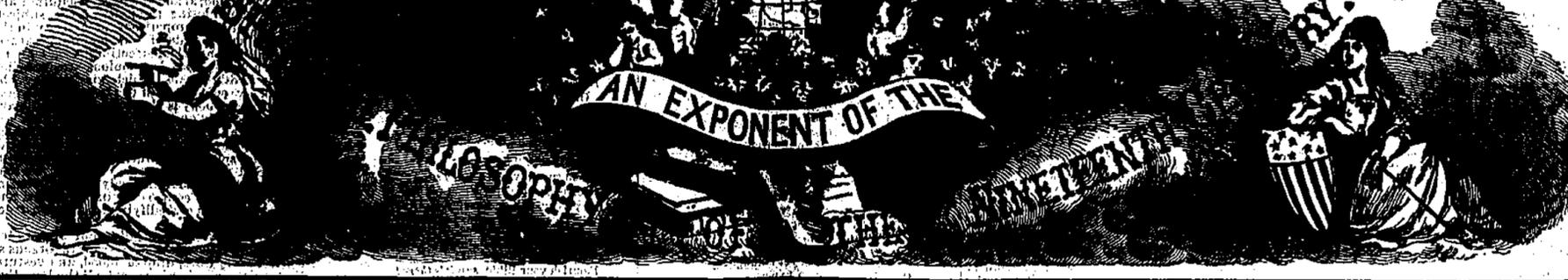


BANNER OF LIGHT.



VOL. LIII. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, AUGUST 4, 1883. \$3.00 Per Annum, Postage Free. NO. 20.

CONTENTS.
FIRST PAGE.—Original Essay: Eschatology.
SECOND PAGE.—Editorial: The Rev. Dr. Lewis's Essay on Eschatology.
THIRD PAGE.—Double Existence: Spiritual Phenomena.
FOURTH PAGE.—The Telegraph Strike: A Remarkable Case.
FIFTH PAGE.—"Indian Troubles": All Sorts of Paraphs.
SIXTH PAGE.—Messages Department: Questions and Answers.
SEVENTH PAGE.—Medicines in Boston.
EIGHTH PAGE.—Camp Meetings: Onset Bay Grove Meetings.

Original Essay.

"ESCHATOLOGY." HEBREW, CHRISTIAN, PAGAN AND SPIRITUALISTIC.

BY A. E. NEWTON.

In a late issue of the *Saratoga Eagle*, the Rev. Bowditch Hawley, D. D., comes to the front with an article under the title of "Eschatology." ("The doctrine of the last things.") (Forc.) composed mainly of quotations from an essay written by the late Prof. Taylor Lewis, D. D., of Union College, and recently published in a learned Quarterly. These passages, the Rev. Dr. Hawley thinks, "bear so directly and justly on Modern Spiritualism, in the light of the Old Testament teachings in reference to the immortality and future condition of the soul and its relations to the present life," that he considers them worthy of transcription for the benefit of the *Eagle's* readers. He endorses Dr. Lewis as "one of the best Greek and Hebrew scholars of this age"—which may be very true; and he adds that "his literary labors, including this posthumous essay, vindicate his scholarship and wisdom," which is not saying very much for his wisdom, in spiritual things at least.

The whole article gives a most pitiable illustration of the mole-like tendency of our learned divines to grope and rummage blindly among the records of antiquity for dim "intimations," obsolete "prohibitions," and long-suppressed "teachings" about the future life, and its relations to this, instead of turning their faces to the open heavens of to-day and listening to the rational and truly "divine" revelations which are now coming to us from that life.

Many readers of these pages will recognize this Dr. Hawley as the venturesome champion of Orthodox bigotry, who, a few years since, indulged in a characteristic diatribe against Modern Spiritualism, which drew the attention of our friend, the late Prof. Brittan. It called forth in reply one of the most trenchant and powerful productions of the Professor's polished pen. It is hardly necessary to say that the reverend champion was completely unburied. A more thorough overthrow was never suffered on the field of dialectic. "Since that day, till now, so far as I am aware, Dr. Hawley has never ventured even to 'peep' on the subject of his discomfiture. Now that Bro. Brittan is apparently out of the way, the reverend doctor ventures again into the field, but this time very prudently shelters himself behind the "scholarship and wisdom" of a defunct D. D., whose old-fashioned and worn-out "blunderbuss" he re-discharges against the object of his puerile hostility.

The purport of these quotations from the scholarly Dr. Lewis, in substance, is that certain "strong intimations" and "prohibitions" in the Old Testament "prove the strength and reality of the common belief in a spirit-world," and that a tendency to intercourse with the inhabitants of that world was constantly springing up among the chosen people, which required to be held in check by the most severe threatenings. "If the spirit-world is treated as a most fearfully sacred region, to which human curiosity, or any feeling of worldly interest, or desire of knowledge for worldly purposes, should not profanely approach." "It was believed that souls might be evoked, and there were persons who claimed to have the power of holding intercourse with them," as, for example, this "Witch of Endor." Dr. Lewis, however, thinks that men at that day would naturally sum up their conceptions of the condition of souls in the other world "in the two ideas of rest and restlessness." That is, the good were supposed to be in a state of rest—the bad in a state of restlessness.

"Samuel," he asserts, "was in a state of rest when the voice of Saul, not the incantations of the witch, disturbed him. It is plain from 1 Sam. 28: 13, that the sorceress was as much surprised as Saul at the appearance of Samuel. She evidently had no faith in her power over the holy dead. It was the other class of ghosts, the restless, persecuted ones, with whom had been her professional intercourse, whether we are to regard her as having some real necromantic power, or as being a cunning impostor, deceiving and being deceived."

Thus it appears that the scholarly Dr. Taylor

Lewis was of opinion that the Old Testament teaches, or at least recognizes, the existence of a spirit-world, and the possibility of intercourse with its inhabitants, both good and bad. So far, very good. But was it scholarly for Dr. Lewis to travel out of the record, and apply the opprobrious terms "witch" and "sorceress" to this woman of Endor? As a scholar, he must have known that the word "witch" occurs only in the head-lines of the chapter and page in our English version, which are no part of the original record. The accounts represent this "woman" as kind-hearted, hospitable and self-sacrificing, indisposed to violate the laws of her country, yet willing even to risk her life to relieve the distress of the old king. She put herself to much trouble to provide him food, and urged him to partake, notwithstanding he had previously sought her destruction. She was doubtless a natural clairvoyant, and perhaps what would now be called a "medium for materializations." There was nothing intrinsically wrong in the possession or exercise of these "gifts." If there had been, it is not likely that the "holy" prophet Samuel would have appeared in her presence, as the narrative says he did. This endeavor to throw obliquity upon a generous woman by calling her opprobrious names is a common trick of small minds, but is unworthy of a scholarly D. D.

Besides, true "scholarship and wisdom" ought to have suggested to Dr. Lewis that the "prohibitions" and "threatenings" of the Old Testament against communication with spirits, are susceptible of a different explanation from that he has intimated, and are no more applicable to modern times than are numerous other prohibitions, threatenings and requirements in the Mosaic law, which no sensible person now thinks of regarding. For example, the picking up of sticks to make a fire on Saturday (the Jewish Sabbath) was forbidden on penalty of stoning to death (Num. xv: 32-36). A stubborn son was to be corrected by the same gentle treatment (Deut. xxi: 18). A prophet or dreamer who taught any other than the authorized religion was to be mercilessly put to death (Deut. xiii: 10). And not only was all communication with spirits sternly forbidden "on penalty of death" (Lev. xxi: 27), but also all intercourse with surrounding pagan nations was strictly prohibited: "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them; nor shalt thou show mercy unto them; neither shalt thou make marriages with them;" etc. (Deut. vii: 2, 3).

