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Free Thought

LET US HAVE HARMONY.

To the Editor of the Banner of Light: So says London Light, so says the Banner of

Light in its issue for April 28th, and so say "I." The next thing to be considered is how shall harmony be obtained? We read in the good Book that one Jesus was once brought before the judgment seat of Pilate, a Roman Governor in Judes, and accused among other things by the Chief Priests of being a "form-mate-rializing fraud," or what amounts to pretty much the same thing, a "transfiguring fraud." It seems that there was a divided jurisdiction in Judea at that time, one Herod being Governor of Galilee, a province of Judea, between whom and Gov. Pilate there was as little harmony existing as there is now among the "fraud-hunting" and the genuine Spiritualists in America. It would seem, too, by the Scripture record, that, like London Light and the Banner of Light, Pilate was getting rather wearled of this lack of barmony among the governors, and on its being made known to him that Jesus had practiced many of his phenomenai "tricks" in Galilee, Pilate sent him for judgment to the unfriendly Herod as a sort of peace offering. But it seems that the Tetrarch and mocked him, and arrayed him in a gorgeous robe," he "sent him back again to Pilate." who delivered Jesus to his enemies, the chief priests (who were also the chief persecutors of the spirit mediums of that day), who forthwith crucified him. By this simple process it seems harmony was fully restored between the hitherto contending governors, for we read that on the same day that Jesus was crucified. "Pilate and Herod were made friends together; for before they were at enmity between themselves." Now here is a respectable example set for Spiritualists that is worthy of the deepest consideration (not to say profoundest commendation), which our English friends, under the guidance of Light and its chief patrons, have not been slow to profit by, the two hitherto inharmonious factions among Spiritualists in England having at last consented (like Herod and Pilate in the matter of Jesus, that bone of contention In the olden time) to deliver all the form-materializing mediums within their reach over to the chief rabbles of the new philosophy for oruoifixion, and inscribed every "dark cabinet" in the United Kingdom with the significant in-

soription, "Pest-House of Deceit." By this simple and inexpensive method peace and harmony have been established among all the spirifual brotherhoods and sisterhoods in Great Britain, in comparison with which the repose of a non-breathing human body or that of the unruffled waters of the Dead Sea are but as turbulence and commotion personified. Now why, let me sek, in view of such a striking and respectable example, should not the Spiritualists of America adopt like methods as their brethren in England have done and thereby restore that harmony among its members that once existed, the absence of which amid the conflict of contending factions has done more and is still doing more to retard the spread of Modern Spiritualism than all the efforts of outside foes have done or now have power to do,

an hundred or a thousand fold? Why, again let me ask, should not American Spiritualists follow such a high and respectable example and restore harmony to their distracted ranks by making scapegoats of their materi-

alizing mediums (the causers of all the inharmony), after the sublime patterns set by Governors Herod and Pilate in the matter of Jesus of Nazareth, and their compeers, the spiritual leaders in England, in the matter of crucifying Fits materializing mediums and the labeling of all their dark cabinets with the telling insoription of "pest-houses of deceit," which inscription was probably intended by the great lawgiver of London and his "respectable" "fraudhunters" as a parody on the words placed by Pilate on the cross of Jesus, viz., "The King of

Now as a self-constituted representative and defender of our materialising mediums and their pest-houses of deceit," I for one will consent to meet their accusers more than half way on it may be to the extent of twenty-five or fifty the road to a compromise and the restoration percent or more of the medium's entire weight,

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of a perfect harmony within the ranks of Amer-

ican Spiritualists on the following conditions: It is charged by the accusers of materializing mediums that full nine-tenths of them are fraudulent tricksters, who manage to secrete about their persons before entering their "pest-houses of decelt" a vast yariety of costumes and other paraphernalia with which they decorate or disguise their own features and persons, so as to pass themselves off on thousands of credulous believers as their rematerialized departed-husbands, wives, children, parents, grandsires, and friends of both seres and of all complexions and ages, from the infant of a month old to an old man or woman of eighty years or more. It is charged that these things are done in many instances by simple minded. uneducated men and women, whose persons had immediately previous to their entering the "post-house of deceit" been minutely examined by a competent committee, generally appointed by the accusing party, who have reported to the attending sitters that nothing except their ordinary clothing had been found on the officiating medium. Under such ciroumstances I myself and thousands of others allege that we have often known from ten to twenty, forty, and even more, distinct human forms emerge not only from these "pest-houses of deceit," but from behind loose curtains suspended from the ceiling of a room or otherwise for the occasion; not unfrequently two, three and even more forms presenting themselves simultaneously, and passing and repassing each other in different raiment, stature and size, on their exit from and reëntrance into the "pesthouse of decelt," with surprising facility, even brushing each other with their rustling garments as they passed to and fro.

Now, for one, I am willing to admit that most or all of the manifestations that occur in presence of our materializing mediums, including such as I have described, shall be set down as the result of "fraud" and "trickery," provided their accusers shall successfully duplicate the same alleged phenomena through the agency of any juggler, sleight-of-hand performer or other trickster (who is not a spiritual medium) under the following conditions: The accusers of our materializing mediums shall have the privilege of constructing a "pesthouse of decelt "after any fashion they please, to suit themselves, provided the apparatus shall totally exclude the light, as the regular 'pest-houses of deceit" always do. They shall also have the privilege of depositing in their said "pest-house," in convenient positions, all the variety of garments, masks, beards, etc., and paraphernalia of every description they may desire. They shall also have the privilege of training their juggler or professed trickster Herod was not to be outdone by Gov. Pilate in the use and application of this varied parathe multiplied charges of raiment, and transformations, and multiplications of personages as possible; and when all is ready for exemplification, if their thus thoroughly trained and accomplished trickster will, with all these advantages, produce the same, or an equal class of manifestations, with all the nicely fitting and faultlessly arranged dresses, lace veils, bright and sparkling ornaments, variety of personages, etc., etc., that usually occur in the presence of our most unlettered and unsophisticated mediums. I will, for one; consent that one and all of the latter shall be forever branded as "frauds" and "tricksters," and their defenders held up to the world as unmitigated knaves or credulous fools; always provided that the accusers of the mediums shall consent to occupy a like position provided they fail in accomplishing the results specified, with all the odds of advantage surrendered to them as detailed in my proposition.

Again, it is charged by the accusers of mediums. in every instance where a successful selzure has been made in a materializing séance, and the medium has been found in the embrace of the grabber, that it is a certain proof of the dishonesty and trickery of the medium. In view of the astounding mystery of "form-materialization," this charge, in my estimation, requires and should receive stronger proof than any that has ever yet been brought in its support, so far as my investigations have extended, for the following among other rea-

BODE: In the first place, I believe that it is admitted, even by the most rabid of our "spiritual" fraud-hunters and accusers of mediums, that "form-materialization" is a veritable fact, how seldom soever it may occur. Spirits tell us that the human forms that are presented in the presence of materializing mediums are simply the spirit forms of the departed, temporarily reclothed with physical elements drawn more or less from the different members and organs of the medium's own person, in combination with earth elements obtained through the operation of spiritual chemical laws unknown to mortals, from the attending sitters in the circle and surrounding sublunary elements, the proportion being graduated by the quality of the persons drawn upon. If, for instance, the circle be composed altogether of truth-seeking persons, who are in harmony with the spirit chemists and their medium, a very large proportion of the mundane elements that are required by the spirit chemists may be obtained from the attending sitters in the seance room. On the contrary, we are told that when the circle of sitters is composed more or less of uncongenial persons, the spirit chemists are compelled by natural law to draw a larger proportion of the elements for reclothing the crucifixion of one and all of our materializing returning soul or spirit with physical elements, mediums after the manner of friends Herod

running up to so extreme a point under some [exceedingly unfavorable conditions, that they are compelled to present all the elements composing the medium's person in a transformed arrangement, when the manifestation becomes what is termed a "transfiguration," instead of the more subtle "form-materialization." The real existence of this wonderful law has, I think, been demonstrated on several occasions. On one of these I saw it stated (I think in the English spiritual press) that a lady material-izing medium (or trickster, whichever you will,) was seated on a scale, so constructed within the dark "pest-house of deceit" called a cabinet, as to admit of her weight being ascertained by a person stationed on the outside. The normal weight of the lady "trickster" was stated to be (I think) about one hundred and forty pounds more or less, but as a materialized spirit form that was presented became more and more perfected and solidified, its "fraudulent" accomplice in the "pest-house" gradually diminished in weight until it fell to some eighty, sixty, and less than forty pounds avoirdupois. Now I have learned with tolerable certainty, both from accres of personal experiences and the revelations of my spirit friends, that had this aforesaid lady "trickster" been permitted to remain (as I think she was) at the close of the seance for a few minutes quietly in her "pest-house of deceit" undisturbed by any inside or outside commotion or inharmony, the spirit artists would have been competent, by a reversal of the operations of the chemical law that enabled them to transfer the physical elements of the medium's own organic body to that of the manifesting spirit, to replace them in their normal condition without the delicate operation causing any serious illness or incon-

venience to the "tricky" lady medium.

I have myself witnessed performances somewhat analogous to that I suggest, on more than one occasion, notably in an instance wherein I chanced, some years ago, to attend a seauce for form-materialization held in Appleton street, Boston, by Mrs. Boothby, wherein, whilst the medium was seated in full view of the company present, we all saw a mist-like cloud apparently issue from her side (not, however, exactly in the gross form of Adam's traditional rib), which gradually increased in volume and finally developed into the distinct and tangible form of a human being. I do not remember whether the form was returned to the side of the medium in like manner as it proceeded therefrom, although I think it was.

Most experienced investigators of the formmaterializing phenomena cap hardly have failed to observe that where the conditions of the circle are sufficiently harmonious to enable the spirit-chemists to present in tangible form both the medium and the materialized form at the in politeness and generosity, and so after he phernalia within the dark "pest-house of desame moment, how extremely misty and value of blood, the long sicknesses, and lying for "with his men of war had set Jesus at naught ceit," daily and nightly for twelve consecutive por-like the form and features of the medium nights and days in an unconscious state by the months, so as to become as expert in making frequently appear. Some of the most striking examples of the kind I have ever witnessed have occurred, on several different occasions, in the presence of Mrs. Seaver, formerly of Bromley Park, Boston. Some years ago, and not long after that most excellent medium for formmaterialization received the usual full ordination for her angel-work through the required rite of baptism and crucifixion that was accomplished in Elliot street, I attended one of her evening séances, at which the conditions were so favorable that I was allowed by her spirit-guardian to cut, with a pair of scissors held in my own hand, four looks of hair from the heads of as many female spirit-forms, all of which locks I still have in my possession, arranged under glass in a perfect state of preservation in all respects, together with a lock 1 cut at the same time from the medium's head. The five looks are all of different colors and otherwise diverse in quality, and I took good care to assure myself that the hair was fast in the scalps of all four of the spirits. The last lock I out was from the head of an Indian squaw known as Matockah. Before permitting me to cut the lock from her head Matookah as sisted (or of herself alone, I forget which) in lifting the medium, as she sat in the back part of her "pest-house," together with her chair, and placed her directly in front of the company present, removing, at the same time, the curtain wholly from before her, so that the "trickster" sat in plain and full view of all present, the light being quite sufficient to render her features nearly as plain as they could be exhibited in daylight under the existing circumstances, which I will describe: Matockah took her stand within a very few feet of the medium, in which position she permitted me to out the look from her head. I should judge from appearances that not less than half (if not much more) of the whole materiality of the medium must have been transferred to make up Matookah's form, which was far more vivid and lifelike than that of the medium, which, with her facial features, looked as if it was made of a loose mass of cloud-like vapor, which Matookah seemed to be aware of, as she ever and anon turned from me to the dilapidated form of Mrs. Seaver and manipulated her features by passing both hands downward near her face in repeated succession, evidently for the purpose of giving her vital strength.

Now, before, I consent to bury the hatchet and become harmonized with either one or all of the accusers of our materializing mediums. so that we Spiritualists may be fully reconciled with each other (after the examples of the loving and respectable Herod the Tetrarch and Governor Pontius Pilate), and with our friends in England, and ratify and celebrate the joyous restoration of brotherly love by a holocaust of and Pilate in the person of Jesus, and of our English brethten in the persons of one and all cabinet. Now, I hold that if naught of the meer to the bridge to be a control of the property of

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of their "pest-house" tricksters, I shall insist upon a few explanations like the following. premising that for argument's cake I am willing to admit that hitherto there has never been a medium grabbed and exposed but what has been, as charged, a mere "pest house" trickster and fraud, and that all the hurts and sicknesses these instruments of Satan have bitherto pretended to have suffered in consequence of alleged outrages perpetrated upon them by their accusers and persecutors have been entirely without foundation, and only resorted to by the materializing tricksters out of pure spite and with the object of shielding themselves from the deserved consequences of their fraudulent practices. To prove the truth of the accusations charged against the mediums (or rather tricksters), by their accusers, scores upon scores of instances might be cited, such, for instance, as Mrs. Markee, who, upon being grabbed by the proverhial gorilia, proceeded at once to deface her whole body, face and limbs with thousands of scratches and pin-holes, so that she was covered with blood from head to foot, and forced to take her bed, which she kept for months or years, solely out of spite and for the purpose of giving probability to the contemptible story, raised with malice prepense by the medium's credulous and lying defenders, to the effect that the disfigurement of the trickster's face and person with its baptism of blood, and the utter prostration of all her vital forces, were caused by the violent shock her whole system and constitution received when the conditions of the spirit-circle were so abruptly and angrily broken, and the consequent enforced violent coalescing of the two divided portions of her body, the smaller portions of which, remaining in the "pest-house," being forced to rush or be rushed by the spirit chemists to the larger portion of its physical elements held so strongly in the Heronican grasp of the feroclous gorilla, with more than lightning speed, and then unite and coalesce with it as best it might, to prevent the immediate and permanent dissolution and death of the medium, even at the expense of an utter and entire prostration of all the trickster's yital powers and utter ruin of her health.

This lying pretension the mediumistic trickster had and still has the hardingod to maintain, by keeping her bed (as I understand) most of the time for years after she, or what is practically the same thing, the spirit form, had been grabbed by the savage gorilla.

The case of Mrs. Markee affords an apt illustration of the consequences that have followed, in a greater or less degree, the successful grabblug of nearly every medium (or trickster, whichever they may be) that has been subjected to the process or outrage of seizure—the accusers, on their part, asserting that the spitting of blood, the long sicknesses, and lying for different grabbed tricksters, have been merely spiteful and pretended simulations of the exposed mediums; whilst the mediums, together with their augel-guides and earth-friends alike, assert that such things are the necessary consequence of the violence the mediums have been subjected to at the hands of ignorant or victous men, whilst in an entranced and uncon-

scious condition. Now I think it must be granted by all disinterested men and women, that before barmony can be fully restored between the fraud-hunting accusers and the defenders of the materializing mediums, the first-named should prove and establish their charges of fraud and trickery of the part of the mediums or tricksters, whichever they may be, by evidence more tangible and trustworthy than any that has yet been offered. In all charges brought by a party against another, involving fraud or crime of any kind, both the civil and criminal judicial tribunals of men throw the burden of proof, very properly, I think, on the accusing party. Now should the accusers of mediums fall to effect what I have proposed in the first count of my bill of complaint, in reference to paraphernalia, etc., I, for one, am willing to afford them another opportunity to prove the truth of their charges against the mediums or tricksters by another and the following simple method, taking it for granted that both parties do admit the fact that form-materializations do sometimes occur, however seldom, and that the mediums, who are used by the spirit chemists, do, during the process of form-materialization, undergo a loss of weight in their persons, as I have before stated.

Now let the same committee or commission of medium-accusers that I have suggested, at the same time that their proposed expert in producing by human means such tricky phenomena as are charged on the mediums is undergoing his preparatory education and practicing his rehearsals, select two very powerful men, or semi-brutes of the gorllla cross, who combine in their organism great strength of body and limb with quickness of movement and fereclousness of disposition, and put them in proper training for twelve months, also. Then let the committee of "accusers" seek and find out some one of the few materializing mediums whom they know to be genuine and no mistake. Next form a circle made up entirely of fraudhunting accusers (the wisest, shrewdest and most respectable to be found), and place the two gorilla experts, masked and clothed in human attire, near and on each side of the "pesthouse" called a cabinet, and when a fully materialized spirit-form manifests itself outside of the cabinet, let both of the gorilla experts make a sudden leap, the one for the materialized spirit-form and the other for the medium in the cabinet, the one ogre seizing in his powerful arms the epirit-form and the other that of the medium who is presumed to be in the

dium is found excepting his or her form in the arms of the grabber that is outside the cabinet. why then it should be taken as proof positive that the theory advanced by our form-materialization mediums and their earth and angel friends and defenders, must be the true one, and the accuser, together with their friendly experts, the gorillas, should consent to acknowledge the innocence, as a class, of the form-materializing mediums, and henceforth bury the batchet of discord and all unite in a lifelong song of hallelulah and joyous harmony.

But should the outside grabber chance to find only a part of the medium's body in the strong grasp of his brawny arms, it may be a third, a half, or a two-thirds part, whilst his equally powerful fellow expert had succeeded at the same moment in seizing and holding fast the smaller portion remaining in the cabinet or pest house," ere the spirit guardians of the medium and apirit chemists should have succeeded in rouniting the severed portions of the dissevered body, why, then, I confess the victory would seem to belong to the side of the accusers of the mediums, and I, for one, should be willing to make a holocaust, not only of the sundered earthly remains of the unfortunate trickster thus undoubtedly exposed, but also of each and all tricksters who now claim; ever have claimed, or shall ever hereafter claim to be "form-materializing mediums," provided nevertheless that the victorious party of accusing scientists should proceed and explain after what manner the two portions of the dissevered "trickster" were disposed of. Was the body, for instance, found torn limb from limb-or was it out asunder latitudinarily, longitudinarily, vertically, horizontally, diagonally, cat a cornered, spirally, circularly, crosswise, or crisacross? Were the head, shoulders, stomach, blood, viscera, etc., of the trick-ster found fast clutched in the paws of the one gorilla, and the arms and legs in those of the other? Was the cutting up accomplished on a polished dissecting table by expert medical allopath M.Ds. and surgeons, with scalpel and saw, etc., or was the work performed by the fraud-hunter's Hoosler Jack Ketch with his characteristic clumsy meat axe, cleaver and butcher knife, or how? Please let the sarned spiritual scientific fraud-hunters of London, New York, Brooklyn and Chicago, rise and explain, and thus put the vexed question of fraud or no fraud forever at rest, and oblige

THOMAS R. HAZARD, And many others.

Correspondence Regarding a Test of Spirit Identity. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I desire to give additional testimony in favor of Spiritualism, by narrating a lest of spirit identity that occurred at a seance held May 20th, at the residence of Mrs. Pennell, 344 Harrison Avenue, Boston, Mrs. P. being the medium. I do this to show that the spirit survives the body, both as to entity and intelligence, after the death change. A man of undoubted integrity, a materialist, relates to me his experience at the scance in question thus:

"I attended this public sitting out of curiosity, without any faith in the survival of the identity of the spirit after the death of a person. I was an entire stranger to Mrs. Pennell. A spirit came through the medium and claimed to know me; said I buried her at sea, while bound for the land of gold." The gentleman admitted that thirty years ago, while on the bark Lanark, bound for California, a lady died; the Captain requested blin to prepare the body for burial at sea; the captain read the service; subsequently he slid the body from a plank into the occan. It is needless for me to say that the man is now "on the auxions seat," and desires to know more concerning the subject. He said he received other truthful information of a different nature at the same scance.

There does not seem to me to be any other way to explain the recalling to his mind of this event that occurred so many years ago, except that which Spiritualism reveals and demonstrates. — "H.," in Banner of Lightfor June 9th.

A SKEPTIC'S DENIAL.

A SKEPTIC'S DENIAL

STONEHAM, June 8th, 1883. To the Editor of the Banner of Light :

I desire to correct a statement made in your paper of June 9th. I was a passenger on board the bark Benark, from Boston to California, in 1849. We were 212 days going, and to my certain knowledge there was not a woman on board from the time we started until, she arrived there, and there was not any burist during the passage. The bark never returned to the States. There are several of us still living, and we can all tell the same story.

Momber of the Rozbury Co.

REJOINDER TO THE SKEPTIC'S CHARGE. Fo the Editor of the Banner of Light:

I took the above letter to the person who received the test given, as printed in your issue of the 9th, and he declared that he had no occasion to change one word in the report, as it was true to the letter. He gave me a little more information, which may shed a ray of light upon the mind of Mr. Rice, so that he may not see any need of his correction. Doubtless both parties are honest in the matter and make truthful reports. I find that the bark Lannark is of an American build; my informant at the time was a resident on the Pacific Coast, he sailing on her from California to New South Wales, Australia, some thirty years ago (it may have been two years more than that time). Capt. Woodbury was master. On the return trip to San Francisco, the lady in question was a passenger, with two other ladies. She died and was buried at sea, as described in my article. The bark stopped at Tabiti Island, also at one of the Tongo Group, on the return

Mr. Edwin Tyler, now a resident of Boston, is the man who makes the statement, and no one doubts his word it acquainted with him. He says if Mr. Rice desires further facts and particulars, he will be most hanny to inform him as far as possible.

I think Mr. Tyler can appreciate Mr. Rice's condition as an unbeliever, as he has been one regarding spirit identity and return himself. Doubtless it is the same bark that is described by both parties, under different dates and trips. Mr. Tyler, thinks he spells the name of the bark correctly. I hope this explanation may prove satisfactory to Mr. Rice, and he, too, will be on the "anxious seat" to know more concernlog spirit return from the future home of all individu-

Boston, Mass., July 16th, 1883.

Some one remarked to Plunket: "Well, you see, -'s predictions have come true." "Indeed," said Plunket, "I always knew he was a bore, but I never knew he was an auger."

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., Of Paris, France.

FRANCE.

Revue Spirite, Paris, for May. This number contains the speeches and poems delivered at the grave of Allan Kardee, commemorative of his departure from his earthly tenement-the annual celebration, in fact, which is always an interesting occasion for the Spiritualists of Paris. Mons. Leymarie opened his discourse with: "Sisters and Brothers: Before the tomb of Allan Kardee, where two months ago we deposited the mortal remains of Mme. Kardeo, we should annually reproduce our panegyrlo of the master in Spiritualism, the illustrious professor whose memory we venerate," etc.

It may be remembered that Mme, Kardee left to the Society for the publication of her will was contested by an aged distant relative. and much difficulty was anticipated. I learn. and that the larger portion of the widow's estate is to be devoted to the object intended. Few persons have written so much and so well, continuously, on Spiritualism as M. Kardec. His works have been translated into many languages, and almost a fabulous number of editions have been printed of them. There is in them a sustained force and aim, a logic and lucidity, which have wen popular favor. His views, however, of reincarnation, are not accepted by many of the Orientalists, who feel that his conception of the subject is not the right one. The Theosophists are trying to throw light upon the matter, and, in the opinion of not a few students of this abstruse question, have the more acceptable survey of it. If reincarnation be a truth, it underlies and explains many of those abnormal conditions, strange freaks, propensities, passions witnessed in human nature, not otherwise accounted for.

A letter from Marseilles says: "The Americaps, though much more advanced in certain matters than we, are, however, inferior to us in the principles of equality-the citizens of New York regarding as a monstrosity the power to re-live in the body of a negro or a redskin. They do not comprehend that there is not any place upon the earth, indifferent as it may be, where man cannot make progress and give proof of elevation."

M. Cahagnet (and it is always a pleasure to speak of this grand apostle of Spiritualism,) in writing in the Revue a little account of his new work, "Therapeutique du Magnetism," says: "We hope to aid a great many by a simple formulaire treating of a great number of maladies, by the virtue, the preparation and omployment of specific remedies. . . . We have been assisted in these studies by different lucides or seeing mediums, above all by our lucide supericure so well known" (in America through his valuable and reliable book, the "Spiritual Telegraph,") "under the name of Adele (Théodule) Maginot. For thirty-five years we have had reasons for appreciating her high lucidity,* especially wherethe sick and suffering were concorned and for whom she has a veritable affection. One can see her value by reading our Arcanes de la vie future dévoilés," her success in invoking the spirits of the departed; also her recognition, so precious, of the virtue of medicinal plants, shown in our "Traitement des maladies," in which more than one hundred and fifty are specified.... As this work has long

out of print he has embodied its contents in his new volume of 450 pages, named above. ticed much and suffered much: this is why we have decided, before quitting the earth, to communicate to our brothers what we believe will be useful for their health and happiness": and few. I think, could put more soul and brotherly love into a work than M. Cahagnet An editorial note says: "M. Alphonse Cahagnet, man of nature, superior spirit, who has learned all by himself, is an esteemed and eminent philosopher whose lessons are the more precious as they are based upon experience and

facts" ... Bulletin de la Societé Scientifique, etc., Paris, for May. This Society has M. Fauvety for President, and his able pen develops here "The Social Question." which is treated with a wide view of international interests, showing that where "the workmen can organize scientifically as an institution of public utility, there will be opened to them the purse of all industries in which can be liberally arranged all taxes, salaries, etc., in all the markets of the world." But this is only an isolated idea out of pages of close reasoning. This is followed by an interesting dissertation on "The Liberty of Man," by M. F. Valles. Space is then very properly given to Mme. Blavatsky, who replies to a false statement in a former Bulletin, saying: "It was not Col. Olcott, but Mr. A. O. Hume, who wrote the article on the constitution of man," etc. (I do not transcribe literally). "Mr. Hume wrote at the commencement of his occult studies, guided by certain passages found in certain letters of Mohatma Koothoumi and another grand master and adept of the fraternity of the Himalaya. It is his first essay, and very superficial. Correct in general, but erring largely in the details; and you made a great mistake in seeing in it the Alpha and Omega of our science. Our Brother Koothoumi has since undertaken to give to the world, through Mr. Sinnett, what has not before been divulged, and which you all know ... In a word, it is Mr. Sinnett who has compiled the letters of his master and correspondent. and which afford to the public the correct teachings (enseignement) of the Buddhist Ar-

the Bulletin, Mme. B. says: "I do not merit them. I only do my duty, and am but the humble disciple of our great masters. You have the same right to your views as we have. From the clash of opinions comes light. ... Occultism sustains and prouve le Spiritisme. whilst the Spiritualism (Anglo-American) is diametrically opposed to its most important teaching, reincarnation."... And, "You place your faith in what the spirits say or is said by the clairvoyants (mediums); ... but the nature of these spirits is not yet proved; the identification of their personalities is accepted upon their own affirmations, and which it is impossible for you to verify. An angel of darkness (a clerical expression) knows as much as an angel of lights and can personly whom it pleases.

