Everybody cordinity invited. Come all.

Five Days' Camp-Meeting.

The Spiritualists and Liberalists of Van Buren and West-ern Michigan will hold a five days' Camp-Meeting at Four-Mile Lake, near Paw Paw, commencing Thursday, July

28th, 1833.
A. B. French, of Ohio, is to be one of the speakers, Mrs. Olie C. Denslow, of Nonth Bend, Ind., will farmless impirational music. The attendance of a good test medium desired.

L. B. Burdick, President.
C. M. BHEFFER, Recretary.

SAMARITAN A SPECIFIC NEVER FAILS.

For Epilepsy, Spasms, Convui-NERVINE Stokness, St. VI-Esting, Suphilie. THE GREAT Berofula, King's NERVE

Discases, Dys-papaia, Nervous-ness, Sick Head-CONQUEROR Men. HoumsNervous
Worry, Blood Hores, Billiousness, Costiveness, Norvous

holtem. Opluni

Ettl, Ugly Blood

Prostration, Kidney Troubles and Irregularities. \$1,60. Hample Testimonials.

Bamaritan Nervine is doing wonders.

Dr. J. O. McLemoin, Alexander City, Ala.

"I feel it my duty to recommend it."
Dr. D. F. Laughlin, Clyde, Kansas. "It cured where physicians failed."
ltev. J. A. Edle, Beaver, Pa. AT Correspondence freely answered. Tex

The DR. S. A. RICHMOND MED. Co., St. Joseph, Mo. At Bruggists'. C. N. Criticaton, Agent, N. W. May 10, -1 yeow (7)

OUR CHILDREN. EDITED BY MES. H. F. M. BROWN.

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## "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clarged hands, uptured counterance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustrul, earnest prayer. The sus has gone down. Neither the earling candle por the moon, cold and pale, "skinling through the rifted clouds and the pertially curtained window, produces the soft light that fells over the woman's face and liminates the room. It is typical of that light which flows from above and foods the sout in its succeed moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. dire of sheet, 22x23 inchest ongraved surface, 16224 inches.

# " LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the limeworn bark of an aged Fligrim. An Angel accompanies the beat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminiting "Life's Morning "to live good and pure lives, so "That when their barks shall float at oventide," they may be like "Life's Evening," fitted for the "crawn of immortal worth," A band of angels are accatering flowers, typical of God's healtred teachings. From the original calnting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22422 inches; engraved surface, 16x20 inches.

#### "THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two or phans were playing. It was late in the day, before the storm cassed, and the clouds, lightened of their burdens, shifted away, before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat lecann detached from it insteadings and floated out from store. Quickly the current carried it beyond all earnily help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it nearest the brills of the fearful calaract the children were stricken with terror, and thought that death was inceptable. Fright gave way to composite and resignation, as, with a determined out resistest impulse that thrillen through her whole being, she grasped the rope that lay by her side, when to be respected the frope that hay be raide, when to be respected the frope that hay one unseen power, toward a guide addy in the stream—a fittle haven among the rocks. The boy, of more tender age, and not controlled by that mysterious induces, it despats fell toward list herofe siter, his little form nearly paralyzed with fear. Engraved on sited by J. A. J. Wilcox, from the original painting by Joseph John, fize of sheet,

## "HOMEWARD."

An illustration of the first line in Gray's Etegy: "The curfew toils the kuell of parting day," "" "from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea." toward the humble cottage in the distance. "The plowings homeward plods his weary way," and the tired horses look eagerly howard their home and its rest. A bay and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture, in one hand she holds wild nowers, in the other grass for "my cuit," Bested under a true in the other yard, around which the rwillight shadows are closing in, the poet writes. "And leaves the world to darkness and fome," "Now indesthe glimmering landscape on the sight," "Stein, copied in black and two thus. Designed and painted by Joseph John. Hize of sheet, 2228 inches.

## "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-bouse, trees, water, bilt, sky and clouds form the background, in the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curtew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Blein, copied in black and two tints. Size of sheet, 22x28 inches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirationa Artist, visited Hydesville, in Arcaim township, Wayne County, N. Y., and unde a careful drawing of the world-renowach house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist teing a painter of bighorder, with his soul in full accord with this subject and its dawning light, invocuid it have been otherwise than a "week of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of atty From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizee: sheet, 2022 inches.

## "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME,

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's took of happy hours." The mother is seated in the forest shade. Her fittle girl "Bo-Peege" around a tree through the foliage, her face radiant with a loving, gleeful, regulah expression. Both faces are full of sweetness and joy. Painted by Moyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

#### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the monday feast from a basket brought there by his daughter. "All kindled graces burning over her cheek." From a pitcher she is filling a brother's cup, white another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the scan, leans against his tavorite horse. A little boy and girl save passing a lunch to brother and size ter frolicking on the loaded hay, stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

## BOOKS.

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THE PRALMS OF LIFE. A Compliation of Psalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Paper.

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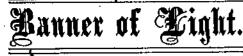
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EFECUAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our cotumns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of epinion 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 aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for porusal.

parusal.
Notices of Spiritualist Moetings, in order to insure prompt
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THE WORK OF SPIRITUALIEM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance, it is as broad as Windom, as comprehensive as Love, and its musern is to bless mankind.—John Pierpont.

#### The Education of Ministers.

President Ellot of Harvard University recently published an article on this most suggestive theme in the Princeton Review, in which he lays it down that the education of the clerical profession has fallen so far behind the age as to be out of relation with it; on which account it has wholly lost the commanding influence it once had, and has resulted also in the degeneration of the ministerial character. It is unlversally acknowledged to be an article of marked ability. He sets out with depicting clergymen, or ministers, in the light in which they were once viewed, and as men to whom was freely accorded the distinction of intellectual leadership. They constituted by far the larger number of the student class, and they enjoyed the high repute of being the principal founders of colleges. A hundred years ago the clerical graduates at Harvard, Yale and Princeton were respectively twenty-nine, thirty-two and fortyfive per cent, of the whole; now they have fallen off to such an extent that in the six years, . 1871 to 1876 inclusive, the percentage of ministers among the graduates of these institutions was five and three-fourths, seven and seventeen respectively.

The causes which he recites for this remarkable change are within the ready cognizance of all of us. Great movements, equivalent to a revolution, have been going forward in the social state, in that period of time. They have profoundly influenced the bellefs of the people on many important questions; they have introduced a body of new knowledge into view; and they have made such knowledge bear directly upon the practical and every-day problems which relate to social affairs. The public mind has likewise undergone a marked change in regard to its temper upon many things which are of vital interest to the existence and continued influence of the ministerial calling. For example, the sources of all recognized or admitted authority are not what they were a century ago. Authority simply as such, too, has lost a great deal of its weight. The priest no longer impresses the people with a feeling of awe. whether it was a magical or necromantic quality. The divine right of the minister is as dead among Protestants in our country as the divine right of kings always has been. And, chiefest of all, the popular mind refuses to accept anything except upon a free examination.

It actively questions all things and all men Having once observed that discussion often elicits truth, that controversy is useful on many difficult subjects, and that in some circumstances many heads are better than one. the people have learned to distrust all ex cathedra teaching, and to wait for the consent of many minds before giving their adhesion to new doctrines. We in fact hardly realize, says President Eliot, how very recently the masses have acquired these invaluable habits, or how profoundly those habits have affected the posttion of the minister. But he ascribes to the progress recently made in science the influence which has most profoundly affected the ministerial profession. He does not hesitate to call it the "most potent cause of change in the relative position of the ministry within this century." Not simply because of the immense acquisitions of actual knowledge, the great increase of man's power over nature, the cousequent changes in each man's relations to his fellow-men and to the physical earth, including the wonderful expansion of his interests and sympathics, bis emancipation from superstitions, and the exaltation of his prospects and hopes; there is another and a more radical reason.

That reason is to be found in the new method. or spirit, of inquiry which has been gradually developed, and "which is characterized by an absolute freedom on the part of the inquirer from the influence of prepossessions or desires as to results." It is simply the spirit whose quest is truth, let it communicate what report it will President Ellot proceeds to describe this spirit of inquiry in the following terms: "This spirit seeks only the fact, without the talightest regard to consequences; any twisting or obscuring of the fact, to accommodate it to a preconceived theory, hope or wish any tam-pering with the actual result of investigation. is the unpardonable sin. It is a spirit at once humble and dauntiese; patient of details; draw-ing indeed to distinction between great and aman, but only between true sing side; has lonbut energetic; venturing into pathless wastee to bring back a fact; caring only for ful institution-not before,

truth; candid as a still lake; expectant, unfettered, and tireless." And he adds that no other method of inquiry now commands respect.

It is worth while to pause at this point, and give the rein to the reflections which this wholly admirable definition and description exoites. We cannot forget that this is the President of the self-same Harvard College, whose Professors in other days challenged Spiritualism to the proof of its claims, and which challenge Spiritualism readily accepted, preferring overthrow for itself rather than the slightest perversion or corruption of the truth. One of those same Professors afterward became President Eliot's predecessor. None of them entered upon that pretended investigation in a less unscientific or more bigoted, presumptuous and insolent spirit than he-we allude to Prof. Felton. There was no such purpose on foot among them as to explore trackless wastes to bring back a fact. There was no humility; no search for the simple truth only; no desire to throw a new and clearer light, if possible, on men's minds, at a time when they were awakened to the reception of knowledge for which the civilized world had long waited. It was in no such spirit of inquiry that these College Professors went about the work.

What still stands to their discredit, and decisively shows that they were not actuated by the simple desire to discover truth from the love of it, is the fact that from that day to this, a period of almost thirty years, they have never rendered any report of the result of their investigations, as promised, not so much as to say that they had found nothing worthy to report at all. This would have been the very least they could have done in the case. Of course President Eliot is nowise responsible for what occurred in Harvard College before his day, nor do we propose to hold him responsible for it; we merely employ his highly accurate and comprehensive description of the spirit of inquiry which is said to characterize the study of science, to illustrate the fact of the immense distance which these predecessors of his kept between themselves and the real pursuit of scientific truth. Their design was not to investigate Spiritualism, but to decry and denounce it; and in this they scrupled at no effort that seemed at the time to make it a success. Anything were they but "humble and dauntless" of spirit, "patient of details," "drawing no distinction between great and small." Notwithstanding their assault, however, Spiritualism still lives and increases, and is doing its mighty work in the world of humanity.

Having had an entirely new standard of intellectual sincerity set up within the last sixty years, the civilized world—says President Eliot -demands of Protestant theologians and ministers that they shall rise to that standard if they would continue to command the respect of mankind. He asserts that ministers, as a class, and as a consequence of the manner of their education and induction into office, are peculiarly liable to be deficient in intellectual candor. He says that millions of men besides himself think so, too. And he is further of the opinion that this belief on the part of multitudes of educated men, most of whom are slient on the subject, is a potent cause of the decline of the ministry during the past forty years. He ascribes the fault to the churches and sects quite as much as to the individual ministers; for almost every church or sect endeavors to tie its members, and particularly its ministers. to a creed, a set of articles, or a body of formu-Most ministers put on these bonds at an early age, binding themselves to wear them all their lives, on peril of severing beloved associations or perhaps losing a livelihood. Such is not the rigid rule with metaphysicians, physicians, historians, chemists, zoölogists, or geologists: the minister alone must accept all the truth he is ever to know in the beginning, and spend his life in denouncing those who are not

content to know more.

We publish in another column, by request of its President, Mr. John G. Jackson, of Hockessin, Del., "An Address to the Public, by the American Spiritualist Association. To the Spiritualists of America, and to all Earnest Thinkers, Greeting!" We consider this address a very tame affair, in the light of past experience. It is more suitable for the so-called Free Religionists than for Spiritualists. We have no doubt the clever Quaker gentleman who had a band in preparing it means well, but the points he treats upon bear the impress of G. B. Stebbins of Detroit. Mich. This is evident from the fact that the latter hurries into his favorite sheet with the "objects and alms" of the said self-constituted "American Spiritualist Association." Mr. Stebbins intimates that a call was made by "the committee of a national conference" to meet at Sturgis, Mich., In June. Some twenty or twenty-five persons responded, we understand, and the result (on paper) seems to have been the formation of the "new organi-

zation?' i If our memory serves us - and we think it does the Fifth National Convention of Spiritualists met, responsive to a call in Corinthian Hall, Rochester, N. Y., August, 25th, 1868, and by and with the consent of delegates from the different State Societies, formed a national association, with Dorns M. Fox as President, etc., etc. Many of the ablest friends of the cause entered into the scheme with honest intent as a precursor of grand immediate results. We, on the contrary, were not so confident, feel ing that the time for such an Association had not come. These views were given in an editorial at the time, which elicited a good deal of antagonistic comment. But the result proved we were correct, as, after meetings of the Assoclation had been held in different States for several years, it came to be pretty generally understood that there was not enough cohesion in our ranks to keep the Association intact, and it secordingly succumbed, eventually to the inevitable. Mr. Jones of the Religio-Philosophical Journal with whom we corresponded at the

time, agreed with us in our view of the subject. Now, then, if the formation of a National Association was premature at that time as it proved to be-it is equally certain that the present effort in the same direction is also premature. At least this is our opinion, and we are not alone in this view of the case. Dr. H. B. Storer, who fully agreed with us in regard to the Convention of 1968, and declined to act as missionary for it after being duly elected-agree with us to-day in respect to the newly-organized association, as does Mr. Geo. A. Bacon and other prominent Spiritualists. As we have said many times in these columns, and now repeat when the primary societies form State Associations, through properly appointed delegates, such State Associations in convention could legitimately organize an American Spiritualist Association with some show of being a success-

## Woman Suffrage in the Legislature.

The resolution on the petition for woman suffrage, by Harriet E. Shattuck and others. after being tossed about in the Senate of Massachusetts for a part of an afternoon, was finally defeated by a vote of eleven yeas to twenty-one this life can scoure a message from one in the nays. A Boston member of the Senate, Mr. McGeough, said he opposed it because "you can't change the laws of nature by a constitu- often in receipt of private letters repeating tional amendment." Then if suffrage is ac- the question. We are fully aware of the auxcording to the laws of nature it deserves to be recognized for women as much as for men. Mr. McGeough denied the "right" of woman auffrage. But he need not trouble himself to do that if suffrage is a natural right. Nor need he trouble himself to assume that woman suffrage is an "inherent weakness" so long as it is according to a natural law. His opinion that it would be "not only unwise and inexpedient in a social and political sense, but wrong in principle, contrary to the laws of nature, and fatal to the best interests of woman herself," to allow her to vote, is no opinion at all but an inherited prejudice which a better knowledge and a larger comprehension of things might wholly dissipate:

Mr. McGeough believes that men were created free and equal, and that women were created free and equal; but he refuses to believe in the equality of the sexes. He asserts roundly that a woman is no more the equal of a man than a man is of a woman, while each is superior to the other in his or her respective sphere. He would tolerate no government in which women and boys have a share. And he is shocked to think of the "vulgar glare of public life" which woman will have to encounter in exercising the right of suffrage, which he knows to be "dangerous to and incompatible with her nature." He feels no remorse because a few are dissatisfied with their position. He cases his conscience by telling them that they are only quarreling with the decrees of nature. Now all this kind of talk is superficial and noisy, and fails to go to the core of the matter. Woman suffrage, as asked for by woman herself, is no such triviality as the above speaker assumes, It is the presentation of a new aspect of government; it is the arrival at a new stage of society. When those who oppose it come forward and show how it disturbs the existing relation of the two sexes, they will have begun their part of the discussion nearer to the principles which they talk so much about.

#### Belvidere (N. J.) Seminary.

The fall term of this Institution will begin Monday, Sept. 17th. The Principals are pleased to announce that in the past year the Boarding Department connected with their school has been thoroughly renovated and refurnished, making it one of the most desirable homes for students in the country. They would further announce that in future their school will be open only to young ladies and girls over tenyears of age, over whom the most judicious and watchful care will be exercised. Health will, in all cases, be the first consideration, hence equal attention will be paid to physical, moral and intellectual culture. Gymnastics, elecution and the dramatic art will be carefully taught, also various artistic and domestic employments, such as sewing, stitching, crocheting, embroidery, ohina and panel painting and

Advanced pupils will be instructed in the art of making home happy; and the various employments open to women whereby they may become honorably self-supporting, will be brought to their notice and consideration.