The reason given for this last savage requirement, which in our days would be considered unworthy even of Modocs and Apaches, was, "For they will turn away thy sons from following me (Jehovah), or Moses, who claimed to speak for him) that they may serve other gods." Doubtless the same reason dictated the stern policy of prohibiting all intercourse with spiritual beings (except through the regular priesthood), and of exterminating all who participated in it. The people could not be trusted to maintain their allegiance to Jehovah (or Moses) if allowed any communication with beings in or out of the body who did not worship him!

"If this harsh and bloody policy can be justified in any manner by the reason of the present day, it is on the supposition that the Hebrews at that time, just escaped as they were from Egyptian slavery, were in a condition of the grossest ignorance and imbecility, intellectually, morally and spiritually. They were incompetent for self-government, and perhaps could be controlled only by the harshest measures, the most stringent prohibitions, enforced by summary and sanguinary punishments. Conceding, for the sake of the argument, that the Being who undertook to lead them forth from bondage, to civilize and elevate them, and make them "a peculiar people unto Himself," was, as is claimed, the infinite Jehovah, it would appear that he dealt with these Hebrew tribes as parents sometimes feel obliged to deal with sickle-minded and perverse children, who cannot be trusted in the company of others. They were secluded and hedged in by stringent rules of non-intercourse, lest they should be seduced and led astray.

No doubt, as the land of Canaan had been peopled for centuries by idolatrous nations, many spirits of the deceased Canaanites hovered over their native soil and around their former homes (as spirits do in all countries), and hence were ready to present themselves as "familiar spirits" to such of the invading Israelites, as became capable, through clairvoyance or other psychical susceptibilities, of perceiving their presence. Naturally enough, these Canaanitic "ghosts" (as spirits often do now) would continue to hold and to teach much the same religious ideas that they had held while in the body and of course free intercourse with them would tend to draw the unstable Hebrews away from the worship of Jehovah to that of the pagan deities. Hence if these folk and rude people were to be kept from the idolatries that prevailed around them, and made "a peculiar people unto Jehovah," it may have been necessary that they should be strictly prohibited from all intercourse not only with the neighboring nations, but also with surrounding spirits. Possibly the savage and sanguinary punishments prescribed may have been needed to deter them, though these seem revolting to modern ideas, and it is difficult to conceive that the "jealous" Jehovah who is said to have prescribed them was the same being as the loving Father of whom Jesus taught.

But if it be conceded that these stern prohibitions and the fearful penalties attached were wise and proper for that rude people and time, it by no means follows that they are obligatory upon all people and through all time. When children, boys, arrived at the age of manhood and womanhood they are supposed to become

capable of judging for themselves as to their associations with nations. The seclusion and isolation of the Jews, as a nation, has, as a matter of fact, long since come to an end. The harsh policy of Moses, intended for a hard-hearted and "stiff-necked" people, has been "done away," as Paul declared. (II Cor. iii: 11.) It was a yoke which neither they nor their descendants were "able to bear." (Acts xv: 10.) All Christians claim that Jesus the Christ introduced a new dispensation. This evidently was adapted to a more advanced stage of human progress than was the Mosaic system. Jesus, consequently, did not renege the Mosaic prohibitions against intercourse with surrounding nations; on the contrary, he enjoined his disciples to "go into all the world and preach the gospel to every creature." Neither did he renege the law forbidding communication with disembodied spirits, but, on the contrary, he set the conspicuous example of holding an interview with the long-departed Moses and Elias, to which interview he invited his three most favored disciples! (See Matt. xvii, and Mark ix.)

Two of these same disciples, Peter and John, according to the record, in their after lives had repeated interviews with spiritual beings, sometimes called "angels [messengers] of God." (See Acts v: 19-20; x: 13, etc.; xii: 7; and the whole book of Revelation.) It may be urged that these "angels" were not human spirits, but higher order of beings; yet one of them, when John fell down to worship him, declared: "I am a fellow-servant with thee and with thy brethren the prophets." (Rev. xii: 9, revised translation.) And Jesus himself taught that "in the resurrection" human spirits become "as the angels" and "equal to the angels." (See Matt. xxii: 30; Mark xii: 25; Luke xx: 36.) And he further taught, as did Paul, that "the dead are raised"—in the present tense, that is, speedily after physical decease, instead of at some indefinite time in the far future, as has been imagined. Moreover, John, in a general epistle to the Christians of his time, takes occasion to refer to the matter of spirit-intercourse, which, it would appear, had become somewhat common then; but instead of requiring that Christians should have nothing to do with it, as Moses did, and as modern divines do, he gives the more sensible advice, "Beloved, believe not every spirit, but try the spirits, whether they are of God." (I John iv: 1.) Of course there could be no trial of the spirits without giving them an opportunity to show their character, by listening to what they had to say.

This, then, was plainly the policy, so to speak, of the Christian Dispensation on this matter. It recognized the fact that some portion of the human race had so far advanced that they were no longer to be treated as ignorant and perverse children. Men and women—Christians, at least—were supposed to be so far enlightened that they could be left to set on their own responsibility as regards association and communication with their neighbors, whether in this world or the other. They had become competent to judge for themselves whether communicating spirits are "of God" or the opposite—that is, whether their influence and teachings tend upward or downward—and they must take the responsibility of their own action. Of course no intelligent and well-meaning person can wish to familiarly associate with and be influenced by any being whose tendency is degrading and evil. There are many persons in this world with whom no wise man desires familiar intercourse, unless it be to do them good, while there are others whose society is highly desirable and profitable. The same is equally true of the invisible world. The Christian teachings leave each person to determine for himself the propriety of communication in either case, instead of debarring the entire gentile and spirit-worlds by a sweeping law of non-intercourse. Besides, an apostle adds the hospitable injunction, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." (Heb. xiii: 2.) Many in modern times have realized the value of this incentive to hospitality.

To my mind, the Christian policy, in this as in many other respects, is far in advance of the Mosaic. Only backward-looking divines and mole-eyed scholars can prefer the more ancient régime.

Besides, if the Mosaic prohibition of spirit-intercourse is binding upon us now, so must also be all other prohibitions and ordinances of the same law-giver, with all the bloody penalties attached; and it is our bounden duty to mercilessly stone to death not only all mediums of every class (including the Rev. Bishop Bowman of the Methodist Church, who recently avowed in a sermon that he had "seen and conversed with his daughter, Fanny, who had died at the early age of eighteen"), but also every "prophet or dreamer of dreams" who teaches anything different from what Moses taught; with every stubborn child whom his parents cannot govern, and every man who dares to pick up sticks on Saturday! "Would our Judging divines, who profess such admiration for "primitive" Old Testament conceptions," like the office of executioners?

But Dr. Lewis and his admirer, Dr. Hawley, are disposed to make much of the apocryphal Jewish conceptions of "rest and unrest" as pertaining to inhabitants of the spirit-world, and to judge of Modern Spiritualism by these. The good were believed to be "at rest." Only the wicked were restless, and ready to be "called up" by enchanters, or to become "familiar" to the mediums of that day. And we are, by implication, asked to believe the same is the case now, and hence that all modern spirit-communication is with this restless class. To quote further from Dr. Lewis: "Certain modern notions have transferred

to the spirit-world generally all the business and bustle of this. Even when there is a discarding of the exceedingly gross notion of our spirit-rappers, there is still overlaid the favorite idea of a continual, restless progress which has taken the place of the primitive Old Testament and early Christian conception of the spiritual repose of the just."

This shows what is Dr. Lewis's idea of "rest," and it gives a thrust not only at "spirit-rappers," but also at all that intelligent class of Christians who hold that progress in the future life is desirable and possible. This scholarly divine regards "rest" as the opposite of progress—that is, it means eternal stagnation, idleness, stupidity, uselessness! And this he presents as the Old Testament and early Christian conception of the state of "the just" in the other life—the "excellency" of which Dr. Hawley commends as "apparent to the right-minded"!!