Referring to some compliments paid her in

Not that I believe in one or the other, but I give this as a simple example."...

Mme. Caroline de Barran's account of the poor suffering women who, imprisoned for minor offences in the St. Lazare, are afterward turned out into the inhospitable world, is a portrayal of scenes which the rich should once witness to make them charitable, and aid the 'society" devoted to these liberated ones. Mme. Rosen, referring to it, says that this "society" was founded by Mile. Michella de Grand-Pré, who, during long years and up to her last days, labored in behalf of these unfortunates, and saved thousands whose sad fute, in misery and misfortune, had led them to this horrible prison.

Le Devoir, Guise (Alsne), of 13th and 20th May. Though these numbers contain no one article devoted to Spiritualism, they are valuable as promotors of progress. The union at Guise of capital and labor is a grand success. In the annual celebration, called the "Feast of Labor," the whole community gave themselves up to sport-to dance, to music, to games, etc. Mr. Godin pronounced a short discourse, toginhusband's works quite a sum of money; but the | ning with: "For twenty years the fète du travall (of labor) and of the children has been said to be under the influence of the Catholics, a sacred fête with us; almost a religious sete." An article on cremation shows that this anhowever, that a compromise has been made, clent and sanitary process of disposing of mortal remains is coming into favor very largely.

Le Spiritisme, Paris, May. This is a new semi-monthly paper of sixteen pages, and is quite inviting in aspect and matter. An article from M. A. de Lassus, a medium, states that he, when certainly quite awake, saw before him his mother, and such men as Robespierre and Cosar, whom he is able to describe minutely. He thinks Kardeo, though devoting several pages to seeing mediums (in his Book on Mediums), has not said all that may be said upon this subject. The "Question Spirite." before French science. Discourses at the Tomb of Alian Kardec, and "Communication from an Indian Spirit," are the main items which fol-

Licht, mehr Light, Paris, May 20th. This German paper, in English type, and now in its fourth year, maintains its agreeable features and its contributions, seemingly of much interest. Its first article is a translation by M. Geo. Lenker of a portion of Kardec's "Heaven and Hell"; then we have "A Vision," from the pen of the Countess Adelma Vay; several mediumistic communications, and minor items, in which are mentioned Swedenborg, Jacobs and Houdin, Davis and Cahagnet-the last in connection with his new work noticed above.

BELGIUM,

Le Messager, of Liege, May 15th, contained one of Colaborator's effusions, which are always good. His "Solemn Moment" treats of our corporeal death as one of the barriers thrown across the life which finishes not, that has its awakening in the morning.... It marks one step forward in the life without end.". . "Spiritualism in Antiquity" records the Kabbalists' views of the soul; also the ancient Mexicans as recorded by Solis.* M. Réné Caillie continues his "God in Creation," which is followed by the "Two Anniversaries," in which the editor refers to "the excellent review, Mme. Grange's La Lumiere," published at the low price of \$1,25 per annum.

Le Phare, of Liege, for May. This neat brochure contains also much to awaken reflection, not only on Spiritualism but Magnetism. Under the heading of "A Tenor Seeing Medium" it reports (in brief) that Mr. Vincentini. director of the Theatre lyrique, was preparing to give a representation of the "Key of Gold," when suddenly his tenor, Achard, grew pale, and placing his hand over his eyes as if to shut out some painful scene, cried out, "My brother i my brother!" "What of him?" asked the director. "He is dead. Ah i my poor Charles!" In concluding his interesting article he says: was the reply. This brother was director of We have seen much, meditated much, prac- the "Conservatory of Music" of Dijon, and had fallen dead as M. Achard had seen himtomba inanimé. A spirit said through the medium Mme. Krell: "Remember well that with love you will make adepts, with charity you will draw along the masses, with devotion (dévouement) you will transform your world." 'At Hanover the incineration of bodies will soon take the place of interments."

SWITZERLAND.

Lumiere et Liberté, Geneva, for May. The editor of this quarto of sixteen pages intends to have his paper the popular expression of what is valuable in science, true in religion, and elevating in literature and art. The Theosophists of Paris think of adopting it as an exponent of their opinions-with all respect for others. One of the first contributors to the present issue is a learned Israelite, M. L. Levy-Bing-an estimable elderly gentleman, who informs me that he has demonstrated in a work. (about to appear, I think), that the Phonician language was the mother of the Hebrew and of all other languages.

La Lumiere et Liberts also adopts the cause of those opposed to vivisection. Mme. Kingsford (M. D.,) and Mr. Ed. Maitland, of England, both have their views expressed here against vivisection.

In Les Etats-Unis d'Europe, Geneva, May 19th, I find a touching history of heroism almost without a parallel. Briefly: "A fire was raging in the woods which surround Cissac. toward which it was sweeping furiously. A few pine trees stood between the town and the fire. Eliza Batailly (though all others seemed paralyzed with fear,) with hatchet in hand flew toward them and attacked those nearest the flames. Excited by her example, men and women joined her. Ere, however, the work undertaken was all accomplished, fire and smoke enveloped the heroine, and she fell suffocated and burned to death : but the village was saved." What monument can be raised high enough to commemorate the noble deed of Eliza Batailly?

CENTRAL AND SOUTH AMERICA. El Horizonte, of Guatemala (date effaced). This is a large paper of one sheet, with a handsome heading indicative of science and commerce. Though I see nothing in this issue relating to Spiritualism, several cutting rebukes seem to be intended for the clergy—Bishop of Barcelona, the curate of Cerrera, and the Friar who while consoling a friend robbed him.

Revista Espirita, Caracas, for April. Its first article, editorial, is, "Spiritualism in respect to Science and Religion," showing how largely our doctrines are adapted for universal acceptance, while those of Rome say, "Outside of our laws there is no salvation." Its "Ecce Homo" takes up nearly all the rest of the magazine. It brings forward what evidence is to be found concerning the personality of Jesus - and is copied from the Barcelona Revista.

"La Fraternidad," of the Argentine Republic, informs us of the success there of Spiritu-

"Pere Ventura is also quoted—his letter to M. Googen des Mouseaux, acknowledging his "immenhe erdision." Bee La Magie en 19me, storie, par M. des Mouseaux.

alism. It is the organ of a "society" for the and upward, never turning back, as the Calinstruction of poor children gathered in by Spiritualists; and we learn by it that the little walfs are making very satisfactory progress.

Revista Espiritista, of Buenos Ayres, for April. The editor, Don de Espada, opens this number with an account of what the people of South America still submit to in yielding up the first fruits of their hard labor to the idle priests, and asks for the origin of this unjust demand of the church. Don Garcia Lopez, in his "Spiritual Doctrine," says: "There is nothing more consoling, more moral, than this doctrine." spirit, "the guide," said to a "circle" of Spiritualists: "Seek the way of wisdom in the holy law of Universal Love." A new "groop" of Spiritualists has been formed in Buenos Ayres. Still in hand : Annali dello Spiritismo, Turin ;

Psychische Studien, Leipsie; Reformirende Blätter, Budapest; Der Sprechsaal, Leipsle, and Spiritualistische Blätter.

> Written for the Banner of Light. LINES

To One who Aspired to be a Foct. RY BELLE BUSH.

Ohl ye crowned and blessed mortal, Lingering at the golden portal Where you hear the mystic numbers, Hear the boly, rhythroic numbers Learn, oh! learn, in loftiest verse All their sweetness to rehearse-Learn to be in truth a Poet.

Wake no sounds that only sadden, Breathe no words that chill or madden-Let your passions! fever die. And their heated lava lie 'Neath the wealth of feeling high, Like the scoria that sinks Down into abysmal sinks From the fountains whence you drink, Leaving on each flowery brink Only sweet, refreshing draughts Let your songe be nectar draughts, Giving loy whoever quaffs. Sing of hope, that to us waits Dreams, that come like floating rafts, Drifting on with shining masts Toward us from the glorious past. Sing of love that sinks her shaft In our hearts, and stays to graft In the flowering tree of life Buds that shall not bring us strife. Sing of faiths and holy peace, Sympathies that never cease. Joys that in their use increase. Charity, that thinks no ill Though a brother climb a hill Up which we have tolled for hours By a nearer path than ours. Sing of life and love and duty. Sing of hope and joy and beauty, Bing of Truth as highest beauty, Be in thought and deed a Poet.

Learn that in the paths of duty Peace is found, and beavenly beauty Strews her choicest pearls along: And whoe'er pursues them long Will in heart grow brave and strong, Strong to rise and conquer wrong. Learn, old learn this holy lesson. Learn by heart this needed lesson, That whoe'er pursues his pleasure, Thinking only of his pleasure, Ne'er will find the precious treasure. Ne'er will be in truth a Poet.

Less of impulse, born of passion, More of pity and compassion; Less of words that only sadden, More of those that cheer and gladden: Less contempt for patient labor, More of trust in friend and neighbor; Working less for self than others; Blessing all your human brothers-This will make you more a Poet. Belvidere Seminary, N. J., 1883.

ANTAGONISM OF THE OHURCH TO SPIRITUALISM.

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

Orthodox theologians claim the Bible record to be the inspired and infallible word of God. They disbelieve in modern spirit materialization, but hold as true the account given in the Bible of a senuce held by Moses among the rocks of the mountain, where it is stated God was seen through a cleft of the rocks, notwithstanding in the same record the apostle John declares, "No man hath seen God stany time." The phenomenon may have occurred, the "cleft in the rock" corresponding to our sperture in a cabinet, though it is not stated that Moses, the medium, was placed under "strict test conditions." The spirit who manifested on the occasion may have been that powerful spirit 'Jehovah," who conducted the Jews out of Ecyptian bondage.

"Jesus, the Son of Man," a grand reformer and exemplar, Orthodox theologians claim to be one of the three Gods in one. The priests of his day regarded him a postilent fellow, a wine-bibber and glutton, one who ate and drank with publicans and sinners; and held that in his utterances and in the signs and wonders he wrought, he was an impostor and blasphemer; and for that was put to death. Modern Spiritualism was ushered into the world in like humble manner. The spirit of a murdered peddler succeeded, after long persistent effort, in making his wants known, through the Fox children. For the first time, actual knowledge supplanted the blind faith of Orthodox theology, and we were enabled to learn the future destiny of man. It was at Hydesville the impenetrable veil hung up between the two worlds by Orthodoxy was rent asunder, and since that rending we see no angry God nor fear a personal devil going about as a rearing

lion, seeking whom he may devour. In visiting Geneva everybody you meet can point you to the monument of John Calvin. while but few can point you to the spot where repose the ashes of Servetus, whom Calvin caused to be burned to death for expressing an honest difference of opinion. Taking Prof. Phelps of Andover as a specimen, the followers of Calvin are the severest and most unrelenting opponents of the spiritual phenomena and philosophy. Through their Westminster creed they consign nine-tenths of the human race to an endless hell, while but a few are saved, always including themselves. They often propound the question, "What good has Spiritualism done?" In answer to that, we say: "One thing, if none other-it has wiped out the doctrines of the Calvinists, election and reprobation, and opened up a brighter and more just way from mortality to immortality, through the wise, equitable and beneficent natural law of the Creator; an eternal unfolding progression to all of his children, each individual taking his stand in spirit-life on first entering, in accordance with the life lived while in the flesh. The knowledge that has superseded a blind faith renders Spiritualists strong in their hopes of the future life. It robs death of its sting and the grave of its victory, armed some cause it is a sterling preparation for a peopliar correspondent. The peaker with a knowledge of the general laws of nature, man is by it prepared to move onward per bottle.

vinists do, to a day when they shall resume again their old mortal bodies deposited in the grave.

Now what has so called Christianity accomplished for the world in the last nineteen hundred years? Churchianity claims the church was first established on the Day of Pentecost. Certain rules were then adopted for the observance on the part of the membership. Of these one required baptism, another to sell one's possessions and deposit the proceeds in a common treasury, "and distribution was made unto every man according as he had need," It costs but little in money or self-denial to observe the ordinance of baptism, hence it has been practiced from the day of its adoption to the present time. The other rule has been ignored, but by what authority and when and where the rule was abrogated, no one, unless it be the learned doctors, can explain. It was a great sacrifice for rich members of a church to divide their property with their needy brothren, yet so important was the rule that, to impress it on the minds of the public, two of the members were struck dead for lying about a true return of their property. The adoption of the rule had followed as the logical sequence from what Jesus had taught-that we should not place our affections on material things, which perish in the using; but on spiritual things above, which are eternal.

The modern church observes but very little of primitive Christianity. For the rule of holding property in common, it has substituted the erection of costly church edifices, employing high-salaried ministers; in a word, has substituted material things for spiritual things. Hence it is no wonder the church to-day is sickly and pining away. Our Orthodox neighbors use, as their great argument, that civilization is greatly indebted to the church, when the truth is, all that is good in the church has been derived from civilization, for it opposed at the threshold, instead of introduced or aided, every advance thought in science, in art, and everything that has bettered the condition of

humanity.

The history of the Christian church is written in blood and persecution. It never denounced the invention of gunpowder, but it declared the invention of printing to be the work of the devil. It declared Bruno, Galileo and Columbus heretics for advancing theories inconsistent with the teachings of what they called their inspired record, that this globe was flat, and immovable, and that all the world was then known. When Hugh Miller discovered, by geological research, that the world had revolved through space for more than a hundred million of years, he was set upon by large numbers of the priesthood, and informed if he did not reconcile his researches in harmony with the Genesis account of creation, it would upset the church and Christlanity. Miller wrote that in the Genesis account days must be interpreted to mean ages, when every schoolboy knows if language means anything, the Bible account of the term of creation means six days of twentyfour hours each. The priests so harassed that grand old man Miller with their dogmatic assertions that he took his own life. Consider also the wars of the Crusaders, the Inquisition and the Massacre of St. Bartholomew, the persecution of the Huguenots, the various wars carried on between Catholics and Protestants. the persecution of the Quakers and Mediums by the Puritans, while slavery, clearly sustained by the Christian Bible, drenched this country in blood. Notwithstanding all the opposition science and progressive thought have had to encounter from the church, civilization has advanced, and will continue to advance, until the church is purged of its false beliefs, greatly modified, or ceases to exist.

That the denizons of the higher life can return, and do return, and hold intercourse with mortals, is established as clearly as the light we see from the sun. It being true, it must be for some wise and beneficent purpose to the human family; all experienced Spiritualists know that. For one I can fully bear testimony to its inestimable value to mortals: I have always received the most when looking for the least; but many investigators, instead of complying with terms demanded by the invisibles seek to dictate terms, hence if they meet unsatisfactory results the fault is with themselves.

Washington, D. C. J. EDWARDS.

August Magazines.

THE ELECTRICIAN describes at some length the operations, now three years successfully prosequied. of the Yonkers' Fuel Gas Company, to demonstrate tbut the properties of coal, adapted to all domestic and mechanical uses in which heat, power and light are required, can be extracted, stored and distributed through pipes the same as ordinary illuminating gas. Articles of much interest and value upon all branches of electrical science follow, and in an editorial upon 'The Telegraphers' Strike" the operators are sus tained and the opinion advanced that it may possibly lead to our telegraphs and railways passing into the hands of the general government and being controlled by it, as postal affairs now, are. Published by Willlams & Co., 115 Nassau street, New York.

HOMILETIC MONTHLY.—The present month's issue gives abstracts of sermons by nine American and foreign clergymen of the evangelical order, the Union College Commencement Address of Dr. Storrs having for its subject, "Manliness in the Scholar," in which is outlined a course worthy of adoption by all students and its usual very complete presentation of matters of homiletic interest and instruction: Trunk &: Wagnalis, publishers, 10 Dey street, New York, # -

THE MEDICAL TRIBUNE.-This, though reaching us in August, is the July number. ... It gives a report of the proceedings at the Fourteenth Annual Meeting of the National Edectic Medical Association, held in Topeka, Kansas, last June. Alexander Wilder writes of "The Missing Science," defined as the science of human character, which has not as yet been formulated. Other articles of interest to the progressive branch of physicians complete the number. Nickles. Publishing Co., 45 E. 22d street, New York.

THE SHAKER MANIFESTO contains articles by G. B. Avery, Antoinette Doolittle and other writers, including G. T. Sproat, who continues his interesting narrative of experiences with the Indians. Published by the United Societies, Shaker Village, N. H.

THE BUILDER AND WOOD-WORKER contains many fine architectural drawings of front elevations and in terior views. Charles D. Lakey, publisher, 294 Broadway, New York.

"Dr. Benson's Celery and Chamomile Pills cured me and my eleter of nervous headache." Miss L. M. Chamberlain, East Pairfield, Ohidisani disast

We have received from Messra, Colby & Rich a copy of Poems and Rhythmical Expressions by Dr. D. Ambrose, Davis. All lovers of advanced thought, whether in prose or poetry, specially lovers of poetry, should not be without a copy of this work! It is entertaining and instructive: Foreste, Mass.—The Olive Branch.

Spiritualism in the Pulpit.

Under the above heading a correspondent (A. J. Smith) of the London Medium and Daybreak gives an abstract of a sermon delivered on a recent Sunday morning, by Dr. Laird Collier, pastor of the Newhal! Hill Church, Birmingham, Eng., entitled "Second Sight and Modern Miracles," one of a series upon "The Occult World," In it he remarked that spiritual signs are as much historic and authenticated facts as the reign of Cosar and the career of Bonaparte; and that they can no more be blotted out of the pages of history than the reign of kings and queens. "To-day," he said, the subject is an absorbing matter of inquiry. Scientific investigation has done much godly work for this past half-century, and scientific seekers should be hailed as honest workers for God. Religion should widen its views, and openly admit the rational philosophy of sol-

He claimed that Jesus used the term "faith" to signify confidence, sympathy, and spiritual relationship; that he was a "spiritual medium and soul seer," and lived in the soul world. Paul made the occult eight the text of his epistles, when he said-"Faith is the substance of things hoped for, and the evidence of things not seen." To him, also, faith was the eye of the spirit, giving evidence of the substance of things not seen (by the physical eye). Faith is not trust and conjecture—it was never made blind belief until the time of Calvin-it meant the sight of the soul in contradistinction to the sight of the senses.

Dr. Collier gave to the term "Miracle" its only rational and proper definition. He claimed that it did not imply a suspension of law, but the action of an unknown law over a known law. It is an effect, he said, produced by an adequate cause: the reverse is inconceivable. Take it outside the domain of law, and it is jugglery and imposition. Jesus promised his followers the power to do greater works than he did. Christianity, then, should be the growth of the spiritual over the material—the subordination of physical life to the higher spiritual life.

Outside the domain of theology he regarded it as plainly to be seen in this age that many of the leaders of scientific thought recognize the intimate alliance of the physical with the spiritual worlds, and all are working in their chosen nath. The relation of this world to the next, and of both to a Supreme Power, of the condition of man here and hereafter, are substantial facts that endure forever, not mere theories to be swept away by others that may appear in the next generation, and are to be dealt with as

Appealing to the simplest reasoning faculties of his hearers to substantlate the truth of what he had said, the speaker continued:

"It is a curious fact in history, that the class "It is a curious fact in history, that the class of minds that accept the old miracles reject the new. Did Moses see the burning bush? Yes. Did angels appear to men? Yes. Did Jesus and others heal the slok and give sight to the blind? Yes. Well, if such occurred then, they occur now; if they do not occur now, they did not occur then. The laws that govern all phenomena are the same to eternity. These gifts are nothing new; they have been known to the Indians, for hundreds, of years. This secondare nothing new; they have been known to the Indians for hundreds of years. This second-sight is given to man to elevate and dignify his life on earth. The glory of the stars, and suns, and revolving worlds, and the beautiful order of nature, is inconceivably grand to the material eye, as you swing the telescope across the vast domain of worlds. Think of the glory of your relation to them! Then add to that sight the sight of the soul, with its relation to the spiritual worlds—this is clairvoyance."

Brooklyn (E. D.) Spiritual Conference.

Brooklyn (E. D.) Spiritual Comierence.

On Monday evening, July 30th. Mr. C. R. Miller read
a communication from E. V. Wilson, through Mrs.
Harry Simpson of Cambridgeport, Mass. At its close
the audience was addressed by Mr. Swift, under the
control of his guides, who said:

"On a previous occasion you were given something
about Light; we will now speak of Darkness. In nature there is the positive and the negative; without
darkness you cannot have light. People are dark in
many ways; some in the mental, some in the physical,
others in the moral. In the so-called Dark Ages art
had its greatest culmination. When you speak of
darkened minds, think that the men of those times
simply lived out their own individual lives in their darkened minds, think that the men of those those simply lived out their own individual lives in their own way. In those ages men died, not simply for principles, but because they thought they had come out of darkness into light, whereas they had only changed the color of the light. Light is varied in color in varying conditions. Darkness is the negative of light, light is positive, and Nature carries on some of light, light is positive, and Nature dark within could in varying conditions. Darkness is the negative of light; light is positive, and Nature carries on some of her most delicate processes in the dark—which could not be done under positive conditions. Mediums can always discern more easily in darkness. These sensitive beings perceive both spirits in the form and those out of the form; therefore see to it that darkness is purged from your spirits when you approach them." The speaker referred to the phenomenon of the "double," and partially explained it. "Nothing," he said, "is produced by change. Change does not sustain the planet in space, but the grand law of attraction and repulsion causes light and darkness, and guides every star in its orbit. The same law governs the forces of the magnetizer; and to-day many physicians are, slyly communicating with mediums, that they may be brought out of the darkness in which they find them selves concerning their, patients. The spirit-world is striving to educate yeu and bring you light, so that you will be more pure, more charitable and more loving, more forbearing and, more just to those around you. Throw away the mantle of darkness and come out into the light which shall shine more and more forever." ter a solo by Miss Labiam, Mr. O. R. Miller read

a communication from an aucient spirit, written in a closed; box, by independent writing strough the mediumship of George Cole, together with a psychometric delineation of the same by Dr. V. P. filedum. delineation of the same by Dr. V.P. Slocum.

Dr. Sara Somerby referred to the gorroboration of limesages by psychometric power, and to the marvelous mediums up of Mr. Cole; and gave an account of some experiences; in a church and with mediumistic church people.

Descon Cole said: "Tarongh all times men have lived, the light of lighting and redigion; and the light.

church people.

Deacon Colesaid: "Through all times men have lived, they have battled for light and religion; and the light of one age has been the darkness of the next. Bo it is now; men rise up anding you and say they have all the light, and those who differ from them are in darkness; but there is a false light, and the man who rises up and sneers at the symbolic meanings of the Hebrew Scriptures only shows how great is the darkness within him. What shall we take as a direction? You can prove all things by the spirit that underlies them. This matter of light and darkness is relative. You are to letyour light shine, not make, it shine; doubt force your light upon others. Have charity for those who differ from you; held the truth as it appears to you, but allow your neighbor to hold his own truth as it is to him. There is no standard of truth but that within your own soul. If there be those who, though they know the facts of spiritual presence, yet remain in the churches, have charity for them a remember that you'did not slways have the light you have now. While you seek light, seek it for yourseld, and let your light shine. Deeper and stronger and, tracer than all reason is the light of intultion which is born of pure love. The advance which is to go on through the centuries is the advance of power to nelprothers. Lost us tuties is the advance of power to help others. Let us a learn the lesson of immortality, and prepare in this life tint is to be. W.H. COFFIN, Sec. 19

852 Fullon street, Brooklyn, N. Tong gainlest va exten-

Guide-Posts on Inmortat Roads. Mrs. Jacob Martin, editor: Colby & Rich, Boston, publishers. (Price 25 cents) at all but house this book is written from a Spiritualist standpoint, but contains many things that will interest Liberals generally. The title reminds us that recently when on the cast we were handed a book edited by Moody, entitled fillesven, its outer took up a failroad advertisement entitled something like this! The Unsecupied Lands of the West, where located, and how to get there." It was by low roads! of course, eand we thought there was a similarity between the stands of the West, where located, and how to get two advertisement. Freethinkers Magaziae.