Music, German and French will be taught thoroughly and practically, and the entire course of study will be found in harmony with the most advanced educational system of the age, looking to the development of the purest, noblest womanhood. For circulars address E. L. Bush, Belvidere, N. J. o and the

## Lake Pleasant (Mass.) Camp-Meeting.

This famous Camp-Meeting will be formally opened on Sunday, July 29th, with Dr. George H. Geer and C. Clegg Wright, as the speakers. Several hundred people were on the grounds as early as July 22d. The attendance this year bide fair to be very large. The Banner of Light will publish a digest of the proceedings, as usual. Our representative, Mr. C. B. Lynn, will be on the grounds throughout the meeting to receive subscriptions for the Banner of Light.

While rationalism is predominent in Ire land, radicalism is making great strides every day in England, and all things seem to play into the hands of the advanced men. The house of lords, by rejecting the bill for legalizing marringe with a deceased wife's sister, has again reminded the people of the existence of that most singular assembly-a chamber composed of hereditary peers and bishops who can veto any measure demanded by the people and approved by the popular house. Already resolutions are everywhere being passed, calling for the removal of the bishops from the upper house. Thus it will be seen that the people are alive to the important fact that the mediaval church conclave must go. The world has been ruled too long by ecclesication power in the hands of a few, and liberal Englishmen who are rapidly becoming aware of this fact are de termined on reform, so far at least as their own country is concerned; while the bigoted clericals of America are seeking to perpetuate their power by endeavoring to have sinkeded a God-in-the-Constitution law. But our people are on the slert, and no man will be sent to Congress favoring this idea. The liberties of the people are too sacred to lie tampered with in this respect. We hall with joy the new movement in England, and bid it God-speed to s successful issue.

Rev. James Freeman Clarke remarked in a recent discourse that all good people in heaven are mediators of the divine spirit, recelving it from God, and trabbuilting it to these below. They become ministering spirits. Thus the universe ceases to be a blind machine. It is filled with intelligent spirits, cooperating with one another. When we seek to do right, we become members of God stabily, and fellow-workers with the saints. Whitsunday tells of the coming day when all mankind shall be united in one family. The progress of the time tends in that direction. Instead of a thousand languages, men are coming to speak two or three English, French and German, This doctrine is the most practical of all doctrines. All every walk of life the soul may be fed by this present aid. All will be better and himpion who receive it, and there will be less discontent in the household, not so many tracelle sign will. understandings between husband mid wife. that is the Church: And all because of a belief in spirit-presence, and cooperation with ministoring angels.

attached a stone of

### Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in life beyond through the medium who delivers the messages published in the Banner, we are lety many have whose dear once have passed on, and can readily pardon them for writing to us so often upon the subject. All we can do in the premises, however, is to republish Mr. Plerpont's answer to such correspondents who may not have seen the number of the Banner containing it:

taining it:

"The best way for you to secure a communication from some one of your spirit friends at this circle is to mentally request such friend in the higher life to visit this circle-room and endeaver to control the medium and give you a communication. It may be that your friend will not have the power to do so, for he may not understand the laws governing mediumship to such an extent as will enable him to succeed; but if you mentally carnestly request him to communicate from this place, rest assured the endeaver, will be made. Just here allow us to most carnestly request that all those who read the columns of the Banner of Light will refrain from sending communications in writing to this circle-room containing names, with data, concerning spirit friends from whom they wish to receive a measure. The very fact of your doing this will defeat your purpose to a great extent, for though we degire to give an opportunity for control to every spirit who frequents this place, yet we feel it to be wiseat and best not to permit those spirits to come whose earthly friends have sent in their names, and sometimes with matter concerning their carthly career. Mentally request your friends to come here, and we will give them such assistance as is in our power. Rest assured, it they cannot communicate to you through this medium, they will undoubtedly avail themselves of the first opportunity of doing so through some other mortal organism."

#### The Mississippi Valley Camp-Meeting, Notice of which will be found on our third page, promises to be a success, which we trust will prove the case. The grounds are spoken of by those who have seen them as eminently fitted for the purpose, the speaking talent is fully up to the standard, the mediums who are

expected to attend are excellent in their specialties, and the Board of Management is full of business tact and enterprise. We wish the new Camp-Meeting success in the highest de-

Mo more well as well a finely bound volume bearing the title: "Ex-AMINATION PAPERS OF MARY WOLFE. PULTE MEDICAL COLLEGE, CLASS 1883, CINCINNATI. Omo." In the early part of the College term just closed, a friend-placed in the hands of Prof. Crawford funds to provide an annual prize for the best examination paper on Physiology and Histology. The duty of naming the one entitled to the award this year devolved upon the Professor of Physiology, assisted by the Dean and other members of the Faculty. and the recipient of the prize, a gold medal, in the shape of a Greek cross ornamented with various appropriate symbols, was the daughter of a gentleman known to many of our readers, Dr. N. B. Wolfe. We congratulate Miss Wolfe upon the success of her efforts, and Dr. W. upon his appreciation of them as shown in the preservable form in which he has placed the papers that led to that success.

Mrs. Annie E. Cooper of 109 Park street Cincinnati, O., is highly spoken of by the editor of The Spiritual Light, published in Chattenooga, Tenn., as a medium for various physical manifestations of spirit-power and for formmaterializations. The editor, J. D. Hagaman, attended a scance at Mrs. Cooper's residence during which many spirits rendered themselves visible at a distance from the cabinet and medium, and then vanished directly in view of all. Spirit-children came, and were led by the medium from the cabinet to their friends in the circle. The room was light, and the medium in full view, sitting outside the cabinet during follows: New York to Chautauqua and return, the entire seance. Previous to the materializations, elate-writing was produced, bells musically played upon, and flowers taken by spirit- Tickets good until Nov. 1st. lisposed of so that they coul found.

The Spiritualists of Charlestown District have been called to part with the visible presence of one of their oldest and most efficient workers, in the sudden transition of Capt. James Brown, which occurred a short time since. As long ago as 1857, Capt. Brown and his wife ardently espoused the cause of Spiritual ism, and held circles at their house for the benefit of themselves and all who desired to investi gate the new revelation of truth. As a member of the Commercial Wharf Fish Association of this olty, his strict integrity, long and honorable service and sterling qualities of heart, endeared him to all his associates. A series of resolutions to that effect and of sympathy for the bereaved was adopted, and a representative of each firm forming the organization attended his funeral.

The present war between capital and la bor is deeply agitating the civilized world. The recent strike of the telegraph operators of this country and Canada is of great significance. The dignity of labor must be maintained at all hazarda, otherwise America will be no better off than the pauperized countries of the Old World. One feature in this strike is especially gratifying, and that is, that the strikers demand this same pay for the services of the female operatives which they themselves ask for.

The minority report of the Legislative Committee on the Tewkshury Almshouse abuse question is far superior to the majority report both in language and fact, as every impartial reader will see upon careful perusal. Politics' should not have been brought into the question at all. The whole thing is a sad sifeir, and we hope the members of the Legislature will be true to justice and humanity in rendering their final verdict. as at relation of

23 It is possible that yellow fever, smallpex and cholera will get into this country from the filthy abodes of the Old World. But stringent measures are being adopted, by the authorities to prevent such a catastrophe. Bargeon-Ganreaches London, Eng. every British vessel of Dr. Dumont IC. Deka dea ab Conet Bay.

coming to this country will have come into and proposes remaining their through the quarantine.

compling season a braddit if the country of the compling season about 12 of the country of the eral Ramilton says that if the cholera soomer

medium and clairgoyant physician, has located in Newburyport, Mass., and must hereafter be addrassed at post office box 785 ... He will anewer calls to lecture mad beal this sick when-ever called upon His lectures at Onset Bay the 17th and 21st of July were highly applauded by the people.

correspondent has been or late on a successful ecturing tour through the Storet of miles of the County tour through the Storet of miles the English people, seek to be more than ever before

### "Genesis," by Allan Kardee Ready Angust 4th.

The above work, of which frequent mention has been made in these columns as being in press, will be issued on SATURDAY, AUGUST 4TH. It is not necessary that anything should be added to what has already been said of its merits. or of the instructive nature of its contents. The name of its author is a guarantee of its excellence, and we trust that our readers will recognize this fact and avail themselves of the opportunity now presented to possess a copy.

To those whose names have been sent as subsoribers, the book will be supplied at subscription price, \$1,25, upon receipt of which it will be promptly mailed. To those who have not subscribed to the work previous to its issue, the price will be \$1,50, postage free.

#### The Charles H. Foster Fund.

It gives us much gratification to be able to state that this world-renowned spiritual medium is not forgotten now that adversity, through Friend, ditto..... 1.00

In Aid of Horace M. Bichards.

Since our last report we have received From a Friend. .... discount to the \$1.00

In Webster, Mass., on July 19th, inneral services in commemoration of Mrs. Hinds, wife of John F. Hinds, were conducted by Mr. Allen Putnam of this city. This couple, advanced in years beyond three score, have long been firm Spiritualists and active in the reformatory movements of the day. Those who knew her well gave testimony that she possessed and ever manifested uncommon energy, officiency and frankness; that she was a liberal helper of the poor and an earnest supporter of whatever she deemed true and helpful to humanity. Her faith in Spiritualism was firm and sustaining through months of debility and suffering."

Frank T. Ripley is in town, at 35 Common street, where he will remain and give tests of spirit-power, if his services in this capacity are wanted; and that they will be, we have no doubt. He gave some very entisfactory tests at Eagle Hall, last Sunday, sufficient to show that he is a genuine medium. He will be at this hall next Sunday.

A correspondent writing from Portland, Oregon, desires us to caution the public against an adventurer who, under the name of H. SLADE, is perambulating that section, advocating or attacking Spiritualism as he after informing himself of the situation, thinks will best fill his coffers with half-dollars. "Look out for him. "The Scientific Basis of Spiritualism."

by Epes Sargent-his last great work previous to his decease—is a book replete with facts, showing that the Spiritual Philosophy is a natural science, and consequently not outside of Nature. It should be in the hands of every investigator in the world. Warren Chase, the veteran Splittualist lecturer, now at Onset Bay, will remain there

until August 6th, when he goes to the Camp-Meeting at Etna, Me. His intention is to remain in this section until late in the fall, then go South, where the field is ripe for just such efficient workers as Mr. Chase. We are requested to state that the rates of fare to Chautauqua Lake, via Hudson River

Line of New York and Albany Day Boats, is as

\$17,80; New York to Chautaugua and return to Boston, via rail, from Albany or Troy, \$21,30. Mrs. E. H. Britten announces the fact that she will soon issue from the press a new work, titled "Spirite and their Work in every Country of the Earth," etc. It is designed to be

a complete historical compendium of the great

movement known as Modern Spiritualism. The Prospect House, Crescent Beach, Nantasket, D. Lawrence & Co., proprietors, is one of the best-kept hotels at this favorite place of resort during the heated term. A fine vacht is at the service of the guests of the house. Terms moderate. Table excellent.

Prof. A. B. Severance and Mrs. J. H. Severance, M. D., will visit the Eastern Camp-Meetings this season. Will be at Onset Bay the latter part of July; at Lake Pleasant in August, until the 20th; from there to the Michigan Camp-Meeting at Flint.

The Tribune News, published in Evansville, Ind., states that Mrs. Susie Umber of that olty, a lady of considerable repute as a writing medium, is now in New York, where she will remain during the heated term for the purpose of recuperation.

The numerous friends of the fine traucemedium, Mrs. S. W. Eletcher, will regret to learn that she is still confined at her home in this city by slokness; but it is confidently hoped that with careful nursing she will speedily re-cuperate.

23 Arrangements are being made for a Mass Convention at West Burke, Vt., the three last days of September. Eminent speakers and the Duxhury Gles Club are to be secured, so we are informed by S.N. Gould.

Place Boston, have lained another edition of Spinitral Hambards in old his aid board bindings. It is just the book for social gatherthes, camp meetings, atom will all and

The Spiritualist Camp Meeting at Queen Olty Park, South Barlington, Very will com-mence Aug. 18th, and continue half See. 18th.

The light residence which the first and license not improve the control of the co

#### ALL SORTS OF PARAGRAPHS

Fat men, infatuate, fan the staguant air.
In rash essay to cool their inward glowing;
While with each stroke, in dolorous despair,
They feet the fever growing!
The lean and lathy find a fate as hard;
For, all a-dry, they burn like any tinder
Beneath the solar plaze, till withered, charred,
And crisped away to cinder!

J. G. Saxe.

In a recent article on etiquette appears the advice, Never pull your watch out in company unless you are with the people." This is simply a new ver aton of the old warning, "Baware of pickpockets."

The loafer lies about the world "owing him a liv-ing." The world owes him nothing but a very rough comm, and a retired and otherwise useless place to put it in.—J. G. Holland.

Bro. Seaver of the Investigator advises an inquirios friend to "begin his studies in the 'spirit-business, as he calls it, and then attend all the 'stances' he car get into, keeping his eyes pecied and his common sense active." If he keeps has eyes peeled, how is he going to keep his "common sense active"? Isn't this rather

The people living beyond the north-pole are an ice

A CONSIDERATE ANSWER -Auntie Dinah being about to be taken in: was asked by her coming pasto if she really, fully and undoubtedly believed in the 'apostolic succession"; to which she replied, "I sint got noting 'gin it, as I know on." Ent.

A Wisconsia firm believer in a holl of actual fire for sinners has fitted up his cellar with painted fiames, wooden dedons, and other borrors. Here he takes his children for whipping. Note York Sun.

An agent of the University of Heldelberg purchase in London half a dozen human skulls for the cabine of anatomy. At the Unstom House the German offi olais pored over the tariff, but found no explicit direct tions how to classify skulls. As "bones," they would be duty free, but then native industry would suffer and so they decided that they were "worn effects."

A San Francisco professor spells potato as follows:

"Ghosphutacigntteean," and declares it to be correct
according to the following rule." Ghe stands for p, as
you will find from the last letters in biccough. Ough
stands for c, as in dough. Pith stands for t, as in
publishs. Eigh stands for a, as in neighbor. The stands
for t, as in gazette; and can stands for c, as in beau."

He can go to the head.—Ex;

The cholera is fast thinning out the people of Cairo Egypt. The God of Uncleanliness is the cause.

Disraell, when taunted as to his being a Jew, replied: "One-half of the world worships a Jewses; the other half worshing her son."

"Had n't I better pray for rain to-day, Deacon," said a Binghamton minister one Sunday. "Not today, dominie, I think," was the reply, "the wind isn't

Hot again the present week in this locality, for which the Beach landlords rejoice, but the slaves of toli do not.

It is poor policy for those who desire to lessen a man's popularity or influence to attack his thelogical opinions. All clergymen who of into years have been declared heretics on account of honest expressions have become more popular than ever, and attract growds of hearers, where previously they addressed comparatively small audiences; and the party which seems to make capital out of the democratic candidate for the governorship of Chio's independence in theology is driving thousands from its ranks by its illiberal and impolitic noncest to bourse

Since writing the above we see it stated in one of our exchanges that the Republican candidate is also one of those "fearful things!" called "an infidel." The State of Ohio seems to be a bad State for Hulted thinkern to be the grant of said out it the last to

It has been so cold at Mr. Desert the past forthight that hive have been kept in the hotels, party vill

Help others and you'relieve yourself."Go but and drive's way the cloud from 'a distressed friend's brow, and you will letturn with a lighter head?

The Foreign Exhibition in this city to open in Sep-temper, and continue extern mouths, promises to be a vory interesting and successful affair. Grace Church, New York, is to have a new marble spire, 219 feet high, costing \$50,000.—Exchange.

There will be no need of placing a vane on that spire; it's vain enough of itself.

When a man gots very rich down in Mexico he pro-ocods to build a fortress to protect himself and his guests from the brivands. Up this way he generally gots religion or runs for office.—Globe, Boston.

By his letter in another column it will be seen that Gerald Massey of England desires to lecture in this country the coming fall and winter.

A blind man in Wall street, New York, with a card on his breast bearing the legend, "No trade dollars taken: here," was loaded down with lesser coins by amused admirers of his shrewdness.

During a recent thurder storm near Albany, N. Y., a young man sitting near a window reading his Bible was atruck by lightning, which stripped the clothing from his back and tore his flesh badly. He was dead when raised from the floor. The Bible had been thrown across the room. If the young man had been reading an "infield" work when he sad occurrence took place there are many preachers for whom the event would have furnished a text for sermons.—Index.

"The work that I am compelled to perform " said a dissatisfied minister during a sermon, "would kill a male, and I do n't believe that I can stand it! The American riflemen recently got awfully whipped

by the British team.