It may well be doubted if any unscrupulous "spirit-rapper" ever conceived a notion of the spirit-life more gross and puerile than this. True, there is evidence that such a conception was largely prevalent in Old Testament and early Christian times, and among "heathen" also. But this was not the only crude conception that then existed. Our scholarly divine might have gone further; and cited from the Old Testament scriptures passages to prove that "a man hath no preeminence above a beast"; "... as the one dieth, so dieth the other" (Eccl. iii: 19); that "there is one event to the righteous and to the wicked"; and that "the dead know not anything" (Is. v: 2, 8). These materialistic and pessimistic sentiments are set forth as the deliberate and mature convictions of the greatest king and "wisest man" the Hebrew nation ever produced—namely, Solomon; and, what is more, the Christian world in general has professed to receive these notions of the debauched old king as divinely and infallibly inspired! Yet what intelligent Christian (save perhaps a few fanatical Adventists) pretends to believe them now?

So also this ancient idea of indolent, unprogressive "rest," has been discarded by all sensible people. It may seem attractive to lazy, selfish, unassuming and unthinking persons—for such only can imagine that true rest is to be found in idleness and inactivity. Goethe said—and every rightly-constituted soul feels it to be true—

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."

And a spirit-communication which has fallen under my eye while writing these lines (in *Banner of Light* of June 16th) affirms that "Spirits who are inactive or idle are continually in a condition of dissatisfaction and unrest." These statements need no scriptural proof to the right-minded. No soul filled with divine love to its fellow-beings can "rest" except in active efforts for their benefit; and such efforts necessarily result in growth or progress.

But the Rev. Dr. Hawley adds a passage from Plato, "the divine" (as he styles him, in quotation marks) in order to set forth what he calls "the heathen notions antagonized by the Bible." Curiously enough, however, the alleged quotation from Plato is quite in harmony with the "intimations" of the Bible as set forth by Dr. Lewis—showing a singular confusion of mind in relation to the subject on the part of Dr. Hawley. Plato says, according to this quotation, that

"The souls of the dead [who] become visible are the wandering spirits that haunt the earth in their horror of the purely spiritual state, and their longing desire to get back into their old bodies. Wherefore they are seen around the burying-places, and become shadowy apparitions that frighten the living, and from whom arise the stories of ghostly apparitions that have prevailed in every age. It is the sluggish nature, the heavy, the earthly. The soul that hath these is weighed down and dragged back to the visible in its fear of the invisible; and so it wallows around the monuments and burying-places where these become visible, shadowy apparitions of ghosts, shades or images, such as souls of this nature produce, seeing that they are not pure set free from the body, but still partake of the sensual, wherefore they become objects of sight."

This, instead of antagonizing, quite accords with the notion of "unrest" attributed to communicating spirits in the Old Testament, according to Dr. Lewis. And doubtless the description given by Plato was substantially true as regards the class of spirits to which he had reference. But the above extract gives no adequate idea of Plato's eschatology. He believed there were other spirits besides these restless, shivering "ghosts," who had important relations to mankind. He taught that

"The demons direct man often in the quality of guardian spirits, as witness the demon of Socrates."—*Appl.*, p. 31, 40.

By demons he plainly meant, not evil beings, but the spirits of wise ancestors, according to the belief of his times; for Hesiod the poet had long before written respecting the men of the Golden Age, that

"High Jove as demons raised them from the ground."

And again:

"Three ten thousand holy demons rose
This breathing world, the delegates of Jove;
Guardians of man, their glance alike surveys
The upright judgments and the unrighteous ways."
—*Hesiod's Works*, Elton's translation, p. 19, 22.

Thus Plato unquestionably believed that there were wise and holy beings who acted as guardians of men, and that these beings were human spirits. Whether he supposed the restless "ghosts" always remained such, or would eventually rise to a higher and happier condition, does not appear; but it is worthy of special note that neither Plato nor Moses, nor any Old Testament writer, gives even an "intimation" that the great mass of mankind were in the next life plunged at once into a state of hopeless, endless, remediless torment. The worst that was intimated was wandering "unrest." The hor-

rible conception of endless torture had its origin at a later day, and has unhappily become incorporated into the popular Christian eschatology.

Now, the facts and revelations of Modern Spiritualism abundantly show that there are in our day numbers of wandering, restless, unassisted, unhappy spirits, who often manifest themselves, and seek to communicate with mortals; but they also show that there are spirits of quite another class with whom we may communicate if we will; and they moreover give strong ground for hope and belief that even the most debased and unhappy will one day rise to purity and joy.

If it was the fact, in the time of Moses and Samuel, that the spirits of "the just," on leaving the mortal body, lost all interest in their earthly kindred, and in mundane matters, and retired to a selfish and lethargic "rest," in which they were unwilling to be "disturbed," as is represented in the case of Samuel—leaving only the wretched and dissatisfied to meddle in human affairs—such assuredly is not the case now. Since the days of the Nazarene, at least, as all Christians must admit, spirits of another class have been entering the spirit-world—those who are pervaded by the Christ-principle of unselfish love—who, like their divine exemplar, are prompted to seek and save the wanderer, bewildered and lost, to elevate and enlighten the depraved and ignorant, whether on earth or in hades—and who find the highest joy and truest "rest" in this unselfish service. In the words of the familiar hymn—

"They come, on the wings of the morning they come,
Impatient to lead some poor wanderer home."

It is our privilege to receive and to enjoy the ministrations of this angelic class if we desire them, and to cooperate in their work of mercy if we will. If we welcome them with honest and earnest hearts, and "try" them with righteous discrimination, we shall find that they are indeed "of God," and that they will aid in dispelling the shadows, lightening the burdens, and solving the hard problems of this rudimentary life. They will teach us "many things" which even Jesus found his disciples "unable to bear" (Jn. xvi: 12). They will throw a new light on what Dr. Lewis terms "the awful doctrine of Hades," and help us to more rational and hopeful conceptions of that "fearfully scored region," than either Old or New Testament affords. But if we doubt and deny, turn our backs upon and repel them, mistake them for "seducing spirits" or the wandering ghosts whom they would vainly reclaim, and choose to spend our energies in groping among the relics of "primitive" barbarism, that we may shape our opinions by the obsolete notions which then prevailed, we may expect to lose not only the blessings of angelic ministration but even the power of discrimination between evil and good, between devils and angels. This seems to be the unfortunate condition of many scholarly divines at this day.

The Eschatology of Modern Spiritualism, as partially indicated above, in contrast with that of Judaism and Paganism, and that of popular Christianity also, needs only to be stated to show its vast superiority in respect of reasonableness and probability. It is worthy to be true; while that which consigns "the just" to a "rest" of eternal stagnation, indifference or selfish bliss, and "the wicked" to either hopeless "restlessness" or endless fiery torments, is unworthy of rational credence and a libel upon the Author of the universe.

It is gratifying to know that the teachings of Modern Spiritualism on this subject, which the writer has been endeavoring for thirty years to set forth, are at length beginning to tell even on the strongholds of the Old Theology. Since writing the above, the *New York Tribune* has come to hand, with comments on the recent commencement exercises at Andover Theological Seminary, in which occur the following significant passages:

"The commencement exercises at Andover Theological Seminary during the past week are likely to mark the opening of a new epoch in the history of New England Congregationalism. For a long time an earnest and rather acrimonious controversy has been in progress between the faculty of the seminary, who espouse what is called the New Theology, and eminent divines in the denomination, led by Joseph Cook and *The Congregationalist*, who insist upon a rigid adherence to the Old Theology, or, as they style it, the New England Theology. There are many points of divergence, but the chief bone of contention is in the department of Eschatology; or the doctrine of the final things pertaining to death and the state after death. The Old Theology teaches that there is no probation after death; that the righteous at death are freed from all sin and enter immediately into eternal sainthood; that the wicked enter at once upon severe and eternal punishment. The New Theology teaches that there is probation after death; that even believers are not sinless at the moment of death, and must pass through an intermediary state before entering into perfect blessedness; that the wicked, who have not accepted the Gospel in this life, will be granted a period of probation in which they may accept it after death; and that it is not clear about the punishment of the impenitent being unending," etc., etc.