Salamanca, N. T.

gays since when I saked him if he still trusted in

Banner Correspondence.

Massachusetts.

EAST WAREHAM. - Miss M. Estelle Vaughan writes from Onset Bay Grove, concerning one of the landmarks of Lynn: "To the lovers of romance and adventure Dungeon Rock will always retain its fascination, although it has again and again been the subject of story and of print. The wild legene of two hundred years ago, of the pirates' wealth stolen from the imperial palace of Spain, and concealed in the unbroken solitude of Pirate's Glen in Massachusetts, and connected with it the story of beautiful Arabel, who left her country and kindred to follow the fortunes of her handsome pirate busband, still have their power to capitivate the heart of youth and age alike. Sliting, after years of absence, upon the topmost point of the old Glüngcon, the same old charm of the place comes over me. I gaze off over the landscape—the line of the distant shore detted with many summer bomes, the otean breezes blowing over the wide expanse of green, and seemingly toy buildings lying between the eye and the broad Atlantic; the waving frees in the semi-distance; nearer, the group of pines, shading the platform from which the happy ringing volces of children at play rise to my resting-place above the opening to the famous cave. Thought reverts to the thirty or more long years of fruitiess toil, commenced with such earnest purpose, devoting energy, life and money to the task of excavating the hidden treasure of the Spanlsh pirates, and proving the fact of spirit-return and guidance. The unfinished work, appealing for completion, saddens the thought, yet bears its divine leason of encotragement to those who are impattent of hard work, and anxious to behold the fruition of life's labor, which does not bear fruit until 'after many days.' Within the home sheltered by the rocks dwells the last member of the household, with folded hands that used to be always so deft and busy, waiting listlessly and patiently for the messenger to summon her to rejoin the dear ones who, one by one, have dropped from help places near the old rock. The long story of faith, perseverance and sacrifice on the writes from Onset Bay Grove, concerning one of the landmarks of Lynn: "To the lovers of romance and

ONSET BAY.-N. Davidson of Washington, D. C., writes: "I shall never cease to thank you for recommending me to come to this watering place. The air is pure and pervaded with the spirit of tranquility, temperance and brotherly love, it might fitly be named the Invalids' Home. I came to stay a day, and have concluded to remain ten. We have all the advantages of the salt water and breezes with the spiritualistic features added. I have seen and recognized friends at the circles of Mrs. Bilss and Mary Eddy Huntoon and Dr. A. S. Rothermel, and have had sittings with Dr. James A. Bilss, Dr. E. A. Pratt of Providence, and Dr. Modilister of Washington, D. C. I find people here from almost every portion of New York and New England, and have enjoyed the speeches from Dr. Severance and wife of Milwaukee, Miss Jensie B. Hagan of Vermont, Geo. A. Fuller, Ed. S. Wheeler, Warren Chase, Mrs. Dawley of Boston, and Joseph D. Stiles, who often gives the names of eighty to one hundred persons at a sitting, each of whom some one in the audience is sure to recognize. I came here suddenly from Boston, not expecting when I left home to come this way. Neither my friends at home nor anywhere else on earth knew I was coming here, yet at the very first sliting I had with Dr. James A. Bilss I had communications from the late Gen. E. G. Beckwith of Washington, D. O., and Horace Greeley of New York, the late Peter Cooper and others being represented as having been present. They said they had 'sought me out.' Now if our spirit-friends can seek us out and watch over our actions in that way, are not these spirit-phones by which they do it worth inquiring into? It seems so to writes: "I shall never cease to thank you for recommending me to come to this watering place. The air

New York.

ROOHESTER .- John P. Guild writes: "I notice your Rochester correspondent failed to mention the meeting of the New York State Freethinkers' Association in this city, the last five days of August. The standard of Freethinkers, though some of them seek to manopolize the word. Not so with the society which is to convene here, for whose accommodation the Corinthian Academy, the largest hall in the city, has been engaged, principally by the earnest labors of Epiritualists, and to which have been invited some able Epiritualist lecturers, also the champion of Orthodoxy, Mr. Mitchell. Though Roohester, is superabundantly varienated with steeple-houses, and liberal meetings are few and thin, yet liberalism is largely cultivated, even having a strong hold in the churches themselves. I listened to a sermon in the great Presbyterian church, from Dr. Shaw, a leading minister of Western New York, in which no aliasion was made to any church dogma, and no creedal phrase, not even Jesus, was mentioned: 'He said: 'To any and every earnest seeker in the house to night, the inspiration of God any come as clearly, as really and as fully, if not in the same, yet in as important a manner as ever it did to the best of the prophets of old.' That being the case, he could not well har out the Spiritualists, unless he applied the toe-joint theory to the ancient seers; but he said inspiration was a necessity to guide us in the application of our strength." meeting of the New York State Freethinkers' Associa-

TROY,-George A. Stevens writes, Aug. 1st : "The Sunday afternoon meetings at Keenan Hall have been discontinued until September. Dr. W. H. Vosburgh has gone to Lake Pleasant, and will occupy the Fair-deld Cottage during the camp-meeting. He has been very successful during the past year. Among his many remarkable cures was the restoration to health of a prominent Lansingburgh lawyer who was pros-trated with paralysis, and whom the old school physi-cians had declared they could not cure."

Missouri.

MEMPHIS .- H. G. Pitkin, President of the Citizens' Bank, writing to J. B. Packardof St. Paul, Neb., says: "I visited Terre Haute last September and was well

Bank, writing to J. B. Packardor St. Paul, Neb., says:
"I visited Terre Haute last September and was well pleased. One of my spirit-friends took me into the cabinet, and baving hold of both my hands at the wrists, laid them on the inclium's head and shoulders, and afterward, while standing at the door of the cabinet, and her hands in mine, dematerialized right before me. When I returned here the same spirit corroborated it at a scanse of Mr. Mott's.

I have been having some rather remarkable experiences, during the hours devoted to sleep, that have opened up a new field both of thought and enjoyment to me, and of which I can give you on paper only the most meagre outline or idea—to wit: While my body is asleep my spirit is often taken to spirit-life (always escorted by my spirit-friends) and I am permitted to view the lovely scenery and beautiful verdure of the Summer-Land, and also to commune with my friends, more or less of which I can remember and repeat. I have been subject to such experience to some extent all my life, but never thought it real until my spirit-friends, while materialized, told me or repeated to me what I had passed through (and that, too, when I had not told a soul a word), and convinced me that I was indeed, with them, and what I had thought a delight of the life to come. Only three nights ago I had such an experience, and on Sunday night, the 15th, it was fully corroborated at Mott's by my spirit-friends, who even introduced the subject themselves; and I had not mentioned to any one (except to my wife in strict confidence) a word about it. These experiences are enough of themselves (did I need it) to establish for me the great truth of immortality."

Kansas.

NEWTON.-John A. Woodroof, test and healing me dium, writes: "Spiritualism is progressing rapidly in this portion of Kansas. The people are thirsting for more. The great lack is for good lecturers, and they could do well here. In this place (Newton) there is great interest being awakened, and several mediums are being developed. We have a spirit circle-room here, and hold circles every night. Among the mediums are Mr. Saylon, Mr. Frank Evans, Dr. Seaton and his brother, and several others are being developed. We had the pleasure vesterday of having with us the celebrated state-writing medium, Mr. George D. Searob, of Wichita; Kan. At a sitting in the afternoon, a great many communications from our spirit friends were given. The slates at one time were placed on the floor, and feet being placed upon them, the writing was distinctly heard. They were also placed in a bureau drawer and were written upon. Mr. Search is one of the best slate-writing medium in public. Mrs. A. L. Lull, of Topeka, Kan. is a grand medium in every sense of the word. She has been lecturing for the Society there of Sundays. She left last week for Boston and Lake Pleasant Camp Meeting, and we would advise our Rastern friends to make her acquaintance. Any mediums who would like to make a circuit of this portion of Kansas can obtain particulars, etc., by addressing myself of Mr. B. P. Parks at this place. We would like a good materializing medium." this portion of Kansas. The people are thirsting for

Wisconsin.

WHITEWATER .- A lady correspondent in the course of a business letter makes the following touching statement, incidentally, as to what the revelations of Spiritualism have wrought for her: "It is less than two years since I began reading the Banner of Light two years since I began reading the Banner of Light two years since I began reading the Banner of Light regularly. My name is not on the subscription list. I take it from the newsdealer. No person can know more of the prejudice, against Spiritualism than I have. According to the strictest sect of Baptists, I was trained in Orthodox religion. Living near Roches the time (God. permitted his angels to speak to markable phenomenon, but the writings thus produced in Orthodox religion. Living near Roches the time (God. permitted his angels to speak to mortals, I. was carnestly instructed that the servants of Satan were inventing new methods to deceive the unwarr. A year and a half ago a blessed daughter, just servinteen, left her body, and vanished from all our knawledge (Six absonmentals) but the suffering intelligence which it eliminated; and in this respect intelligence which it eliminated; and in this respect course of a business letter makes the following touching Security 18 success

it brought to my one poor heart frightens me even now to recall. For two months the time was marked by hours of agony and the dull apathy of reaction. Then through the instrumentality of a young friend, and the use of Planchette, my darling sont me a word of her condition and her faithful love. No words of tongue or pen can ever express my graditude to our Merciful Heavenly Father for the joy which was thus given to me. . . . As one earthly pligrim to another, I would say how much I admire the calm, steadfast, patient, futiliful Banner. No cause could ask a better champion."

Iowa.

COUNCIL BLUFFS .- P. W. Poulson, M. D., chairman of the Second Spiritual Society, writes: "Mrs. H. W. Wilson has been in our town and given "Mrs. H. W. Wilson has been in our town and given general good satisfaction as a test medium, and proven herself to be a most excellent psychometric reader of past, present and future. Her delineations of characters are masterly executions, correct, distinct, and well accepted by all. At present (July 20th) she is in Chloago, and continues there the good work of giving light to humanity. We have two spiritual societies at this place. Spiritualism is going abead and breaking down the barricades of creeds, intolerance, and traditional superstition. We wish Mrs. Wilson to receive a kind reception of the friends of light everywhere."

NEWTON.-"Olive Branch," writing from the home of Denning Sturtevant, a Banner patron, speaks of satisfactory spirit manifestations recently witnessed there; and adds that the Banner of Light is highly appreclated in the household.

Illinois.

CHICAGO.-M. E. C. writes in commendation of the articles by Thomas R. Hazard from time to time appearing in the Banner, and says: "In Chicago we appearing in the Banner, and says: "In Chicago we propose to stand by our mediums, and materialism will have to take a back seat. It is materialism that is at the bottom of all this persecution and opposition of mediums, will soon awake to find it is the first and of mediums, will soon awake to find it is the first and last: enemy that is to be overcome by Spiritualism. Materialism in the church, in the State, among the substrate, among the radicals, among the cultured, everywhere materialism is opposed to Spiritualism. Vaccination is also sustained by this same antispiritualistic sentiment; so are the laws against clair-voyants and healing mediums; and unless the friends of Spiritualism stand firm, trans mediums will next come in for their share of materialistic persecution."

(From the Independent.) THE POWER OF HUMAN LOVE. WHAT HAPPENED IN A NEW ENGLAND TOWN A HUN-DRED YEARS AGO.

BY JAMES FREEMAN CLARKE. She was a matron, wise and good, He was bait witted, coarse and rude— A lonely outcast in the wood. Her husband, children, neighbors saw Her life without a spot or flaw, Molded by Puritanio law.

To him there came no influence wise. Which to our weakness strength supplies— No church, school, home, no human ties. What could there be between the two? What could she have with him to do? His very name she never knew.

We see," men said, "the fellow lurk Beblud a bush, to steal and shitk; The fascal, if he chose, could work, Don't give him, Dame, another meal; And if he comes our fowls to steal, The lazy brute the jail shall feel." She heard them talk and went her way; Said nothing; but at break of day Some food upon a shell there lay.

Soon down the lonely road he came, Half conscious of the village blame, His bunger struggling with his shame. He stopped, he saw the bread and meat, Looked quickly up and down the street; Beized it and fied with hasty feet. Next day again he left the wood, And, lot upon the shelf there stood Once more a dish of savory food.

And every day he came to find His daily bread, till on his mind His daily bread, till on his mind Dawned some faint thought that men were kind. And, though no word between them passed, He knew he had a friend at last, And subshine on his path was cast, With power some shadows to dispel; To him it was a miracle, As though each day from heaven it fell;

A miracle his soul to move, True manna dropping from above— For the true bread from heaven is love. Unmarked, continuous movements go; The earth's swift flight, time's steady flow, We hardly feel, or see, or know. Thus steadfast goodness, moving on Without a pause, is scarcely known; Yet all men miss it when 'tis gone.

So to this town there came one day A sense of something passed away, Some inducace, guidance, help and stay. And when the people of the place Came in and looked upon her face, Transagured by death's solenn grace, There with the rest, amazed, they find Him to whom she alone was kind, Well clothed and in his proper mind.

And when a curious stranger read Her name upon the plate, he said: "She was my friend, and she is dead. But now I'll try to work a bit, For if my lazy ways I quit, 'T will please her when she hears of it." We all through love our life receive, Bince only while we love we live, And life cannot in death believe.

That to a mind in darkness sealed, Love showed the truth from thought concealed, And immortality revealed.

Oahspe Criticisms. DR. A. E. TILDEN CRITICISED.

To the Editor of the Banner of Light: As a rule in courts of law, when a witness admits that he knows nothing of his own knowledge about the matter in controversy, his testimony is ruled out. For a witness to say, "If so and so is the case, then it is my opinion," etc., etc., the court calls him to order. It is not an infrequent occurrence for intelligent men to write criticisms of books, violating these wellestablished rules of testimony-of books they have never read. Another weakness that great writers often fall into is to cry out against bigotry, and become bigots themselves. One of the grandest sentiments that we, as Spiritualists, have expressed to the clergy and scientists of the day, is, " Before you denounce Spiritualism as a fraud and a delusion, go and examine it." Bhall we make a boundary in our criticiams as liberal and advanced thinkers, and presume to criticise something we have not examined? Is anch a spirit characteristic of a people who profess liberalism?

Now I profess to be a reader of both ancient and modern spiritual literature, and I have read and reread "Onbspe," and I agree with that eminent scholar, Prof. Cetilinski, "'Oabspe' is written in a superior style of voice, which we have not heard for centuries." As Dr. Grimes says, so say I—"It would take a life-time of research for any man to criticise so great a book." As Prof. Hawkins in the New York Tribune said, "It is easier to say what is not said in 'Oahspe,' than say what is said; nor is it vain to say that Oabspe.' as either a spirit production or mortal production, transcends the whole of what has yet appeared under the name Spiritualism." Dr. Tilden objects to the word Bible as a name. Does he not remember that the word Bible comes from the Hebrew word Sephar, and simply means book, or Siphraha, book of books! "Oakspe" is a combination of books, as "Book of Inspiration," "Book of Judgment," etc., eto.; and, also, it is the original or spiritual version of the kernel of all other sacred books, so-called. It is book of many books, and is etymologically truly styled a Bible. It is not my work to write up this or any other book, but to say to the lovers of fairness

Oabspo" stands preeminently different from all other spiritual communications which we have received in the dawn of the present cycle. As for my opinion of "Oahape," I agree with T. A. Ward, Pro-lessor of Hebrew and Sausorit literature, "Oahape" marks a new era in the literature of the world,"

Dr. Tilden fears it will become a dictatorial book:
"It may have been written by some advanced spirit or spirits, or it may be human." Well, what of it? Is not gold just as valuable, whether dug by a negro or a white man? Has not Euclid become dictatorial? Are not the solutions of all mathematical problems dictatorial? If a book clears up a subject so as to make itself axiomatic, is it not to be builed as a welcome production? For example, the "Book of Cosmogony" in "Oahspe" overturus the old theory of the generation of light and heat; overturns the old philosophy of attraction existing betwirt the planets; but it does not stop by simply destroying these old superstitions; but it gives us an entirely new philosophy for the material universe, and not by theory or speculative deduction, but by certain and easily underatood rules, provable to our senses. The same may be said of the "Book of Inspiration," which is a new philosophy of the human mind, and made so axiomatic that it cannot be gainsaid. Now these two books alone will, I have no doubt, have greater influence in directing the thoughts of the world than all the writings of ancient and modern times. Moreover "Cahape" is a book of power. People read it, and straightway become temperance men and temperance women, and vegetarians and non-resistants, and they begin to live higher lives.

Few books have this power. "Oahspe" teaches us bow communal life may become practicable; and the plan is not like any other that has ever been. It carries conviction, in fact, on all subjects. It is the highest code for a pure life I have ever read. As a phenomenon, showing within itself that it must have had spirit origin, it is the one great production that all true Spiritualists can say with pride to the materialist and to the old religionists, "Here | bring us a man in all the world that can do the like of this !"

SELIG BOLOMON. 223 West 85th street, New York City.

The New York Medical Law.

To the Editor of the Banner of Light:

In the Banner of Light of August 4th, A. S. Havward, magnetic physican, writes that the people are on the anxious seats, and desire to know whether the New York Medical Law (prohibiting the practice of medicine or surgery in New York State by unlicensed persons) includes "the faith and prayer cure, and magnetic treatment"? Reference to the statutes of the State and their exposition by the Judges answers his questions.

Section 856 of the New York Penal Code provides "that a person who practices, or attempts to practice. medicine or surgery in this State, unless authorized so to do by a license or diploma from some chartered school, State board of medical examiners, or medical society, or who practices under cover of a license or diploma illegally or fraudulently obtained is guilty of a misdemeanor, punishable for the first offense by a fine of not less than fifty dollars, nor more than two hundred dollars; and for any subsequent offense, by a fine of not less than one hundred dollars, nor more than five hundred dollars, or by imprisonment, not less than thirty days, or by both such imprisoument and fine."

At the May term, 1881, of the Supreme Court in the case of Smith appellant, vs. Lane respondent, Supreme Court Reports, vol. xxxi (Hun 24), p. 632, it was decided that "Chapter 436 of 1874, declaring it to be a misde meanor for any person to practice medicine or surgery who is not authorized so to do by a license or diploma from some chartered school, etc., does not apply to one who undertakes to cure diseases by manipulating the patient's body by rubbing, kneading and pressing it; and such person is entitled to recover a compensation agreed to be paid for such services, although be is not a graduate of a medical school, and has no license permitting him to practice either medicine or surgery."

Justice Daniels in delivering the opinion of the Court, which was concurred in by Justices Davis and Brady, said that such a "system of practice was rather that of nursing than of either medicine or surgery. It could in no event result in any other injury to the person practiced upon, than that of possible financial loss. No bodily disability or diseases could either reault from or be aggravated by the applications made by the "manipulator. "And what he did in no sense elther constituted the practice of medicine or surgery. He neither gave nor applied drugs or medicine, nor used surgical instruments. He was outside of the limits of both professions, and neither one of the schools or societies mentioned in the not had jurisdiction over him, or could have intervened to authorize. restrict or prevent him in the occupation he was engaged in following."

sheepskin numskull-no, not numskull, but a president of a New York medical society-vainty undertook, last March, to stay the practice of a manipulat ing healer, who treated his patients, as Mr. Hayward sometimes treats his, by bodily manipulation and the use of water. The New York Herald of March 18th thus reports it:--

JUSTICE GARDNER ON PHYSIC.

Dr. Joseph Fanyon was charged in the Jefferson Market Police Court yesterday with issuing prescriptions without a license or diploma. The complainant was Dr. David Webster, President of the Medical Bodely of the County of New York. He brought forward as witness a young man of small stature, who had called on Dr. Fanyou for treatment, and who claimed to have received the prescription in question. "What kind of a prescription did you get?" asked Justice Gardner of the witness.
"The Doctor examined my hands, and said that I should take a bath regularly, and drink a cup of hot water morning and night."
"And is that all the prescription you get?"

"Yes, sir."
"Were you advised to take medicine?"
"No, sir." "No, sir."
"Then he is a safe physician to be at liberty," said
the magistrate. "Any doctor who prescribes water
can certainly do no harm to the community. It would
be well for many patients if their physicians would order more water and less physic."
Dr. Fanyou was therefore discharged.

It is a legal maxim that every person is presumed to know the law. If, notwithstanding the foregoing authoritative exposition of the New York Medical Law by the Supreme Court of the State, the chairman of a medical board of censors, or any other person,

prosecute Mr. Hayward for practicing his healing, southing manipulations (sometimes called massage), it may be well for Mr. Hayward to consider whether an action for malicious prosecution may not be maintained against such disturber of his peace and prac-Hude Park, Mass.

Spiritualism in North Scituate. To the Editor of the Banner of Light:

Spiritualism in North Scituate.

To the Editor of the Banner of Light:

It is now about six months since Mrs. Emeline Gannett invited Dr. L. K. Coonley of Marshideld, Mass., to commence meetings in the large dining room of her residence. At first a lecture or circle was held, Saturday evenings, assisted by Mrs. Coonley. The Sunday meetings were held at 2:30 and 7:30 P. M. Lectures on subjects given by the andiences, and test-readings, at the close of each meeting.

Much interest was manifested from the commencement, and in the circles several young persons of both sexes were influenced and gave tests. Some of these were members of the Baptist Church. The officials of said church became so much alarmed that a meeting was called, a committee appointed, and urgent efforts made to keep the families from attending these circles and lectures. Latterly the circles have been transferred from Mrs. Gamett's to private houses, and the development of the mediums still continues.

These public meetings have been held every other week since they were commenced. The management was placed under the control of Dr. L. K. Coonley. Sometime in the early part of the summer we had two lectures by Rev. N. Damon of Boston, who gave general satisfaction. The two days' Grove Meeting asnounced to be held June 18th to 17th was held in the hall, on account of the uniavorable weather. The mediums and speakers gave great interest. Mr. Damon gave two practical lectures; Mrs. L. A. Coffin, psychometrist, was universally successful with her tests. Miss Jennie Bhind's readings by symbols were amusing, yet vory instructive Fred A. Heath, the bilind medium, sang improvised songs, and made very acceptable remarks, and Dr. Harry Donnelly's guide gave marvelous trythmical essays upon subjects given him by the audience. The meeting was a grand success except financially.

The success of the meeting was largely due to Mr. and Mrs. Joseph Gannett, and the liberality of a few families in providing homes for the speakers and mediums; and it is successed i

Wells's "Rough on Corns." 16c. Ask forit. tomplete, permanent cure. Corns, warts, bunious.

The Nemoka Npiritualista Camp-Recting Association of Pine Lake, fifets.,

Will hold their first annual Camp-Recting on their grounds commenting August 21th and closing August 27th, 1833.

This Association that its origin in the successful search of a few gentlemen who were increased in finding a sulfable place upon the shore of Lome heautiful lake, where Camp-Rectings, under its augicas, could be amounty brid, also where there could be rected a Santarian or Medical Institute, a Fietel, an Art Gallery, also a Liberal Library, and a building for Phenomenal Spirimalism, where an investigating public could find the various places of mediumship needed to convince them of its truth.

Here upon the shore of Pine Lake, the most delightful spot in Michigan, has been selected one hundred acres of choice land, eighteen acres of its brid. Here upon the shore of Pine Lake, the most delightful spot in Michigan, has been selected one hundred acres of choice land, eighteen acres of it being a grove of oak, hickory, elin and other timbers. The Chicagoand Grand Trunk Railway runs through the land, making it casy of access from all patts of the country, because It crosses all the lines running East and West across the State. Parties can land on the camp-ground, or within six blocks of it, by taking the Chicago and Grand Trunk Railway at the following junctions: Port Hurou, Lapsen, Flint, Lansing, Charlette, listic Crock, Vicksburg, Schoolersti, Cassopolis, South Rod, Indiana. Pine Lake hes ten miles ton the and non-mile wide, abounds in excellent fish, and is well supplied with small boats and a fine steamboat. Two hundred lutsor more have been platted on these grounds, containing one fourth acre such. They will be sold to those destring them for the nearly and the steamboat. Two hundred lutsor more have been platted on these grounds, containing one fourth acre such. They will be sold to the destring them for the nearly at one. Persons intending to camp should bring their own tents. Those who destre tents and cota furnish their o

own blankets and pillows. Supplies can be furnished on the grounds.

BPEAKERS AND MEDIUMS INVITED,—Among some of the speakers and mediums invited are the names of Hon. F. O. Willey, of Madison, Wilsconsin; Dr. P. T. Johnson, Coldwater; Mrs. L. A. Pearsan, Disco; John C. Bundy, Chicago; Mrs. M. O. Kulght, New York; J. W. Kenyon, Jackson; Mrs. E. O. Woodruff, Bouth Haven; Rev. Chas. A. Andras, Fusching; J. P. Whiting, Miltord; J. H. Burnham, Baginaw; Miss Susie M. Johnson, Wisconsin; Abram Smith, Sturgls. We invite correspondence with other mediums and speakers.

All are cordially invited to attend the first Camp-Meeting at Nomoka. There will be an entertaining programme for each day.

S. L. Shaw, President; J. M. Potter, Secretary, Lansing, Mich.; Mrs. T. Merrill, Treasurer; Mrs. G. G. Mead, S. L. Shaw, J. M. Potter, Directors.

Camp-Meeting at Island Fark, Orlon, Mich., Aug. 19th to 20th.