Not in the Bible, but in the Koran, do I find a sentence that best enumerates the great need of the hour. It reads, "A ruler who appoints a man to office when there is in his dominion another man better dualified for the negition also sentent." there is in his dominion shother man better qualified for the position also against God and against the State."—J. S. 1931.

Three hundred and four electric lights in this city have taken the place of one thousand gas burners.

What use all our shrines of glory,
Steeples reaching heaven high,
Pulpits drawling gody glory,
Anthems ringing to the sky,
While beneath the taltest steeple,
Dannied to brutalizing toll,
Orowd the weary, starying people,
Eager in their foud turmell,
Loud and angry carese heaping,
Curses blackened by regret;
On the heads of those who are reaching
Harvests from their bloody sweat?

Having relinquished preaching the gospel, Mr. Mur ray, formariy of this city, is to engage in practicing law in New York Oliver . Syean American

The song of the billiard ball : "Oh I carom m Soft will Interna-Let us recognize the beauty stid power of true on thus same and guard: against checking or chilling single earnest sentiment. + IDE Tuckershow.

In Rome, Augustus's tomb, is the site of a variety theatre, and Cosar's death-place is occupied by a groodry-store. time opposition that

Leaves are light, and useless, and lide, and wavering and changeable; they even dance; yet God in his wis dom has made them part of the cak. In so dofin the has given us a lesson not to deny life stom heart and heart with the cause we see the lightsomeness with

Prof. John Stuart Blackle has colleted with all his soul in behalf of the Highland Crofters. At a recent meeting in Loudon he said that he had resigned the Greek chair at Edinburgh that he might do somethi better, and he had found something immeasurably better, and he had found something immeasurably better in adding the Crothern. "Let Greek de," he cried; it is Hebrew die; let jearning go to the dogs; but let human beings it d, and let itumen brotherhood and charity live."

charity live.

The afternial him heaves by the modern method of stelling outries like, your head into fallactes on carrieoccasis as by the agreem and by all connectable methtopically as by the agreem and by all connectable methall moderns.

The Coat in Happerdiorn, Pa

#### The Seybert Investigation.

To the Editor of the Banner of Light : The authorities of the University of Pennsylvania have at length announced the Commission appointed by them, under the conditions of a bequest by the late Henry Seybert, for an investigation of the subject of Modern Spiritualism. It is well known that Mr. Seybert was an earnest Spiritualist for many years, and destred to secure a full and impartial investigation of the audiect, in connection with a chair for the teach ing of Moral and Intellectual Philosophy in the University, for which he made a munificent provision, doubtiess in the full belief that such an investigation honestly conducted, would result in the establishment of the conviction in which he lived and died. All Spiritualists will be interested to know what are the probabilities that this wish will be fairly and honorably executed by the renelvers of his benefaction.

The Commissioners appointed are Dr. William Pepper, Provost of the University; Prof. George A. Koenig, Ph. D., Assistant Professor of Chemistry; Rov. Robert E. Thompson, Professor of Social Science ; Jo seph Leidy, M. D., LL. D., Professor of Anatomy; and Bev. George W. Fullerton, who is understood to be a Prosbyterian clergyman, and the present incumbent of the chair of Moral and Intellectual Philosophy.

If it were the intention to provide for an unproju dieed inquiry, it would hardly be approsed that prononneed opponents of Spiritualism would have been placed upon this Commission, or that they would have been selected on account of their supposed ability to "attack" or "combat" its claims. Yet the Philadel-

"attack" or "combat" its claims. Yet the Philadelphia Press, in making the announcement, says:

"The branches of the investigation have been assigned with a view to the experience of the different members. Thus Dr. Pepper will look after the physicological and medical phases of the problem, and will devote bis attention to stacking Spiritualism from these standpoints. Professors Leidy and Koenig will combat the physical aspects, so far as they relate to natural philosophy, while hev. Mr. Fullerton and Rev. Prof. Thompson will view the subject from a purely intellectual and metaphysical standpoint. They will be, in other words, the arguers of the commission, and will attack the subject with theories. Professor Thompson is regarded as a shrewd thinker, quick to make a telling point. Thus equipped, in point of theory and experience, the Commission will move upon the enemy's centre and flauks simultaneously, and the battle, however it may result, will be a well-distributed significant the belligerent tone of this announcement

How far the belligerent tone of this announcement has been "inspired" by the University authorities may be uncertain; but taken together with the known position of the majority of the Commission, it strongly indicates that the purpose is to use the fund, so gen erously provided by Mr. Seybert, for a warfare upon Spiritualism rather than for its fair investigation.

The Rev. Prof. Thompson, as is well known to readers of the Banner of Light for a few years past, put himself on record in the Penn Monthly (for February, 1880) as an antagonist of Modern Spiritualism, and that on very narrow and shallow grounds, as was shown by the present writer at the time. While he (the Pro feasor) very properly deprecated the reluctance of act entide men to investigate the subject, yet he took the absurd position that "even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith," (ii) and even went so far as to-declare that the consideration and discussion of the subject was "tampering with notions and condescending to discussions with which no Christian believer has any business." (III)

What sort of an investigator will such a man make? pretending to inquire into a subject which he has already pronounced of "no importance," and with the discussion of which he, as a Christian believer, has no huainess f

As to Prof. Koenig, the Press in the same article states that, in answer to an inquiry by its representa tive, he made the following avowal:

"I must frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly under-stood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but from the pub-lished descriptions. I have set him down as an im-postor, the eleverest one of the lot." Prof. K. further said:

"I do not think the commission view with much favor the examination of so-called spirit mediums. The wisest men are apt to be deceived. One han in an hour can invent more tricks than a wiser man can solve

n a year."

A professor who has decided beforehand that "all mediums are humbugs without exception "-that Slade, whom he has never seen, is an "impostor"—is certainly most admirably qualified to cuter upon an unprejudiced examination of Spiritualism 1

Of the Rev. Mr. Fullerton I know nothing, except that his professional title and his sectarian amilations render it altogether probable that he is also a determined opponent of Spiritualism. As to the remainder of the commission, the Press takes care to inform the public that no "member thereof is openly committed to a belief in the so-called Modern Spiritualism," which assurance is doubtless intended to allay any anxiety lest a result in its favor should be reached.

From this state of the facts, Spiritualists will see that there is little probability of a result being reached such as would have been gratifying to Mr. Seybert. Indeed, it rather looks as if, care had been taken to be secure against such a result. At all events, it is plain that should a conclusion adverse to Spiritualism be reached by a commission so constituted, its verdict will be of no more consequence than is that of any other packed jury; while, on the other hand, should its members, or a majority of them, be compelled in spite of their prejudices to concede in any degree the truth as beld by Spiritualists, such a result will have a profound effect. So, while this Commission can do no harm to our cause, it may be instrumental of great Yours for the truth. A. B. NEWTON. 2210 Mt. Vernon street, Philadelphia.

#### Meyements of Lecturers and Mediums [Matter for this Department should reach our office by

fuceday morning to insure insertion the same week. ]

Mrs. Zella S. Hastings spoke at the Spiritualist Hall Bartonsville, Vt., July 18th, to an appreciative audience. Mrs. Gertle B. Howard was present, and although in feeble health, gave many tests. Nearly every name given some one immediately recognized Bo says a correspondent.

Dr. Coonley lectured and gave reading and seeing tests, at North Scituate, July 15th; subjects given by audiences; afternoon, "The Purpose of Life"; even ing, "What of the Judgment?" Will be at same place July 29th. Exercises of the same order at 2:30 and 7:30 P. M.

Dr. H. P. Fairfield is engaged to lecture at the Nianthe Camp-Meeting, Sundays, August 5th and 6th. Would like other calls. Address Box 785, Newburyport, Mass. Edgar W. Emerson, of Manchester, N. H., who is

now ongaged as platform tost-medium at Neshaminy Falls Camp, will visit Lake Pleasant during the weel beginning Aug. 5th.) and this un engagement as plat-form test-inedigm from Aug. 18th to 27th. From thence he goes direct to Shaspee Lake Camp to fill his en-gagement during the mosting, which closes Sept. 10th. W. H. Vosburgh, magnetic beater of Troy, N. V. will be located in the Pairfield Cottage, at the head of the stairs leading to the new grounds, Lake Pleas-ant Camp-Medding; through the month of August,

Dr. J. K. Bailey is on his way from the West, intend ing to visit the New Regiand Camp-Meetings. He lee fured last week in the State of New York.

Carrie O. Van Duzee, 58 Cone street, Atlanta, Ga. trance speaker, has again entered the lecture-field and is ready to answer calls. Dr. B. S. Carpenter has returned to his office, 219

nt street, Boston, Hotel Van Bensselser, for the

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Non are in error when you say, in the Bosser of Sistinst, that it was expected by Mr. Beybert hat Thomas. B. Hakard would "set with the commission." in eactying out his thr. Beybert's) views in regard to the investigation of Modern Byritualism by the Pennsylvania University; any forther than as a friend of Mr. Beybert and the cause he had so deeply at heart. Mather lift, Beybert nor Mr. Hazard ever had the remotest idea that the latter was to have anything to do with the final decision of, the question of questions of united the lift property in presumed to have any authoritative participation in the court of vention of the large any included the large of the Working of the Work of the total

### TORNADOES.

Scientifically Accounted for, and flome Bemole Causes that produce Painfol Besults Expinined.

The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York society for the promotion of science, contains so much that is timely and important that it can be read with both interest and profit:

There is probably no subject of modern times that has caused and is causing greater attention than the origin of termsders. Scientists have studied it for the benefit of humanity; men have investigated it for the welfare of their families. It has been a vexed subject long considered, and through all this investigation the overlone has event agont the land corrying deovelone has swept across the land carrying destruction to actionities as well as to the innocent dwellers in its track. One thing, however, is certain: the cause of the cyclone must be sought far away from the whirling body of wind liself. Its results are powerful; its cause must also be powerful. Let us therefore consider a few facts. First, the appearance of a cyclone is invariably preceded by dark spots upon the face of the sun. These spots, indicating a disturbed condition of the solar regions, necessarily affect the atmosphere of our esting a disturbed condition of the solar re-gions, necessarily affect the atmosphere of our earth. An unusual generation of heat in one part of the atmosphere is certain to cause a partial vacuum in another portion. Air must rush in tofill this vacuum. Hence the disturb-ances—hence the cyclone. This theory finds ad-ditional confirmation in the fact that tornadoes come during the day and not at night. The dark spots upon the surface of the sun, whatever they may be, seem to cause great commo-tion in the atmosphere of the world, and it is almost certain that the extremely wet weather of the present season can be accounted for on precisely this basis. Is it reasonable to suppose that the maryelous effect of the sun upon vege-tation and life in general shall be less than upon the atmosphere itself through which its rays come? The cause is remote, but the effect is here.

After describing some of the terrible effects of the cyclone, the speaker went on to say:

of the cyclone, the speaker went on to say:

This rule finds its application in nearly every department of life. An operator is in San Francisco—the click of the instrument manipulated by his fingers, in New York. The president makes a slight stroke of the pen in his study at the White House, and the whole nation is aroused by the act. An uneasiness and disgust with everything in life, commonly called homesickness, is felt by many people, when the cause is to be found in the distant home thousands of miles away. An uncertain pain may be felt in is to be found in the distant home thousands of miles away. An uncertain pain may be felt in the head. It is repeated in other parts of the body. The appetite departs and all energy is gone. Is the cause necessarily to be found in the head? The next day the feeling increases. There are added symptoms. They continue and become more aggravated. The slight pains in the head increase to avoice.

There are added symptoms. They continue and become more aggravated. The slight pains in the head increase to agonies. The nausea becomes chronic. The heart grows irregular, and the breathing uncertain. All these effects have a definite cause; and after years of deep experience upon this subject. I do not healtate to say this cause is to be found in some derangement of the kidneys or liver, far away from that portion of the body in which these effects appears. But one may say, I have no pain whatever in my kidneys or liver. Very true. Nelther have we any evidence that there is a tornado on the surface of the sun; but it is mone the less certain that the tornado is here, and it is none the less certain that these great organs of the body are the cause of the trouble, although there may be no pain in their violuity.

I know whereof I speak, for I have passed through this very experience myself. Nearly ten years ago, I was the picture of health, weighing more than 200 pounds, and as strong and healthy as any man I ever knew. When I felt the symptoms I have above described, they caused me annoyance, not only by reason of their aggravating nature, but because I had never felt any pain before. Other doctors told myself accordingly. I did not believe, however, that malaria could show such aggravated symptoms. It never occurred to me that analysis would help solve the trouble, as I did not presume my difficulty was located in that portion of the body. But I continued to grow worse. I had a faint sensition at the pit of my stomach nearly every day. I felt a great desire to eat, and yet I loathed food. I was constantly tired and still I could not sleep. My brain was unusually active, but I could not think connectedly. My existence was a living misery. I continued in this condition for nearly a year; never free from pain, never for a moment happy. Such an existence is far worse than death, for which I confess I carnestly tonged

never free from pain, never for a moment hap-py. Such an existence is far worse than death, for which I confess I carnestly longed. It was while suffering thus that a friend ad-yised me to make a final attempt to recover my

health. I succeed inwardly at his suggestion but I was too weak to make any resistance. He furnished me with a remedy, simple yet palatable, and within two days I observed a slight change for the better. This awakened my courage. I felt that I would not die at that time. I continued the use of the remedy, taking it in accordance with directions, until I became not accordance with directions, that I I became not only restored to my former health and strength, but of greater vigor than I have before known. This condition has continued up to the present time, and I believe I should have died as miserably as thousands of other men have died, and are dying every day, had it not been for the simple yet wouderful power of Warner's Safe Cure, the remedy I employed.

The lecturer then described his means of res toration more in detail, and concluded as fol-

My complete recovery has caused me to inves-tigate the subject more carefully, and I believe I have discovered the key to most ill health of our modern civilization. I am fully confident that four-fifths of the diseases which afflict huthat four-fifths of the diseases which afflict humanity might be avoided were the kidneys and liver kept in perfect condition. Were it possible to control the action of the sun, oyolones could undoubtedly be averted. That, however, is one of the things that cannot be. But I rejoice to say that it is possible to control the kidneys and liver; to render their action wholly normal, and their effect upon the system that of purifiers rather than poisoners. That this end has been accomplished largely by means of the remedy I have named I do not have a doubt, and I feel it my duty to make this open declaration for the enlightenment of the profession, and for the benefit of suffering humanity in all parts of the world.

We take pleasure in informing our many readers that Dr. Carnes, who has made so many wonderful ourse, has concluded to give one afternoon of each week to the ours of discases free of charge to those who have met with reverses and have not the means to pay for treatment, at his residence, 41 Chester Park, Boston. There are many sufferers from disease who have not the means to pay a physioian, and there is not a public hospital in this or any other city where magnetic treatment is given; therefore we advise all invalids to embrace this opportunity; and we also take the liberty of saying they need not feel at all sensitive in calling on Dr. Carnes, as we feel assured he will receive them with the same consideration and attention as his regular paying patients. We also know that if he is as success ful with them as he bas been in the curing of others, and of discases which have been pronounced incurable, they cannot help feeling grateful to him that they have been relieved from their sufferings.

## Lecture Bureau.

All our correspondents extractly commend the idea of a Central Bureau. But to make it a success we must have lists of societies. We hope speakers will forward lists soon as possible. This is the most important step toward successful We assnot possibly acknowledge each letter, but all shall hear from us in the limit. Buck tight of all examples of the contract of th Boston, Mass. O. H. WELLINGTON, M. D., Sec.

## Spiritualist Meetings in Boston:

Engle Hall, 618 Washington street, corner of Pasex.—Sundays, at hits A.M., 2% and 7% P.M. Eben Coult, Conductor, Meetings also Wednesday afternoons at so-closs.

Hormony Hall, 34 Essex Street (let flight),....Sun-isys, at 10% A.M. and 2% and 3% P.M., Thursdays, at 8 P.M. Prescott Robinson, Chairman,

Engle Hall.—Spiritual meetings every Saturday even ing, at 7% o'clock.

HARMONY HALL, 34 ERORX STREET,-On Sunday HARMONY HALL, 34 ERSEX STREET.—On Sunday morning last Dr. Lyon delivered a very able lecture in this hall, on "Spiritualism as a moral power to perfect our civilization and correct social evils." The Doctor claims Bible and Modern Spiritualism to be one in origin and inseparable, and together constitute the basis of all religions. The following platform the Doctor proposes, on which all may unite as a bond of union: 1st. In all things proven, unity, 24, in all questions not settled, free diversity, 34, in things not urespassing upon the rights of others, liberty. 4th, in all things, obarity. On the above foundation is to be established the reign of Heaven or the "Church of the New Bra."

established the reign of Heaven or the "Church of the New Bra."