It was thought that this long controversy would culminate in an explosion on the above occasion. The Rev. Joseph Cook was present, and was loaded for the fray. But it appears that the address of the new Professor of Theology, Rev. George Harris, who is a disciple of the new views, displayed such ability, combined with gentleness and firmness, that it "carried a vast majority of his hearers with him," and the advocates of the old ideas did not venture a word in opposition. The following were his pregnant closing words:

"A theology which is chiefly concerned to be esteemed consistent, to trace the pedigree of an Orthodox succession, to trace the pedigree of an Orthodox succession, is decaying with dry rot, and it is certain that men will cut it down and cast it into the fire."

"This from the Professor of Systematic Theology at the very citadel of New England Orthodoxy! 'Verily, the sun do move!'"

DOUBLE EXISTENCE.

Two lives are lived by many a living soul,
In sympathy with friends, in open time
Expressed, and frankly patent to the whole
Community, midst whom our days do roll.

Spiritual Phenomena.

Materializations in Cincinnati, Ohio.
To the Editor of the Banner of Light:
This with pleasure, that I take this opportunity
of reporting to you a beautiful spirit-

neighboring family. She goes into a trance of her own
will, or permits herself to be taken possession of, and
will talk in Italian or in English, or in French, or in

A GOOD TEST OF SPIRIT-POWER AND INTELLIGENCE.

To the Editor of the Banner of Light:
Your previous to Mr. W. V. Colville's departure for
England, he gave an entertainment in the Congregational
Church at Greenwich, Mass.

MATERIALIZATIONS IN NEW YORK.

To the Editor of the Banner of Light:
I attended a circle at Mrs. Stoddard-Grey's house,
322 West 54th street, N. Y., June 20th, Dewitt Hough
the medium, and witnessed the best manifestation

At Rest with the Angels.

To the Editor of the Banner of Light:
A Tribute to Mrs. Mary Jane Dickson of St. Louis, Mo.
A well known and active Spiritualist who has left
this life, leaving behind her a host of friends and

August Magazines.

THE ATLANTIC supplies to frequenters of the favor-
ite seaside resort, "Newport," matter of interest in
three new chapters of the serial of that name by Geo.

THE CENTURY FOR THIS MONTH.

The CENTURY for this month is peculiarly a mid-
summer number—short stories, striking illustrations,
sparkling poems, and brief sketches adapted to one's

THE MAGAZINE OF ART.

THE MAGAZINE OF ART has for its frontispiece an
engraving representing Henry Irving as Hamlet. "A
Painter of Prettiness" is a sketch of Geo. A. Storey,

WIDE AWAKE HAS A UNIQUE FRONTISPECE.

"WIDE AWAKE has a unique frontispiece, "The Bat-
ton Charm"; this is followed by "The Runaway
Rings," a poignant story, and an amusing one entitled

ST. NICHOLAS ABOUNDS WITH MIGHTY SKETCHES.

ST. NICHOLAS abounds with mighty sketches, sto-
ries, etc. "Our Special Artist," taking the lead, pen
and pencil showing the varied experience and laugh-
able features of a boy who undertook amateur photog-

THE PERIODOLOGICAL JOURNAL.

THE PERIODOLOGICAL JOURNAL contains "The
Invention of Printing," with portraits of Gutenberg,
Fust and Schoeffer; "A Few Reflections on Noises";
a description, with several engravings, of the Yel-
lowstone Park, an area of 3000 square miles set apart

THE HERALD OF BRAZIL.

THE HERALD OF BRAZIL in its "General Arti-
cles," "Answers to Questions," "Topics of the
Month," and "Studies in Hygiene for Women," pre-
sents its readers with information upon subjects of
vital importance to all who would obtain and retain
the standard of all true happiness, health. New York:
M. E. Holt & Co., 151 N. 2d St.

U. S. Surgeon Recommendations.

Dr. J. M. G. Fugate is a U. S. Surgeon,
residing now at Bloomington, Ind. The Doctor
writes to say: "I recommend Serravallo's
Nervine" because it cures, epilepsy. Physicians
generally are its friends.

The Late Achsa W. Sprague and Horace H. Richards.

To the Editor of the Banner of Light:
I was glad to see your appeal in the Banner of Light
of the 14th inst. in behalf of that faithful, but sorrow-
ful friend of Spiritualism, Horace H. Richards,

Don't Die in the House.

Don't Die in the House. "Rough on Bats."
Clears out rats, mice, flies, posies, bed-bugs, etc.

The Michigan Association of Spiritualists.

The Michigan Association of Spiritualists will hold
its Sixth Annual Meeting at Buwell's Grove, near
Detroit, Mich., on August 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Camp Meeting at Island Park, Orion, Mich.

Camp Meeting at Island Park, Orion, Mich.,
Aug. 10th to 30th.
The Michigan Association of Spiritualists will hold
its Sixth Annual Meeting at Buwell's Grove, near
Detroit, Mich., on August 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Spiritual Camp Meeting.

Spiritual Camp Meeting.
The First Maine State Spiritualist Association will hold
its Sixth Annual Meeting at Buwell's Grove, near
Detroit, Mich., on August 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Annual Camp Meeting.

Annual Camp Meeting.
The Fifth Annual Camp Meeting of the Michigan State
Association of Spiritualists and Liberalists will be held
at Buwell's Grove, near Detroit, Mich., on August 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

The Maine State Spiritualist Temple.

The Maine State Spiritualist Temple
will hold its Annual Camp Meeting at Temple Heights,
Northport, Me., (at Temple Park, Verona), commencing
August 17th and closing Aug. 19th. Maine speakers and
mediums are expected to attend, and respectfully in-
vited to do so.

Annual Camp Meeting.

Annual Camp Meeting.
The Maine State Spiritualist Temple
will hold its Annual Camp Meeting at Temple Heights,
Northport, Me., (at Temple Park, Verona), commencing
August 17th and closing Aug. 19th. Maine speakers and
mediums are expected to attend, and respectfully in-
vited to do so.

FREE!-----PREMIUMS!-----FREE!

UNTIL FURTHER NOTICE,
Any person sending DIRECT TO THE BANNER
OF LIGHT OFFICE, No. 2 Montgomery Place,
Boston, Mass., \$5.00 for a year's subscription to
the BANNER OF LIGHT will be entitled to a
choice of one of the following Books, of his or
her own selection, or ONE of the below-described
beautiful works of art. For each additional En-
graving 50 cents extra.

All New Subscribers, or Old Patrons, on Renewing
their Subscriptions

BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE
FOLLOWING PREMIUMS BY COMPLYING WITH
THE TERMS ABOVE MENTIONED.

BOOKS.

People from the Other World.
Containing full and illustrative descriptions of the won-
derful scenes held by Col. Uccott with the Edgys, Holmeses,
and Mrs. Oompton. The author continues himself almost
exclusively to the phenomenal side of Spiritualism; to those
facts which must elude its scorn or later to the position of
an established sense. The work is highly illustrative,
Cloth, tastefully bound.

AGASSIZ AND SPIRITUALISM.

AGASSIZ AND SPIRITUALISM: Involving the In-
vestigation of Harvard College Professors in 1837. By Al-
len Putnam. This stirring work combines in itself the
characteristics of humor, essay and review. The matter
considered is of vital interest to the cause of Spiritualism,
and readers cannot fail of being pleased with the treatment
which the author accords to it.

THE LIFE.