The Michigan Association of Spiritualists will hold a Camp-Meeting at Island Park, Orion, Mich., from Aug. 16th to 20th, 1853. Among speakers expected to be present and take part in the meeting are Samuel Watson of Memnists, Tenn.; Hudson and Emuca Tuttie of Berlin Heights, Olito; Gilles B. Steiblins, Mrs. L. A. Pearsail, Dr. A. B. Spinney, Mrs. Sarah Graves, Chas. A. Andrus and Mrs. E. C. Woodroff, of Michigan. Among the many mediums to be present are Wm. A. Minssheld of Grand Implies (Independent slate-writing), and Mrs. Sylvester of Chicago. Orion is a summor resort, forly miles from Detroit, on the Detroit and Bay City branch of the Michigan Central Railroad.

road.

Island Park is on one of soveral beautiful wooded blands
Island Park is on one of soveral beautiful wooded blands
In Orion Lake, and especially fitted up for Grove Meetings
and the entertailment and amusement of guesta—excellent
opportunities for those wishing to camp. Excursion beat
on the Lake, Small beat and fishing-tackle for reat. Those
wishing to him tents will notify the Secretary. Account
modationat hotels and bearding-houses at reasonable rates,
Reduced rates on railroads.

J. P. Whiting, President,

DR. J. A. Marvin, Secretary,
210 Woodward Avenue, Detroit,

Spiritual Camp-Meeting.

The First Maine State Spiritual Association will hold its Sixth Annual Meeting at Buswell's Grove, Etus, Mo. commencing Aug. 24th and holding tou days. Buswell's Grove is situated on the line of the M. G. R. R., three miles from Caramol Village and one-half mile from Etna Station. Asmall station has been erected directly back of the grounds to accommodate those intending to visit the meeting by sail. Fares on the M. G. R. R., will be half rates for the round trip.

Trip.
Tout buts and cottage lots can be had of Daniel Buswell at reasonable rates near the grounds; also board and ledging of Mr. Buswell and brother at prices to suit the times. The Pavilion, built last season, will accommodate a thousand

Pavillon, built list season, will accommodate a monant people.

The following able speakers have been engaged: Hon, Warren Chase, of California, for the first five days, interpressed with Maine talent; Mrs. M. 8. Townsend-Wood, of Massachuseits, for the trimaining days; also U. it. Wellington, M. D., of the American University, of Hoston, and Mr. Frank T. Ripley, who will occupy the rostrum Aug. list, Sept. 1st and 2d.

President, during the moeting, E. W. McFadden, of Fairfield, Me. A cordial invitation is extended to all, and especially the mediums. Per order of Directors.

(HAS, M. Brown, Secretary, Me.

Annual Camp-Meeting.

The Fifth Annual Camp-Meeting of the Michigan State
Association of Spiritualists and Liberalists will be held at
Filmt, commencing Friday, Aug. 17th, and closing Monday, 27th.
The Executive Board of the Association take pleasure in
announcing that the arrangements for this convocation are
in a satisfactory sing of recognition.

The Exponence Board of the Association take pleasure in announcing that the arrangements for this convocation are in a satisfactory stage of progress.

At though the speakers already engaged from outside the Batte are Hon. A. B. Bradford, of Fennsylvania, and Mrs. II. S. Lake, formerly of California, but now working in Ohio.

Obio.

Mrs. Margaret Fox Kane, of the original Fox family, is sugaged toattend the meeting, and inaddition to her medi-imatic gifts, will tell the people the story of Hydesville in

umistic guits, will tell the propositio start, or an acceptably at our gatherings, is engaged to sing.
David Turiush, of Flint, has been appointed Financial
Secretary for the meeting, and will have responsible charge
of all financial details.
Fuller announcement will be made in due season.
By order of the Executive Board.
W. J. Chonk, President.

S. B. MOURACKEN, Secretary.

The Maine State Spiritual Temple

Will hold its first annual Camp-Meeting at Temple Heights, Northport, Mes. (not Temple Purk, Verona.) commencing Aug. Tilb and closing Aug. 18th. Maine speakers and no

Northport, Me., (not Temple Turk, Verona,) commencing Aug. 17th and closing Aug. 18th. Maine speakers and me diums are expected to attend, and we respectfully invite all speakers out of the State who feet like insetting with us to come and help us. To all Spiritualists and Liberals we extend a cordial invitation.

The "Raiph Iloss." will leave steamboat wharf, Bangor, at a o'clock promptly Thursday and Friday, Aug. 18th and 17th, Saturday Affersion, Aug. 18th, and Bunday morning. Aug. 18th; trutra Monday P. M. in season to connect with the cars. Persons coming on the Boston or Portland boats will stop at Northport. Arrangements have been made with the Maine Central Railtoad for excursion rates. One fare the round trip on all railroads east of Augusta, Call for tickeds to the Maine State Spiritual Templo.

Any information in regard to tentor board will be cheerfully given by corresponding with the Secretary.

MRS. CLARA BUTTERIELD, Scovy M. S. B. T.

P. O. Address, Bradley, Me.

Mediums' Medical Association.

A meeting of the Mediums Medical Association of Spiritualists will be held at Island Park, Orion, Mich., at place of Camp Meeting. Aug. 1418, at 10 A. M., for election of official and general business. REV. CHARLES A. ANDRUS, President. WM. HICKS, M. D., Secretary.

Omro, Wis.

The first meeting under the new State organization will be held in Epiritual Hall, Omro. Sept. 14th, 18th and 16th, 1883. Mrs. H. S. Lake and Dr. G. H. Geer are already engaged. C. E. Watkins, the best living slate test medium, will be at this meeting. Remember the dates.

DR. J. C. PHILLIPS, Secretary.

Passed to Spirit-Life:

Lillian R. Huckins, aged 20 years, daughter of Nelson Hucking of Hucking's Hotel Onset Bay Grove, East Wareham, Mass., left the mortal form at 7 o'clock on the morning of Sunday, July 20th, 1883, at her father's house. The cause of her decesse was quick consumption, from which she had suffered less than six months.

cause of her decease was quick consumption, from which she had suffered less than six months.

During the afternoon of the following Tuesday, there was a meeting of the relatives and friends of the deceased in the parior of the hotel, when a simple and beautiful ceromonial was observed in recognition of the advent of the young friend into spirit-life. The boilly form from which the liberated spirit had departed by as if in caim and smiting repose within a casket of purest white, which was beautifully decorated with flowers in various designs, among which fresh water lities suggested the pet name by which "Lity" had been generally known:

The exercises, which consisted of apprepriate music and speaking by a number of persons, were conducted by Ed. S. Wheeler of Philadelphia, the music being directed by Chas. W. Sullivan of Boston. Though sympathetic and impressive to a degree, the proceedings were entirely divested of the gloom generally characteristic of ordinary funerals, and were worthy those having convincing experience of the fact of open communication between the living on earth and those who through the change called death havenscended to the higher life. Lillian was the last of four daughters, who, since the decease of their mother, some lifteen years ago, have, after growing to the development of young womanhood jett the mortal ifo.

Alone in the external world, except the presence of a son of fiteen, sire. Huckins bears with the contrage of a true Spiritualist the bereavements which, but for his matter-offect, philospophic religion, would be heart-breaking to one of his affectionate nature.

Litilar has been a summer resident of Onset for seven years, and the influence of her home in that place and the teachings she has received in public there have made her happy and free in life, and enabled her to approach the "gates slart" without a tremor of apprehension and loyously enter the land of the immortal.

From Randolph, Mass., July 25th, Mrs. Norah Thayer, wife of Leonard Thayer, aged 61 years.

wife of Leonard Thayer, aged of years.

Funeral services were held on the 28th, at which Aff. M.

S. Townsend-Wood and Mr. All a Putnam addressed the
relatives and friends. She whose remains were then carried to their resting-place, was an intelligent holder of faith
in Spiritualism for nearly thirty years, throughout which
she was commending her taith by the beneficance and beauty of her life. A hustand, four daughters, one son and
some grandchildren have been called to part with the outer
form of one whose care for and sympathy with them are
among the choicest blessings of their lives, but whose spirit
will no doubt continue to comfort, guide and bless them.

From Cansan, Vt., May 10th, Georgie Harriman Allen ion of the well-known medium, Henry B. Allen, aged 9 years.

"Little Georgie" was a child of much promise, and en-deared himself to all who knew him. His mother went to the "hither shore" when this sweet boy was but five weeks old, leaving him to the tender care of his grandparents. Mr. and Mrs. Gilbert Hartiman, who are now since the broken by this untimely bersavement. K. R. R. ROWM.

PREE!----PREMIUMS!----PREE

UNTIL FURTHER NOTICE

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ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTORE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky roles. The clasped hands, untermed countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustial, carnest prayer. The sun has gene down. Neither the expiring candle nor the moon, 'cold and pale,' shiring through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and slimmlantes the room. Palated by Joseph John, and engraved on steel by J. R. Rite. Bize of sheet, 22x28 inches; engraved surface, 18x21 inches.

"LIFE'S MORNING AND EVENING."

Ariver, symiolising the life of man, winds through a landscape of hill and plain, hearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sen—an emblem of elemity—reminding "Life's Broming" to live good and nure lives, so "That when their barks shall float at eventide," they may be like "Life's Exening," lited for the "crown of immortal worth." A hand of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22128 inches; engraved surface, 1820 liches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of moteriality from beholding eyes, and reveals the guardians of the Angel World. In a beat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearfar caturact doe children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistiess imputes that thrided through her whole being, she grasped the rope that lay by her side, when to her sucprise the beat turned, as hy some unseen power, toward a quitet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 22x28 inchest, on graved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," " " from the church tower hathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the hundle cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the plotter. In one hand she holds wild flowers, in the other grass for "my colt," Stein, capled in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x23 inches.

"FARM-YARD AT SUNSET."

The scene is in instrest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonicus groupings, in which are be autimi and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," for "The Curfew"). Copied from the woll-known and justly colebrated painting designed by Joseph John. Sichn, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcada township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding seenery where Spiritual Telegraphy began its giorlous and undying mission of light and love, From the original painting by Joseph John, Fagraved on steel by J. W. Watts, Size of cheet, 20x24 inches,

"WOODLAND HOURS." OPPERED 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 book of happy hours." The mother is scated in the forest shade. Her little girl "Bo-Pezpe" around a tree through the foliage, her face radiant with a loving, gieclu, regulsh expression. Both faces are full of sweetness and joy. Painted by heyer 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,

The harvestors 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 meanday feast from a basket brought there by his daughter. From a pitchershe is dilling, a bruther's cup, while another is waiting for the cooling draught. A lad is studying the continuous coff his dog, that is waiting for his lanch. Horses affached to a wag-on loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, wans spaints his favorite horse. A little boy and girl are reassing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tinus from Joseph John's noted painting. Bize of sheet, 22228 loches.

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SPECIAL NOTICES.

If quoting from the BANNER OF Light care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of imperious free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

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

perusal.
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 Pight.

BOSTON, SATURDAY, AUGUST 11, 1883.

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THE WORK OF STRUCTUALISM 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 Pierpont.

What is Blasphemy?

Just what blasphemy consists in, it would be difficult to compass within the limits of a definition; for any kind of a definition would be and what is radically blasphemous. It all depends on who it is that wants to hold the scales and pass the judgment; it is decided more by the person than by the thing. The more general supposition is that blasphemy consists in was the same supreme power in the hands of

Once it was blasphemy in England to be a dissenter, that is, to refuse to accept and con-If the Church were impregnable, as claimed, more in future numbers. how could it be injured by anything which any one could say about it? A recent lecturer, ism," by T. L. N.; "Case of Spirit Identity," a says that Positivism and Atheism are the two modern forms of blasphemy. The former is Sight," complete the lengthy articles, and are tolerated in fashionable society, and its adhe- all entertaining and instructive. That last rents are deferentially taken by the hand be- named is reprinted from a book of 227 pages, cause they hold views which are put forth in consisting of "Treatises on the Second Sight," fashionable periodicals and high priced books, published in the last century, and republished and themselves could quote Latin, Greek, and in Glasgow in 1819—an account of second sight French and German; whereas the latter ex- as known to the Irish under the name of presses itself in plain language that is down to "Taish," this particular narrative having been the rendy comprehension of every listener, and originally published in 1703. Eleven pages of seeks the columns of the newspapers where it editorial notes on current events and onlinions can go the furthest and be the soonest under- relating to Spiritualism, close the Record for stood. The Positivist is courted and respected as a person who holds lofty and superior views: the Atheist is denounced and vilified as a vagaband rogue. What power cannot visit upon the former because of its guard and protection of respectability, it makes up for by piling it with increased malevolence upon the latter.

As the only punishment which the power of bigotry can visit upon so-called blasphemers is a social one, it does not hesitate to resort to misrepresentation, snubbing and abuse. If it can succeed in injuring or destroying a man's more service for God. In the British Parliament it has been thought best to refuse a regularly chosen member his seat, on the sickly plea that because he was an avowed atheist he would contaminate the rest by his presence. And the strangest of it all is, that while any avowed atheist had been admitted on condition only that he took the oath prescribed, the one is he who, while as ready as the rest of the members to have the oath administered, is frank enough to say that it has no binding effect upon him that he is aware of. Not that it is necessary to defend atheism, any more than In a letter recounting incidents at that place, it is to condemn it; it is only a matter of (which were, however, covered by our repreopinion at the best; and no one is to be accounted a blasphemer, much less to be purished, who simply affirms that it is impossible for him | favor.) he says, "Not a note of discord, not a to believe what somebody else believes. To disturbance of any kind" has been known. deal justly and love mercy, that is the essence of religion, and no one can blaspheme against that.

A Strange Presentiment.

Under the above caption an exchange states that some time before the decease of Charles Comstock (ten years of age), which event occurred in Colesville, N. Y., recently, he one day told his parents he was writing about something remarkable which would soon take place. No more attention was paid to the remark. After his death, and the time appointed for his funeral, a paper was found on which were written these words: "Within twelve days after to-day, on Friday, at 3 o'clock-in the afternoon. something remarkable will happen." His own funeral took place on the very day and hour of which he wrote. The boy was in perfect health at the time of the writing.

The German weekly Spiritualist journal, Der Sprechead, of Leipele, is not now published, it having been merged with the Pay-

A Good Work.

For some time we have realized the fact that the spiritual world is making strenuous and continuous efforts to impress upon mortals the necessity of harmonizing and cooperating with the intelligences of the higher life in their efforts to educate and bless humanity. We are assured that we must not expect the spirits to perform all the work, nor for a moment believe that we have nothing to do but watch events, and occasionally give a word of dictative advice to the invisible toilers of the other life. Cooperation is the grand watchword brought to us from above, and the meaning of which all should seek to understand and utilize.

In the Voice of Angels of July 15th and Aug. 1st, Spirit Violet describes the formation, objects and purposes of a society founded by spirits and established in Cincinnati, for the object of bringing mortals into active association and cooperation with spirits in all good works. It gives us great pleasure, therefore, to announce the fact that a number of members of this society-alive to the needs and necessities of the spiritual press, desirous of lending a belping hand to those struggling under the cares of journalistic labors, and feeling that here is a field for usefulness that requires a little material attention, and that to bless and strengthen the Spiritual Cause no better way can be found than to substantially aid in the dissemination of knowledge and truth of immortal life through the far-reaching agency of the pressmet on the afternoon of July 31st at the residence of Dr. H. H. Jackson, of Cincinnati, for the purpose of donating one hundred shares of stock in the Drouillard Flume Co. (representing a par value of \$5,000.) to the Voice of Angels. The Drouillard Flume Co. are the owners of valuable patents for improving and increasing water-power. This stock is to be used without reserve or condition for the benefit of the Voice of Angels, a spiritual paper published in Boston semi-monthly. Joseph Kinsey, James Gordon, L. Barney and Mrs. J. C. Jackson, of Cincinpati, and M. T. Shelhamer, of Boston, were appointed trustees to receive and hold the stock for the purpose above stated, viz., that of supporting the Voice of Angels in its good work of demonstrating immortal life.

The meeting was an informal and social gathering, and denotes the beginning of good work. This is a matter in which all Spiritualists should rejoice; one that can safely be emulated by others who desire to be of use to their kind. The spiritual press has long struggled against adverse conditions in its efforts to bless humanity, and we hall with satisfaction any indications of appreciation of its arduous sure both to include and exclude what is not labors that come to it from those for whom it tolls.

"Spiritual Record."

The third number of the new monthly above named has reached us, and fully sustains the the use of profane language, meaning especially favorable opinion we formed of it on its first the improper use of the name of the Deity. appearance. Dr. T. L. Nichols continues his Once it was made a civil as well as a religious | interesting parrative, "Direct Spirit Drawings offence, and in some localities is made so still, and Writings," with four illustrations. This is and visited with punishment. The grade of followed by "Testimony of the Two Earls of the offence has been changed from time to time, Dunraven." whose interest in Spiritualism dates so that while it was once held to be blasphe- back to 1868. Lord Dupraven was at that time mous to speak lightly of God, of Jesus, and of President of the Mesmeric Hospital, established the Holy Spirit, it was subsequently made so to by Dr. Elliotson, and it was mainly through speak lightly, or profanely, of the Virgin Mary, the conviction of Dr E. of the truth of Spiritof the Pope, of priests, of saints, and of the re- unlism that he was led to investigate its claims. ligion of the Church. There is no question It was not long before he also became a believthat the same severe punishments would be er, and shortly before his decease he sent the meted out to offenders that once were, if there writer of this paper in the Record an octavo volume of one hundred and seventy-nine pages, containing his "Experiences in Spiritualism." It was not published, but printed for private circulation; and portions of it of most interest form to the tenets of the Church of England. to the public are given, with the promise of

. A brief but thoughtful essay upon "Materialwho evidently sees into the subject he discusses, fact recorded by Mrs. A. M. Howitt-Watts; Signor Damiani's Message," and "The Second ty; sink the partisan in the pairtot." August. Published by Hay, Nisbet & Co., 88 Stockwell street, Glasgow, Scotland, E. W. Allen, 4 Ave Maria Lane, E. C., London,

Prof. Alexander Wilder, in the course of a recent note in which he commends the favorable mention of cremation made in these columns, also has the subjoined to say in verification of a spirit-message published in the Banner of July 14th: " Lewis H. Redfield did live in Syracuse, N. Y. He autedated Vivus W. Smith and the other journalists there, and business, it feels sure of doing so much the died some years ago." Prof. W. also remarks as follows, in the same missive, regarding the 'Regulars" of the Empire State and their present bigoted course: "The most active doctors in New York to drive the prosecutions into persecutions, are the advocates of the new code. Usually Reformers are most ready to burn Dissenters. The legislation has gone back to 1830, and the Dark Ages are coming on us. professed atheist who is persistently excluded | Somebody must fight, and perhaps die. This must be stopped."

Hon. Warren Chase is pleased beyond measure with his visit to the Onset Bay Camp. sentative, hence are not repeated here, though our thanks are due Bro. Chase for his kindly notwithstanding the large numbers who have visited the grounds, and "during my stay of three weeks I have found everything in accord with the harmony that Spiritualism teaches."

A letter from Dr. A.S. Hayward, now at Saratoga, informs us of the transition of one long known in the ranks of the New York Spiritualists, Mr. D. Doubleday, whose decease occurred at the home of his brother, in the western part of that State, whither he had gone to obtain relief from the distressing malady, Bright's Disease.

At the close of a lecture in London, July 15th, by W. J. Colville, upon "Positive, Rational and Scriptural Proofs of Conscious Existence after Death," a Swedenborgian minister, Rev. H. Cameton, who with many of his congregation was present, arose and said he desired to publicly thank the lecturer for the excellent and truthful address he had delivered.

FACTS FOR JUNE Is now ready. Price fifty

cents.

Medical Liberalism.

The spirit of mental despotism is so theroughly incarnated in medical schools, medical societies and medical literature, as to suggest the question whether anything good in the way of mental progress can come out of such a sphere; and whether it must not still be forced upon the profession by outside influence.

The American Eclectic Reform, as it was organized at Cincinnati over thirty years ago, when Dr. Buchanan was at the head of the college, no longer retains the liberal character it then possessed. Eclectic physicians in Massachusetts disregard the claims of women to professional equality, and many of them favor the schemes of medical legislation which have so often been defeated by the Legislature. Nor do they show their progressiveness by upholding the claims of magnetic and spiritual practice. The reform has degenerated in its purposes.

The Medical Tribune of New York, which is the organ of the only college in that city with a liberal curriculum, says of the recent meeting of the National Eclectic Medical Associa-

tion: "The report of the Fourteenth Annual Meeting of the National Eclectic Medical Association, which appears in this issue, shows a disposition on the part of the members to assume despotic powers entirely inconsistent with their pretensions of liberality. We have noticed that with each year the spirit of exclusiveness and degmatism has grown, till now the intolerance is no less apparent and real than that which characterizes the American Medical Association or the American Institute of Homeopathy."

The College of Therapeutics of this city is free from all affiliation with medical societies. and Boston may claim to have one scientific college in which bigotry is not an element.

What is Congregationalist authority good for anyway? Rev. C. W. Park was rejected as doctrinally unfit to serve a New Haven church, and now the church rides rough-shod over the council and hires him for a ven, the church cots bring fifteen to one in his favor. Where is the ecclesisalical discipling of the fathers?—Sunday Heraid, Boston, Aug. 8th.

One of the most hopeful signs of the times is the increasing proneness, as manifested in this case, for instance, of church congregations all over the country to judge for themselves, despite the rulings to the contrary of theologic councils or the fulminations of hitherto unquestioned creedal authority, as to what they consider to be their own individual needs, whether regarding questions of belief and doctrine or the fitness of this or that individual in the ministry to expound them in the best and most reasonable manner for the general understanding and acceptance. It is a hopeful sign, because it shows that Reason is getting the upper hand of Fear-it used of old time to be called Faith-among the people, and in proportion as Reason achieves its freedom of use and expression, so much nearer draws on the New Day of Mental and Spiritual Emancipation, for whose coming "Kings and prophets" vainly waited during their own stay upon the material earth.

The Spiritual Offering copies, Aug. 4th, from what the Bellefontaine (O.) Examiner, Painesville (O.) Democrat, and Worthington (Minn.) Advance have said against the "Rus-SELL LAW," which now disgraces the statute books of the Buckeye State, and adds, on its own account:

"To the 'Infamous Russell bill,' we have heretofore called the attention of the Spiritualists and Liberalists of Onlo. It is rightly designated 'infamous,' for it strikes at the very root of the tree of religious liberty; and again we urge every one who would nip in the bud this outrage on human rights, from this time to election, be active and earnest; let every citizen of Onlo remember that.

'Power is a curse when in a tyrant's hands But in a BIGOT tyrant's-TREBLE CURSE.

We repeat, vote for no man or party that helped to pass that law-an insult to every Spiritualist of Ohio. Friends, be not satisfied with the casting of your own vote, but make it your business to secure your neighbor's aid. If the Republican party is more responsi-ble than the Democrat, hold it to a strict accountabili-

A lady correspondent of the Christian Union sensibly protests against the wearing of 'mourning" for the dead, on the ground that it is "heathenish" and unhealthy. "The goods worn," she says, "are hot and close and depressing; the veils are heavy, often poisonous, and when worn over the face the diagonal lines are ruinous, to the eves." The Index of this city gives place to the above in its columns, and very justly remarks: "There is already a tendency to reform in this respect among all classes, and we hope to see the day when this depressing and foolish oustom will be as unfashionable as it is useless."

The Boston Commonwealth remarks that the cool weather which prevailed last month, and has continued thus far into August, has created much comment and discussion among scientists regarding its cause. Those at all familiar with spiritual periodic literature will recall the fact that the transpiring of many remarkable events, meteorological and other wise, on sea and land, was predicted some years. ago by the unseen intelligences, as a direct accompaniment of the great perihelion period in the full course and precession of which we are now living.

BE The Camp Meeting of Spiritualists to be held in Verona, Me., commencing Aug. 15th, promises to be one of the most interesting events of the season. The gathering will undoubtedly be a very large one, and the influence of the lectures given, and of the evidences of the reality of a future life furnished through various mediums, effect great and lasting good. Cottages or tents may be secured by addressing E. S. Wardwell, Secretary of the Penobscot Spiritual Temple, Bucksport, Me.

A letter dated July 6th, at Hammerfest, Norway, a point on the coast of the Arctic Ocean, informs us that Mr. and Mrs. William Tebb (of London, Eng.) have been journeying for some weeks past in this "land of the midnight sun," and that the health of Mr. T. has already derived much benefit from the change of scene and the interesting occurrences incldent to foreign travel.

Speaking of the present discussion in England as to "paid" public mediumship—to which controversy we have referred in a former issue of the Banner-the Herald of Progress aptly and truthfully remarks: "Surely a medium's or speaker's brain-power, vitality and time are worth paying for if their exercise is of value to the cause."

The Norwalk (O.) Experiment of a recent date "shows up" the notorious Melville Fay. Biaddon combination in a deservedly when light. The friends of Spiritualism in that State alroyd do all that lies in their power to put the public in every locality on its guard concerning and against the wheedling wiles of these jugging "operators."

Miss L. Barnleoat is at Lake Pleasant, (located on dependent of the following falent date "shows up" the notorious Melville Fay. Hongs and can be addressed there till furch the should fire the notice.