The Doctor was followed by Mr. John Orvis, who gave a short but telling address upon the general reform questions of the day, taking strong grounds in layor of the operators in the present telegraph difficulties as well as the oppressed of all classics.

The afternoon and evening exercises were interesting and instructive, consisting of well-timed and practical remarks by Dr. Smith. Father Locke, Dr. Lyon, Rev. C. D. Lothrop, Miss M. F. Wheeler, C. M. A. Twitchell, and others. Wonderfully clear and satisfactory tests were given by Mr. J. D. Henderson, Arthur McKenna and others, which were promptly recognized and acknowledged by those in the addence for whom they were intended, who were entire strangers to the medium. These meetings will be continued every Sunday, with lectures by Dr. Lyon in the morning, and speaking and tests of various mediums and speakers in the atternoon and evening.

Health first, riches afterward. All forms of Heart Disease, including palpitation, rheumatiem, spasme, bony formation, enlargement, valvular derangements, acute paine in left breast, &c., yield to the use of Dr. Graves's Heart Regulator. \$1 per bottle at druggist's.

Attention is called to the advertisement headed "The Astrological Battery." 7th page.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Scelety, new perma-nontly located at Conservatory Hall, corner of Bedford Ave-noes of Fulton street, holdsservices every Hunday at 11 A. M. and 7:45 P. M. All the Spiritual papers on said in the hall, and all meetings free. H. W. Benedlet, President,

and all meetings free. H. W. Henedict, President.
Church of the New Spiritual Dispensations, Clinton Avenue, between Park and Myric Avenues (entrance on Clinton and Waverty Avenues). Services every Benday at 3 and 75 r.M. Educational Fraternity, or Sunday School, meets every Bundayat 10% A.M.; Ladies' Aid Society every Wednesday, at 1% A.M. Bocial Fraternity meets every Wednesday, at 1% P.M. Bocial Fraternity meets every Wednesday evening for social intercourse at 7% o'clock. Psychiot Fraternity meets every Saturday evening, at 7% o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklym Spiritual Praternity.—Friday evening

diffinitip. Free. A. H. Delley, President.

Brooklyn Spiritum! Fraternity.—Friday evening Conference meetings will be held in the locture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtic Avenues, at 7% P. M.

The Eastern District Spiritual Conference meets over Mondayerening at Composite Room, 4th street, corner Bonth States, at M. Charles R. Miller, President; W. H. Comn, Scoretary.

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price Scentes-recopy, 22, 50 per year, VOIOR OF ANGELS. A Bemi-Monthly. Published in Boston, Mass. 41,45 per annum. Bingle copies 7 cents. FACTS. A Quarterly Magazine. Published in Boston, Single copies 50 cents.
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cents,
Till SHAKER MANIFESTO, Published monthly in Shakers, N. Y. 50 conts per sumum. Single copies 10 cents,
THE OLIVE BEARCH: Utles, N. Y. A monthly. Prior THETHEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Biavateky. Single copies, so

India. Conducted by H. F. Bistates, S. Magic Copies, Conts.
LIGHT FOR THINKERS, Published weekly at Atlants, Ga. Slugde copies, 5 conts.
LIGHT FOR ALL. Published semi-monthly in San Francisco. Cal. Slugde copies, 10 cents.
COUNCIL FIREAND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year.
UALLERY OF SPIRIT ART. An Illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 60

## RATES OF ADVERTISING.

Each line in Again type, twenty cents for the first and every fasoriton on the fifth or eighth page and fifteen cents for each subsequent in seriou on the seventh page.

Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, onch insertion. Notices in the editorial columns, large type, leaded matter, fifty centaper line. Payments in all cases in advance.

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

## SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y.

J. V. Mansfield. Test Medium, answers scaled letters, at 100 West 56th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Jy.7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the domands of the public for spiritual books, magazines and papers. He solloits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths

## BUSINESS CARDS.

THIS PAPER may be found on die at GEO. P. BOW-Buresu (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTION TO OUR ENGLISH PAYROMS.

J. MORSE, the well-known English lecturer, will set asour agont, and receive subscriptions for the Hammer of Lights at fifteen shillings per pear. Partiedgestring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circua, E. O., London, England, where single copies of the Hammer can be obtained at 4d. each; if sont per post, 3d. extra. Mr. Morse also keeps for all the Balticum and Hefstranstery Warks published by us. OOLBY & BIOH.

MAN PRANCISCO NOOM DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
be Manner of Light and Spiritual and Reformeery Works published by Colby & Rich.

AUSTRALIAN MOOK DEPOT.
And Agency for the BARNER OF LIGHT, W. H. TEBRY,
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the Spiritanal and Heckermantery Works published by
Colby & Blob, Boston.

THOY, H. T., AGENCE.

Partice desiring any of the spiritual and Reference
ry Workspublished by Ooby & Rich will be accommode
by W. H. VOSBURGH, 65 Hoosick street, Troy, N. T.

Parties desiring any of the Seatestanh and Bedbras hary Wester published by Colby & Hich can procure the of J. H. HARPER, Auburn, N. T.

W. BENNETT, Publisher and Bookseller, 21 Clinton to, New York City, keops for sale the Sprittani and branatery Works published by Colby & Rich.

## ADVERTISEMENTS.

MRS. E. W. WALKER, EALING, Scoing, Test and Business Medium, will be found at a Hanson street, Boston. Hours 10 to 6.

MISS M. A. KEATING, SAN FRANCISCO.

BANKEE OF LIGHT and Spiritabilitie Books for at Roy, 18, -ist

## People's Camp-Meeting AT CASSADAGA LAKE,

Chauinnqua County, N. Y.

Beginning July 29th and Closing August 26th, 1683. CASSADAGA LAKE is attended on the D. A. Y. & P. R. R., mid-say between Dunkirk on the Leke Shore and Mitchigan Southern and Eric Ratirosade, and Jamestown on the Buffsle and Southwestern and Atlantic and Great Western Ralirosde. It is a lovely beet of water, navigated by steam, 800 test above Lake Eric and 1,300 feet above tide

Western Railroads. It is a lovely beet of water. navigated by steam, 800 reet above Lake Erle and 1,200 feet above tide water.

EXCURSION TICKETS, GOOD FOR THE SEASON, can be purchased at low rates on all railroads in the country.

The following list of speakers have been engaged:
SPEAKERS, "Sunday, July 29 Mrs. R. N. Lillie, Philadelphia, Pa.; J. Wm. Fietcher, Boston, Jisses. Blonday, July 30-J. Wm. Fietcher, Hoston, Jisses. Blonday, July 30-J. Wm. Fietcher, Tursday, July 31-J. Wm. Fiotcher. Wednesday, Aug. 1-Mrs. R. S. Lillie, Thursday, Aug. 2-Hon, R. S. McCornick, Frank'lim, Pa. Friday, Aug. 3-Mrs. R. S. Lillie, Baturday, Aug. 4-Mrs. R. S. Lillie, J. E. Emeron, Beaver Fails, Pa. Sunday, Aug. 6-Conference and volunteer speaking, Tursday, Aug. 6-Lyman C. Howe, Fredenia, R. Y. Wednesday, Aug. 6-Lyman C. Howe, Fredenia, R. Y. Wednesday, Aug. 6-Lyman C. Howe, Fredenia, R. Y. Wednesday, Aug. 6-Lyman C. Howe, Trank Haster, Chrises, Mass. Esturday, Aug. 11-Mrs. Clira Watson, Jameslown, N. Y. Frank Baster, Monday, Aug. 12-Mrs. R. B. Lillie 1, Frank Baster, Monday, Aug. 12-Mrs. R. B. Lillie 1, Frank Baster, Monday, Aug. 12-Mrs. R. B. Lillie 1, Frank Baster, Monday, Aug. 12-Mrs. R. B. Lillie 1, Frank Baster, Monday, Aug. 12-Mrs. R. B. Lillie 1, Frank Baster, Monday, Aug. 13-Conference and volunteer speaking, Tursday, Aug. 18-Mrs. A. H. Colby, Baurday, Aug. 18-Mrs. A. H. Colby, Honday, Aug. 18-Mrs. A. H. Colby, Honday, Aug. 20-Conference and volunteer speaking. Tursday, Aug. 21-Mrs. R. Hunss Tuttle, Wednesday, Aug. 22-Mrs. R. Bronch, C. E. Watkins, the wonderful independent size-writer, will hold seances at the clore of the speaking each day, Mrs. Mary Audrews, one of the first materialisting mediums, will present.

present.

It is confidently expected Mrs. E. L. Watton, of Call-forpia, recently from Australia, will be with us.

Mr. O. P. Kellegg, the ready and capable presiding offi-cer, will have online charge of the meetings, and the gen-eral supervision and control of arrangements during the

oral supervision and control of arrangements during an escation.

The Society have engaged for the full term of the meetings A. J. Damon's Orchestra, of Dunkirk. This Orchestra is pronounced by musical critics as having no superior in Western New York. It will turnish mosts, for dancing Wednesday and Saturday evenings of each week regularly. The Brass Band will also furnish music during the day. The Pottit Family of Vocalists, of Alliance, Onlo. have also been engaged for the first two weeks of the meetings. Some of the most remarkable mediums in the country will be present. Every phase of mediumship will be represented.

New England Spiritualists' Camp-Meeting Association.

### **Tenth Annual Convocation** AT LAKE PLEASANT, MONTAGUE, MASS. (On the Hoesas Tunnel Route, midway between Bostor and Troy.)

JULY 20TH TO AUGUST 27TH, 1883, INCLUSIVE.

JULY 20TH TO AUGUST 27TH, 1883, INCLUSIVE.

\*\*PEAK EHS.\*

The following speakers have been engaged for the meeting: Dr. Geo. B. Geer, Mr. C. Clegg Wright, Cophas B. Lynn, Mrs. Enuma L. Fault. Mrs. Basah A. Byrnes, Anaten E. Bimmors, Hon. A. H. Daley, Capt. H. J. Brown, Walter Howell, Eben Cobb. Rev. D. M. Colo. Mrs. Fanale Davis Smith, A. B. French, Glies R. Blebbins, Dr. W. H. Atkinson, Mrs. R. Shepard Lime, Mrs. Nellis J. T. Brigham, J. Frank Baxter, Fd. B. Wheeler, Mrs. A. H. Cobby.

\*\*\*EXDBURMS\*\*

A large number of meted Mediums bave signified their intention to be precent, as in former years.

THE PITCHBURG MILITARY BAND, of, twenty-four pieces, will arrive balurday, July 28th, at H. A. M., and remain until Monday, August 27th, giving daily two concerts —at 9:30 and J. P. M. This Band is conceded by all as having no superfor in New England, especially in concert music.

Russell's Orchestra, of Fitchburg—sixteen pieces—will furnish music for daucing at the Pavilion every week-day afternoon and evening.

furnish muste for dauching at the Pavilton every week-day afternoon and evening.

First-class vecalists will be present at the meeting to supplement the lectures.

ELECTRIC LIGHT.

The grounds and Pavilion are to be lighted by the Wachusett Electric Light Co., of Fitchburg.

THE HOTEL.

Has been leased for a learn of years by H. L. Barnard, of Greenfield, who has refurnished the house, and will open it for the reception of guests July ist. Address Lake Pleasant, Montague, Alass.

AGF For particulars concerning transportation of campequings and baggage, leading tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent part-paid to any adress by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

GROVE MEETINGS

COMMENCE JULY 15, are held every day, and close Aug. 12. The hest speakers on the apiriusi pintform engaged. Also all places of Mental and Physical Phenomena presented through the best media. Excursion relects for the entire season NOW READY. Fare from floston to Onset and rrturn \$2,15; and at proportional reduced rates from all way stations on the Old Colony Railread. Trains, leave Boston daily at 8 A. M.; 12:80, 3:16, 4:10 F. M.; and on Baturdaya another train at 6:36 F. M. Returning, leave Onset at 8:16, 8:30, 11:30 A. M., and 5:01 F. M.; and on Mondaya at 6:28 A. M. Every SUNDAY morning leave Boston at 7:30, arriving at Onset b:20 A. M. Leave Onset on Sunday for Buston at 6:31 F. M.; Per Circulars, apply to DE. M. H. WYOBERS, Freeldend, June 30, 20 Endlana Place. Boston, Mass.

SPIRITUALIST Camp-Meeting Association

WILL hold their Becond Annual Bession, commencing Wang. I, and closing Bept. 18, at Minuic, in the town of Rast Lyme, Conn., aix miles west of New London, on the Bhore Lime Division of the N. Y. N. H. and H. R. R. Speakers engaged: Aug. 5. Dr. H. P. FAIRFIELD; Aug. M. MRS, NELLER J. T. BRIOLIAN; Aug. 19, A. B. FIENOIS; Aug. 20, MRS, AMELIA H. COLRY; Sept. 2. J. WILLIAM FLETCHER; 1991. 9, MRS. E. B. BTILL. M. D. Other speakers are expected. Music by Dayid Wight's Ouglingstra of New London. The Restaurant and Roller Bhating managed by Fred A. Bandel of Willimantic. Half Fare on the N. L. N. R. R., and excursion rates on the Stamer Sunsing or Roller Stating daily. Boating, Bathing and Flating in Roller Stating daily. Boating, Bathing and Flating in abundance. Letters of Inquiry to B. A. EVMAN, Secretary, Williamsmide, Comm., will rocely a prompt alternostry, Williamsmide, Comm., will rocely a prompt alternostry, Williamsmide, Comm., will rocely a prompt alternostry. An important work by Gibbon, the Historian.

# History of Christianity:

Comprising all that relates to the Progressof the Christian Religion in "The History of the Decline and FALL OF THE ROMAN EMPIRE,"

AND A VINDICATION (never before published in this country)

Of some Passages in the 15th and 16th Chapters. BY EDWARD GIBBON, Esq. A LIFE OF THE AUTHOR, Preface and Notes by the Editor, including variorism notes by Gulzot, Wenck, Milman, "an English Church-man," and other scholars.

This volume contains Gibbon's complete Theological writings, separate from his Ristorical and Miscellaneous works. It shows when, where and how Christianity originated; sho were its founders; and what was the character, sentiments, manners, numbers, and condition of the primitive Christians.

sentiments, manners, numbers, and consistent of the title Christians.
Gibbon's Vindication of the 18th and 18th chapters of bis History from the attacks of bis Christian opponents is reprinted estraction of his Historia fixed to make the Works, odied by Lord Sheffield, in 1796. It effectually and forever stienced bis detractors; who, being vanquished in argument, unhesitatingly accused Gibbon of in destitut

using and topological engagement, unhesitatingly accused tribbon or infidelity!

All that can be said by Christians in regard to the Origin of Okristiansity is reprinted from the valuable notes of Drax Milkara, Werck, Guizor, and other emilient Christian bistorians who have edited Glibbon's works; and the plous but echolarly remarks of the learned editor of Boun's edition of Original Strong the library and the printed divinities of the Pagan trythology.

Ofoth, 12mo, pp. 884. With engravings. Price \$2.00, postago 16 cents.

For saic by COLBY & RICH.

age 16 cents.
For sale by COLBY & RICH. OLIVER AMES GOOLD. PRACTITIONER IN Predictive and Medical Astrology.

Predictive and Medical Astrology.

It is a stubborn fact that every life upon this planet is to originated and governed by the forces and influences of the Bolar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, visit to any persons who will send me their place and date of birth, (giving the bour of the day, if known) and twenty-freecasts, money or nosinge stamps, I will give a personal test of the solence of Astrology.

For one-dollar, with same data as above. I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the solence.

For two dollars, and data as above (giving also the sex). I will write an optime nativity comprising the important events of life, vis. it the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 35 Washington street, Beom 9. Brief consultation, \$1,00.

OLIVER ANEWS 430-42.

oliver and to sold to Dec. #.

## Message Department.

The Messages published under the above heading indi-exte that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her rea-ron. All express as much of truth as they perceive—no more.

on. All express as much of truth as early processive mark.

All express as much of truth as early processive mark.

All tisour expressions that those who may recognize the measures of their spirit-friends will verify them by informing us of the fact for publication.

All Listers of Inquiry in regard to this department of the Bonner should not be addressed to the medium in any case, Lawres B. Wilson, Chairman.

The Public-Free Circle Meetings At this office will be resumed Sept. 11th, 1883.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMBULP OF Miss M. T. Shelbamer.

Report of Public Séance held April 27th, 1883.