THE LIFE. The main object of this little volume is to
give to the people a clear and accurate recognition and a force in
the domain of religion and morals greater than that of the
"Pastor."

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE
OF AN INVESTIGATOR. By a Medical Man. Paper.

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

"NEARER, MY GOD, TO THEE." A woman holding in-
spired pages sits in a room around which Night has trailed
her dark and ghastly train. The light of the lamp is dim,
and heavenward gaze, most beautifully embody the very
ideal of hopeful, earnest prayer. The sun has gone
down, and the stars are shining brightly in the sky. The
tally curtained window, produces the soft light that falls
over the woman's face and illuminates the room. Painted
by Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches; engraved surface, 16x22 inches.

"LIFE'S MORNING AND EVENING."

"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 tim-
ing bark of an aged Pilgrim. An Angel accompanies the
barge, and the clouds, white with the other-
worldly light, seem to be scattering the mists of the
earth. Painted by Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches; engraved surface, 16x22 inches.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful picture lifts the veil of materiality from
the eyes of the beholder, and shows the true nature of the
World. In a boat, as it lay in the swollen stream, two or-
phan boys were playing. Unnoticed, the boat became detached
from the fastenings and floated away. The boys, who were
in the boat, were rescued by a man who was passing by. The
scene is a beautiful and touching one, and is a fine example
of the art of engraving. Painted by Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches; engraved surface, 16x22 inches.

"HOMEWARD."

"HOMEWARD." An illustration of the first line in Gray's Elegy: "The
curfew tolls the knell of parting day." From the church
tower looms the tall, dark spire, and the low,
wind-swept roof of the tower. The scene is a beautiful and
touching one, and is a fine example of the art of engraving. Painted by Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches; engraved surface, 16x22 inches.

"FARM-YARD AT SUNSET."

"FARM-YARD AT SUNSET." The scene is in harvest time on the banks of a river. The
sun is setting, and the sky is a beautiful orange and
red. The farmyard is full of activity, and the scene is a
beautiful and touching one. Painted by Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches; engraved surface, 16x22 inches.

"THE DAWNING LIGHT."

"THE DAWNING LIGHT." In 1873 Professor John, the distinguished Imperialist,
visited Hydruntine, in Aradina township, Wayne
County, N. Y., and made a careful drawing of the world-
famous business and secondary school. The Imperial
Telegraph began its glorious and undying mission of
light and love. From the original painting by Joseph John,
engraved on steel by J. W. Watts. Size of sheet, 22x28 inches.

"WOODLAND HOUSING."

"WOODLAND HOUSING." OFFERED AS A PREMIUM FOR THE FIRST TIME.
A mother and her child are away from the farm for recre-
ation in a pleasant woodland, and golden pages are added
to "Life's Book of happy hours." The mother is seated in
the forest shade. Her little girl, "Be-Page" stands a tree
through the foliage, her face radiant with a loving, gleeful,
regal expression. Both faces are full of goodness and
joy. Painted by Meyer Von Bremen. Engraved on steel
by J. A. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH."

"THE HARVEST LUNCH." 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 rosy with
the sun. The scene is a beautiful and touching one, and
is a fine example of the art of engraving. Painted by
Joseph John, and engraved on steel by J. H. Bates. Size
of sheet, 22x28 inches.

TERMS OF SUBSCRIPTION, IN ADVANCE:

For Year: \$5.00
Six Months: \$3.00
Three Months: \$1.50

TO BOOK PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, 80, Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reform, and Miscellaneous Books, at Wholesale and Retail.
 Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by either a check or cash. The balance must be paid U. S. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Six copies of any book will be sent free of charge to the fractional part of a dollar in postage stamps—new and two preferred. Postage stamps in quantities of MORE than one dollar will be accepted. All business orders looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by Mail or Express.
 Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condemned or lauded) by correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give prominence. We do not read or receive letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not accompanied by newspaper articles forwarded which contain matter for our inspection. The sender will confer a favor by drawing a line around the article he desires especially to recommend for publication.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, AUGUST 4, 1883.

PUBLICATION OFFICE AND BOOKSTORE,
 No. 8 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
 NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.
 THE AMERICAN NEWS COMPANY,
 39 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 THOMAS COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM 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 Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John P. Rogers.

The Telegraph Strike.

An exchange justly observes that Thursday, July 19th, on which day occurred the strike of the telegraph operators of the country, bids fair to become a memorable day in the history of free labor. The demand made was for an increase of pay to the extent of fifteen per cent., and for a reduction of the present long term of hours of work. It seems to the great majority of people a perfectly just demand, and has called forth for those making it the unqualified sympathies of the community. These telegraph operators are not ordinary laborers, but are skillful in their special vocation by reason of years of training and experience. They are hard workers, and have very little time for rest and recreation. Moreover, it is required of them by the very conditions of their calling, coming in personal contact as they do with the better classes of the people daily, to maintain an appearance which is by no means without its pecuniary charge—a requirement to which the ordinary kinds of labor are not subjected in any such sense. All these things are entitled to consideration.

When these men, scattered as they are over the entire country, came to the conclusion that they worked too much and received too little pay, they determined to present their claims to the men employing them, which they did in a perfectly proper way. Instead of being met in the same spirit, and treated as if they were rational beings, they were answered with a demand that they should surrender to the officers of the company the names of their leaders, the intention obviously being to deter the body of the men from proceeding further by making an example of those who were merely acting for them as their executive officers. Upon receiving so haughty and insolent a reply, they quit work at the wires at once, and proceeded to test the question whether there is a larger supply of their kind of labor in the country than there is a legitimate demand for. Since they withdrew from work their conduct has been entirely orderly and respectful, and their executive committee has even gone so far as to offer to cooperate with the telegraph company in the punishment of any one of their number who may be suspected of doing violence to the latter's property.

The public has thus far not been backward in tendering to this intelligent body of strikers its positive sympathy. It is undeniable that public opinion is wholly on their side. As a contemporary well observes, every disinterested person understands that, in a private monopoly, conflicts of this kind between capital and labor are inevitable, and that in this case labor is right and capital is wrong. The telegraph service in this country, unlike the situation in Europe, is entirely in the hands of a few greedy and grasping millionaires. The operator sees that the stock of the company has been watered from a few hundred thousand dollars to the enormous sum of eighty millions, and that the annual dividends on the stock have been increased from six to seven per cent. He knows very well that this increased dividend paid on stocks that were watered by the declaration of former large dividends, has come out of his own pocket; and he naturally and rightfully regards it as unjust, besides being wholly unearned. He feels that he is paying money by his labor to men much of whose stock has cost them nothing.

This increased dividend in the total amounts to eight hundred thousand dollars, and in order to make it the managers have more than once screwed down the wages of the employees, and stretched out their working time. The stockholders receive six per cent. on what costs them but eighty dollars per share. Seeing how prosperous the company is by its own public proclamation, the pinched and screwed employees thought their own turn had come; and they very properly asked that their own circumstances should be ameliorated, to conform a little more to the confessed condition of the company. They are answered that such demands are not to be recognized; that strikes are wrong on principle, and must be put an end to; and that labor has no right to combine or organize for any purpose, even that of self-protection. And here is where issue is joined. It is not true, and it never will be true, that labor has no rights that are the equal of the rights of capital. If capital may organize and combine, in the form of "syndicates," "corners," "rings," "trusts," and "monopolies," why should not labor have the same right to do so? It is to be found, that labor has not yet

closed as good a right. If capital actually owned labor, then it might talk in the strain it does. A movement like the present one does not take place for nothing. It is a new and powerful blow delivered against the tyranny of capital in behalf of free labor. Its example will exert a lasting influence throughout the country. The issue, in the absence of all forms of menace and violence, is a plain one—so plain that everybody can understand it. The morality of it, which raises it to the height of a cause, is readily perceived and fully appreciated. In a country which has gone through the travail of a four years' war to wipe out the institution of human slavery, it is not supposable that the other form of human slavery can exist which is represented by the assumed ownership of labor, on which life in fact depends. The leaders in the great free labor movement of the time have only to be cool and collected, and scrupulously careful to commit no act which cannot readily be defended on grounds of clear right and reason, to compel capital to admit labor to a full co-partnership and allow it an equal share in what it requires both together to produce. This is the obvious tendency of things, and it is the only meaning which these repeated struggles of labor can be truly said to have.