Frank T. Ripley, who has been sitting as a test medium with good results in the sity for the past three indicated as a more for the smooth of October; Mrs. N. J.T. Brights for the incomin of October; Mrs. N. J.T. Brights for the incom

Death at Sea of Dr. Edward Mead. Of those reported to have departed this life by the shipwreck of the Portuguese barque Pimpao, on the coast of Pico. June 28th, was Dr. Edward Mead of Seaver street, Roxbury, who was taking a voyage to the Azores for recreation and health. Dr. Mead was born in England in 1610, coming to America in 1832. He early made medicine his study, graduating from the Medical College of Oblo in 1841. He made insanity bis speciality, and was a very devoted laborer in his profession. From 1842 to 1852 he successfully conduct ed a private asylum in Chicago, removing the latter year to Cincionati, where he resided from 1852 to 1869. At Cincipnati he filled several public positions, and during the war was an active member of the Sanitary Commission. Since 1870 he has been in Boston, where he established a private institution in 1872. He held at one time a professorship in the Medical Department of Illinois College, and later a similar position in the Cincinnati College of Medicine and Surgery. At the time of his death he was a member of the Massachusetts State Medical Society, and was one of the Councilors of the Norfolk District Medical Society. Dr. Mead leaves a widow and one son in Boston and two daughters and a son at the West.

In addition to the above, for which we are indebted to the Journal, it may be said that Dr. Mead, though connected with the regular medical fraternity, was radically progressive in his views, and fully believed in the efficacy of magnetism as a remedial agent in barmonizing the system and assisting nature to eradicate disease. He was a Spiritualist of long standing, and many years ago published a paper at the West devoted to the advocacy of its truths; hence was fully prepared to meet the change that so suddenly came

Rev. Warren H. Cudworth addressed the Boston Young Men's Christian Union on Sunday evening last, in his usual vigorous and impressive way, regarding the relations borne respectively by a good and a bad heart (morally, not anatomically speaking) concerning all the issues of life. He announced that on Sunday evening. Aug. 12th, he should treat of angelio or spirit presences, etc., adding that his theme, as might be imagined, would lead him to touch on "Modern Spiritualism, which I am not afraid to investigate in whatever form it comes."

A valued correspondent writes us from New York Aug. 3d: "The last Banner of Light is very rich, and I took especial interest in the remarkable spirit cure.' These things are utterly incredible and inadmissible on the old doctrines of physiology and pathology, which are taught in the colleges with terribly dogmatic power. These doctrines have to be completely superseded by a true authropology, which demonstrates life as coming from the invisible and not the material."

To remove any idea that may exist that the God-in-the-Constitution movement has died out, we have to say that a so-called "National Reform" Convention hung its "banners on the outer wall" of the Opera House in Alexandria, Minn., July 17th, within which Rev. B. C. Wylie, agent of the Association, delivered an address advocating the adoption of the most stringent, active and persistent efforts in its behalf.

The American Eclectic Medical College, Cincinnati, O., has issued in pamphlet form its Announcement of the Course of Instruction for the Sessions of 1883–84, with list of graduates, In a list of the names of those constituting the Faculty of the College we notice "J. M. Peebles, A. M., M. D., Professor of Ontology, Blodynamics and Nervous Diseases."

Important facts in relation to the general scope and bearings of the present New York State Medical Law will be found on page third. The statements made by our correspondent, Mr. A. E. Giles, are noteworthy, the legal decision quoted being of special value to magnetic! healers, and all others whose practice dispenses with the use of drugs and poisons.

The Kansas State Journal of July 28th has an article from E. R. Allen, vindicating the three hours, trying to induce him to subscribe for a ess of the materializing mediumship of Mrs. Miller, (formerly of Memphis, Tenn.,) to which we shall revert next week.

The First Maine State Spiritual Association will hold its sixth annual meeting in Buswell's Grove, Etna, from August 24th to September 2d. Able speakers have been engaged.

The Deutsche Zeitung, the liberal and independent German paper of Charleston, S. C., is furnishing its readers a series of articles on Spiritualism.

At Paw Paw, Mich., July 29th, A. B. French and Mrs. Drake addressed large audiences. The meeting was a success.

Attention is called to the card in another column of Mrs. Dr. Walker, 36 Hauson street, Boston.

Movements of Lecturers and Mediums (Matter for this Department should reach our office by

Triesday morning to insure insertion the same week.] A. B. French can be engaged for Sunday or week-

evening lectures at any point not more than one-day's ride from his home, at Olyde, Ohio, during September. Parties can address him till, August 20th, care O. B. Lynn, Lake Picasant, Montague, Mass. Allen Putnam, Req., the well known scholarly writer

and speaker, will answer calls to lecture or attend funerals. Address bim at 91 West Brookline street Boston, Mass. This venerable worker in our cause possesses a rich fund of spiritual knowledge, and every one would be benefited by listening to his discourses. Keep him at work, friends.

Mrs. Juliette Yeaw spoke at the grove-meeting in Leominster, Mass., Aug. 5th. She speake at Nesbaminy Camp-Meeting Aug. 17th, 19th, 21st and 23d: at Sunapee Lake Camp-Meeting, Sept. 4th, 7th and 9th; at South Hanson, Mass., Sept. 16th. Capt H. H. Brown addressed grove meetings at

Norwich, N. Y., July 15th and 22d; spoke at Shultzville, N. Y., July 29th; at Clinton Hollow, N. Y., July 29th and Stat; gave addresses at the Lake Pleasant Camp Aug. 5th and 8th, and speaks at Onset Bay Camp next Sunday, the 12th. His address after that date till the 23d is Spiritualist Camp, Oxford, Bucks Co., Penn.

Lizzle Newell is at Lake Pleasant, 65 Montague street, opposite the Park, where she will remain until the close of the meeting and hold circles and private séances.

Bishop A. Beals addressed the Liberal and Spiritual Society at Seattle, W. T., on the Sundays of July 29th and August 5tb.

Miss Jennie B. Hagan is to speak in Hayward's Grove, East Braintree, Sunday afternoon, August 12th, at 2:80.

The address of Ellen M. Bolles will hereafter be at Ragie Park, Providence, B. I., she having removed thereto from Taunton, Mass. She purposes visiting

the Lake Pleasant camp. . . Miss L. Barnicoat is at Lake Pleasant, (located on

ALL SORTS OF PARAGRAPHS.

THE INDIAN'S HEAVEN. From Schiller.

Where he has gone no winter obilis,
There never falleth snow;
Spontaneous o'er the happy fields
The golden malze sars grow;
With birds the tuneful thickets swarm,
With game the forests dim;
In lakes never rough with gale or storm
In shoals the fishes swim.

-[B. W. B., in the Index.

In 1892 occurs the anniversary of the discovery of America by Christopher Columbus, four centuries ago. From the present indications, both in Europe and in this country, the event will be celebrated both appropriately and magnificently.

The masonry of the Washington monument is now 370 feet in height, and the iron-work is 20 feet higher. It is thought that 400 feet will be reached this year.

A fact probably but little known is that the United States nickel five-cent piece furnishes a key to metric measures and weights. This coin is two contineters in diameter, and its weight is five grammes. Five of them placed in a row will give the length of the decimeter, and two of them will weigh a decagramme.

The whole value of a belief in God depends on the estimate we form of his nature and character. It would be better to believe in no God at all than to believe in a God whose nature and character would render the belief degrading to our own nature and conduct.—John Querry, D. D.

How time changes! In the good Old Testament days it was considered a miracle for an ass to speak, and now nothing short of a miracle will keep one quiet,

Notwithstanding the bad effects of cold on the equine race, it is a well-known proverb that the gray mare is the best hoarse.

The inhumanity of two Pennsylvania parents in burning upon a hot stove the hands of their little boys as a punishment for stealing has created much excitement in the neighborhood. They are parents after Joseph Cook's own heart. According to his theology, the totally deprayed young ones were simply getting a foretasts of the hereafter.—Boston Herata.

A nilk-white deer was shot in the woods near Bigbee, Ala., a few days ago. Such a "find" used, in ancient days by the old-world hunters, to be considered a prophetic warning of some important event about to

Murphy, a butcher of Preston, Eng., who has often challenged Capt. Webb to swiming matches, and who had always contended that Webb would never succeed in breasting the Niagara whirlpool, met a death similar to that of Webb in trying to swim the Ribble whirlpool on the very day Webb attempted the Niagara.

Some one suggests Boston as one of the best summer resorts on this continent. The weather here during the past few weeks has been most excellent, not only for the stay at-homes but for the come from fars.

The Christian Intelligencer tells of a deacon who, being accompanied by a young friend on an autumn morning, when the foliage was all ablaze with high-colored hues, had his attention called to a clump of trees which was specially attractive, and solemnly repiled, "I never look at trees on Sunday."

He who can suppress a moment's anger may prevent a day of sorrow.\

The ladies have distinguished themselves once more in the London University class list. The scholarchip and gold medal for obstetrics are taken by a lady; two ladies are placed in the first class, one a student from Girton College; five more have gained second classes, and several others are in the third

Miss Anne Whitney has made a model for a statue of Theodore Parker. The figure is in a sitting posttion.

The Concord (Mass.) School of Philosophy entered, on Monday last, upon its concluding week for this season. Mr. John Albee was the foregoon lecturer, and Prof. Harris the evening essayist. Texas has a rich "farmeress," Mrs. Mabel Day, of

'Austin, who has leased her 70,000 acre ranch for \$16,000 a year, and sold half of her stock of cattle for \$100,000.

"Of course," said Mrs. Rubric, "our rector conducts the service in English; but then, it is just as grand and inspiring as Latin; you can't understand a word he says, you know."—Boston Transcript.

A book agent wandered into a museum, in New York, and talked to a wax figure of General Jackson vork in 142 parts, price uity cenie each tion taken for less than the entire work. "Well," he said, as he turned to go, "if you didn't want it, why did n't you say so two hours ago?"

Fifteen thousand people had died in Egypt of & nestilence brought on by conditions of fifth, up to August 1st, and the death-rate is still large per day.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must!"
The youth replies, "I can!"
—Emere

A crowd of women recently broke up a prize-fight in the Pennsylvania coal regions.

Rev. A. A. Waite, who figured publicly in this scienty as an exposer of "spiritualism," and in other places as a evangeist has turned up at St. Paul, Minn, wherehe has reputed a large store on the main airset and is doing big business under the assumed name of "Andrew Arthur, the great natural Shaker healer." Hoston Herald. Having been, in the course of his perigrinations, an

ex-clown, an ex-Reverenc, an ex-Evangelist, an exchalk-talk artist," an ex-builder (?) of churches in Lynn, an ex-exposer of Spiritualism, "ex. al.," it is peculiarly unjust that Walte should now seek to saddie himself upon the kindly and peace loving Shakers, of whose tenets his past life can hardly be taken as an ex-ample.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world

The last United States census gives 831 branches of industry. Women work at 278 of them.

We fall sometimes to take Into account the amount We fall sometimes to take into account the about of struggle that is necessary to enable a man to live rightly. A ship struggles through the storm and slaks in sight of the shore. Another ship comes in and we hall it with loud huzzas, but the ship has never in its passage touched the hem of a tempest. We judge men, by successes and condemn them from failures, and in nine cases out of ten the man who fails struggles harder than the man who succeeds.

Last winter a young woman applied for admission to Prof. Huxley's course of biology leatures at South Kensington, London. The men objected, but she gained her point. At the recent examination she carried off the honors against two hundred and fifty male competitors.

Miss Susan B. Anthony will return home from England in September, and at once begin work on the third volume of her history of Woman Suffrage.

About thirty thousand people gathered in Trafalgar Square, London, August 6th, and adopted resolutions protesting against the exclusion of Mr. Bradlaugh from the House of Commons.

A GOOD Sign-Sunday concerts on Boston Common. It is a proof of the progress of common sense. Thirty years ago, when there was more Orthodoxy than how, they would not have been allowed. Bosters Investigator.

The Boston Spiritual Temple.

The regular Sunday services of this organization (which during the past year have been attended with marked success) are now glosed for the name number vacation. They will be resumed in October, if Hord-cultural Hall, and the services of the following falent-

Letter from W. J. Colville.

To the Editor of the Banner of Light: In accordance with the promise made in my last brief communication, I will endeavor to give your numerous readers some slight description of the spiritual movement in England

at the present time. Of course in what I may say of my experiences and observations I must necessarily omit mentioning many things which vitally concern the spread of our glorious philosophy, owing to lack of time and space, also from the fact of very much escaping my notice; but while I, and I think all who endeavor to portray the progress of our cause, must be willing to plead guilty to the charge of incompleteness, it is scarcely possible to see and hear things which do not take place, while it is extremely easy to miss much that actually occurs. On the basis of this proposition I shall request all who read my words to infer that I have not mentioned the hundredth part of what is worthy of mention, while what I have endeavored to report has taken place within the limits of my actual observation or been gather-ed from thoroughly well authenticated sources

limits of my actual observation or been gathered from thoroughly well authenticated sources of information.

I am thoroughly convinced that, in spite of all that may be said by any to the contrary, Spiritualism has made great and rapid forward strides in Great Britain during the past five years. Large crowds of curiosity-seekers are perhaps more seldem met with than formerly, but the opposition to Spiritualism itself has most decidedly waned beyond the most sanguine expectations of many of its most carnest advocates. It is true that in some quarters opposition is still rampant, but it does not, as a rule, proceed from persons whose intellectual position commands the respect of the enlightened public. These called "exposures" of mediums have in many instances done excellent service to the cause, as they have brought to light many facts connected with spirit-communion hitherto obscure: and while they have taught Spiritualists to be more careful of the surroundings of mediums, they have also drawn the attention of many outsiders to the general subject, who have been led to investigate through the published accounts of alleged exposures. The arguments and conduct of those who assail our mediums are generally such that posures. The arguments and conduct of those who assail our mediums are generally such that they produce a reactionary wave of popular feeling in favor of mediumship and against its

vilifiers.
In a former letter I alluded briefly to the state of the cause in Liverpool. Lancashire, one of the most important and populous of the English counties, has long been a centre of spiritual activity. It is full of large, busy towns, and thriving manufacturing populations are generally possessed of more freedom of that kind than is to be met with among less independent and outspaken reports. One of independent and outspoken people. One of these towns, Blackburn, which has a population of over 100,000, is just now very active as a spiritual centre. Some few months ago Mrs. Hardinge-Britten spoke to over 1500 people in the Exchange, and I am told by those who superintended the meetings that the large audisuperintenued the meetings that the large audiences were most respectful and appreciative. I have also had some experiences in Blackburn, which were of a most satisfactory and encouraging nature. My guides have inspired me in the delivery of nine lectures in this town, all of which were very largely attended. The audiences represented the most intelligent sections of the appropriate and included headers. of the community, and included, besides a large percentage of Spiritualists, a great many Swedenborgians and materialists, as well as members of various evangelical religious bodies.

A very interesting debate took place recently in this town between the Swedenbergian minister, Rev. H. Cameron, and Mr. Albert Smith, formerly a clergyman of the Church of England, who has now withdrawn from its communion and occupies quite a prominent place among the advocates of conditional immortal-ity. Nearly one thousand people assembled on ity. Nearly one thousand people assembled on two consecutive evenings to hear these gentlement discuss the questions, "Is Man Morfal Only?" "Has Man'an Immorfal Soul?" Mr. Smith's arguments were purely negative and spiritualistic, so much so that, without using the word, he fully admitted the facts of Spiritualism, and won the sympathy of nearly all present by basing his belief in the immorfality of man upon purely rational grounds, supplemented by evidence which, if worth anything, clearly demonstrated spirit-communion. Mr. Smith's ideas of the resurrection and definitions of the soul were so grotesque that he only succeeded in throwing the audiences into convulsive fits of laughter, especially when, as arguments in proof of his position, he undertook to inform his hearers that the fact of people joining burlal societies proved that they in stinctively disbelieved in a conscious life beyond the grounds provided for the dancing assembles. stinctively disbelieved in a conscious life beyond the grave, and that the soul of man in.

Greek was synonymous with a smelling bottle.

On the following Sunday my inspirers reviewed the positions of both the debaters in the presthe positions of Doth the departers in the pres-ence of crowded audiences. Mr. Cameron pub-licly expressed his sympathy with the address delivered through my organism, and said some very kindly words to the Spiritualists present. I mention these facts to show that England is not dead to the great questions of the existence of the soul and communion between the ingle

of the soul and communion between the invisi-ble and visible realms of human existence. ble and visible realms of human existence. Fresthought here to day cannot be repressed; and white there are laws on the statute books, unrepealed by act of Parliament, which, if enforced, could be made to press very heavily upon Spiritualists and Liberalists generally, they are so dormant and unpopular that any attempt to execute them raises a storm of indignant opposition from the people at large. Certainly, any one, who can feel the mental pulse of the great masses of the English public, must come to the inevitable conclusion that must come to the inevitable conclusion that the general state of public opinion is peculiarly favorable to the reception of new light and ad-vanced ideas. While in some quarters judg-ment of an unfavorable character is apt to be passed too hastly upon unovators, the real objection taken is to a fanoled, if not a real imposture, far rather than to what may be, in the minds of the people, a too, rough blow at old superstitions.

minds of the people, a too, rough blow at old superstitions.

The Nonconformist bodies are fast outnumbering in strength and influence the Established Church in many places. The national church is simply such in name, and many of its own members are seeking its disestablishment. It draws large crowds to its services in many places, on account of its excellent music. The choirs of men and boys thoroughly trained, and the magnificent organs in the cathedrals and many oburches, naturally attract all lovers of really good music; and the music in many of the English churches is sublime. The Roman Catholics are not nearly as strong or influential as in America, and in politics the Liberal party is decidedly in the ascendant. Though strikes and riots have not abated, there is every reason for thinking that employers and employed are fast coming to an amicable settlement of their difficulties, and shop-keepers have been making such provision for the recreation of their assistants as to allow them a full bot holder on one day of every week. ation of their assistants as to allow them a full half holiday on one day of every week. I think the general outlook in England is bright. It is indeed singular to notice the strange igno-rance which the English often show of Amerrance which the English of end of America, and the Americans of England; American of course, has a future which England cannot have, owing to the natural advantages the former possesses over the latter; but natural advantages aside, I cannot but think enlightened Englishmen and Americans think and feel warry many healths, many all the great topics of

very much alike upon all the great topics of the day. I will close this communication with a brief I will close this communication with a brief but well merited tribute to the Spiritualists of Macclesfield, who, during the past few years, have clubbed together to purchase a nice room, well adapted to their wants. It was my privilege to be called to their platform Sunday, July 22d, and following days; it being the occasion of their anniversary, the audiences were very large, and the floral decorations among the finest I have ever seen. I had the pleasure of meeting many old friends, whose ardor seems to have increased rather than diminished during the five years which have intervened since our last meeting. I have a great many engagements already made which will occupy my thus confidency till the end of September. I cannot as yet say anything definitely as to

my probable whereabouts after that date. I have had some pleasant correspondence with Mr. J. J. Morse, who is doing remarkably well in London, as regular speaker for a large and flourishing Society. He speaks very warmly of American friends, and looks forward to the pleasure of meeting them again. After my impending visits to London and Paris I shall hope to have a few items of news which may be of a few items of news which may be of some luterest to your numerods readers; for grounds, A good stek will be kept and sult at reasonable to have interest to your numerous readers; for the present I must close, with kindest remembrances and hearty good wishes to all our friends.

Yours sincerely,
W. J. COLVILLE.

Macclesfield, Eng., July 25th, 1883.

Do you ever have soute pains in your left breast, extending to your arms? Do you ever have suffocating feelings to region of your heart? If so, you have Heart Disease. Use Dr. Graves's Heart Regulator, a sure specific. \$1 per bottle.

Attention is called to the advertisement headed "The Astrological Battery," 5th page.

Interest the Children and Parents too. To the Editor of the Banner of Light:

To the Editor of, the Banner of Light:

I was glad to read what you said in the Banner of Aug. 4th on Bro. Lees's suggestion of doing something to Interest the children, and am thankful that Bro. Whitiock is acting on his suggestions and engaging the children in singing. There is much inspiration in many of the hymns and spiritual songs. Wesley was wonderfully helped in his day by congregational singing. The simon pure among the Orthodox have put all the Sunday-schools in the United States to studying the wars, massacres and hurnings of prisoners detailed in the Book of Joshua, embracing the history of that "peculiar" people, the Jews, in their most innorant condition—just after they came out of slavery. Of course the perusal of such horritile details neither feeds nor interests teachers or children. A very intelligent lady, long a Sunday-school tencher, told me that most of he teachers attended from a feeling of duty; that they neither understood nor loved the leasons, and would prefer to remain at home and read novels! Surely, if the children are fed and interested with something better, they will not long be salisfied to be drilled in the recitals of Jewish massacres that have no possible connection either with religion or the lessons of the present hour.

Corry, Pa.

Camp-Meeting Lyceums.

Camp-Bleeting Lyceums.

To the Editor of the Banner of Light:

I was very much gratified by reading in your columns recently an article devoted to the interests of children at our Camp-Meetings. Being an "old camper," I have often wondered why Lyceums are not organized upon the grounds, as there are always children enough present to form good schools. I understand that during the services that are being held at Lake Pleasant, the veteran worker in the Children's Lyceum movement. J. B. Hatch, together with his wife, as also his able assistants in the Bhawmut, Mr. and Mrs. Rand, are to be present. Why would it not be well to make a move in this direction at Lake Pleasant? I have no doubt if the matter was suggested to these workers they would at once lend their aid. ed to these workers they would at once lend their aid.
What say you, Bro. Beals? shall we have a Lake
Pleasant Lyceum?
A.
Boston, Mass.

Stinging, irritation, inflammation, all Kidney and Urlbary Complaints, cured by "Buchu-Palba." \$1.

To Correspondents.

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

F. H. J., South LEE, MASS. - Questions involving law points are always delicate matters for an editor to speak of. From the best of our information we would state that there is a law upon the statute books of Massachusetts which prohibits all persons (except Jews-who are supposed to keep Baturday as their Sabbath-and apothecarles, we should judge, from common usage) from selling goods, merchandisc, etc., on Sunday, also prescribes all work or travel on that day except in cases of necessity or charity. If a persen visits his store on Bunday merely to show a friend through it, and does not sell him goods, it would not seem to us (as the law is construed now-a-days by people generally) that he find made an infraction upon its provisions so far as to warrant the imposition of a fine.

New Engand. Several very neat cottages have already been erreted this spring, and many others are in process of being putit.

Good music will be provided for the dancing assemblies. The musical part of the meeting will be under the direction of Mrs. Minnie D. Emeison of Boston, Mass., who will be assisted by her sister, Mrs. Hart-horn, and probably also by Mr. Charles W. Bullivan of Boston.

Pionie Days. "The Plenie Days will be August 28th and 3ist, and September 4th and 7th. Bervices on these days will be held at 10 A. M. and 2 P. M. and dancing will commence at 7 P. M., and close previsely at 11 P. M.

Speakers for 1832. August 20th, A. M. Mrs. E. J. Dumat of Lebanon, N. H.; F. M., Dr. H. B. Sborr of Boston, M. H.; Soth, P. M., Mrs. Carrie Tryon of Nasbus, K. H.; 29th, P. M., Mrs. Addie M. Stevens of Charmont, N. H.; Soth, A. M., Mrs. Carrie Tryon; September 18t, P. M., Mrs. Addie M. Stevens; 2d. A. M., Mrs. Bulles of Weymouth, Mass. P. M., Mrs. Emma Paul; 3th. A. M., Joseph D. Stiles of Weymouth, Mass. P. M. Mrs. Emma Paul; 3th. A. M., Goorge A. Fuller; P. M., Mrs. Emma Paul; 3th. A. M., Goorge A. Fuller; P. M., Mrs. Emma Paul; 3th. A. M., Goorge A. Fuller; P. M., Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles and Mrs. Emma Paul; 1th. A. M., Joseph D. Stiles

F. M., A.F., Kaima vanishin, A. M., Joseph D., Stiles and Mra. Emma Faul; F. M., Dr. H. B. Storer and Mrs. Juliete Yeaw, M. J. H. B. Storer and Mrs. Juliete Yeaw, M. M. J. H. B. Storer and Mrs. Juliete Yeaw, M. M. J. H. H. B. Storer and Mrs. Juliete Yeaw, M. M. L. M. J. H. H. H. L. Inclus Colbus of Manchester, V. J. F. C. B. Harding of Sal-m, Mass. Dr. Fred Orckett of Hoston, Mass., Dr. Frank C. Plerre of East Puiney, V. Mr. Louis Jones of Leominster, Mass., and others, have signified their intention to be present.

Public Terts.—Mr. Edgar W. Emerson of Manchester, N. H., will attend during the smilrs meeting, and will occasionally give tests from the platform, Mr. Joseph D. Silies of Weymouth, Mass., has been engaged for the last week of the camp-metting, and will then give one or more of his remarkable test seances.

Ratiroad Furse, etc.—Parties on the line of the Central Vermont Baliroad sbould purchase tickets to Claremont Junction, and there purchase camp-meeting tickets to Newbury. The Beoretary will furnish return checks over the Central Vermont Raliroad. Reduced rates have also been secured over the Peterborough and Hillsborough Raliroad. Parties at Manchester, Nasua, Lowell, Lawrence and Boston can secure the summer exvursion tickets for Sunapec Lake at reduced rates at ticket offices on the roads. For fares on the Concord and Claremont Raliroad, steamer, etc., see small bills.