Invocation. Once again, oh, our Father, would we come into hely and sweet communion with thee and thy angel hosts, while our souls would swell in harmony with the anthems that thy ministering spirits chant. May we become worthy to be known as associates and co-workers with those purified souls who delight to minister unto the needs of others, to uplift the lowly and strengthen the weak.

#### Questions and Answers.

CONTROLLING SPIRIT .- We will now consider your questions, Mr. Chairman.
QUES.—Is the spiritual body a ponderable substance, capable of coming in contact with and manifesting to persons in the material form at all times?

Ans.—The spiritual body is composed of what may be called refined matter. It is ponderable to the spirit who possesses it, and those with whom it associates, but not sufficiently so to be perceived by the grosser senses of mortals, Q.—Havo the elements of the spiritual form

any corresponding or similar elements in the so-called material universe?

A.—The spiritual body, and also the objects and surroundings of the immortal state, are composed of refined matter, or the ethereal emanations of that which you call matter, which are too sublimated or highly rarefied to be per-ceived by your external senses, therefore could not be said to come within the domain of what mortals recognize as the material universe, yet are the spiritual counterpart of the elements contained within the physical universe.

Q.—[By J. M. P.] Helmholtz and Depretz have shown that the human car is sensitive to

have shown that the human ear is sensitive to vibrations reaching to 38,000 in a second. The vibrations of the luminiferous ether between 38,000 and 470 millions of millions produce in us only the sensation of heat. The vibrations of the ether, between 470 millions of millions in the same area of the sensetion of the same the sensetion of all the period produce in us the sensation of all the colors of the solar spectrum. There are higher vibrations occurring, and some of them have been observed by scientists, but we have no special organs of sense adapted to them. If any apparatus could be devised by which the numapparatus could be devised by which the number of vibrations produced by any given cause could be lowered so as to be brought within the range of our senses, it is probable, that the result would be most interesting. See "Scientific Lectures," by Sir John Lubbock, pp. 121-2, where he makes the same suggestion in regard to the sense of hearing. Now if spiritual substance be matter in a higher rate of vibration than 780 millions of millions per second, the reacon of its invisibility will be apparent, in view son of its invisibility will be apparent, in view of the foregoing explanation. Will not the control ascertain for us some material which will so retard the higher vibrations as to lower their rate, and thus bring them within our vision at will; thus demonstrating scientifically the existence of the spiritual substance?

A.—In our opinion, mortal understanding is not sufficiently unfolded to perceive and apply the principles required in the construction of an apparatus for the purpose named by your correspondent, but undoubtedly the time will come when scientists of the spiritual world will be able to develor mediumistly organisms on be able to develop mediumistic organisms on earth, through whose instrumentality they can transmit knowledge upon this important sub-ject. Admitting that it takes a certain num-ber of vibrations to produce a given result, it follows that if the ratio of these vibrations is lowered they are thus brought within the sphere lollows that if the ratio of these vibrations is lowered they are thus brought within the sphere of the external perception or of the outer world of matter, consequently the rapidity of motion which produces spiritual light or other sensatory movements cannot be subjected to the mortal appliances or perceptions of the present day. In process of time, through evolution, there will appear upon this planet a human race whose senses will be so delicately and Will be man race whose senses will be so decicately and highly unfolded that they will be able to recognize and understand these vibrations which at present clude them. That time is probably far distant, therefore those who now walk the earth in fieshly garbs will not be able to appreciate those vibratory movements which constitute the spiritual life of the universe. When it does arrive there will be no need of mediums, for mortals will be able to see, know and communicate with spirits, and also perceive the spiritual world and its atmosphere.

## Dr. Amasa Stoddard.

[To the Chairman:] In a day or two the eighth anniversary of my spiritual birth will arrive. I feel like celebrating that occasion, and do so in advance, by returning to your Circle Room and sending out a few thoughts to my friends. I lived in the body for half a contury, many years of which were spent in the service of the spirit world. Called from the work-shop and bench to minister to the suffering, I was obliged to lay down many things of personal interest, and take up many others that belonged to humanity at large; but I have nothing to regret on that score, because I gained immeasurably by so doing, for I owe to the spirit-world, to my guides and teachers, the knowledge, influence and power over disease I attained in the body. which now make up a part of my life in

the spirit-world. the spirit-world.

I bring fraternal greetings to friends and former associates, with assurances of my continued labor in behalf of humanity. I passed through a strange and varied experience on earth. I did not understand myself, until through the agency of an individual in the form who reserved a large amount of will force and who possessed a large amount of will-force and magnetic strength, I came under the direct influence of spiritual powers. When a child, I would sometimes see myself surrounded by little children, and would converse and play with them; at the same time those who had charge of me declared there were no children present, although these little ones were as also to one the converse and play to the converse as a let to me of me declared there were no children present, although these little ones were as plain to me as were my mundane associates. Later in life, my clairvoyant powers being unfolded, I could perceive spirits either with eyes closed or open, dotted like those in mortal forms. I became educated, to an extent, and gained great information concerning spiritual life, and the laws operating on human nature. Under the direction of an ancient and powerful spirit, who was attracted to me, and could use my organism for his purpose, I was enabled to put forth an infinence which was beneficial to suffering human beings. I became known in a number of places in this country, and by a few persons in the Old World.

places in this country, the Old World. I have seen thoughts of myself and my past the minds of some whom I for-I have seen thoughts of myself and my past life arising in the minds of some whom I formerly knew; they have wondered why I did not return and manifest my continued interest in human beings, and whether I still held that interest. I would say that I find so much to be done and so much to learn that I seldom return. into direct communication with mortals, but I am not apart from them or their interests. I am am not apart from them or their interests. I am frequently in places on earth where magnetic power is demanded by suffering human beings. Under the guidance of my wise old doctor, and in association with others. I am gaining in power, and hope to expend it through broader aver, nuce than formerly for the benefit of others. The great field of human life is open before met, the various magnetic forces of the universe are to be studied and combined as an ageocyfor the relief of those who suffer in physical life. I am eager and anxious to become as well informed upon these matters as are spirits above me who are engaged in the same line of labor.

I believe, Mr. Chairman, the time is coming when mortals will study their own natures, and learn to live in harmony with law. Then there will be no weak, depleted human systems, and but very few accidents or injuries, so called; you will have a strong and healthy race, symmetrical in form, presenting an appearance of beauty and of strength. Many spirits are working to bring the knowledge necessary for the attainment of this condition to mortal comprehension; and whenever they find one in the body ready to cooperate with them, they feel renewed in strength and encouraged to press onward. learn to live in harmony with law. Then there

onward.

Please tell my friends if they hear not from me in external ways, they are to consider I have not foreaken them or their interests, but am earnestly engaged in a direction which is of the utmost interest. I am gaining knowledge which I may apply practically for the benefit of human beings whom I behold day after day lan-guishing in chains of wearlness and sighing for freedom from the sufferings incident to mortal

life.

I send my greetings and love to friends in all directions. I was a resident of Poughkeepsle. N. Y., and have special friends there whom I would like to meet. I have previously manifested through private avenues; but I felt it would be a good way of celebrating my spiritual anniversary to come to your Circle-Room and declare my testimony concerning the power and work of spirits. Dr. Amasa Stoddard.

#### Clarence Lawton.

I went out quite young. I have been brought here by the epirit who spoke before me, who seems to take an interest in me, and desires to have me for a pupil. I was just beginning to be interested in the study of medicine, when I was taken ill and passed to the spirit-world. After I entered the schools over there, and found how different was the medical system taught by the exalted and wise of that life to the one which exaited and wise of that life to the one which the old physicians of earthly life adopt and practice, I felt glad that I had not attained any more of that knowledge and experience on this side of life. I have not been able to do a great deal as yet. Dr. Stoddard, whom I did not know on earth, and to whom I have been attracted since I passed on, has taken me in his charge and promised to open before me a fund of information on the subject of medicine and magnetism which will be of practical henceft by and by ism which will be of practical benefit by and by He also assures me that I will be able to employ the magnetic power which belongs naturally to me, for the relief of mortals who are

rally to me, for the relief of morials who are suffering; so I am ready to follow in any direction in which he leads.

I have friends if New York, whom I would like very much to reach. They do not think of me as one pressing on in the attainment of knowledge, but only in sorrow, as one whose earthly career has been cut short when it might have been a useful one. They feel that I am extinguished, so far as association with earthly, physical life is concerned, but I wish to inform them I am neither dead nor sleeping, but can employ my energies fully in higher directions than before. I am constantly gaining new ideas which I never would have received in the body, so I am contented with my new position, and quite satisfied with the spirit-world. I have been brought into contact with spirits who are wise concerning the principles of human life, wise concerning the principles of human life, and I am in a much better condition, spiritually

and mentally, than I could have been here, so I am gratified with the change.

I sent my love to each friend who kindly remembers me, and wish none to think of me with sorrow, but to rejoice that I have passed out from the limitations of mortality into the boundless realms of immortal life. I have dear following an this side who do not have I see a side who boundless realms of immortal life. I have dear friends on this side who do not know I can at times come to them; yet I know the time will arrive when they will meet me in the spirithome, and we shall rejoice together over the experiences and evolutions of life. A few years have passed since I was taken from the body, just as I was preparing to enter an academy and take up a course of study which I believed would be of important service to me.

I wish also to say that my father, who is with me in the spirit-world, is an active, intelligent spirit, who makes his influence felt wherever he goes. He joins me in sending regards and greetings to earthly friends, with the assurance that

ings to earthly friends, with the assurance that they will meet and recognize him in the spirit-world as their old friend, whose marked indi-viduality they cannot mistake. Clarence Law-

## Mrs. Emeline Turner.

I might present an appearance of age and ness in the form; for many months I suffered ness in the form; for many months I sudured, from time to time, and when the summons same to enter the heavenly life, I obeyed with gladness. I knew where I was going, and that I should meet my loved friends, who from year to year had been passing away from earth. They were all gathered together in the fullness of heauty and youthfulness, to give me greeting when I passed ever; so there was no fear in my heart, only gladness because I was summoned to the immortal world. I lived on earth until my eighty-first year, and had many dear friends whom it would have pained me to leave, had I not known I should have the power to return and minister to their needs. I have often come to each one, bringing strength and gladness, more powerful to do so, from time to time, rejoicing in the advance they have made, and in the knowledge that the time is approaching when they will meet me above. When the dear one came to me with whom I was associated for a lifetime on earth, I rejoiced with exceeding joy, and with deep thankfulness to our Father in Heaven for the great glit of immortality. Together we live, happy and free, renewing our youth and vigor, and whenever we can lend our power in any way to assist it onward, we are ready to do so. We have visited mediums in various places to aid in the unfoldment of their powers, and bring them sympathy and encouragement, because these delicate, sensitive instruments of the spiritual world have need of refining, soothing influences that will queli anxiety and care, and lift them above the frivolities of mortal life. We do not care to return to mortal life to take up an abiding place, but we love to come and minister to our dear ones and those who are working for the spiritual cause. To all friends and neighbors, to every dear one I bring my message and love. I come from Norwood of this State. Mrs. Emeline Turner. to year had been passing away from earth. They were all gathered together in the fullness

plications that puzzle them; they hardly know plications that puzzle them; they hardly know which way to move. I have been trying to influence them what to do, but their materialistic ideas concerning the dead retard my movements. I cannot impress them sufficiently to be of much use, so I ask those friends who believe in Spiritualism to send or take my message to my family, and tell them I am working for their benefit, to straighten out these complications, to make them more easily understood, also that I send my love to each one and the cations, to make them more easily understood, also that I send my love to each one, and the little ones sand theirs, and we would be very happy to return and talk to our friends in order to give them an idea of the life we lead in the higher spheres. We desire, Mr. Chairman, to manifest our presence, and give evidence of our identity to individuals in Boston who are in doubt and destroys concerning our extractions. doubt and darkness concerning our existence, and the immortality of the soul.

#### Cooss-Jonathan Adams.

I helped that man in, because he was anxious! to talk to his people. It is my work to bring spirits into contact with those in the body whom they wish to meet. I have manifested a good many times through my own medium and made many friends, on this side of life, who will recognize me, I think, and perhaps be glad to know I have come here to say a few words. Mr. Pardes opened the way for metto-day and helped me in, so I was glad to return the benefit to some one else and give them a lift oven the read. I want to say to my friends I am still busy, trying to send out power in different directions that will be of use to those who are in darkness concerning the life beyond. Oh! there are so many ignorant ones here who know darkness concerning the life beyond. Oh! there are so many ignorant ones here who know nothing about the real life of man, that I sometimes feel discouraged when I think of all that has to be done. Then I grow strong again and push abead, trying to do my little in connection with others who are working in this way. I have tried many times to come to my medium through others, because I thought a few words would be appreciated, and I knew she was laboring with an unselfish motive. I want to send her the love of her band, and assure her that she is well bared for and assisted. I have tried a good many times to get to this place before, and have not succeeded. I would have each worker feel encouraged and cheered because a great deal has been accomplished, and much more will be; the road will become easier for them to tread, their burdens will be made lighter, there will be less persecution and more effective, labor performed as the spirit-world has its way opened more clearly.

I have many friends in Vermont, to every one of whom I give geeting. I have been known for years past as the control of a medium by

of whom I give geeting. I have been known for years past as the control of a medium by the name of Barbara Allen; and in connection with her and others I have been able to accomplish something in the direction of which I' have spoken. I have seen a spirit making most earnest efforts to attract notice, who did not appear to be very successful. He did not seem to know how to approach and make himself un-

appear to be very successful. He did not seem to know how to approach and make himself understood, but kept on the skirts of the crowd, making signs and beckening. When I came in I stopped and spoke to him, to see who he was and what he wanted. I never like to see any one struggle with all their might and then fail. I want to see them go ahead and win the viotory, so I will transmit his message.

His name is JONATHAN ADAMS. He has friends in Boston whom he is very anxious to reach. He says he must have, a private talk with them, because there are matters of great importance to him and to them, which they need to talk over with him. He wants his friends to go to a private medium, where he can have a nonversation with them. The spirit has not been out of the bidy long, yet it appears a great while to him because of his anxiety. His friends have been comewhat unsettled about his affairs and effects; they want to know exactly what to do, and this makes him feel very uneasy and unhappy. I told him if I spoke for him perhaps his friends would receive the message, and would hunt up a private medium for his benefit, He seemed to think he would accomplish a great deal by sending these few words, and I happe he will.

I am known by the name of Coosa; my friends will recognize me.

### Hattle M. Collin.

I come from Pepperell, Mass. I want to reach my friends; first to tell them what a good world I have found, and how natural it is, and then to give them my love. As good many of the spirits who come here seem to be exercised over the settlement of saffairs that were theirs when in the body. So am I just now. Not that I anticipate any trouble about mine, but to take control of the medium, but if I may near, and will try to impress them with them and ideas, and I want to tell them I am near, and will try to impress them with they know I was interested. I think I shall be able to, because I am already heginning in that direction. I send my love to each one. Just as all that of others, as well pleased. Soon as I get a little better and stronger, I am joy and that of others, as well pleased. soon as I get a little better and stronger, I am going to look around and see if I can find a person like this medium, through whom I can converse personally and privately with those whom I knew and loved, in the body. That is all I have to say, because I feel so strange in coming in this way, but I have to come better parties. in this way—but I hope to come better another time. Hattle M. Coffin.