A Remarkable Spirit Cure.

The potency of spirit effort in its application to the cure of disease and the removal of various disabilities to which the human body is subjected, has been an almost innumerable number of times illustrated since the advent of Modern Spiritualism; and its superiority over all self-styled "regular" systems and schools of treatment been made palpable to all who do not allow their reason to be supplanted by prejudice. There has recently been a case of this kind in Wichita, Kan., which, if all accounts are true, and we have full confidence that they are, so far as any event may be called miraculous may be termed such.

We have before us three articles published over the signature of "Richmond," two of them in the *Beacon* and one in the *Eagle*, both of the place mentioned above, from which it appears that Mrs. Jane T. Sexton, a spirit medium, had by an explosion of benzine, about six months ago, all the fingers of her right hand so disabled that a physician who was called reported that he found "all the fingers of the right hand permanently injured, the tendons firmly adhered, and the fingers partially closed in a fixed and rigid condition, so that nothing but absolute force, sufficient to break loose the tendons, will ever restore the hand to its normal condition, and to do that it will be necessary to administer chloroform."

Within thirty minutes after the accident, Mrs. Sexton was informed by her spirit guides that no earthly physician must be allowed to touch the hand, but its cure be left entirely to the spirits; that when she sufficiently had recovered to go upon the rostrum, the time and place would be announced through the papers, that all might have an opportunity to witness the performance of a cure as equally miraculous as when Jesus of old time told the man with the withered hand to stand forth, and it was made whole as the other.

This announcement was made public, and scores upon scores went to see the hand, and became personally cognizant of its condition. There was also a paper drawn up stating, "We, the undersigned, have examined Mrs. Jane T. Sexton's hand since it was burned, and believe it to be permanently disabled." This was signed by twenty-five well-known and reliable persons connected with churches of various denominations, among them the sons-in-law of Mrs. Sexton, who had no faith in the promise of the spirits, and were loud in their declarations to that effect.

Intense interest was felt in the result; four months elapsed, during all of which time the hand was accessible to the public for examination, and many examined it. At length Mrs. Sexton had so far recovered as to be able to submit to the powers who controlled her, and in whom she had perfect faith that what they promised they would do; a hall was procured, and the time appointed: Ask's Hall, Wichita, Kan., June 8th, 1883. Mrs. Sexton came upon the platform, and was introduced to a well filled house. She arose deeply entranced, and her first position drew the attention of every one. She divested her hand of its covering, then poised it above her head, held it there, slowly turning it that all might see it in its crippled condition. A breathless stillness pervaded the house. All saw the fingers open, and become flexible, then for three-quarters of an hour she held her audience spell-bound by the eloquence, the beauty and poetical rhythm and pathos of an address which, says the account, it is impossible to describe.

Admissions of a D. D.

The Rev. Dr. (so-called) Meredith of this city, who has just resigned his Boston pulpit in obedience to the louder call of fifteen hundred dollars more per year, addressed his Bible School on a recent Saturday afternoon on "The Bible in the Light of Ty-Day," and discussed with more or less candor and thoroughness some of the points that are raised against it as a book of pure inspiration and admitted infallibility. He began by making a very decided concession to the claims of modern criticism, in saying that the Bible is not a book of history or biography, or a book of science, but a book of religion, and accuracy is to be expected of it only in the realm of the spiritual. So far, so good. It is something for a modern D. D. to be willing to raise the question of accuracy at all. That is an admission of the claim of criticism to the right to criticize. Countless numbers of books, he eulogistically remarks, have been written, but few have withstood the ravages of time. He thinks the Bible is the greatest of books because it has, and preserved its endurance; but he says nothing of the wars and cruelties, the murdering and persecution by which that endurance has been preserved.

Creeds and councils and canons have been reformed by wars and tumults and inquisitions, that the Church might maintain its rule, planting itself on the superstitious idolatry of a book which the world outside of, priestly power, was forbidden to peruse. The Bible has been kept whole, not as Homer's poems have been kept together as parts of one story and the product

of a single mind, but by the sheer force of arbitrary and irresponsible power, exercised by the Church which rigorously ruled the State. In fact, the Church was the State. This, however, our commenting D. D. forgets to mention, though it just as much belongs to the subject as anything else he has to say. And this is the reason why we style all similar commentary partial and partisan, aiming as it does to sustain a cause more than to search for and secure the truth: It is the peculiar vice of preachers that they nourish just that spirit, instead of the large and liberal spirit which is not satisfied with less than the truth in its fullest measure. It does not therefore follow, as our D. D. would have us believe, that because the Bible has seen the rise and fall of empires it is "a sacred gift of God to man." That is the worn-out superstition about it.

Again, our Doctor of Divinity—whose prescriptions we must say are extremely quackish—is constrained to admit that there is really no contest between Geology and the Bible, but that it is "between Geology and man's interpretation of God's word." The latter, he allows, must change; and he would have been wholly candid by adding that its constant changing would be due entirely to the reception of a clearer light of knowledge. If the Bible is never to "change," what does it amount to if man's interpretation of it is changing because of a better understanding of its meaning? We say the Bible does "change" according to man's understanding and interpretation of it. The two cannot be separated, and any ordinary D. D. ought to know it. Just in proportion to the shedding of all these high-sounding but meaningless platitudes respecting the Bible and God generally, does man come into a knowledge of his relation to his Creator. Standing still and offering idolatrous worship to a book that is without a living meaning and power is a fetishism that is fast going out of fashion among free and intelligent men.

A Discourse on Spiritualism.

Dr. Wild of Toronto, Ontario, some months ago concluded the fourth of a series of lectures on Spiritualism, a verbatim report of which, in the *Yorkville News*, came under our notice. His text was—"For now we know in part, and we prophesy in part." He said that man is nature's greatest puzzle, and his own best enigma. His relations to things without have not yet been fully ascertained. The Spiritualism of to-day, he said, is nothing new; it has been before the world for hundreds of years. He said you can hardly read any of the ancient fathers, beginning six hundred years before Christ, without finding the same manifestations. He admitted that he could not withhold his sympathy with the apparent design and the avowed purposes of Spiritualism. "They are laboring," said he, "to materialize spirits, to make the invisible visible, and to make the uncertain more certain. They are trying to bring heaven nearer, and our departed friends in closer proximity to us. Their work is a noble one; whether they have succeeded, as they suppose, or not, what they are seeking to do needs doing."

He said it must be patent to every one who studies the meaning of the bulk of the theology of the day, that it has removed heaven and friends further from us. They have completely fallen into the habit of spiritualizing that they leave but little of material fact in the Bible. They have so thoroughly etherialized heaven that no one knows where it is or what it is. They have so minimized, and atomized, and attenuated our departed friends that they are become the faintest of shadows. In days gone by the preachers were more realistic and intense; they looked at things in the concrete, and not so much in the abstract; they had things in their belief that were solid and real; and therefore their leading characters were thorough believers in spiritual existence. Wesley never would have done half the good work he did if he had not been thoroughly imbued with the idea that good and evil spirits were all around him. He heard them knock the furniture about in his father's house, and he held personal conferences with them.