A grocery store, under competent management, will be established on the grounds. Mr. and Mrs. Lorenzo Wortten of Manchester, N. H., eaterers of over twenty years' superionce, will manage the Restaurant. Peat-office will be at headquarters. Triegraph office at Newbury station. Letters of inquiry may be adhressed to any of the officers. Geo. A. Fuller, President, Dover, Mass.; Dr. H. B. Storer, Secretary, Boston, Mass.; G. W. Biodgett, Committee on Grounde. Mr. H., M. C. Brockway, Treasurer, Newbury, N. H.

Spiritualist Camp-Meeting.

Spiritualist Camap Meeting.

The Second Annual Assembly at Que-n City Park (situated on the sastern shore of Shehburns Bay, two miles south of the city of Burlington, on the Rutland division of the Central Vermont Railwady, South Bullington, Vt., will be held under the suspices of the Queen Cit; Park Association, from Any, 18th to Bept. 16th, 1833.

Bome of the best test, hiusical, slate-writing and materialising mediums will, be present, and it will be possible for persons to gain admission to a circle or obtain a private string at almost any hour in the day.

List of Hocakers.—Aug: 18th, Mrs. Fannie Davis Smith, Brandon, Vt.; 17th, George A. Fuller, Dover, Mass.; 18th, Dr. H. B. Storer, Boston, Mass.; 18th, Cover, Mass., and Dr. H. B. Storer, Boston, Mass.; 20th, Mrs. George Part. West Braintre, Vt.; 2st, Dr. H. B. Storer, Boston, Mass.; 22d, George Vt.; 2st, Dr. H. B. Storer, Boston, Mass.; 22d, George A. Fuller, Dover, Mass.; 20th, Mrs. George Part. West Braintre, Vt.; 2st, Dr. H. B. Storer, Boston, Mass.; 22d, George Vt.; 2st, Dr. H. B. Storer, Boston, Mass.; 22d, George A. Fuller, Dover, Mass.; 28d, Mrs. Abble Crosselt, Waterbury, Vt.; and Mrs. M. E. B. Albertson, East Middlebury, Vt.; 2sth, Capt. H. H. Brown, Brooklyn, N. Y.; and Ars. Emma Paul, Morrisville, Vt.; 3td, Jennie B. Hagan, South Edyston, Vt.; 3th, Joseph D. Stiller, Weymouth, Mass.; 2sh, Mrs. B. B. Albertson, East Middlebury, Vt.; 3td, Jennie B. Hagan, South Hoyalton, Vt.; 3th, Jennie B. Hagan, South Hoyalton, Vt.; 3th, Jennie B. Hagan, South Hoyalton, Vt.; 3th, Jennie B. Lynn, Buston, Mass.; 1th, Mrs. Liszie S. Manchester, West Bendolph, Vt.; 8th, Mrs. P. Lynn, Buston, Mass.; 1th, Mrs. Agood choir has been secured. Among them are Mrs. Mrs. P. P. P. P., Of South Wather and Vt.

A good choir has been secured. A mong them are Mrs. Br. Pr. My. of South Walling on, Yt. and Miss Mrs. Trusy of Essen Junction, Yt. air, Charles W. Sullivab, or Boston, 18 expected to he present.

Faul Brothessi Orchestra and Cornet Band will furnish

music during the camp-meeting for dances, entertainments and concerts.

All who wish to purchase lots, rent lots for tents, purchase lumber for tent floors or building purposes, or have tents ready for occupancy upon their arrival, should correspond with the Chairman of the Committee on Grounds and Tents, A. E. Lamb, Quincy floos, flurington, V. The B arriling floos has been leased to Mr. N. A. Bailey of littland. VI.

Those wishing hold accommodations can seeme them at hotels mentioned in small bills.

A grocery and general supply store will be kept on the grounds. A good stock will be kept and sold at reasonable rates.

A grocery and general supply store will be kept on the grounds. A good stock will be kept and suid at reasonable rates.

Rates of Fare.—The Central Vermont Railroad will issue round-trip tickets to Queen City Park and return, good from Aug. 13th to Sept. 15th. 1833. All Central Vermont Railroad nickets must be stamped at the Secretary's office, on the ground, on the day of leaving, before they will be accepted for return fare. (Additional particulars on derected all points. A soot-office will be established on the grounds. A complete force will be established on the grounds. A complete force will be maintained.

Ufficers and Committee.—Committee on Re-utling Priveleges.** F. A. Boutelle, A. F. Hubbard, A. E. Manum; Committee on Grounds and Touts, A. E. Lamb, S. N. Gould, A. D. Rood; Committee on Transportation, Dr. E. A. Smith, George Hosmer, H. E. Hasetine; Committee on Speakers and Masic, George A. Fuller, E. A. Smith, A. F. Hubbard; Committee on Daucling, H. E. Hasetine; G. W. Fowler, Riss. M. E. B. Alborison, Mrs. E. H. Shaw; Committee on Felice, Lights and Sanlary, F. A. Boutelle, George F. Baker, A. E. M. Huun; Committee on Auditing Accounts, Calet Smith, A. F. Rubbard, Dr. G. S. Brunson, Dr. S. N. Gould, Luclus Webb, Elish Allen; Directors, Dr. E. A. Smith, A. F. Rubbard, Dr. G. S. Brunson, Dr. S. N. Gould, Luclus Webb, Elish Allen; Directors, Dr. E. A. Smith, A. F. Hubbard, Ch. R. S. A. Boutelle, George A. Fuller, A. E. Lamb, A. D. Rood; Prosident, Dr. E. A. Smith, Brandon, Vt.; Tressurer, A. F. Hubbard, Tyson
Furnace, Vt.; Secretary, O. G. Bugbee, East Barnard, Vt.

Convention.

Convention.

The Spiritualists of Central Verment will hold a Convention at South Royalton Friday, Saturday and Bunday, Aug. Sist, and Sept. 1st and 2d, 1885.

This Convention is to be purely a Mass Convention, and will afford sil possible freedom for speakers and others to outpress their viewand seek to obtain the truth in regard to the duties of this life, and its continuation beyond the grave. It will in no way be sectarian, and all people are cordisally invited to attend and compare thoughts with us in the light of reason. Liberal provisions are made for speakers, and all are invited to attend.

corollary in the above the light of reason. Liberal provisions are made for spreacers, and all are invited to autoud.

Board at A. R. Pike's Hotel, \$1,00 per day. Fars one way on railroad.

**End Meetings held in grove, it weather will admit; if not, in Tarbel's Hall.

E. O. Balley, blowe, Vt.; A. E. Simmons, Woodstock, Vt.; O. E. Grice, St. Albans, Vt.; Choster Pratt, Middlebury, Vt.; D. Tarbell, East Granville, Vt.; C. B. Cummings, East Granville, Vt.

Spiritualist Gathering in Oregon, A Grove Meeting of Spiritualists will be held at their camp ground at New Era, Clackamas Co., Oregon, beginning Friday, August Sist, and holding four days. Good speakers, both trance and normal, and good test mediums, will be in attendance. Ample arrangements are being made for these commodation of those who cannot come with tents and horses.

and baggage.

This camp-ground can be reached from both North and Botth by boats on the Willamette River, and on the trains of the Oregon and California Raifroad Company, and from both East and West by boats on the lower and upper Columbia River, and by trains on the Northern Pacific Railroad.

WM. PHILLIPS. Clackamas, Oregon, July 22d, 1883.

Spiritualist Meetings in Boston: Eagle Hall, 616 Washington street, corner of

Fasew. -Bundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 30 clock. Harmony Hall, 34 Easen Street (1st flight).—Sundays, at 10% A.M. and 2% and 3% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Engle Hall.-Spiritual meetings every Saturday even-ng, at 7% o'clock.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottomwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THE ULIVE BRANCH. Published monthly in Utica, N. Y. 1.00 per annum.
Liggre For ALL. Published semi-monthly in Ban Francisca. (Jan. #2.00 per annum.
Liggre (Jan. #2.00 per annum.
Liggre I for annum.
Liggre For manity, north ture and accounting the state of the state postage 60 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Nale at this diffee:

THE BELIGO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 111. Prico5cents percopt. \$2,50 per year, VOICE OF ANGELS. A Semi-Monthly, Published in Boston, Mass. \$1,45 per annum. Single copies 7cents. FACTS. A Quarterly Magazine. Published in Boston, Single copies 5c cents.

MILLER'S PSYCHOMETRIC OFFICULAR. Published monthly by U. B. Miller & Co., 17 Willough by street, Brooking, N. Y. Single copies 10 cents.

THE STRIPTIAL OFFICIAL OFFICE, Published weekly in Ottumwa, Iowa, by D. M. and N. P. For, Per year, \$1,50. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTUBE. Published monthly in New York. Price 10 cents.

cents.

THE BUAKER MANIFESTO. Published monthly in Shakers, N. Y. Si counts per annum. Bingle copies to cents.

THE OLIVE BRANOH: Utlea, N. Y. A monthly. Price THE CLAY BRANCH A Monthly Journal, published in India. Conducted by H. P. Blavstsky, Hingle copies, 50

Council Fire and Arbitrator, published weekly at Atlanta, Ga. Single copies, 5 cents.

LIGHT FOR ALL. Published semi-monthly in San Francism Cal. Single copies, 10 cents.

COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 16 cents single copy; \$1.00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly
magazine, published in Brooklyn, N. Y. Single copies 50
cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and lifteen cents for each subsequent in sertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion. each insertion. Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty centaper line.

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Enturing, a week in advance of the date whereon 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, 33 and four 3-cent stamps. REGISTER YOUR LETTERS.

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

BUSINESS CARDS.

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

To FOREIGN NURSCRIBERS
The subscription price of the Earner of Light is \$3,50 per year, or \$1.75 per eix months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUB ENGLISH PATRONS.

J. J. MOBUE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Basner of Lagues at fifteen entillings per year. Parties destring to so subscribe canaddress Mr. Morse at hisomics, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Banner can be obtained at 4d. each; if sent per post, Mt. extra, Mr. Morse also keeps for asis the Britans and Beforemakery Works published by us. COLEY & BIGB.

ALBERT MOBTON, 2008tockton street, keeps for sale he Banner of Light and Spiritual and Beforma-ery Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BAMER OF LIGHT, W. H. TERBY,
No. 84 Russell Screet, Melbource, Australia, has for sale
the Spiritual and Reformatory, Works published by
Colby & Bick, Boston.

M. W. BENNETT, Publisher and Bookseller, it Clinfon Place, New York City, keeps for sale the Spiritual and Referencery, Works published by Colby & Rich.

The Redricks is and Referencery. Works published by COLAY & RIOH are for inlays, H. BHOUES, M. D., as it is a light free in the state of the Colay of the Root fall in the South House Hall in the South House the Book and the Root fall in the South House is a long of the Root fall in the Root fal

AUBUBN, N. Y., AGENCY.

Parties desiring any of the superirunt and Bestormatory Works published by Cohy & Riten can procure them
of J. H. HARTER, Auburn, N. Y.

APRINGFIELD, MANN., AGENCY.

JAMES LEWIS, 33 Pynchon atrect, Springfield, Mass.,
Js agent for the Banner of Light, and will supply the
Apiritust and Reformatory Works published by
Colby & Rich.

WAMMINGTON ROOM DEFOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 sevent street, above New York avenue, Washington, D. C. Reeseconstantly for sale the BANKE OF Liturit, and supply of the Spiritual and Heformatory Works published by Colby & Rich.

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E. M. ROSE, 57 Trumbull street, Hartford, Conn., keepconstantly for sale the Esamer of Light and a supply
of the Spiritual and Beformatory Works pullished by Coby & Bich.

WILLIAMSON & HIGHEE, Booksollers, 62 West Mair street, Bochester, N. Y., keep for sale the Spiritual and Reform Works published at the Bannen of Light Publishing House, Boston, Mass.

BOCHESTER, N. Y., BOOK DEPOT,
JACESON & BUILLIGH, Bookseller, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Beform Works published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 72 kags treet, listroit, Mich., it agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Collay & Brott. Also keeps a supply of books for sale or circulation.

AT. LOUIS, 310., BOOK DPPOT.

THE LIBERAL NEWS CO., 220 N. 5th street, St. Louis, Mo., Resps constantly for sale the BANNER OF LIGHT, and a supply of the Application of the Application of the Application.

Beforematory Works published by Colby & Kinh.

CLEYELAND, O., BOOK DEPOT.
LEE'S BAZAAR, ISS Cross street, Cleveland, O., Circulating Elibrary and depot for the Spiritual and Libers' Hocks and Papers published by Colby & Rich.

ADVERTISEMENTS.

THE ASTROLOGICAL BATTERY.

THIS Battery is a small talismante article, constructed from metals, for a particular individual, in accordance with the astrological nativity of that person, and designed to supplement the favoratio planetary influences therein, and to neutralize the evil, or diminish them.

The flattery is to be worn or carried about the person to whose nativity it is adjusted, in conformity with the instructions given in each case; and the following purposes are claimed to be subserved by its use, the scientific reasons therefor being assigned in the supplementary aphorisms, vis.:

To secure the most healthy physical organization that the nativity is susceptible of, by the adjustment of planetary influences.

To sojust the mental organization to the conditions that surround it. To counteract the influences that tend to molancholy and insanity, thereby to secure the best possible mental equilibrium.

To provent the occurrence of physical injuries and death proceeding therefrom, as from lightning, cyclones, and other viologic disturbance of the dements.

To facilitate the accomplishment of a particular object is the direction of any personal, social or financial smoltion.

the direction of any personal, social or financial ambilion.
Some of the scientific reasons for the construction, use and edicacy of the Astrological Battery may be found in the following apparisans, viz.:

Every object, sentiont or inanimate, finds a deating and termination in accordance with the time and condition of its organized beginning, and ever bears the impress and influence of the ambient.

Good and evil planetary influences are ever operative in all nativities, and are often so nearly influenced that the slightest appleauent of one ar the other will turn the scale in that direction. The weight of a feather or the breath of an infant may turn the scale when penderous bodies are poised in suspense.

of all many tary tensions were pulment as no most policid in suspense.

Minute and invisible parisite is the beginning of disease or decomposition. A physical pain is invisible, and is often removed by an invisible agent.

The lightning that splinters the guaried oak gives no premoved by an invisible agent.

The lightning that splinters the guaried oak gives no premoviding of its presence, is instantane as in its operation of destruction, but is diverted from its course by the elightest object a strologically antagenistic to the forces under which it was suggendered.

All accidents or bodily injuries, together with those from whonce death proceeds, are found upon those portlens of the body which the evil planets; shield in the nativity. It is in embection with this fact that the position of the lastory is determined, and instructions for wearing it prescribed for a particular individual or purpo e.

In the personal and financial concerns of life, almost every individual or purpo e.

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In the personal and financial concerns of life, almost every individual or purpo e.

In the personal and financial concerns of life, almost every individual or, are often equal, and the slightest force, or even wave of thought, will "run the beam." It is in such cases that the Astrological Battery. harmonizing with the most successful significators of a nativity (handled or even thought of), will produce its effect, and utilize to its possessor the pivotal situation.

Alle and death, health and sickness, success and fall are possessor the pivotal situation.

Alle and death, health and sickness, success and fall are closely to each other at some point as to centre the issues of destiny in the Astrological Battery—the switchman at the grand crossing of the railway lines of life.

The Battery will be sent post, and condition, appriximate and closely to each other at so

ZADKIEC. Box 3156, Boston, Mass.

Biographical and predictive letters written upon any correct date of birth for \$1.00. Outline nativ ties, \$2.00. Questions answered and advice given upon the affairs of life, \$1.00. Aug. 11,-4**

THE CONNECTICUT SPIRITUALIST Camp-Meeting Association

(SEASON OF 1883)

WILL hold their second Annual Season, commencing Wang, I, and closing Sept. 15, at Niantic, in the town of East Lynne, Conn., six infles west of New London, on the Shore Line Division of the N. Y. N. H., and H. R. R. Speakers engagen; Ang. S. Dh. H. P. FARFIELD; Aug. 12, Mns. Nelhield, T. Butchiam; Aug. 10, A. B. Prench; Aug. 13, Mns. Kelhield, T. Butchiam; Aug. 10, A. B. Prench; Aug. 13, Mns. Aug. 14, Mns. R. Prench; Aug. 15, Mns. Aug. 14, Mns. R. Prench; Aug. 15, Mns. Aug. 14, Mns. B. R. Still, M. D. Otherspeakers are expected. Music by David Wight? 6 Onclishtra of New London. The Restaurant and Roller Skating managed by Fred A. Handel of Williamatic. Half Fare on the N. L. N. R. R., and excursion rates on the Steamer Sussing from Hartford and Conn. often River landing; Beard and Jodgings on the grounds at reasonable rates. Duncing or Relief Skating daliy. Boating, Batting and Fishing in abundance. Letters of inquiry to D. A. Lyffan, Necertarry, Williamatic, Conn., will receive prempt attention.

HALF PRICE---25 CTS.

WE desire that a specimen copy of the FACT MAGA-V Zine should be in every household, and for that purpose we shall send to all persons who desire, during the menth of August only, any of the first six numbers, at TWBNTY-FIVE CENTS exch. Regular price FIFTY cents. Bend us the name of any person that you desire should bave it, with the price (23 cents), and wo will mail it direct, free of postage.

Biritualists, avail yourselves of this opportunity to put before your neighbors the most complete record of spiritual phenomena ever published. The index of the first volume, feur numbers a lasty contains over cloven hundred references, the experiences of a large number of individuals. The first two numbers of 1883 are equally as interesting, the six numbers making over 700 pages of the most wonderful phenomena ever published. Only \$1,50 for all; just half price; during AUGUST ONLY. Address,

FACT PUB. CO., Post-Office Box 3539, Boston, Mass.

MRS. M. E. RHOADES, Magnetic Physician, For treatment of

NERVOUS DISEASES, BREUNATISM, 4c. ** Contracted Cords a Specialty. . No. 31 Common St., Boston.

MRS. A. T. PROCTOR, MASSAGE TREATMENT and Ratary Mavement Cure, 12 Boylston Place, Buston, MRS. PROCTOR will visit patients at their residence if desired. Also try Mrs. P. & Chamumlis Tonic. 1w*-Aug. 11.

SOUL READING.

A TRUE Picture of Character and Future Life sent to BON, 14 Waverley street, East Botheryille, Mass. Aug. 11.—24*

For Sale in Pocasset. A LARGE low House, with L. 7 rooms below, all in good condition, with Barn and Out-Buildings; half mile from depot; 3 acres of laud; outs 3 tons hay; fence unestly stone wall, and bounded on south by lown road, north by river that empties into Burstard's Bay, and overlooks the mue; 14 miles from west entrance of C. C. Canal. Homested of David Dimmock, lately deceased, Price \$000. Apply to JOSEPH DIMMOOK. Ons: Bay Grove.

Aug. 11.

MRS. A. DWINELS.
SEERSON AND TRANSPORTEDIUM,
Rooms 12 and 18 14 Winter street, Boston.
Aug. 11.—30 6 Gr. 30 14 14 17 17 17 17 17

MRS. DR. WALKER,

MEDICALE BUSINESS WITH THE INC. MEDICAL MEDICA YOUR CHART OF DESTINY, By a Bobenian Banner of LIGHT and Spiritualistic Books for sale to G. WELLES, Parkville, L. L., N. Y. Aug. 11. How. 18.—1111 How. 18.—1111

People's Camp-Meeting AT CASSADAGA LAKE,

Chantaugus County, N. Y. Beginning July 29th and Closing August 26th, 1888.

CASSADAGA LAKE is situated on the D. A. V. & P. R. R., midway belween Dunkirk on the LakeShors and Michigan Bouthern and Eric Rallroads, and Jamesowa on the Burgho and Southwestern and Alantic and Great Western Rallroads. It is a lovely heet of water, navigated by steam, soo reet above Lake Eric and 4,300 feet above tide water.

Western Railroads. It is a lovely hert of water, unvigated by steam, 800 feet above Lake Erle and 4,300 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 a praker's have been engaged:
SPEAKRIG.—Sundsy, July 20 Mrs. R. S. Lillie, Philauelphia, Pa.; J. Win. Fletcher, Hoston, Mass. Monday,
July 30—J. Win. Fletcher, Hoston, Mass. Monday,
July 30—J. Win. Fletcher, The-doy, July 31—J. Win.
Fletcher. Wednesd y, Aug 1—Mrs. R. S. Lillie, Thursday, Aug. 2—Hon. B. McCormick, Franklin, Pa. Friday, Aug. 3—Mrs. R. S. Lillie. Saturday, Aug. 4—Mrs. R.
S. Lillie, J. E. Emerson, Heaver Falls, Pa. Sunday, Aug.
S.—Mrs. R. S. Lillie, Saturday, Aug. 4—Mrs. R.
S. Lillie, J. E. Emerson, Heaver Falls, Pa. Sunday, Aug.
S.—Mrs. R. S. Lillie, O. P. Kellogg, Monday, Aug. 6—Conference and volunteer speating. Tucsday, Aug. 8—Lymas
C. Howe, Frudonia, N. Y. Wednesday, Aug. S. Lymas
C. Howe, Frudonia, N. Y. Wednesday, Aug. S. Lymas
C. H. we. Thursday, Aug. 9—Lymac C. Howe, Friday,
Aug. 10—J. Frank llaxter, Chilsen, Mass. Saturday, Aug.
H.—Mrs. Clara Wateon, Jamostown, N. Y.; J. Frank Baxter,
Monday, Aug. 13—Mrs. R. S. Lillie; J. Frank Baxter,
Monday, Aug. 14—Mrs. Anna Kimboll, Dinnkirk, N. Y.
Wednesday, Aug. 18—W. W. Kimz, Chilesgo, Hl. Thursday, Aug. 16—W. W. Kims, Chilesgo, Hl. Thursday, Aug. 16—W. W. Kims, Chilesgo, Hl. Thursday, Aug. 16—W. W. Kims, Chilesgo, Hl. Thursday, Aug. 21—W. K. Kims, Frindy, Aug. 21—Mrs.
Emma Tuttle, Wednesday, Aug. 22—Mrs. Aug. 22—Mrs.
Emma Tuttle, Wednesday, Aug. 22—Mrs. Sentary, Aug. 22—Mrs.
Emma Tuttle, Wednesday, Aug. 22—Mrs. Sentarshy, Aug. 23—W. W. King, Friaky, Aug. 24—Mrs.
Hary Andrews, one of the first materializing mediums with he
present.

It is confidently expected Mrs. E. L. Wat on, of Callforula, evently from Austra'is, with he with ns. present.

It is confidently expected Mrs. E. L. Wat on, of Callfornia, recently from Australia, will be with us.

Mr. G. P. Kellogg, the ready and capable presiding officer, will have outlive charge of the mentings, and the general supervision and control of arrangements during the

eral supervision and control of artistagements during the session.

The Society have engaged for the full term of the meetings A. J. Bamon's Orchestra, of Dunkirk. This trehestra is pronounced by musical critics as having no soperior in Western New York. It will turnish music for dancing Wednesday and Sai urday evenings of each week requisity. The Brass Rand wid also turnish music during the day. The Petit Family of Vocalists, of Allmans, Onto. Dave 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 mediums high will be represented. New England Spiritualists' Camp-Meeting Association.

Tenth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunne) Houte, midway between Boston and Troy.) JULY 26TH TO AUGUST 27TH, 1883, INCLUSIVE.

JULY 26TH TO AUGUST 27TH, 1883, INGLUSIVE.

BYEAKERN.

The following speakers have been engaged for the meeting: Dr. Geo. H. Geer, Mr. C. Clogg Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Sainh A. Bydes, Ameten E. Shimmor, Hon, A. H. Dalley, Cope. H. H. Brown, Walter Howell, Ehen Cohb, Roy, D. M. Cro. Mrs. Famis Davis Smith, A. B. French, Glies B. Steibbins, Dr. W. H. Atkinson, Mrs. R. Shepard Lillie, Mrs. Neille J. T. Brigham, J. Prank Baster F. S. Whooler, Mrs. A. H. Colby, Mrs. Davis Smith, A. B. French, Glies B. Steibbins, Lit. W. H. Atkinson, Mrs. R. Shepard Lillie, Mrs. Neille J. T. Brigham, J. Prank Baster F. S. Willie, Mrs. Neille J. T. Brigham, J. Prank Baster F. Swilling, Mrs. Neille J. T. Brigham, A large number of noded M-silings have signified their intentium to be present, as in former years.

The Fitchinung Military Band, of twenty-four pieces, with arrive Eathrany, July 22th, at H. A. M., and remain until Monday, August 27t., giving daily two-concerts—at 9300 and 1 P. M. This Band is concreded by all as having no superior in Now England, especially in a neer inusic.

Bussell's O chestra, of Fitchinung-stricen pieres—will furnish music for dancing at the Pavillon every week-day afternoon and evening.

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

The Electric Light Co., of Fitchinung.

Ital been leasedfor a lettin of years by H. L. Harmard, of Greenfield, who has rafuredshied the house, and will often it for the reception of guests July 18t. Address Lake Piensum Montague, Mass.

my mortague, Mass.