#### Report of Public Scance held May 1st, 1883. Questions and Answers.

Ques.—[By "Subscriber."] Can you give any information toward the development of the spiritual circle that the writer is attending

Ans.—We can give only such advice as we would give all those who intend forming scances for the purpose of receiving communications from the spiritual world. Meet together with clean bodies and clean hearts, in a harmontous spirit with the determination to welcome those spirit, with the determination to welcome those invisible intelligences who wish to make their

of abundant means—which too often acts as a check mpon human energy, or diverts it into wrong channels—is liable to be a curse to an individual, hindering the proper development of the mind and spirit, as well as that of the physical powers, which require the stimulus, the healthy activity which necessity often induces. Advanced spirits understand that it is wisest for a man to make use of his material accountiations while yet in the body, reserving only a sufficient amount to care for his physical wants during his sojourn on earth, and to provide for those dependent upon him, who are unable from any cause to care for themselves. If he dispenses his surplus wealth for the encouragement of industrial labor, for the benefit of the needy and suffering, when he passes to the apirit life he will have no reflections to make upon his past career, but will feel that it has of abundant means-which too often acts as a

#### LILLIAN CARTER.

A young girl comes. Her name is Lillian Carren. She says: "I have been dead a few years." My friends do not know I can come back to them. They are in Boston. I wish them to know I am with them, and have been trying to influence different mediums for the

them to know I am with them, and have been trying to influence different mediums for the last six months, hoping to be able to be recognized by my friends in this city. I have visited three different materializing mediums. In one place, on Wordester street. I managed to manhfest, but not as well as I wished. My friends were not present, so I was disappointed; but I have gained power and experience, and I think in a little time I will be able to do much better. I send my love to all friends:

Lwas just emerging from school-life when taken from the body. I felt that it would be so pleasant to stay at home and not have to prepare my studies from day to day, and was entering upon my new home-life with great enjoyment when I was striken down with dispense, and in a little will taken from the earth. I have many dear friends on the other side, some of whom I knew before they passed away; others I had never seen; all gave me kindly greeting, and made me feel so much at home I forgot to feel badly because of my sarthly decrease. I am happy, and I wish every one of my searthly friends to be the same. Tell Nellie and Hattle I have been with them many times when they knew hole of my presence, and have perceived their kindly thoughts of me which gave me a great deal of pleasure.

joy and, that of others, as well as to my own satisfaction, yet I know I will be able to do yery much better by and by: "I latend to continue experimenting with mediums until I understand much more than I do at present concerning the laws of spirit control. I have manifested in laws of spirit control. It have manusated in tangible form, and expressed myself, in other ways. I have a message in my mind which, if possible, I intend to transcribe on a closed slate, that it may be given to my mortal friends, and kept by them as a teatimolial of spirit-hower. I intend to give something which my friends know of my former life and present condition. of which mediums could not possibly have learned. I send my love to all, and say: I am happy in my spirit-home: I have become associated with a band of bright spirits whose work is for the benefit of others, and we are journey-ing along together from place to place making our influence felt here and there for the assistance of those who are in need. FANNIE EA

a little information, to tell them that spirits can come back, that their homes are good and fair, or at least indee is so, and I see those of fair, or at least mise is so, and I see those of others are. We have flowers and trees, green fields and mountains, and everything that appears natural, like this, world. If my friends will go to mediums I will come to them and give them what I can, so they will know some-thing about the country they are going to by-and-by. I lived with my daughter, at .770 Lex-ington avenue, New York City. My daughter's busband is Mr. Martin B. Brown. My name is Mrs. Monica L. Burke."

#### " " " SAMUEL ALLEN.

those dependent upon him, who are unable from a groange to care for themselves. If he dispenses his curplus wealth for the encourage ment of industrial labor, for the benefit of the needy and suffering, when he passes to the aspirit-life he will have no reflections to make upon his past career, but will feel that it has been one of good service, that he has wisely cared for and distributed those possessions left.

\*\*Bern Charles Bennett Jones Lillian Carter; Brande Eaton, Joseph Carr; Mrs. Monico. L.

\*\*Burke Bennett Jones Lillian Carter; Brande Eaton, Joseph Carr; Mrs. Monico. L.

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\*\*Burke Brande Heaton, Joseph Carr; Mrs. Monico. L.

\*\*Burke Brande Eaton, Joseph Carr; Mrs. Monico. L.

\*\*Burke Brande Eaton

Now comes a young squaw, about eighteen years old. This is what she says: "I am known as Minnie Wentworth; my friends are in Toledo, Ohio. I wish to send them my love. Teil them I have returned many times since I passed to the spirit-world, and that I did show myself, clothed in white, with a blue sash ribbon around my waist, as was claimed by a certain lady who is mediumistic. I came to her in the night, and stood by her bedside, holding a bunch of flowers, composed of two red roses and one white one, with green leaves. It brought this as a token of love to my, mother and slater. When she told them of the vision, they doubted, because they could not realize that spirits had shown they could not realize that spirits had serves to mortais. It is true; I did come, and I think I will gain power to come again in a little while. If mother, Emma, and this lady will sat together every Thesday and Friday evening, at seven coldek, in a darkened room. Henry and I think we will be able to manifest our presence, and give undoubted evidence of our identity to them. They need not be afraid, for no harm will come to them. We of the spiritlife only desire to do them good; our heat love and sympathy flows around them, and no bodily injury can occur while they are thus readed together. The lady to whom I presented investing the might is a reader of your paper. That is how I learned of the circles you hold: I hope she will give my message to my mether, and I think she will. See and the many transfer to the corder of the spirit little she will give my message to my mether, and I think she will. See and I think she will. See and I think the she will that the locks.

Here comes a squaw. Lotela likes the looks of her: "I am Mes. Carrie Write. I feel impelled to come to day, for I wish to send a message to my husband and others in Boston. He understands that I come to him from time to time and that his spirit friends are around the speking to minister to his necessities, From this Place, in connection with this madium, whom I have never controlled, I wish to warn him to take particular and especial care of him self, or he will be stricken down. I have much that I would like to say in this connection, but do not desire to in a public ways. I have tried to impress him and others with my wishes and my fears, but have not succeeded as well as I could desire. Our friends on the spirit side are laboring together, not so much for the personal aggrandizement of any one, we wish it understood, as for the benefit of human beings in need of assistance. I wish to have the cooperation of my friends on earth in this work. If they will extend their thoughts in sympathy to ward a blette accomplisit a great deal, but we will be able to accomplish a great deal, but "A dibit wa" bairs. Carrie white species to toward us as well as give us outward assistance, we will be able to accomplish a great deal, but we wish to have this work performed at the expense rather than for the elevation of individuals, or from personal selfish motives."

This spirit seems anxious to give something more, but does not like to do so here in publishe hopes she will be able in a little while to give it through another channel.

## ... MARTIN HAYES. . ...

Here is a spirit who was a day-laborer, and who lived in Boston. He has been gone from the body some time, and is very anxious to communicate to his friends. He has been drawn to individuals in the Onuron who are mediumistic, and has endeavored to manifest his presence through their agency but they did not understand the power which they possesed, and the priest warned them to have nothing to do with it. So the spirit has been obliged to desist from his efforts to communicate in the family of his friends. He comes here with the hope of gaining assistance, and is allowed to give expression to his desires, because it is possible that his friends may learn of his return, and give, himan opportunity of communicating with them in private, through some spirit medium. His mame is Marine Hayres, and stone stand of the limit of the li

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do all: that he can to make things plain. He hopes to be received by his friends in the city, and says if they will hunt up a medium for him he will do his best to respond to their call. He sends his love to all friends.

Lotela must give one more message to-day, because the young aquaw wants to send her love, to her mother ever so much. She knows all about the brave, and what he has been doing, and she is satisfied. She sends her love to all her friends. She says: "Dear mother, many changes have occurred in your life since I was a happy girl at home with you. But the sorrows will all turn to blessings by and by; and every cloud will show its silver lining. Father, too, sends his love. He and I are your guardian spirits, watch over and guide you. Soon we will meet in our own spirit home above, where, no partings will ever come. The sweet flowers I accept as an offering of love from my darling mother. You must never feel alone, for father and I do not leave you. Emma 8, Dones, for melty of Malden." The message is to go to Mrs. J. B. Severance, of Stratham, N. H. no done and EMMA 6, DODGE.

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How do you do? I am nicely. I have seen you before. If never have seen you. I you have heard me talk! I think you il let me send a meaning to my graddpa. I used to call him "grandpa. I used to call him "grandpa. I used to call him "grandpa. I' used to call him "grandpa. I' used to. She les getting along nicely. Really she believes in the spiritual song, nicely. Really she believes in the spiritual sight, and also with the external sight, and no difficulty whatever. He will know what that means. She wishes that she hid learned the truth conterning spirit return when she was here; but I think she is do ingovery well. She used to think she'd like to rest all she time. She don't want to now; that's too tame.

And will you please tell grandpa that It was his Little helps that Spirit May wrote about in the little paper? The little boy I had been looking after is growing as smart as oan be, and his mother can see him now when he comes to her. She don't swear any more; she don't tate any of that nasty drink she used to. After her little boy deld she felt real bad. Then by and by he came to her. She thought perhaps her little boy and as been trying to do better. That sight, list to have him see her doing anything bad, so she has been trying to do better. That sight, list it, it' She is getting to do very well. She has seen her little one twice, and I think she is going to make a good medium for the spirit-world by and by.

I guess grandpa will think that is the kind of work to do, do n't you? I am his "Morning Star." You tell him I am going to shine all can, so he il get the light into his head from the spirit world. I don't want him to go to eleep; he must be working, because there's a good deal to do to make the folks understand that spirits oan'come back to get poor spirits out of their dar't places. Don't you know it?

on to the task to get poor spirits out of their dark places. Don't you know it? I will a so Please toll grandpa that Lewielia with me tow day. The little boy comes back with me a greatical. He has not been so much lately as ha used, to. We have been to circles and made people know there was some power there beside the medium. He and I to day have been being the dium. He, and I to day have been helping the little spirits to come. My grandpa is Joseph Wood, of Philadelphia. Now you know who I am, do n't you? I am his little Helen. Mark the Bessel Wood, of June 19.

MESSAGES TO BE PUBLISHED.

Any (1.—Peley Wadsworth; Thronas H. Bond; Ira Consut; Litasie Florence Hatcht; Caroline Jeannatte Wilson.

Any 8.—Sease O. Wellar Marianus Sargent; Mary Farment lambe M. Sherman; Julis Doran,

Magal.—Mira. Anna Haria Wilson; Samuel Troft; Mrs.
Anius C. Foloe; Sanan Taylor; William Kneelland; Emmis,

to Charles E., of Milwautee,

May 16.—Hev. Alonae Ohapin; Mrs. Margaret A. Drake;

Bushu W. Stanwood; Job Taylor; Rebecca Joy; Naonta;

May 20.—Dr. Erra Cutter; Henry, O. Campbell; Eduar

Benedd; Adam Smith; Jonnie Swayns.

May 21.—Amasa-Lyman; Mary Kimball; Mrs. E. M.

Smith; William Butler; Blesson, for Calob B. Marsh; Willard S. Higgins, H., Woods;

May 22.—Mirs. Emmis J. Morril; Charles R. StantJennie Carey; Alice Marsh; Bam Teckett Mrs. E. M. Howells,

May 23.—Thomas Khigt Joseph Styer; Oharles Brett;

May 23.—Thomas Khigt Joseph Styer; Oharles Brett;

May 23.—Thomas Khigt Joseph Styer; Oharles Brett; ennic Carey; Alice Marbi; Sam Tuckett; Mrs. S. M.; Stow-May 19.—Thomas Ring; Joseph Styer; Charles Brett; Suma S. Walling; Mrs. J.; Pr Sanbora; Ella-tarmstrong; daria Lealie; May Kilkabeth Lameon. Jusest.—Benjamin H.; Cheever; George Bonwith; Alice Strast.—Elizabeth U. Newell; Lilliam Wafren; Hannah Jusest.—Elizabeth U. Newell; Lilliam Wafren; Hannah J. M. Brown; Mrs. Mate B. Carr; Charles Nichard How-Justick — Joseph Holbrook; Nanoy Wiland; Peter Riley;
Justick — Joseph Holbrook; Nanoy Wiland; Peter Riley;
Just 15.—F. A. Lunis ton; Gen; John Bankbead Magrujuson; Neille J. Vinceut.

Just 18.—Okidsen S. Day, — Arthur Verrili; Nannie
konniston; Frennah E. Nutrir; Mingo; Maria Breed;
Walter Book; Lowis; Neille Wheeler; James Wilson:Pete
Just 22.—Hrs. Eva Bonson; Jacob Harris; Mrs. Inex O.
Fiwell; Hirs. J. A. Campboll; Christian Sharp; Mary Luluda Miller. cinda Miller.

Jens 23. — Sohn N. Maintt. (Alleo C.) Beigh Star: Snew
Drop: Pancy; Mechkino! Hoolan: Screaming Eagle; Spring
Flower: Letzis, for Fearlie, Mabel, Chippie, Plying Leaf,
Wau-ne-ka-ga, Hope, Cuchese,
Jens 25. — Rosle; Henry G. Langley; Lily Curtis; Susan
P. Pay; John Glidden: Perry F. Johnston; John Pierpont;

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# The Camp-Meetings.

Notes from Onset Bay Grove Meeting. The weather at Onset Bay Grove Meeting has been delightful, and the attendance in numbers in advance of preceding years. Hotels, boarding-houses and cot-

tages are all filled, and accommodation is tested to its utmost. Dr. Storer, and the directors who so zealously cooperate with the able and executive President, y coperate with the able and executive President, are the right persons in the right places, and their administration of affairs, though onerous enough, is nevertheless performed with so pleasing an evidence of being to them a labor of love, that their valuable services are meeting with general approbation and praise. The lake margin and surface out of which Wickett's Island rises in sylvan beauty, has been throughout the week a charming accus of pleasure-seeking activity and commotion. The romantic and picturesque shore seenery, reflected in the silvery surface of Onset Lake, has had its mirrored beauty daily enhanced by human art and handleraft. Fleet white winged yachts, commanded by amateur Ben Bowlins in charge of Aprecious argosies of mirthful beauties, and the more Presale yawi and row-boat, sported lazlly with the languid bretze, or seudded before a stiff wind on the ripple laughing waters. We pity the perspiring denizons of Boston, and neighboring cities, who have never stood in early morn, in these dog days, on the caken knolis and cedar-groved hills o'erlocking the picturesque lake basin of Onset, and have not inhaled the seastrengthened oxygen, wafted in cool and most refreshing to the grateful lungs. 'T was there your soribe, with hundreds more.

Ere the brazen clanging matin bell
From Builock's Raeiaur and Penniman's Hotel, Mide old Onset's welkin swell
With notes none sweetor bronze could tell
Breakfast's ready!

\*\*Soound day ast amiling on the bill tons.' And such are the right persons in the right places, and their ad-

Mith notes none sweeter bronze could tell
Breakfast's ready!

stood every merning, enjoying the day dawn, until
"Jocund day sat smiling on the hill topa." And such
days—clear, sunlit, cool and invigorating i Throughout
the week nature put on her brighteat and best apparel,
filling one's soul with indescribable emotion, such as
knows not speech, but is best expressed in a bridgeroom's eyes when the beauty of his loved bride fils
his heart with passional love and dumb-stricken adoration and wonder. But I cannot pause to relate the
dear conversation of we Spiritualists from this altar of
scenic beauty with Mother Nature; your readers must
imagine the queer questions silently addressed to her,
and her sofemn and occult replies. Yet leave her I
could not, dared not, for as each, day advanced her
presence followed me. On the pellucid water of the
island-pierced lake; trampling o'er the faded year's
pine and cedar cones or wandering midst the umbrage
and strained gold-light of Onset's caken groves, her
presence haunted me. But yonder, where the semicircled rostrom breaks the descent of the hill, greater
than that of Mars of old, where a thousand persons
daily sit and listen to the glorious duality of modern
knowledge—the philosophy and phenomena of Spiritualism—what a love-feast of reason and facts in an inspired shower has fallen on the heads of the apostles
and advocates of Spiritualism there.

To report in detail this six days' spiritual pentecost
is impossible. It would fill a volume, so varied, interesting, instructive and inspiring, have been the Fact
Meelings, addresses and conferences. Imagine the
best of addresses and conference talks ever heard
from the veteraps of a hundred battles for truth—Dr.
Storer and Dr. Fairfield; Anthony Higgine; Mrs. Townsend-Wood. et al., still it would fall short of their inoreased ability and labor on the rostrum here last
week.

creased ability and labor on the rostrum here last

creased ability and labor on the restrum here used week.

We cannot perceive the mighty strides Spiritualism is now making in increased ratio every day, until these annual grove-meetings reveal it. New faces in great numbers meet us on all sides, An asteniabing interest in the discourses is most striking. The Fact Meetings, under the excellent chairmanship of Bro. Whittoek, are assisting in creating not only a knowledge of spiritual facts, but also of increasing the demand for genuine mediums. It is decidedly an institution, and Bro. Whitloek deserves great credit for his zeal in this direction. As a result, the demand for mediums is greater than the supply.

Dr. Slade (universally conceded to be the most remarkable medium for spirit communion living) has

Dr. Sinde (universally conceded to be the most remarkable medium for spirit communion living) has been with us since the opening of the grove meetings, and while sending the skeptics away with fleas in their bonnets, has won a host of personal admirers.

Mrs. Maggle J. Folsom (whose fame as a medical medium is world-wide, has joined the group of good and tried souts here, and while healing the bodies of the sick, will continue, as in the past, to smooth the pathway of the suffering and unfortunate—for be it known unto all that for benevolence of head and kindness of heart, she ranks among the noble women of her sex.