The book written by Wesley, called "The Invisible World," was carefully burned up to three copies. He believed in angels, demons with whom it was our duty to contend. Pope Innocent VIII. felt compelled to issue a bull against the extravagant imaginations of people respecting the presence of evil spirits. Martin Luther himself believed in the presence of devils. Dr. Wild confessed that he was himself a believer in Spiritualism, and in all the phenomena; but he asserts that they can all be accounted for on natural principles. He explains them, to his own satisfaction, first as being due to purely physical causes, second to educational ones, third to mental ones, and fourth to psychometry. Each of these he handles with an air of bold frankness, illustrating rather than reasoning, and laying down presumptive rather than actual facts. The discourse is an exhibition of self-satisfaction with one's own knowledge, much more than of satisfaction caused in those attending to it. It goes only to show how the interest in Spiritualism is extending and deepening, forcing the pulpits to take it up at last and treat it with something besides sneers and denunciations. Dr. Wild appeals for "kindness and greater care" in investigating the phenomena, "no matter what kind of a medium presents them."

Trouble in the Churches.

Dissent in different forms abounds in all the churches, but two interesting cases of it are those in Chicago and Boston. Rev. Mr. Ritchie of the Church of the Ascension in Chicago is extremely "high" church; and defies his bishop by introducing certain forms of worship which the latter declares to be without authority. For instance, he celebrates the communion in the presence of the congregation without giving them any invitation to participate. Once a week the service has become a holy mass. Another service is that of performing a requiem for the dead, which is Roman without qualification, although Mr. Ritchie insists that it has been done in the Episcopal Church before. The bishop of Illinois refuses to "confirm" Mr. Ritchie's "candidates." The latter has gathered about him quite a large and flourishing congregation, who were taking active steps to build a costly church; but there being some trouble about raising the money, he has sent in his resignation, putting the grounds of his resignation in view between himself and the bishop. Upon which the vestry have addressed the bishop a letter, plainly signifying defiance of his authority.

Safe in Boston the Church of the Advent is a source of trouble in the Episcopal diocese. About ten years ago three Episcopal priests of the St. John Evangelist Church in Lowell came

to Boston as missionaries in the work of extending the order in the Episcopal churches in this country. Their names were Fathers Grafton, Hall and Osborne, and they were under the direction of Father Benson in England. The Church of the Advent, which is very "high," is located on Bowdoin street, where Lyman Beecher once preached, and is owned by Father Benson in England. After a time Hall and Osborne became jealous of Grafton, and sought his removal. This caused bitter feelings, which have worked out in various ways. Meantime the parish has built a new church on Brimmer street, and Father Grafton has gone there with the sympathizing part of his congregation, while Fathers Hall and Osborne remain in the old church on Bowdoin street. They still act under the direction of Father Benson in England, and claim at the same time to have the sanction of the Bishop of Massachusetts. They are giving Father Grafton much trouble, it is said, by proselyting the children of his Sunday-school, the members of his church and those of other churches. The veracity of these two priests is likewise seriously called in question. And so we go, and are likely to continue.

Premortifications.

It is seldom that any great disaster occurs that there is not subsequently made public some incident connected therewith showing that a premonition of the fatality had existed in the mind of the person it befell or some one related to him. Late English papers, in giving detailed accounts of the accident at the launching of the *Daphne* on the river Clyde, July 3d, whereby a large number of lives were lost, relate the following:

"The body of a young man named Telfer was first to be recovered. Mr. D. C. Donaldson, a temperance lecturer, saw the body as soon as it was taken into the mortuary, and thinking he recognized it, had the clothing examined, with the result that a card was found in one of the pockets bearing the name of Telfer. Mr. Donaldson at once undertook the melancholy duty of breaking the sad news to the dead man's relatives, and proceeded for this purpose to Telfer's house. The door was opened by the mother of the deceased, whom Donaldson asked if her son was in Govan. Oh, yes, she replied, he went away down to sea the launch he's drowned, I know he's drowned." His photograph was produced, and the visitor saw at once that the body at Govan was really that of this woman's son, and told her so as gently as he could. It then transpired that Mr. Telfer, who is a dentist, had told his mother where he was going, whereupon she begged of him to stay at home, as she had dreamed last night that something had happened to him. He went, nevertheless, with the saddest of results."

Horace L. Duncklee, whose sudden death by apoplexy on one of the New York boats on the 25th ult. has been mentioned in the daily press, has been known in this city the past twenty years as firm Spiritualist, and at times actively engaged in promulgating a knowledge of the truths of Spiritualism. He inherited, says a correspondent, an independent way of thinking, and was fearless in the investigation of every subject deemed by him worthy of investigation. He manifested a deep interest in the East Meetings held in Horticultural Hall in this city, not only by attending them himself but in inducing others to do so. He was for thirty years engaged in the stove business, for a time under the name of Pond & Duncklee. He invented the army range, extensively used during the civil war, and other articles of like nature connected with fitting up hospitals, military camps, etc. For the past few years he had been engaged in mining enterprises at Deadwood, Dakota, as President and officer in several mining companies. He leaves a widow, two sons, an adopted daughter, a mother and a sister.

Among those whose transition from this to the spirit-world has been recorded during the past month, was Mrs. Harriet E. Jones, of South Acton, Mass. She was, we are informed, a woman of great excellence; one active in good works, and liberal in thought and deeds. Though professedly a Universalist, she was a Spiritualist at heart, and the principles of the angel faith led her in all her ways. Near the close of her sickness, during which she had suffered much, and which proved her passport to the other life, she plainly saw her spirit-friends, alluded to each by name as they were disclosed to her vision, and recognized them as fully as she ever had when they were dwellers upon earth. The funeral services were attended by a large concourse of friends, who deeply sensed their loss in the absence of her visible presence, but were comforted by the thought that the change had been to her great gain, and that as soon as conditions were right she would communicate with them, and tell them of her happy release, and of the joyous state of existence to which it had introduced her.

The case of Mrs. Aitken, selected as one to test the validity of the San Francisco law compelling clairvoyants to pay a municipal license, has been dismissed by order of Police Judge Lawler. Had it proceeded it would have given the prosecutors and persecutors something more to think of than they anticipated receiving, inasmuch as it was the intention of the defense to show, as stated by the *Chronicle*, that the Spiritualists of that city are a duly incorporated religious body, with power to ordain mediums; that these mediums hold in the spiritualistic faith and religion the same position as do priests and clergymen in other religious denominations, and that the accused was such an ordained medium. It was to have been argued on this showing that until clergymen and priests are compelled to pay licenses, none could be should be collected from spiritual mediums.

The Exhibition of Fruits to be held at the Southern Exposition, in Louisville, Ky., from Aug. 23d to Sept. 1st, is attracting much attention on account of its prospective magnitude. Over \$2000 will be awarded in premiums; the grand prize being \$500 for the best display made by a local society or county organization, while the second and third prizes are \$300 and \$100 respectively. Competitions like these tend to increase the quantity and quality of the products of the earth, and are worthy of all commendation.

The village of Casamicciola, near Naples, was nearly destroyed, July 25th, by an earthquake. The number of killed is reported to be 1000, and the number of wounded 2000. A large number of persons were rescued, and it is believed that total will be very great. Many prominent men were among the dead and wounded.

Dr. CHARLES H. WALKER, of Haverport, Me., President of the National Spiritualist Association, will be in this city on all Wednesdays, and will speak at the City Hall on Wednesday, August 15th, at 7 o'clock, on the subject of "The Spiritualist's Creed." He will also speak at the City Hall on Wednesday, August 22nd, at 7 o'clock, on the subject of "The Spiritualist's Creed." He will also speak at the City Hall on Wednesday, August 29th, at 7 o'clock, on the subject of "The Spiritualist's Creed."

Intolerance in Spain.