For particulars concerning transportation of campequipage and longage, leasing tents and lots, engaging leagings and to rd, schedules of railroad fares, etc., etc., see annual circular, which will be sent jest-jetd to any address by N. S. HENRY, Clerk, Lake Pleasant, Montagno, Mass.

ONSET BAY.

GROVE MEETINGS

COMMENCE JULY 16, and held every day, and close Aug. 12. The test speakers on the spiritual platform engaged. Also all phases of Mental and Physical Phenomens presented through the lost media. Excursion lokets for the entire season NOW READY. Fare from Boston to Onset and return \$1.55 and at proportional reduced rates from all way stations on the Oid County Ruticoot. Trains leave liested dally at 8 a. M.: 12:39, 3; 5, 4:10 P. M.; and on Saturdays applier train at 6:35 P. M. Returning, leave Onset at 8:16, 8:30, 11:30 A. M., and 5:30 P. M.; and on Mondays at 6:28 A. M. Every SUN DAY morning leave Baston at 7:39, arriving at Onset 2:3 A. M. Leave thest on Sunday for Boston at 6:31 P. M. For Chemiars, apply to 19:31. St. B. NTORETH, President.

June 20. 28 Endance Place, Boston, Einst.

JUST ISSUED.

GENESIS;

THE MIRACLES AND PREDICTIONS According to Spiritism.

BY ALLAN KARDEC,

Author of "The Spirits' Book," "Book on Mediums," and "Heaven and Hell."

Translated by the Spirit-Guides of W. J. Colville.

The object of this book is the study of three subjects— Genesis, Miracles and Prophecies—and the work presents the highest teachings thereon received during a period of several years by its eminent author through the predium-ship of a large number of the very best French and other The books of Alian Kardec upon Spiritualism attained an

immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one ne has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the bistory of the progress of the human spirit. The ground taken throughout is consistent, logical and subline; the ideas of Doity, human free sgency, instinct, spirit-communion and many other equality profound and perplexing subjects incomparably grand. The iconoclasm of Kardee is reverential; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophear in harmony with the liminutable laws of nature, carries with it the unmistakable impress of anyonusually exalted inspiration.

The rendering of these words of Kardeo into English has been done with a faithfulness soldom equalied and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Rardec himself frequently made their presence known to Mr. Colville while the translation was in progress, compelling bloo to materially change many passages in order that nothing might have place on its pages of a misleading na-

Whatever view may be taken of the author's conclusions, no one can dony the force of his arguments, or fall to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world and to the presentation of the teachings thus received to the comprehensions of all classes

The book will be halled by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of ex-

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SAN FRANCISCO.

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evit; that those who pass from the earthly sphere in an unde veloped atsic, evaluately progress to higher conditions. We ask the reader to receive no doctrineput forth by spirits in these columns that does not comport with his or her reason. All suppose as much of truth as they perceive—no more.

more.

It is our nature it desire that those who may recognize the measures of their spirit-friends will verify them by informing us of the fact for publication.

Levis B tener should not be addressed to the medium in any case.

Lawis B. Wilson, Chairman.

The Public Free Circle Meetings

At this office will be resumed Sept. 11th, 1883.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 11th, 1883. Invocation.

Oh! Thou who art the Soul of all Things, we pring our offerings of praisa to thee at this hour. The burden of our soul's cry is for more light to illuminate our pathway to the fields of knowledge. Our Father, hear our prayer and respond in thine own good time and way; send us those gloims of truth and perception witch will enable us to understand thy laws and the ways of existence. May we become pure and humble as the little children whom we see around us day by day, and be ready to receive and appropriate the teachings of angel ministrants. We would to day receive words of encouragement and cheer from loved ones gone before. May whatever is given from the unseen shore be fitted to enter into some life, to impart some degree of knowledge to sorrowing or thirsting hearts, that benefit and blessing may go forth from this place and be accepted and appropriated by mortals here below. Oh! Thou who art the Boul of all Things, we bring

Questions and Answers.

CONTROLLING SPIRIT.—Your questions will now be attended to, Mr. Chairman.

QUES.—[By J. Burns.] Why is it that a large number of mediums can only give the first name to those wanting to hear from spirit-

THE LAW OF SPIRIT-CONTROL. Ans.-There are many reasons why return-

and the spirits are unable to impress their full names upon mediumistic organisms whom they seek to control, a few of which we will enumerate. Mediums are very susceptible to the influate. Alculums are very susceptible to the influence of either spirits or mortals; and they are also very sensitive, as a result of this susceptibility. In sitting for the control of a spirit, a medium is usually very anxious that the spirit should manifest its presence clearly, so as to satisfy the mind of the investigating sitter with regard to its identity. Very few spirits have the power to so thoroughly dispossess the intellment consciousness of the medium as to act in the power tast therefore in the medium as to act in-dependently of the mind of the instrument. The spirit of the medium, if dispossessed of its organism, usually lingers within the sphere of its own magnetic aura, and consequently exer-cises a certain power over the organism; thus when a foreign spirit endeavors to manifest through that organism, the medium becomes anxious lest he should be unable to give his name, or other facts whereby he may be identified; and this nervous anxiety often produces the effect which the medium has dreaded, and prevents the spirit from impressing its name approach to the medium. upon the brain of the medium. Again, the sitter who seeks to come into communion with his spirit-friend is very anxious to receive the full name of the controlling intelligence, and this anxiety operates against the culmination of his desire, because it throws a certain amount of positive magnetism upon the susceptible of positive magnetism upon the susceptible, sensitive instrument, through which the spirit is unable to penetrate in the desired direction. In one respect this is satisfactory, as it pre-cludes the possibility of believing that the com-munication is the result of mind-reading. Names and dates are arbitrary facts, expressed in precise words, which require to be distinctly impressed upon the brain; while in the recital impressed upon the brain; while in the recital of incidents or events of the past, a spirit is not confined to the use of particular terms, but may avail himself of any language which will express his thought. To impress particular words correctly upon the brain of a medium is not in the power of every spirit, since not one in a hundred understands thoroughly the mode of control, so as to clearly and intelligently communicate with mortals; yet many do not ascertain their inability to do this until they are in possession of the medium, when they are obliged to make the best possible use of their powers and the opportunity afforded. It may be said that spirits have no difficulty in giving names through the medium whom we now control; but there you will be at fault, for hundreds of spirits come annually to this circle-room, anxiously desirous of communicating dreds of spirits come annually to this circleroom, anxiously desirous of communicating
with their mortal friends, and go away disappointed because they cannot impress their
names and certain dates upon the brain force
of the medium which is necessary for their own
identification. Although did they take possession of the organism they would undoubtedly
be able to give recitals of incidents and events
in their past lives which would be recognized
by their mortal friends, provided they received
the messages thus rendered. It might further
be said that in such cases, why not allow the
familiar control of the medium to take possession and give the messages of spirits who are
unable to manifest for themselves? To which
we reply: The trouble would not be thus altogether obviated, for the familiar control, in
taking possession, must step within the maggether obviated, for the familiar control, in taking possession, must step within the magnetic sphere of the instrument, and for a time become a part of her organism, and the spirit desiring to manifest will atill be unable to clearly express or reflect his name upon the aura of the medium, whence it must be transmitted to the controlling spirit. There is only one way in which this difficulty can be overcome, and that is for the familiar spirit to previously ascertain from the one desiring to conviously ascertain from the one desiring to con-trol, the names, dates and incidents to be conveyed, and store them up in its memory before taking possession of the medium; then, when the proper time comes, the familiar spirit will be able to transmit the message more accu-

Q.-[By J. H. Whitney, Brooklyn, N. Y.] As the loss of identity in nature is impossible, and the law infinite, has not the human species always been a distinct one from all others, containing elements of all that has ever existed on earth, having been eliminated by the law of

earth, having been chiminated by the law of evolution through countless ages?

A.—We understand man to be a microcosm of the universe, consequently containing within himself the elements of all things on earth and also in the atmosphere. We are taught in the spiritual world that man has been evolved from all that has preceded him; that he is the result frost containing in the result of the containing in the containing within the containing with result of past existence in its various forms, and that the law of evolution determines his advancement and unfoldment. We are also taught that man is not distinctly the offspring of any animal species, but belongs to a species of his own termed the human; that he is allied to animal life on the one hand and related to the infinite on the other, because of the intelligence, soul-power and conscious energy which is continually being evolved within his soul and finding expression.

Q. - [By Nahum Wallace, Gardner, Mass.] Can spirits visit the sun? Is the approach to it by them pleasant or otherwise?

it by them pleasant or otherwise?

A.—We have known many spirits who have attempted to visit the sun. Most of those with whom we have conversed declare that they were unable to penetrate its atmosphere, because it was full of electrical force which seemed to surcharge their bodies, affecting them unpleasantly, and forcibly repelling them from contact with it. A few other spirits who are reliable and intelligent inform us that they have succeeded in visiting the sun and that have succeeded in visiting the sun, and that they find it to be inhabited; but from what we they find it to be inhabited; but from what we have learned concerning the nature of this luminary we are led to believe that these spirits are mistaken; that in their researches and journeyings through space they have visited some large planet, the brightness and grandeur of which have led them to mistake it for the sun. We are taught that the sun is an immense reservoir of electrical energy and force. If such be the fact; we can readily understand that it would be impossible for a spirit to enter within its at mosphere: Mrs. Anna Maria Wilson.

I have not long been a resident of the unseen world. I passed away very early this present year. Since that time I have been seeking to make my presence known to my friends on earth, that they may not grieve, because of my departure, but may rejoice in learning of the grand hereafter and of the power of spirits to return to their earthly loved ones. I send my love to each friend—those connected with me by ties of relationship, and those to whom I was attracted in the social way. I wish them to feel that I have not lost anything by the change, but have gained immeasurably much more than I can reveal through such a channel as this. When they meet me on the spirit-side and hehold with awakened vision the beauties and behold with awakened vision the beauties and glories which I have seen, when they re-alize the powers and opportunities which are given to the ascended spirit, then they will agree with me that death is not an enemy but a sweet friend to human kind.

I was the wife of Mr. Henry Wilson. I have

friends in this State, not far from this place, also in the West. I wish all who remember me to feel that I bring them tidings of immortal life, blessings and love, and that I desire to do them good. I am Mrs. Anna Maria Wilson, formerly of Ames, Iowa.

Samuel Trefy.

I hail from Marblehead, Mr. Chairman; I suppose you know where that good old town is. I would like to report myself from the other shore. The place where I now reside is a very picturesque one. I admire the beauty of its scenery and surroundings. My home is not dilapidated; it is in very fair repair. I am not returning to make complaint of what I have found. I have friends on this mortal side, to whom I bring my few words of greeting, with my love. I desire them to understand something of life as it really is, apart from the mortal body, and I should like very much to have an opportunity of giving them evidence of my power to return and communicate with have an opportunity of giving them orldence of my power to return and communicate with them. If I could convey my thoughts with perfect clearness through this instrument, I would speak to my friends concerning material affairs, in which I was interested when here, and which are of interest to them, but I should prefer to do this in private. There are certain little matters which I would like to discuss with them concerning my past life, especially the last few years, and if an opportunity is given me to return in this manuer I will avail myself of it. I tried to make my presence known as soon as I found myself fully severed from the body. I desired to tell my friends that I was in reality dead; that there was no life or consciousness in the old form, and it might consciousness in the old form, and it might safely be laid away; but I was not able to do as I desired, and so was obliged to remain close to the mortal form until it was consigned to its the mortal form until it was consigned to its last resting-place. This was something of a punishment to me, because, in looking away, I could perceive scenes that appeared beautiful, and faces and forms which I recognized as familiar, and I wanted to get to them, yet something seemed to hold me to the body, and I was obliged to watch over it. The reason why I was kept in this condition longer than others when they die was because I had a mortal terpart of healing buried alive and I requested my when they die was because I had a mortal ter-mer at being buried alive, and I requested my friends to keep my remains longer than is usual in such cases, that they might be sure there was no life in the body. After the form was laid away I was released, and I gravitated im-mediately to the friends whom I had seen, and to the scenes of which I had caught a distant glimpse. I have found enough to repay me for all naviety and sadness in the past, and alall anxiety and sadness in the past, and although many things that are beautiful and grand are still beyond me, yet I have many comforts, and I hope I am grateful for them. Of course I must go to work to earn those things that I want and have not, because it is the same over yonder as here—when we want anything we must earn it. Call me, sir, Samuel Trefy.
Mrs. Anna C. Hobe.

I am glad to come to your circle, Mr. Chairman, for my heart turns back to friends on this side. I would like to have them know I am safe in a beautiful place which I found prepared for me, in which I have been residing for a good while. I have been trying to learn all I could about this spiritual life. I have been taking in with its atmosphere sensitions. been taking in, with its atmosphere, sensations of peace and strength, which have been very refreshing to me. I have met my husband, who passed away some time before I did. I was surprised to find him looking so strong and active. I have myself also changed, and appear younger than I did for some years before I died. All the dear friends who are with me send love to those on this side, and want them to feel that the law of nature is a good one which has provided death as a means by which mankind could pass from one plane to another better adapted for its further advancement. better adapted for its further advancement. I was in 'my eighty-fourth year when summoned home. I feel glad that the call came, and that I am not now on this side, weak and weary, and worn with the battles and experiences of life. Tell my friends that I am waiting to receive them, and that I sometimes come to their homes and try to help them a bit. I belonged in East New York, L. I. My husband was known as Charles F. Hobe, and I am Mrs. Anna C. Hobe.

Susan Taylor.

I have come a long distance with the hope of reaching my earthly friends, who are in Mel-bourne and New South Wales, Australia, where I lived. I was told that your paper made its way to those places, so I trust that my message will be received by my friends. I wish to say to those who have grieved over my death and at times have felt that life was very dark and at times have felt that life was very dark, they must not mourn. Months have rolled into years, yet the shadow has not been lifted from their lives as I would like to see it. True, the pain is not as intense as it was, but still a degree of gloom remains which I am sorry to see. I wish to say to those friends that they can be happy if they choose. If they will think of me as one who has passed on to a higher, brighter existence, and not forgotten or deserted them, but who returns frequently to minister to their but who returns frequently to minister to their wants, to bring them love, and also to gather from their affectionate natures those elements which feed my spirit, they will find a pleasure in life which they have denied themselves for I wish to say that I have perceived the events

taking place in the homes of my friends. I know that one dear one has left his own abidknow that one dear one has left his own abiding place and gone to another country. I wish those who remain in the old home to know that he is doing well. I have been with him, have watched his progress, and know that he will do very much better in the circumstances of life than he would had he remained in the old place. I have known of the illness of another dear one, and of the fears of those with her lest she too, should has away. But the angels dear one, and of the fears of those with her lest she, too, should pass away. But the angels have been ministering to her necessities, have brought her strength and vigor, and done all in their power to restore her to health, and she will not pass to the other side, but will remain here, I think, for many years.

Other events I have also noticed, and I wish my friends to know that I am interested in them, that I understand the workings of their hearts, and realize what they desire to do.

earthly frame, and I have been a good many years in the spirit-world, so I suppose you will have to call me an old man now; but I don't feel so at all. I feel smart and strong, and I think I can compete with some younger people in the race of life. I was once well known in Boston. I was pretty familiar with its streets and by-ways, for I pursued my business here. I am interested in the growth of this city. In looking at its advancement and the improvements which have taken place I feel a sort of pride, as though I was a part of it myself, and that what was creditable to the city reflected credit upon me. That is a harmless conceit; I am sure you will not try to rob me of it.

I am interested in various departments of business belonging to mortal life, because I believe they are all for the welfare of the people, and that as they become well developed

ple and that as they become well developed and put forth good results the people will advance in knowledge and material prosperity, and will be the better for it. I am particularly interested in the shoe business, because I had an interest that way in olden times. I have watched all the inventions that have been made for the appropriate that the shoe business are the statement of the short of an interest that way in olden times. I have watched all the inventious that have been made for the purpose of lightening labor, or of economizing the energy which men put into this business. I have watched the progress of things generally and everywhere for a number of years, and I feel quite satisfied with the result. I think that humanity as a whole is achieving vast results for its own benefit, and that as it acquires knowledge and skill in the various branches of industrial education it will become happy and prosperous; for I think if all people had the means provided them of living comfortably, they would be able to harmonize, to assimilate more fully one with the other; there would be a lack of this grasping, grinding, ceaseless friction, that makes men nervous, irritable and altogether inharmonicus. I am looking forward to the time when the capacities of men will be so developed that they may be utilized in every direction; when the business pursuits of the people will be so perfected and applied to human unfoldment that each one will have the power of performing just that labor for which he is adapted, which will bring in good returns for his subsistence. Then there will be an end of morepoly an end will bring in good returns for his subsistence.
Then there will be an end of monopoly, an end of the one-man money power. No one will be allowed to hoard up millions while another is without a dollar and knows not where to look for the paceseting of life.

without a dollar and knows not where to look for the necessities of life.

I know preaching will not help the matter along much, but it does me good to step in here and make myself known, also to tell those who remember me—and I have no doubt there are a few left in this city who will—that I am interested in mechanical and mercantile pursuits on earth. I am not so thoroughly imbued with the idea of progressing in spirit-life as to forget and forsake the things which were of interest to me on this side. I would like them to realize that I am trying to exert what little power I possess for the accomplialment of the work of which I have spoken, and when I come in contact with a person upon whom I can opein contact with a person upon whom I can operate, I make use of my influence and endeavor to make it of use. I wait my greetings to all who care to hear from me. I was known as William Kneeland.

Emma, to Charles E.

I come because I think I can reach a friend, and I am anxious to do so. He has wondered why I have not tried to manifest. It was not because I lacked the desire, but because I had not the power and opportunity. I cannot now do all that I wish, yet I know I can give him enough to convince him that I have returned do all that I wish, yet I know I can give him enough to convince him that I have returned here to speak. I send my love to him, and tell him I have been watching over him. I have been with him for quite a long while, and have known what has been taking place in his home with regard to himself. I have kept my promise to be to him a guardian spirit, by the permission of the powers above. I wish to say that in a little while I think I will be able to give visible demonstrations of my power to my friend, to bring him a token of my love from the spirit-world, in the form of a fresh and blooming rose, similar to that which was my favorite when in the body, which he will recognize. I will also try to show him the one star; he will know what that means. I think I will be able to bring the star to him, in his own home, when he is alone, in the twilight; but the flower I will have to bring through the agency of some medium who has the power of producing such things. Such a medium will, I think, be found before long in the city where my friend lives. I wish Charlie to know that I shall not undertake to do those things of which we have spoken until I have more power, until his mediumistic powers become unfolded, because I do not wish to make use of any outside we have spoken until I have more power, until his mediumistic powers become unfolded, because I do not wish to make use of any outside aid. I wish him to realize that I shall not leave him. I will not pass away into the spiritual spheres beyond his recognition or that of other friends, because my deaire is to have them advance with me in knowledge and power. If vance with me in knowledge and power. If they cannot do so, I will wait until they join me in the spirit-world. Be kind enough, Mr. Chairman, to say that this message is given by Emms, to Charles E., of Milwaukee, Wis.

Report of Public Scance held May 15th, 1883. Questions and Answers.

Questions and Answers.

Questions and Answers.

Questions described allude to their homes as being surrounded with gardens. Are they for the same purpose as those upon earth—flowers for their pleasurable associations, and fruits and vegetables for daily sustenance?

Ans.—Flowers are not only delightful to the senses but are conducive to bodily health. Mortals who cultivate little plots of ground, encouraging the growth of plants and flowers, find themselves gaining not only mental enjoyment, but vigor of body, from such labors. As the same law holds good in the apiritual world, intelligent spirits surround themselves by intelligent spirits surround themselves by plant and vegetable life, from which they derive a large degree of vigor and vitality, as well as mental and spiritual delight. Fruits and vegetable substances are, in the higher life, for the purpose of bodily assimilation and sustenance.

nance.
Q.—Are there not many occupations adapted to man's life on earth that are not called for in the spirit-world? If so, of what advantage is the knowledge one acquires of these employments to him when he becomes an inhabitant of that world?

A.—There are a number of manual occupations of contractions.

A.—There are a number of manual occupations on earth which have no counterpart in the higher spheres of life; but these are what the primary studies of scholarly education are to the child, fitting him to take up more advanced lessons in the future. The spirit gains experience and discipline in the lower occupations of life, which prepare it to enter upon higher pursuits, which again are designed for further unfoldment. Faithful application and attention to daily duties cannot fall to react beneficially upon the ascending spirit, whatevor his position or employment may be.

Q.—Do not earthly mediums sometimes suffer, both mentally and physically, from the use of their organisms by spirits, who are wholly or in a degree ignorant of the laws governing such control?

from the spiritual apheres. In my own humble way I have endeavored to impress the minds of mortals as best I could, so that they might in some degree acquire a knowledge of the grand immortal existence; that which is being revealed to the world to-day by spirits, being revealed to the world to-day by spirits, that mortals may recognize the fact that ministering spirits are constantly returning from the higher courts with such information as they have attained from an experience in spirit-life. In this enlightened age it rests with mortals whether they will remain ignorant of the great beyond, or whether they will receive the knowledge that will fit them to enter the life that is to come with rejoicing. It is true that I did not reach out in this direction as I should have done, for it seemed to me that I had gained all it was possible for a mortal to know concerning the life of the future. I endeavored to embrace all the liberal ideas which it was possible for the mind of tuture. I endeavored to embrace all the liberal ideas which it was possible for the mind of man to entertain. It is also true that I did accept many teachings that came from higher sources, which some of my clerical brethren-refused to adopt. When I look around me in the spiritual world, and perceive the vast storehouses of knowledge opening for mankind to investigate and explore, I perceive that I might have learned so much more than I did of what pertains to the future existence. of what pertains to the future existence, I feel as though I bad comprehended but little of life, its meaning and its deatiny,

I do not return as a teacher, although I was

I do not return as a teacher, although I was looked upon as one when I trod the pathways of mortal life; I return as a student, humbly seeking for knowledge, while at the same time I am ready to bestow upon others any little gleam of truth which I have received. I come bearing friendly and tender greetings to all who listened to me in the past, and who remember me with kindly thoughts. Several seasons have rolled away, with their beautiful-contrasts of sunlight and shade, of summertime and frost, since I was known on earth. During these years I have been seeking to gather up within my own consciousness the ideas, the principles, which many an exalted spirit understands, but of which I am still to a large extent ignorant; yet I am hopeful, because I realize that I am a progressive spirit. I send my greetings to all my friends, and urge them to broad and liberal investigation. I bid them "God-speed," with the earnest wish that they will be surrounded by more spiritual influences, and be able to understand that there influences, and be able to understand that there is an active, conscious, immortal life for every soul; and that each one has the power to return and communicate with mortals if they so desire and opportunity offers. Most of my friends reside in Winchester, Mass., but I have other dear friends and associates in various parts of the State; to one and all I waft my message with its blessing of love. I was known and recognized as the Rev. Alonzo Chapin.

Mrs. Margaret A. Drake.

[To the Chairman:] I am not acquainted in this place, but I would like to send a message to my friends in East Princeton, Missouri. I have been in the spiritual life a few years, but my earthly friends do not forget me: those who were bound to me by the tender ties of relationship sometimes waft a thought to me in my spirit have and wonder concerning my country. were bound to me by the tender ties of relationship sometimes waft a thought to me in my spirit home, and wonder concerning my occupation and whereabouts. To each and all I bring my love and greetings. I would be pleased to enter into personal communication with them. I often come to them, seeking to assist them. I have many times come to Charles, endeavoring to have him realize that I was by his side, and that he was as dear to me as ever. I have the assurance, which is pleasant to my spirit, that he feels my presence at times. I wish my friends to realize that their spirit-friends are doing all in their power for their benefit, although they cannot give their whole time and influence to those of mortal life, because they have duties in the spiritual world which must be performed. When our friends of earth come to us they will rejoice in realizing that so much has been performed; that the way has been made so plain and straight for them in their passage to the eternal world. I cannot give my message to my entire satisfaction, as I have never manifested through this medium before. I have tried to make my presence known in other ways. Whenever I succeed in impressing one thought upon a mediumistic brain it gives me great pleasure, for I know I am gaining experience and knowledge of the laws governing mediumship, to which end I am working with a view to the performance of a future-work. Please to announce me as Margaret A. Drake. I would like my message to go to Charles Drake of the place I mentioned.

Susan W. Stanwood.