Mrs. Maud E. Lord has graced our conferences and won friends by her ingenuous and winsome speech and bearing, and the nightly scances held by her in Penniman's Hotel, fronting the lake, have caused the skeptic to pause and ask, "What is this which cometh not by human hands and transcended it known phenomena tie to pause and ask, "What is this which cometh not by human hands and transcende all knows phenomens and law?"

by human hands and transcends all known phenomena and law?"

All of heaven's selected media here are busy, and the cry is still for more. Curlosity-seekers and truth-seekers cannot be supplied.

A very unique and interesting entertainment took place on Friday evening. It was an impromptu and inspirational entertainment, tendered to one of the veterans of spiritual reform. Mr. Anthony Higgins, who has returned to the platform, with renewed inspiration and eloquence. Dr. Henry Slade, Mrs. Maud E. Lotd, Mrs. M. J. Folsom, Dr. Fairfield, Charles W. Builtvan, Mr. J. Simmons, Mrs. Townsend-Wood, and others took part in the entertainment. The hall was packed, and the affair financially and intellectually proved a great success.

Mr. William Nye, Secretary of the Association, has just completed the building of a handsome and substantial cottage on Ocean Avenue. The dedication took place on Saturday evening, when a large committee of the gentleman's friends from New Bedford, which is with a heat of the temporary inhealters of the

n'a friends from Ne

tee of the gentleman's friends from New Bedford, jointly with a host of the temporary inhabitants of the grove, participated.

On Bunday morning the radiant face of Old Bol was missiog. An incubus of cloud and mist settled over the grove and threatened rain. Nevertheless crowds on Sunday morning the radiant face of Old Sol was missing. An incubus of cloud and mist settled over the grove and threatened rain. Nevertheless crowds of visitors from Brockton and way-stations, and from the fleet of yachts gracefully riding at anchor if the lake, early filled the auditorium and surrounding grove, eagerly awaiting the commencement of the exercises of the day. At 9 o'clock in the morning the Fact Meeting opened with a musical introduction by the Middleboro' Band, followed by excellent singing by the children's choir organized by Bro. Whitlock. Prof. Worthing, State Geologist of Illinois, related the first spiritual fact. He said he had received a beautiful test of spirit-communion, by the independent slate-writing phase of the phenomena, through the mediumbin of Mr. Henry Slade, and that his beloved daughter, unknown to Mr. Slade, had written a most affectionate communication on slates which he himself had purchased, and had never been touched with pencil by mortal hands, and signing her name. "Ellen."

A lady named Mrs. Moseley related a remarkable case of spirit-photography. She also related the coming of her husband to Mrs. Maud K. Lord's scance, and was much moved when relating the unmistakable evidence of idertification.

Prof. Clayton briefly related a beautiful case of spirit test from the spirit of a child, who in the last eick hours of physical death exclaimed, "Ohi lift the curtain that I may again see the light!" the same words being repeated by the spirit of a child, who in the last eick hours of physical death exclaimed, "Ohi lift the curtain that I may again see the light!" the same words being repeated by the spirit pounding on the head-board of his bed, and floating it and him in mid-air. This it was that induced him to believe that there were more things in heaven and earth than wore dreamt of in his material philosophy.

Mrs. J. B. Wheeler, of Providence, exhibited, in way of evidence of spirit power, several oil paintings executed by herself under spirit guidance and control.

me art.
Mr. C. F. Ware, of Maine, stated how and when he
Mr. C. F. Ware, of Maine, stated how and when he
olatroyantly saw the shooting of John Wilkes Booth,
many miles from the scene of its occurrence, and had
made a record of the vision prior to the receipt of tele-

clairvoyantly saw the shooting of John Wilkes Booth many mise from the scene of its occurrence, and bad made a record of the vision prior to the receipt of telegraphic despatches confirmatory of its truth.

Many more very interesting facts were held back by the numerous speakers on the platform because of the necessity of adjournment, owing to the morning services at 10 o'clock, which had now arrived.

Two crowded steamboats, which bad unloaded their living freight in the interval between the Fact Meeting and the regular opening exercises of the day, made the audience that crowded the auditorium and entircling grove beyond it, one of the largest ever seen at Onset Grove.

At 10 o'clock, the flower-decorated platform was seated to its utmost capacity with prominent Spiritualists and workers from all parts of the Union, and as the music of the Middeboro Band played in spirited and inspiring etrains some favorite selections, the coy day-god burst from his cloudy hiding-place and deluged oid ocean, shore, lake and grove with a heart-cheering shower of sunlight.

Mr. J. Frank Baxter, who delivered the morning discourse, opened the exercises with a recital of harmonions music on organ and tongue, in which Mr. Charles Sallivan assisted, after which Mr. Baxter read a poem by Lizzle Dotton, entitled "The Chemistry of Character," which had it been treated in a way to answer the queries of a magnificent audience in quest of spiritual facts and ideas, would have been of some misionary utility, the ostensible object—aside from prepared notes, was "The Enigms of Life," an excellent subject, which, had it been treated in a way to answer the queries of a magnificent audience in quest of spiritual facts and ideas, would have been of some misionary utility, the ostensible object—aside from the pleasure of a summer vacation—of spiritual grove-meetings. It was, however, of too abetract a nature, and dealt entirely in ethical philosophy, and might have been more appropriately entitled "What is the True Standard of the listening mul te afternoon services. As 3:30 Mr. Cophasill. Lynnladdressed a still larger

audience than did Mr. Baxter in the morning. At the lowest calculation there could not have been less than five thousand people at the Grove. His subject, "The Signs of the Times," was a thoughtful and eloquent digest in a general way of the leavening process of Spiritualism. The pivotal centre around which his argument pureued its orbit was, the non-sectarian character of Spiritualism—that it was not theologic and of man, but of spiritualism—that it was not theologic and of recent unsolicited testimonials in the direction of so-knowledging the validity of the claim of spirit-communion on the part of prominent clergymen. The speaker referred to the present statue of Spiritualism; of the adoption in more or less modified forms of the evolution theory; and of the significance of the formation of independent churches all over the country. The address was applicated to the echo.

Then followed a series of palpable tests from the great company of spirits present, given through Mr. Baxter, for recognition, and for an hour he held the close attention of the vast audience.

The grand illumination of the Grove and cottages will take place on Wednesday evening, Aug. 1st.

will take place on Wednesday evening, Aug. 1st. A long and pleasant Sunday may be enjoyed by Bostonians, by taking the 7:30 morning train, (Old Colony R. R.) arriving at Onset in two hours, and leaving for home at 6:30 P. M., if they should so desire.

Excursion trains will also run the next three Sundays from Hyannis and way stations on the Cape, and BANNER SCRIBE. from Fair Haven.

#### Cape Cod Camp-Meeting, Harwich Camp-Ground.

To the Editor of the Banner of Light:
July 14th we arrived on the ground and found Mr. Steele, the popular caterer of the Cape, with his tents erected and steam up and tables spread. The tents were going up and the cottages being furnished for the aeventeenth annual "feast of reason and flow of soul." Bunday the 16th was the day for opening, and being a fine day, the people began to come carly to the consecrated grounds, and at 10 A. M. the seats were well filled and the opening prospects were never more flattering. At 10:30, Mr. W. B. Kelley called the meeting to order, and Warron Chase was chosen President; Herman Snow, who had attended every one of the seventeen, and Mr. Relley and C. R. Kelley. Vice Presidents, and Mrs. Bangs. Nickerson, Secretary. The Committees being then appointed, the meeting was opened by music and an eloquent invocation through Mies Jennie B. Hagan, one of the eloquent band of inspired teachers which Vermont has lumished; after which the audience was ilited into the higher sphere of thought by the music and song of J. Frank Baxter. Then followed a discourse on "The Two Worlds," by Warren Chase, which closed the morning exercites. In the afternoon, the audience being considerably increased, Miss Jennie B. Hagan gave an inspirational poem, and J. F. Baxter again thrilled the audience with music, after which be gave an eloquent discourse on the "Enigma of Life," followed by many tests that were recognized by persons in the audience. Mr. Chase was absent attending the funeral of Mrs. Turner, the octogenarian, mother of Mr. Stophen Turner. She was for many years a firm believer in Spiritualism, and welcomed the change.

In the evening, a conference and several speakers closed the exercises of the opening day, and all seemed pleaged.

Monday was a quiet day until the evening, when the Steele, the popular caterer of the Cape, with his tents erected and steam up and tables spread. The tents

leased. Monday was a quiet day until the evening, when the monday was a quiet day until the evening, when the grove was grandly illuminated, and a very large audience assembled and quietly listened to an interesting entertainment by J. Frank Baxter, Jennie B. Hagan and others, with songs, poems, recitations and music till a late hour.

and others, with songs, poems, recitations and music till a late hour.

Tuesday afternoon was occupied by J. Frank Baxter, and a good audience was highly interested with both the lecture and the many tests, which were all recognized and acknowledged.

Wednesday afternoon Jennie B. Hagan gave a very interesting lecture, with some of her impromptu poems, which were highly appreciated. Evening—conferences and music occupied the time of the campers on the ground.

ences and music occupies and annotation on the ground.

Thursday A. M., interesting conference and several speakers. Afternoon—Mrs. Barah A. Byrnes gave a most highly appreciated and practical lecture to an increased audience, and in the evening also took part in the interesting conference, which had several zeatous Christian speakers, giving it a lively sprinking of propense and zeal.

in the interesting conference, which had several zealous Christian speakers, giving it a lively sprinking of nonsense and zeal.

Friday opened with an increased audience, and the exercises were opened at each ession by the inimitable poems of Jennie B. Hagan. Forencon discourse by Warren Chase on the "Origin, Purpose and Destiny of Life." He maintained that there was no origin, it being eternal—its purpose harmonizing with nature, which was the Christian's reconciliation to God, and its dealiny eternal change. In the alternoon, Dr. Storer gave a general review of the growth of Spiritualism, to the gratification of the increased audience. Edward S. Wheeler also apoke on the same subject, and, in his graphic manner, was highly acceptable to the audience. Joseph D. Stiles also added his numistakable tests, which overwhelmed the citizens with evidence of the presence of those whose bodies had been put in the ground. The evening conference was highly interesting and perfectly harmonious. Everybody who ate at the tent spoke in the highest terms of the excellent tablefare provided by Mr. D. G. Steele, who has always catered to the campers at Harwich.

Saturday brought a still more increased audience, and as G. H. Geer did not arrive, the forencon was occupied by E. S. Wheeler, Warren Chase and Jennie B. Hagan, and the atternoon by Jennie B. Hagan and Joseph D. Billes, the latter, under complete control, giving an excellent address and nearly fifty test evidences of the presence of persons who had test their bodies in towns on the Cape. The evening was devoted to conference.

Sunday, the 224, was a delightful day, with the coal

of the presence of persons who had left their bodies in towns on the Cape. The evening was devoted to conference.

Sunday, the 22d, was a delightful day, with the cool breezes of Cape Cod playing through the groves. People began to assemble early, and continued to come till those who had attended every camp meeting on the grounds said that was the largest number over assembled there on any one day. It was indeed a field day, and seemed to be enjoyed by all on the grounds, and not a single disturbance of any kind occurred, for it was a Cape Cod audience, with the sectarians mostly left out. The platform was occupied during the day and evening by all the speakers on the grounds, but mostly by Jennie B. Haxan, E. S. Wheeler and Dr. Joseph D. Stiles, the latter astonishing hundreds of people by the rapid manner in which he described one after another of the old citizens of the Cape, and giving their names, with place and manner of death, bringing them to the recollection, in nearly every instance, of some one or more present. During the day over eightly spirits were described in this way, and at least seventy-five were recognized and acknowledged, and all agreed that Dr. Stiles was the most remarkable medium for this kind of public test that ever visited the camp ground. All performed their part well, and i heard many compliments for Bro. Wheeler, Sister Jonnie, Bro. Baxter and Sister Byrnes, such as will coax them back again.

Monday merning we took the early train for Onset, and the camp trains of the cape of the cape

#### Neshaminy Falls Camp-Meeting. To the Editor of the Banner of Light:

Neshaminy Falls Camp-Meeting.

To the Editor of the Banner of Light:

The morning of the second Sunday was cloudy, and the prospect of pleasant weather was rather discouraging. Notwithstanding this the first train from Philadelphia censisted of eight long cars. Trenton sent in six cars, filed with many of its best citizens. At ten o'clock eleven long cars from 9th and Green street depots, Philadelphia; at 1½ o'clock twelve long cars from same depot, making about thirty from 9th and Green street station alone, and about the same number from the Bnoke street depot. At 2 o'clock the train from Trenton came rolling in with fourteen cars packed with their human freight. In addition to all these were some two thousand carriages from the surrounding country, filed with bright faces and happy spirits. It was estimated there were from ten thousand to twelve thousand persons on the grounds, and all seemed to be striving to make each other happy. The boats, the swings, and all the restaurants and hooths were taxed to their utmost capacity to supply the wants of the crowds.

At 11 o'clock the meeting was called to order by Mr. Champion, the President. In last Sunday's Times the editor saked, Does the First Association of Spiritualists hold its campmenting for x money-making purpose, or for the promulgation of the prisciples of Spiritualists hold its campmenting for x money-making purpose, or for the promulgation of the prisciples of Spiritualists may Mr. Champion answered it by saying that a large sum of money had been expended in filting up phis beautiful place, and that svery dollar that had been received, or that would be taken, was needed to meet the current expenses of the meetings.

After singlag, Mrs. Lillie was controlled and gave one of her most eloquent and applying the pleasures of the summer-Land even while in this life. Mr. O. P. Relong them are asking, will the Spiritualism. The theologian saye. You are doing a good work it you were only Christians; but as you are not, we cannot recognize you as holy brethren

Illustrative of the Progress of Thought in this Age."
After the lecture Messrs. Mathews and Emersons gave
tests. We have many very excellent medicine on the
grounds. Jesse Bhepard is here and in Philadelphia
for a short time. The affliction which kept him from giving scances for some months has been removed, and he
is now ready to be used by his spirit-guides. He gave
a scance at the residence of Col. Kase to a few triends,
which was very satisfactory.

DB.

AN ADDRESS TO THE PUBLIC, By the American Spiritualist Association. To the Spiritualists of America, and to all Barnest

By the American Spiritualist Association.

To the Spiritualists of America, and to all Barnest Thinkers, Greating!

It is well known to careful observers that for many years certain phenomenal appearances of a mixed mental and physical character, claiming to proceed from human beings, former residents of earth, have drawn largely on the public attention. From small beginnings, these phenomena have increased in number and power until they are now observed in simost every region known to civilized man, and have claimed the study of the profoundest philosophers. Upon careful examination they have exhibited a marked similarity to others recorded in the history of our Race, amongst all peoples and from the earliest times.

Those persons who have heard, seen, felt, considered and believed in the reality and value of these manifestations, as more or less true and legitimate outbursts from the world's inner life, have been termed "Spiritualists", while the Science that has arison from the observing, noting, comparing and studying of them, as of themselves now appearing, or as thowing a manifest relationship—a generic identity with others recorded in past ages, has been termed Spiritualism has been termed debelon; but if such it he it is the delusion of the rational philosopher—of the logical thinker and observer, more than of the ignorant and uncultured.

Those who have studied most we good reason to believe that these phenomena now so largely prevailing are indicative of a netable epoch in the world's advancement; and that this science constitutes an essential factor in the outsion from which must be worked out the only true and oble philosophy of life and being.

Spiritualists are well aware that this medern outburst from the invisible world has come to thousands and tens of thousands in this wide, wide world, "with healing in its wings," spreading joy, freedom and blessing. With little organized effort on the part of believers, it has fallen question from which must be worked out the only true and obbe mign influenc

quiring wateritti care that they smother not the good so grandly apparent.

Of one thing, however, we may feel assured: these germs of evil, apringing up thus readily, are largely the result of had hereditary and educational lumences, descending from the crude religious theories of the past; and that the truths of Spiritualism, when properly digested, will tend to cradicate and destroy such long-existing evil germs, rather than to vivily and promote their growth.

Without fanaticism (always to be avoided) we rationally and verily believe that from Spiritualism must, therefore, arise grand results for good.

"It contemplates a radical change in the vast empire of mind."

ruly, through it, "Doath will lose its sting; the grave its victory. Those persistent arrors of dogmatic thoology, in the light of its revealments, must wither and die, together, with all their false fruits sud huriful habits of thought, new tending to corrupt hurisan character and defeat hermonicus human intercourse; yielding piace, as they must, to the openings of rational truth and a better demonstrated science of life.

life.