The treatment meted out in Spain to those who, having come to a knowledge of Spiritualism, seek to inform others, partakes largely of the nature of the persecution awarded centuries ago to all who sought to make known newly discovered truths. The *Montieur Spirite et Magnetique*, published in Paris, says that in Spain books on Spiritualism, original as well as translated, are now frequently brought out. Spiritualist reviews and journals have long been issued in Madrid, Barcelona, Murcia, Alicante and Saragosa; and in Bayle and in Huesca. The title of the last is *Zris de Paz* (The Rainbow of Peace). Its title, however, brought no peace to itself, but the sword in the form of the Bishop's "major excommunication." This was flashed in the eyes of editors, publishers, printers, contributors, subscribers and readers all round! Aloia Real brought out *La Luz de Cristianismo* (The Light of Christianity), the first number of which received a similar demonstration of ecclesiastical wrath.

The Seybert Investigation.

The *Spiritual Offering*, in allusion to the doubt expressed by us, of the likelihood of fairness in the investigation of Spiritualism about to be engaged in by a commission appointed by the University of Pennsylvania, says:

"We can but express our regret that the spiritual press should make haste to mere report to question the integrity of the commission; we shall wait and hope."

In a paragraph preceding the above the *Offering* had already said:

"Since it appears that at least two members of the commission are *Beverlands*, we are free to admit that it does not look favorable for an impartial investigation; we would about as soon enter upon the search for a white black-bird and with as much hope of success, as expect to find an impartial clergyman; such do not grow upon Christian soil."

We do not think there is much difference in our view of the matter and that of the *Offering*, after all.

Fact Magazine.

In another column will be found the advertisement of the Fact Publishing Company, which is well worth the attention of our readers. The offer there made is generous on the part of its publishers, and we hope may be the means of bringing before the public this valuable journal, feeling sure that if well known it would have a large circulation. This we understand to be the object in making the offer, and that only for August. See that your friends are supplied, and that you have a full set for yourself, and to lend to your neighbor.

The birthday anniversary of Mrs. Anna M. Stewart, the well known materializing medium of Terre Haute, Ind., was observed on the 20th ult. by a gathering of her friends at her séance-room. She having been previously invited out, was much surprised on her return to find a feast of material delicacies spread for her, and a gift from Mr. and Mrs. Harst awaiting her acceptance. An appropriate address to Mrs. Stewart was made by Mr. James Hook. At the close of the ceremony a séance was held, during which interesting materializations took place, one of those reported to us being "Minnie," a control of Mrs. Stewart, who, upon appearing, called for a pitcher, and one being handed her she turned it upside down to show that it was empty. In a short time the pitcher became filled with wine, which "Minnie" poured into glasses and passed to the individuals present.

If, as dogmatically asserted by the theology that Jonathan Edwards preached and Joseph Cook championed, the so-called righteous are at death freed from all sin, by what possible means can their friends identify them, or they know themselves? for to many of these "righteous" certain ways and eccentricities, which constitute in fact that "sin," have become a second nature; to be instantaneously deprived of them must be a severe shock; and to make them acquainted with themselves they would need an introduction to the saints into which they had been so suddenly transformed. Is it not far more reasonable to suppose that whether one has few "sins" or many, the removal of them will be gradual, and by a slow and natural growth in holiness?

From a private letter received in this city from Paris, we learn that a Theosophical Society has been formed in that city, as a branch of the one in India, and that our able reviewer of foreign Spiritualist periodicals, Mr. G. L. Dilton, has been elected first Vice-President, Prof. Thurman being the second. Mrs. Dilton has also been awarded an honorable position as one of its secretaries. The new Society commences with twenty-two members, nearly all of whom are distinguished in the walks of science, literature, philosophy or art, including Lady Calne, who has written quite a number of interesting books; the eminent astronomer, M. Rosell, ex-Deputy, and, as above mentioned, M. Thurman, Professor of Philosophy.

We are gratified to learn that Mrs. Allen, the materializing medium of Providence, R. I., has so far recovered from her illness as to be able to resume her séances, and that she has done so with great satisfaction to all who attended. We are informed that at one given a few evenings since three female forms appeared, each of whom materialized flowers in full view of all. After this one who in this life was a music teacher came from the cabinet, walked some distance on a piano, and seating herself, sang "Hallelujah," the "Hallelujah" being a hymn which, in moral form, the séance was pronounced a complete success.

The Communication from ORANGE W. DEWESE, that appeared in our *Message* Department a short time since, was republished in the *Daily Courier* of Lafayette, La., July 25th, and with editorial remarks, from the general tenor of which we judge the message to have been characterized by Mr. Dewese, and considered to be so by the writers of the *Daily Courier*. The Communication was published in the *Message* Department of the *Banner of Light*, and was also published in the *Daily Courier* of Lafayette, La., July 25th, and with editorial remarks, from the general tenor of which we judge the message to have been characterized by Mr. Dewese, and considered to be so by the writers of the *Daily Courier*.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN, Physician of the New School, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Her specialties are: Rheumatism, Gout, Neuralgia, Sciatica, Migraine, Headache, Nervous Debility, etc.

The American Lung Healer, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

J. R. NEWTON, HEALER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Dr. F. L. H. Willis, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Dr. Willis is well known in Baltimore from the fact that he can stand by the diagnosis of disease by his hands and feet, and that he has cured many cases of disease which have been considered incurable.

MAMMALINE, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Dr. Willis is well known in Baltimore from the fact that he can stand by the diagnosis of disease by his hands and feet, and that he has cured many cases of disease which have been considered incurable.

MAMMALINE, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE PERCY PIANO AND ORGAN CO., Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

CARDS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

ROOM AND BOARD, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

The Spiritual Offering, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

The Spiritual Light, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE VOICE OF ANGELS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE BOSTON INVESTIGATOR, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

LIGHT FOR ALL, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE LIBERAL AGE, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GREAT SPIRITUAL REMEDIES, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Medicines in Boston.

J. A. SHELLHAMER, MAGNETIC HEALER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. C. M. MORRISON'S MEDICAL REMEDY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

DR. H. B. STORER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. L. F. THAYER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

DR. G. T. BUFFUM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

A. P. WEBBER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MISS HELEN SLOAN, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. E. C. HATCH, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. A. DWINELS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. M. J. FOLSOM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. CLARA A. FIELD, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. FANNIE A. DODD, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MISS M. A. KEATING, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

JOSEPH L. NEWMAN, MAGNETIC HEALER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

PROPHETIC VISIONS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

RELIEF FOR THE SICK, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

ASTONISHING OFFER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Consent Prof. A. B. Severance, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. C. MAYO STEERS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

FAT FOLKS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

DR. H. B. STORER'S VITALIZING PAD, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Miscellaneous.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE ASTROLOGICAL BATTERY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

New Books.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

POEMS AND RHYTHICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

New York Advertisements.

DUMONT C. DAKE, M.D., Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

PSYCHOMETRY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MRS. M. E. WILLIAMS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

PSYCHOMETRIC READER, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

RUPTURES, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Received from England, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

RAPHAEL'S PROPHECIC ALMANAC, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE MELODIES OF LIFE, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

MODERN SPIRITUALISM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE OPENING WAY, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE PSALMS OF LIFE, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

IN MEMORIAM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE VOICES, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

BATTLE-GROUND, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Spiritual Reformation, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

Societies for the Suppression of Vice, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE TRUTHS OF SPIRITUALISM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

TO THE DESPAIR OF SCIENCE? Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

DOES MATTER DO IT ALL? Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

WHAT MUST WE DO TO BE SAVED? Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

SABBATHIAN LAWS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE SPIRITUAL PILGRIM, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

PHILOSOPHIC IDEAS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

LIBERAL TRACTS, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GADARENE; OR, SPIRITS IN PRISON, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GADARENE; OR, SPIRITS IN PRISON, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GADARENE; OR, SPIRITS IN PRISON, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GADARENE; OR, SPIRITS IN PRISON, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

THE GADARENE; OR, SPIRITS IN PRISON, Office of Dr. Benjamin Rush, Office 43 North Green Street Baltimore, Md.