Reflecting, however, upon the ascertained facts that spiritual laws prevait alike with the good and with the undeveloped—alike in this world and in the next, and that more of undeveloped than of well developed minds are constantly entering the after life, we readily perceive and intuicate the wisdom of the eld injunction. "brethren, try the spirits and see that they be of Good," (Good) and we ever strive to avoid being missed by the crudities and inharmonies sometimes mingling with the good.

Herein also we observe a plea-for individuality of thought—that we "call no man master," not even the angels in heaven.

Heaven, all things considered, we must ever realize that grand practical results always depend upon our own efforts, working in the light of knowledge opening before us. Such has ever been—such will ever be the condition of human ad-

has ever been—such will ever be the condition of human advancement.

We must ever work out our own salvation under law, and in accord with truths perceived, using such legitimate means as the rational faculities, colightened by inspiration and experience, may dictate.

Organization and cobperation are of these, and their practical efficiency has been long demonstrated in every avenue of human effort.

Rely not alone, therefore, upon all from the spirit-world; for where would be our manhood and our womanhood should we depend supinely upon the organized or individual efforts of departed worthies?

It is not in the ordering of infinite Providence that we be thus saved; for little would we be worth the saving without the educational development of our own individual and collective efforts.

out the concatonal asymptotic to our own intrivious and collective efforts.

Bruthers and sisters I as far as we can learn, the benevo-lent workers of our next sphere of life carnestly desire that we shall now unite in this associated effort. to assist them as we become able, to gather the ripening fruits of spiritual knowledge as a bessing to ourselves and to humanity at large.

as we become able, to gather the ripening irnits of spiritual knowledge as a blessing to ourselves and to humanity at large.

Our thought coincides with theirs; not to cramp or hinder individual effort or individual; responsibility to the laws of being; but by united wisdom to assist, sustain and aid ail good, to strengthen the hands of the weak, to guide the sleps of the unwary, and to purify our ranks from trand, or aught that is gross and unspeculty.

Perceiving the hurthi strength of united action in the lines of error, we desire carpesiny to utilize its beneficent powers in the more legitimate fields of Trath's up-building.

Knowing how potently juvenile education acts upon the life of men, we long to instill our beautiful and exaiting truths into the minds of our children, thus to crowd out the heary errors now being so widely sown.

In short, our desires and efforts, therefore, are to make Spiritualism as it was designed by the angel world to be; truthful as the regions of light from whence it has descended, and pure as the blessed air that envelopes the Summer-Land; these efforts to be made by methods as just and charitable as those prevailing in that sphere where charity and justice are abounding, and as kindly and hopeful as coming from the very regions of hope and love.

Again we say, brothers and sisters, if these our ideas are good and true, will you not join with us, heart, hand and soul, for an organized, honest, permitent and practical effort for the world's deliverance!—"to loose the bonds of wickedness, and let the oppressed go free?"—"to break every yake?"

If we mistake not a grand epoch of rapid change is upon us, and our earnest efforts to cooperate with the angel-world may hasten the advent of "the new heavens and the new earth" so long dinly seen in this visions of the seers.

Stand not upon the order of your coming, but come at earth's contential and an earthy spiritually minded, or have the giften earthy will be accepted.

Stand not upon the order of your coming, but come at once!

If you are truly spiritually minded, or have the gifts of seership, come, give us your aid; for spiritually will be the corner-stone of our structure of united action.

Do you love and admire the benevolence and self-escrificing spirit of the "Nazarene"! then come with us, for a fraction of the same spirit now imbued into the heart of humanity will ge far toward the banishing of evil.

Are you carnest, rational inquirers into the causes of spiritual phenomens? then we extend you the hand of follow-ship: for rationality is our leading star.

Are you emetional and religiously minded? still come to us and holp: formulates religion of humanity, based upon the nature of man and the attributes of Beity. We pledge, you it need not take long ages, with such a religion, to save the race from sin and suffering.

Are you of the vetaries of science? then for you also there is more than room. All truth is divine and equally amenable to law, Hence there exists no link in Nature's chain beyond the legitimate thought and plercing eyes of your starged mistress. With us sale sever need cramp her powers. Do your soule expand and seek growth in the varied fields of Art? then remember that no philosophy of life can yield so rich and abundant inspiration as that which ours can give.

give.

Even the agnostic can join with us and sometimes ory his motto, "I do not know," It be will also strive as we do, throw when the means of knowledge are at hand—If he will also fit the lip us to cry the fitting motto of this age; "Meek and ye shall find!" "Knock, and it shall be opened unt

as often help us to cry the fitting motto of this age: "Seek, and go shall fault" "Knock, and it shall be opened unto you!"

One word more to all people who can perceive the drift of modern thought and modern science. See ye not that more than ever before in the world's history science is now delving into the arcan of Nature and midling ber hiden and occult powers? That the unsevered chain which runs throughout life and being, mitting all into one grand universal cosmos shows, in the shadow of death, to an expansed physical body, no link more hidden than those which science has already made plain in other lines of research? That the organisation of spirithoddes from the refined elements known to be so potent and abounding in Nature's kingdom is no more miraculture of irrational than that of the varied forms of sontient life amongst and constituting part of which we now live and move and have our earthly being? That the fash of thought from mind to mild across the narrow river of death, or even the words written by spirit hands, are scarcely so marvelous as the standing fact of the words we now print, or the thoughte we now send hourly, swift as like flash of light, from continent to continent?

Burely the positive, practical knowledge of the continuous, organised and individualised life of man in an advanced aphere of being, is not see to it that this knowledge shall become an efficient working factor in the world's growth toward a still higher and more barmonious estate in this our present condition.

Again we repeat: Brothers and sisters! Our platform is broad and liberal—catholic and honest in spirit and intention, with no selfac hopects or individual interests to be served by it other than the individual benefits that ever flow from the general good.

Let all, then, who can unite with us upon such a platform are remained and individual interests to be served by it other than the individual benefits that ever flow from the general good.

served by it other than the individual benefits that ever flow from the general good.

Let all then, who can unite with us upon such a platform, sympathizing with this appeal, send in their names, accompanied by a memberable fee of \$1.00, to the Treasuret, and join us in the hope and effort to bring through this organization "Glad tidings of great for unite all people."

Bigued on behalf of the Trustees by

IEA LARE, Norwalt, Ohio.

MARY A. Brindle, Secretary.

SOF Fort street, West, Dairott, Rich.

N.B.—All moneys raised by membership fees and subscriptions will be appropriated to extanding and advancing the legitimate work of the Association consistently with the platform of principles by feetering the organization of local societies, circulation of principle matter and all other consistent methods as the Board of Trustees, under instructions from time to time by annual assemblies, may deem say the matter than the consistency may the matter the second of the second

from time to time by annual assemblies, may deem advisable.

It has been thought by some that in attempting an Association of this kind, it would be better to begin by forming local asticulations, to be confederated into one; of a more general character; but a little redection seems to show a cetter promise of success to first forminate a platform after the manner, now attempted, broad enough to meet the approval and attract the codyention of local sortester, rather than to attempt the cridicis task of compiling from and unitialing the numerous platforms and constitutions of local Associations already cristing.

In the afternoon Mrs. Lime addressed thousands of heartergons, The Fracts and Resetts of Spiritualization winds, case Dr. Bengons's field Oute. 21, drugsfield. When the skin is parelied and freekled by strong

MATERIALIZATIONS IN NEW YORK. To the Editor of the Banner of Light :

Referring to my two letters published in the Banner of Light on the 2d and 9th of December last, respecting the photographs and the paraffine molds of spirits obtained at the famous seances in Paris under the auspices of Count de Bullet, of which it was my duty and pleasure to be historiographer from week to week in the London Spiritualist, I desire now to place on record in the Banner of Light the following as a sequel to that history. Among the spirits who used to appear to us at

those seances, the strongest in what we call

'fluidic force" (after "John King" himself, the controller and director of the whole band) was the beautiful young girl spirit named Natalie,\* whose account of herself was that she had belonged to the Romanoff, the Imperial family of Russia. By fluidic force we mean the power of manifesting herself in the physical or material conditions of the phenomena which used to occur. Natalie was the one who was the most ready and frequent to show herself materialized, and she could stay longer and bear the presence of more light than the rest. She was the first to plunge her face and bust into the hot melted paraffine, and she did it fearlessly and steadily, whereas when Alexandrine (who some thirty odd years before had been her friend in the body, as she remained in thespiritlife) followed in the paraffine dipping, she did so with evident fear and hasty trepidation, needing encouragement and urging, and then dipping in with a sudden dash, which threw upon me a whole wave of the paraffine, precisely like a frightened girl plunging into loy water. Natalle, too, was the first to pose in the dark for her photograph, and on many subsequent occasions of the phenomenon of photography (especially those in which vaporously draped spirits appear floating in the air in great variety of graceful and wonderful presentations), Natalie's is the face generally recognizable in those angelic forms, though no two of them are exactly the same. It is evident that she was the spirit whom the controlling spirits found most easily available for their purpose through her cooperation in the material processes of the photography. This is what I mean by ascribing to her so much more of the ever ready and available fluidic force than any of the rest except John King himself. The one who had the least of it, as could be easily proved had I space for more detail. was the spirit of my mother. Now on my recent visits to the tri-weekly pub-

lic evening seances with Mrs. M. E. Williams of this city, Natalie has come in finely materialized form a number of times. At these seances a frequent attendant with me is a lady whom I will call Mrs. Z., who had also attended not a few of our Bullet seances in Paris. Natalie comes at Mrs. Williams's for her primarily, though I also, after her, have a very pleasant part in her friendly and sympathetic attentions. We have both of us fully and unmistakably recognized her, alike from her face, form, grace, and from the things she has said, as our Natalie with whom we were intimate, so to speak, at the Paris seances. But last evening she evidently wished to impress her identity in a way to exclude any possible future recurrence of doubt. All the faces last evening had a more than usually clear distinctness of features. as recognized by all present. When Natalle appeared (at four or five feet distance from us) Mrs. Z. at once went up to her, and some private colloquy passed between them, which concluded with the spirit telling Mrs. Z. to give her love to Mr. O'Sullivan," and that she meant to give me a jewel, but could not now. In a moment or two she again appeared and beckened me up to her. Among the things I said was to ask if Alexandrine was not also there. "Yes, but she cannot show herself." "Ab. how much I would like again to see dear Alexandrine. On another occasion, I hope." " Look well at me," and she moved forward a little nearer. She fixed her eyes upon me, while, at some twelve or fifteen inches distance, I gazed into her face, and I am prepared to swear that the great majority of the photographs of her in my possession (though there are often slight variations in these presentations of materialized spirit faces, just as no two different photographs of the same person in the flesh are identical,) are distinct and excellent likenesses of her, with which Mrs. Z. fully concurred. From some natural flowers lying on a table, the lovely spirit then selected a white one which she beckoned Mrs. Z. to come up and receive, while to me she handed a sprig containing a red rose and bud. Before presenting them she put the flowers to her lips. Of course we had never known her in the flesh, for she had been brought into the spirit-band of our Paris seances by Alexandrine, who had been her friend in life; while Alexandrine, who was a sister of an intimate Russian friend of Count Bullet, Mr. Livoff of Moscow, had come to her brother at the Count's private seances before I knew the Count. And the Count told me that it had taken about a month of trial and striving, before the had succeeded in showing herself in materialization, and that then it had been a most touching scene of tears and kisses, when the brother and sister thus met again after, a separation, of thirty years by what is called death.

J. L. O'SULLIVAN. New York, July 17th, 1888.

New York, July 17th, 1888.

The proof-reader calls my attention to the fact that the split here called Natalle was called "Angela" in the letter of Dec. 2d. 1882, referred to. In that latter her. real name (Natatio) is not given, it being end? "She objected to publicity being given to her name, so I call her in printfully enough—Angela." When it was a question with us in Parte about complying with the requested the British Spiritualist Association for a hean for exhibition in the rooms of the photographs of the materialized busts which had been molted in paratine, Natalle objected to here being sent, lest it should be recognized by her family. It was not without some presure of request and persuasion that the yielded on my promise to suppress her name. She was therefore called in the Spiritualist Angela. Hut I am satisfied that no further reason exists now for this suppression, which may lead to confusion, so that while she is still an angel. I no longer call her by that name.

Spiritualist Meeting in New York. Cartler's Hall, 44 West 14th Street, Fast Mesting every Sunday at 2:30 P. M.; Modiums: Meeting at 7:30, 1.4. W. Jones, Hanager.

every Sunday at \$120 P. M., Mediums Meeting at 7:20. W. Jones, Manager.

OARTHEB'S HALL, 44 West 14th street, N. Y.—Sunday, 15th first, was a day of considerable interest, netwithstanding a rain-storm set in about 6 o clock P. M., which served to leasen the attendance. In the attendon facts of 8 very interesting nature were related by Messra, Winch, Benisty, Lambert, and Johnson, Mrs. Henderson, Mrs. Emerson; and spiritests by Mrs. Parient, which were remarkably clear and positive.

The evening conference was principally devoted to apeaking, but a few positive leats, were given by Mrs. Emerson, who was unconscipulty taken upon the platform by the guide.

Sunday, 22d inst., afternoon, conference opened by Mr. C. R. Miller, editor of the Psychometric Oresitor, with interesting readings of and comments upon measures received through materialized spirits, and psychometris descriptions of the writers by different psychometris descriptions of the writers by different psychometris descriptions of the writers by different psychometris at the first pariety give a large number of convincing tests, which were all sakenowiedged, spicotolity the Obsirman, followed by remarks from Mr. Bantile Prof. Parker, of Appleton, Wiss, and another will be benefit by Brindsy attention.

Benefit at the Sunday Artherit On, the whole, the material of the last two Sunday attentions.

Gerald Massey's Return to America

To the Editorof the Banner of Light;

I write this letter on the "ever glorious Fourth of
July," with the feeling that I could join all the children of the United States in a general "Oh-he-loyful." to celebrate the day of my own approaching freedom and independence. For at this auspicious moment I send to press the last section of the literary work on which I have spent twelve years of life and labor, and which I have spent twelve years of life and labor, and shall soon be free to take the platform once more. I have now kept silence for ten years on purpose to have something new to say. It is possible that I may open fire in London; but I am also looking forward, as indeed I have been doing for years, to making my second lecturing tour through the States. I have never forgotten my audiences there, in which a thousand listeners could: at times be seen craning forward as with one face that hungered to catch: an utterance of

the most advanced thought.

When I left America last time I was obliged to leave some twenty or thirty offers of engagements unaccepted because they came too late, and the arrangements for my return journey had been previously fixed. and for ten years I have looked on these as a sort of mental engagement that I had yet to tulfill. I write to ascertain through your paper whether any of these enthusiastic offers will be repeated; whether you have any work for me to do, any sufficient chance for me to distribute a fresh dose of mental dynamite in trying to explode the ancient obstacles through which we have to blast every step of our onward way. I have been so long out of the movement myself that I do not know how it goes on, or whether the Spiritualists are at a standstill. Is the old first generation played out? Is there a new generation that knows neither Joseph nor Gerald? Can you make use of me if I come? I shall be giad to get an answer to these questions by the earliest days in September at latest. May I remark that on my last visit mistakes were made in some places by limiting me and my lectures to a small Spiritualist rendezvous, or a half that the outside public could not be drawn into, or driven to attend?

In this manner a great change was thrown away on my second visit to Uhicago; and the lively, I may say very lively interest created by the first was not utilized as it ought to have been. One of my great suc-cesses with the outside public was scored in San Francisco, where the best half was secured, and a literary lecture was put first in a course of three, the following two being spiritualistic. In a case like. mine the Spiritualists ought to utilize the lecturer as their representative to the larger outside public, and not limit him to themselves as a public apart.

For example, one of my new lectures will be on "Man in search of his soul during fifty thousand years," as revealed by the burial customs of the Pa-laolithic ago. That sounds Archaic; but the phenomenal Spiritualist of to-day need not suppose that it is unrelated to current Spiritualism. What we want is to interest the outsiders and get them to listen to what we have to say. I have come to the conclusion that it is as necessary to teach the doctrine of evolution as the truths of Spiritualism, and that both have to be combined against their common enemy.

Answers, invitations and offers of engagements can be sent directly to myself at New Southgate, London, N.; or if they should be sent to your office, I doubt not you will kindly forward them. Also I shall be obliged to any American editor who will copy my letter into his paper, or repeat my intimation to his read-

I am, dear sir, yours faithfully,

GERALD MASSET.

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