Occasionally the thought has occurred to me that I would like to return and say a few words to my many friends. Not but what I do someto my many friends. Not but what I do sometimes have an opportunity of coming into association with my spiritualistic friends, and assuring them of my presence in some manner,
but if I can address them all together, give
them my love, and express my sympathy for
them in their work, it will give me great pleasure. I was present at your last meeting, and
listened to the remarks of the controlling
spirit in relation to the ignorance of spirits in
operating upon a medium. I know that the
same subject, in another direction, was spoken
of to-day; but the controlling intelligence at
that time said that not one spirit in a hundred
understood correctly and properly how to opeof to-day; but the controlling intelligence at that time said that not one spirit in a hundred understood correctly and properly how to operate upon a medium; and I thought how true that was. Mortals are in ignorance upon the subject as well as spirits; they do not realize how a spirit finds it necessary to experiment with a medium in the endeavor to surmount the obstacles in the way, before he can manifest to mortal friends; and very few spirits understand just how to do this. You have no idea, perhaps, of the many spirits who are constantly returning to various mediums, seeking to gain experience and knowledge by association with them. I have visited many circles and different mediums since I passed away from the body, and in each place, on every occasion; I have found a number of spirits present who were trying to make their influence felt; were studying the peculiar conditions, attributes and constitutions of the mediums, that they might learn mow to proceed in manifesting to mortal friends. Then again I have seen these mediums in private, when they were unaware of the presence of spiritual intelligences; yet still spirits would be there, seeking to influence them, and studying their organisms. So mediums and their personal spirit guides become instructors and assistants to many spirits, who thus become versed in the methods of control, and are able to go out to other mediums, operate upon them and speak intelligently. A great work is to be performed in this way, of which you have little conception at present; but before it can be accomplished the clouds of inharmony must first be dispersed; there must be a better, purer condition of feeling among our workers, more sympathy one with

i to my friends to know that I am interested in collibrary, specially and the second them to the second them to the second the second them to the second through the

sending a word of cheer to my former co-work.
ers, urging them to be falthful to their Godgiven powers, to do all in their power to bless
and benefit mankind, to make Spiritualiam a
light in the world, and to hasten the coming of
that time when humanity at large will rejoics
in the knowledge of immortal life. Please to
tell my friends that I forget not one. I am
pressing on to new duties and the attainment
of higher knowledge. Yet I frequently turn
backward in thought and also in vital presence
to the homes of those who are dear to me,
seeking to make my influence felt and recognized, and to bring a blessing from the spirit
world. My friends in Boston, Charlestown and
adjoining places will recognize me as Susan W.
Stanwood.

Job Taylor.

Inave thought for some time, Mr. Chairman, that I would like to travel around this way, and, if possible, send out a thought to my friends who are yet in the body. They reside a long distance from this place, in Taylorsville, Cal., where I was pretty generally known, and I may say respected, although in no boasting manner. It seems to me my friends will be pleased to learn of my return. A very few of them recognize the truths which Spiritualism has brought to humanity, and are glad to receive communications from the friends who have passed on; others, whom I knew and admired, do not believe that spirits have the power of returning from beyond the grave, therefore will probably not care to receive anything which purports to emanate from my mind; however, I will give what I have to say, trusting that it may be of use to some one in search of knowledge concerning the where, abouts and welfare of those who are known only as the dead. A few years ago I traveled the earthly pathway, and my fellow citizeng and friends saw fit to honor me in certain ways, the remembrance of which is very pleasing to me, even now that I have become disembodied of the mortal form. I assure them that I appreciate all their thoughtfulness and kindness. In returning to this strange locality, I want my friends to realize that I am as dis-I appreciate all their thoughtfulness and kindness. In returning to this strange locality, I want my friends to realize that I am as distinctly myself as I was when in the body. They will readily affirm that my individuality was marked, and that they would recognize my characteristics anywhere. I trust they will do so, and will seek to learn something more of me as a spirit. I have endeavored to manifest my presence in the locality where I resided, and did make my influence felt to a certain extent, but nothing to what I wish to do. I want those friends of mine who have gained an interest in Spiritualism to feel encouraged, not to give up trying to know more of the spiritworld, for I, in company with others, am seeking earnestly to unfold the mediumistic powers of certain ones on earth, through whose organisms we hope to manifest our presence and isms we hope to manifest our presence and convince others of our existence. I am here convince others of our existence. I am here partially to gain power and experience concerning these things, and to send out my greetings to earthly friends. I do not mean that I expect to gain a great deal of power by once controlling the medium that I use upon this occasion, but I have been watching other spirits take control of the organism for some days past and have entered into communication with the spirit-intelligences who gather here, who seem to be well versed in the laws of spiritual control and mediumistic unfoldment, and from them I have gained knowledge which I mean to apply by-and-by, in another direction, where I trust my gamed knowledge which I mean to apply byand-by, in another direction, where I trust my
efforts will result successfully: therefore I feel
very much like thanking all who are present,
especially those on the invisible side, for their
assistance at this time.
Record me, if you please, as Job Taylor.

Rebecca Joy.

Hebecca Joy.

I am Rebecca Joy, and I come with great joy, because it is a pleasure to me to have an opportunity of bearing greetings of love and sympathy to dear ones in the body. I am the wife of L. W. Joy, Northampton, Mass. I have sought to manifest many times. It has ever been a pleasing thought to me that I have made my influence felt, by impression and otherwise, which has resulted beneficially to those in whom I take a deep interest. I am seeking to do all that I can for their welfare, to guide and guard them as they fourney along the road of mortal life. I am endeavoring to gather up from their lives emanations of magnetic power, which I may utilize in preparing a home for their reception on the other side. Whenever they think a kindly thought or perform a loving deed, thus exercising their higher spiritual attributes, they afford me material that will be of practical use in my labor; and when they come to me in the spiritual world I know they will be pleased to learn that I have prepared a home for them out of the materials which they themselves have provided; therefore I would say to each dear one, endeavor to live as beautiful and true lives while you remain in the body as you know how, that your spirit-homes tiful and true lives while you remain in the body as you know how, that your spirit-homes may be bright and cheery and sweet. I also wish each dear one to remember and feel that I am with them, trying to exert my influence for their happiness, and eager to accept from them in return thoughts of love and sympathy. I come close to my husband many times, and sometimes have made him sware of my many times. I come close to my husband many times, and sometimes have made him aware of my presence. It pleases me to know that he has ever felt that I was with him; that I did not depart far away, to a place from which I could not return. Immediately after my departure from the body I endeavored to make him realize that I was a living, conscious woman, ready and anxious to take my place beside him; and guide him in the affairs of life. In this spirit I have been working ever since, seeking to be of use on the mortal side, and also to do what I can on the spiritual. I thank you for permitting me to come. to come.

Naonta has a squaw here in the mortal hunting-grounds, out in the West, and she wants to say to the squaw and her brave that the spiritband have gathered the forces anew which they want for their work. They have been working on the powers of the squaw for a heap long time, trying to bring them out strong, so that the spirite could do a big work; but sometimes the squaw gets tired and gloomy; she thinks she do n't do all she might, and that the spirits do n't do half what they ought to do. This makes the clouds come round. So Naonta has come here to the big council where a heap of strong spirits gather, to say to the squaw and brave; Keep still; be patient; sit together as you have done, and let the spirit-powers work, for you will see by and by, when the right time comes, what all these things mean, and what this long preparation has been for. Naonta wants to tell the Watson chief and squaw that there is something for them to do. Not that they are going to be left alone, but the spirits want them to help along that which they are going to accomplish. So when the time comes and Naonta says to the squaw. "You must go to that place and do as we tell you," we do n't want you to pull back or feel afraid, but to go straight ahead, and we will see that you are carried through. When we come again to our own lodge on the plains, we will bear the power and strength that has been felt in times past, that has been looked for a little time back. It has been gathered from the hunting-grounds above, from the good spirits who ever wish to help mankind, who desire to see the great clouds of sorrow and fear swept away; that death may be looked upon as a friend who mans the big cance that takes mortals over the big waters of life to the lodges and wigwams of their friends in the higher hunting grounds beyond the setting sun. Naonta.

Kenniston; Freeman E. Nutter; Mingo; Maria Breed; Waiter Scott Lewis; Neille Wheeler; James Wilson Porter; Little Blanche; Jay Sessions.
June 22.—Mrs. Eva Benson; Jacob Harris; Mrs. Inez C. Elwell; Mrs. J. A. Campbell; Christian Sharp; Mary Lucinda Miller. cinda Miller.

June 25.—John N. Mamtt; Alice C.; Bright Star; Snow Drop; Pansy; Meshkino; Hoolah; Boreaming Eagle; Spring Flower; Lotels, for Pearlie, Mabel, Chipple, Flying Leaf, Wau-ne-ka-ga, Hope, Cochese.

June 25.—Hosie; Henry G. Langley; Lily Curtis; Susan P. Fay; John Gildden; Terry F. Johnston; John Pier-

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G. W. KATES, Editor.

May 19.

A. C. LADD, Publisher.

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The Camp-Meetings.

Lake Pleasant (Mass.) Camp-Meeting.

LAKE PLEASANT, MASS., Aug. 5th .- The first week of camp-life this sesson has ended. Each day has aided to the number of regular campers, while translent visitors have appeared in large numbers. On Saturday, Aug. 4th, several hundred passengers arrived on the evening train. Bpiritualists in all parts of the country should improve the first opportunity to visit Lake Pleasant. Here one can find rest, rational amusement and spiritual instruction.

Lake Pleasant is a little world by itself. Nearly four thousand people are here as permanent campers All of the Eastern and Western States are represented. The mediums are being well patronized, and the discourses from the platform have been eagerly listened to. The meeting will close Aug. 26th.

Reader, you are cordially invited to this great gath ering. Call for an excursion ticket to Lake Pleasant. Persons residing west of Buffalo can reach Lake Pleasant by following this course: Buy an excursion theket over the Lake Shore and Michigan Bouthern or the N.Y. P. and O. Ralfroad for Cassadaga Lake, N.Y. On arriving at Dunkirk, N.Y., buy a regular ticket to Buffalo; then purchase an excursion ticket for lake Pleasant.

for Lake Pleasant.

On Sunday, Aug. 5th, the excursion trains came in heavily loaded. The great auditorium was crowded with an attentive multitude. The exquisite concerts by the Pitchburg Band were loadly applanted. Judge Dalley and Capt. H. H. Brown delivered powerful ad-

oresses.

Three weeks more of camp-life remain. These convocations are sources of great power for Spiritualism. May peace long dwell at Lake Pleasant. Spiritualists! come and greet your brethren at this beautiful spot. THE WEEK DAY LECTURES. .

On Tuesday Judge Dalley gave an interesting account of his conversion to Spiritualism. He spoke at length on the progress of religious thought, showing the superiority of the spiritual movement over old theological statements.

On Wednesday Mrs. Emma Paul delivered an excelent lecture conched in beautiful language. She was listened to with marked altention.

On Thursday C. Clegg Wright spoke under influence, and delivered an address remarkable for its insight and power.

and power.

On Filday Mrs. Sarah A. Byrnes spoke to a highly interested anchence. Her elaboration of the utilitarian aspects of Spiritualism was full of good points.

On Saturday Austen E. Simmons made his dibut on the Lake Pleasant platform. He spoke of the rise of the Christian church, and the spiread of Spiritualism. Mr. Summons is a veteran lecturer in the cause of statements. THE SUNDAY SPEECHES.

At 10:30 A. M. Judge Dalley, of Brooklyn, N. Y. delivered a lengthy address on "The Conflict in The ology."
In the afternoon Capt. H. H. Brown spoke on "The Place of Spiritualism in the Thought of the World."
In the evening Dr. J. K. Balley lectured in the hall on "The Mistakes of Materialism."

- MEMORANDA.

CAMP CHIPS. The meeting is a pronounced success. ... The mediums' paradise : Lake Pleasant. ... Appropriate: Judge Dalley's invocation. Wanted: The Corning, N. Y., delegation. Interesting : To talk with a new convert. ... Numerous: Tent and cottage dedications. The Derry, N. H., folks are inquired after, Clara Gallupe sends love to the Duxbury folks. Board and lodging are cheap at Lake Pleasant. Kathleen Frawley is enjoying her sofourn here. Booming': Subscriptions to the Banner of Light There is work ahead for the sanitary committee A pointer: Take the first train for Lake Pleas-

. Sadle Kingsley has been on a brief visit to Ni . The Lake Pleasant Siftings is an excellent pub-.... Mrs. Coburn and Mrs. Morrill, veteran campers are here.

.... Mrs. Sarah A. Byrnes has many friends at Lake Pleasant. Clara Banks of Williamsburg, Mass., arrived on

.... The Neshaminy Falls meeting has representa-.... Back again to stay: Mrs. Addle Smith of Spring field, Mass. . Mr. Waterman has a printing establishment on

The audiences on Sunday were very large and .. Mr. and Mrs Fowler of Lynn Mass., are among Mr. Seaman of Troy, N. Y., has good lodging rooms to rent.

.... Peaceful camp citizens: Messrs. Allie Fletcher and Ed. Snow. ... Hotels in neighboring towns are crowded with camp tourists.

. There is considerable building going on at Highlands. A fact: Exorbitant charges are not made at Lake Pleasant.

.... Hattle Alten of Auburn, N. Y., is enjoying her Landlord Barnard is giving the best of satisfaction to his guests.

... Mr. and Mrs. E. M. Lyman of Springfield, Mass. are inquired after. Amanda Curtis, calin as a summer day, is listen-. Mrs. Clara A. Field has bought a nice cottage

on Montagne street. ... Mrs. M. L. Clancy of Chicago, Ill., is pleased with Lake Pleasant. Macgle J. Folsom and daughter were welcomed to the camp Aug, 4th.

.... The camp is the scene of busy activity, yet the best of order prevails. ... Mr. Gardner of Troy, N.Y., is an interested observer of camp affairs.

... An interesting sight: The great audiences list-ening to the speakers. Mr. Pease, former editor of the Saratoga Sun, is stopping at the hotel.

.... Train No. 36-6 o'clock P. M. from Boston-stops at Lake Pleasant. Barbara Atlen, a veteran medium, is remem-bered by many campers. The new grounds now bear the aristocratic name of the "Highlands."

.... There was great gies on Broadway when Mr. Tozier of Brooklyn arrived. ... C. Clegg Wright's spirit-control gives elaborate phrenological examinations.

... Large sales of copies of the Banner of Light are made each week at the camp. Ed. Dwight of Stafford, Conn., is studying the complex problem of mediumship. ... Conductor French of the Conn. River Line sends love to his many friends in camp.

.... There are three healing mediums in "Ingleside Home" tent, on Montague street. A band concert on Sunday evenings would be highly enjoyed by many campers.

.... Favorable comments are frequently heard relative to the good order of the camp. Happy men: The ambaseadors of the different Spiritualist papers on the grounds. ... Dr. A. B. Smith of Northport, R. I., and wife are making their annual visit here. Major Young and wife of Marion, Iowa, are making their first visit to the camp.

.... Mr. Cook and family of Springfield, Mass., are making their customary sojourn here. C. H. Harding, inspirational speaker and test medium, is housed at No. 4 1st Avenue. Mrs. Fannie Davis Smith, fresh from victories at Neshaminy Falls, arrived August 4th.

Jenoie Rhind makes a speech each evening in front of her quarters on Montague street. Mr. H. A. Budington makes engagements for Carrie Twing's and Mr. Phillips's scances. ... The Eddy Brothers hold their professional re-ceptions on Montague street, near the hotel. Regrets: Many regrets are expressed over the enforced absence by filness of Dr. G. H. Geer.

.... Enthusiastic: The applause given the Fitch burg Band by the immense crowd on Sunday. John S. Finney of Southington, Conn., a regular reader of the Banner, is inspecting the camp. Station agent Billings is always on hand. He despatches business with the skill of an expert.

N. Wallace of Otto Biver, Mass., declares that a visit to this camp is a matter of spiritual profit..... President Benls presides with ability. He has been a zealous and faithful officer of the meeting. ... A healthy pastime: Rowing on the lake. Mr. Steadman has the renting of the boats at the lake.

W. C. Bryant, ex Treasurer of the Camp-Asso-elation, appreciates the lectures from the grand stand. H. F. Church, a prominent business man of Boston, made a brief visit to the camp on Bunday, Aug. 5th. ... Mr. Lunt, the telegraph operator and ticket-seller, is faithfully attending to the duties of his posi-tion.

den. Tickets are on sale in Baratoga to Lake Pleas-

gripes a vietter fibelief

ant and return for \$3,25 sig. B. H. T. and Western Emily Blanchard of North Pownal, Vt., bas friends here who would be glad to see her in Great friends: Clara Gallupe and Maud Lord, daughter of the celebrated medium, Mrs. Maud B. Lord.

Mr. Hunter of Miller's Palls, Mass., affirms that his magnetized paper has performed many wonderful Dr. H. B. Storer is not forgotten.. His eloquent voice has charmed and instructed Epiritualists for

.... Thanks: To Capt. Russell and his musicians for the choice musical selections which they so skillfully

.... There are, to say the least, five hundred new-comers who are making a prolonged stay on the grounds. Mrs. M. F. Dwight of Stafford, Cong.-an excel-

Mrs. Danforth of Philadelphia is attending a few scances. She is an earnest and generously inclined Spiritualist.

.... The electric lights greatly please the people. The camp, under the glare of these luminaries, looks like fairy land.

... A. B. French passed the Lake Aug. Sd. on routs for Onset Bay. He will deliver the leading address here Aug. 12th:

.... Mrs. Nunie Gallupe and Mrs. Hattle Hopkins courteously greet their many friends daily while promenating Broadway.
.... Mrs. Nellie J. T. Brigham, in company with a large party of New York ladies, visited the camp on Tuesday, July 31st.

Hereafter each issue of the Banner of Light will reach the Lake at 2:35 P.M. on Thursdays, leaving Boston at 11:15 A. M. A. T. Pierce and family of Providence, R. I., are in camp. Their elegant cottage on the bluff is a delightful place to visit.

Mr. N. S. Henry, the Secretary of the Association, is a reliable man. He attends to the duties of his office in an able manner.

W. H. Spear, former editor of the Lake Pleasant Siftings, has turned commercial traveler. He is missed at Lake Pleasant. Several ladies of the Shaker persuasion have been visiting Dr. Towne, the famous healer. They attended several séances.

... Albert Omond, of Boston, has charge of the street lamps. He is a faithful man and deserves great credit for his fidelity.
... "Ikabod," an alleged spirit control of Carrie

Twing's, holds soirées which are largely attended.
"Ikabed" is a fumy fellow. Mr. Tallmage of Worcester, Mass., has been re-newling old acquaintances here for several days. He knows how to enjoy life in camp.

.... Miss L. Barntocat, lecturer and test-medium, will remain through the meeting. She is bighly recommended as an excellent medium.
.... Mr. Lee, of California, is one of the happiest men on the grounds. He daily promenades by the Banner representative's quarters.

Do not postpone your right to

Do not postpone your visit to camp, centle reader. Come at once. And, by the way, call on us and subscribe for the Banner of Light.

... Mr. and Mrs. Wilson of Bridgeport Conn., are cosily ensconced in their summer home. Mrs. Emma Beardsley is visiting Mr. and Mrs. Wilson. The pavillon is crowded with dancers daily. Mr. Burlingame is at the door, while Mr. Peters performs the complex duties of floor-manager.

.... Capt. H. H. Brown had a fine audience on Sunday afternoon. He is full of zeal in his work. The Captain has an enviable reputation as a lecturer. Prof. C. A. Trask, the astronomical and herb-doctor, is in a nice cottage immediately contiguous to the residence of the well known medium, Dr. Jack.

.... Capt. Rodler of the steamer Henrietia is a quiet young man. He is popular with patrons of his boat. Campers, go and enjoy a trip on the lake in the Henri-... Anthony Higgins has been warmly greeted here. He will speak on Tuesday, Aug. 7th, as one of the reg-ular lecturers. Mr. Higgins is an orator of remarkable

Brown, and Mrs. J. R. Brown, and Mrs. Hart of Brooklyn, have been stopping in Montague. They visited the camp daily during their sojourn in this vicinity.

.... Mr. Gerry of Stoneham, Mass., likes to see har-mony in the camp. He enjoys the meetings. Here-Biter he will have charge of the main entrance to the

.... Mr. G. W. Thomas is numbering cottages and tents. Mr. Henry, the Secretary, favors this proceeding. In time, a directory of Lake Pleasant will

... Mrs. Dr. A. S. Waterhouse of East Somerville, Mass. owns a nice cottage on Montague street. Mr. and Mrs. Glover of Boston are enjoying her hospitali-

ty at the camp. . Subscribers to the Banner of Light were numerous the past week. Keep it up, bretbren, so as to strengthen the hands of Messrs. Colby & Rich in their noble work for humanity.

Mrs. Gallung, mother of H. S. Marshal Fre-

Gallupe and Lleut. Ben Gallupe, is visiting here. She is an estimable lady, and possesses the affectionate regard of all who know her.

.... A social success: Charles Hopkins. His remarkable conversational powers always secure for him a wide circle of acquaintances. Detective Hopkins is a competent officer.

Mrs. Mary F. Lovering of East Boston, accompanied by her mother, will remain through the meeting. Miss Lovering is a writing medium, as many church people have found out. President J. B. Hatch and wife, together with Vice President Rand and wife, will pass the next two weeks at Lake Picasani, as representatives of the Shawmut Spiritual Lyceum of Boston.

Shawmut Spiritual Lyceum of Boston.

The Todd girls of Lynn, Muss., are in camp and will remain through the season. These young ladies are critically inclined, but their sympathies are with rationalism in its best and most progressive aspects.

Dr. J. K. Bailey is ready for work on the lecture platform in New England. Address him at Lake Pleasant, Montague, Mass. This gentleman will give magnetic treatments, if desired, during his stay here.

Mrs. Maud E. Lord arrived July 31st. She was cordinly welcomed by many friends. Her séances have been largely attended. The work which this medium accomplishes for Spiritualism is of a valuable and enduring kind.

J. H. Orne, M. D., has just returned from Eng-

....J. H. Orne, M. D., has just returned from England. Like a sensible man he journeyed at once to this place. The other day, while with the writer, Mr. O. declared that the cause of Splritualism was making rapid victorious strides in Europe.

... A grand illumination will take place on Saturday evening, Aug. 18th. This feature promises to be of unusual interest this season. It is a foregone conclusion that thousands of visitors will be present on that occasion. The accommodations for transient visitors will be ample. Good board and lodging can be secured at reasonable rates.

... Being a reader of the Banner of Light, A. B. French is, of course, well posted on current events. Hence he knew that he could buy an excursion ticket from Clyde, Ohlo, to Cassadaga, N. Y.; then pay regular rates to Builalo, and there secure an excursion ticket to the Lake. Mr. French's son accompanies him on the eastern tour this year.

him on the eastern tour this year.

.... A unique phenomenon: Arthur Holbrook of West Swanzey, N. H., arrived on Thursday, which fact, in and of itself, may seem to be comparatively unimportant. But it must not be forgotten that Mr. Holbrook jumped from a through express train, turned eighteen somersaults, and finally landed in a sandhenp. Several reporters, aided by station agent Billings, rushed to the rescue, when, to the astonishment of everyhody, the young man from West Swanzey ross from his environment of sand and exclaimed: "I have arrived!" "Yes," we all replied; "we noticed you when you came in!" "Well," said the acrobatic visitor, "I wanted to stop at Lake Pleasant, so I imped off!" Mr. Holbrook had a very harrow escape from instant death. He is now visiting a magnetic healer in order to get his system restored to an equilibrium.

The People's Camp-Meeting - Cassadaga Lake, N. Y.

To the Editor of the Banner of Light : The opening day at Cassadaga[*] was a very pleasing success; the weather was very favorable, and a stroll around the grounds showed many improvements, New cottages have been built, some of the old ones have been improved, and all are occupied by friends with cheerful faces and warm hearts. But the glory of the camp grounds is the new amphitheatrs that has just been completed, a grand structure capable of seating some three thousand people. It is symmetrical in form, and confers honor upon the designer and builders; and now not even a thunder-storm can disturb a camp meeting at Cassadaga.

On Bunday morning the cheerful face of our President, Mr. O. P. Kellogg, looked rather more genial than bual as he stepped upon the rostrum with Damon's Band at his right, and the calebrated Pettit Family of Alliance, Onlo, on his left. The band discoursed sweet music, and then the Pettit Family favored us with song. They are accomplished singers and a great accession to the stiractions of our camp. Just as the last notes of music were dying away Mrs. R. around the grounds showed many improvements.

"Since placing the above in type, a report of the opening services, identical in all emential particulars, has been received from "Cephas." One of course must suffice. Ed.

the state of

Shepard Lallie offered up an invocation, standing on the platform of the grand pavilion, the lake glistening in sunshine before her, the trees waving their branches around her, and the quiet, expectant andience before her; and if the words she uttered did not move beaven they did the vast assembly that heard it.

Mr. O. P. Kellogg then delivered the dedicatory address. It was repicte with good suggestions and fall of kindness. The speaker said that any structure built to teach the dectrine of the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul was builted for a noble purpose. [There is but one O. P. Kellogg, and Cassadaga has need of him.]

In the alternoon Mrs. R. Shepard Lillie addressed the people. Her subject was "The Religion of Yesterday, To-Day and Tomorrow." The address was admitted by all to be a masterly effort.

In the evening the amphitheatre was gally lighted and Mrs. Amelia H. Cothy was introduced to the addrence. She was in her happlest mood; her witticisms and sharp, logical conclusions elicited frequent applause from the audience, and at the close of her spreach many were the congratulations she received.

Fern Island, or Cassadaga, is a lovely and romantic spot. Several little lakes are reating at the foot of surrounding hills; the air is cool and pure, and its quietude renders it a desirable place for rest and comfort.

Notes from Ouset Bay.

The Banner Scribe having departed for Lake Pleas ant, much to the regret of your reporter, the hurried notes of recent events herewith forwarded must suf-

fice.

The Fact and Conference Meetings have been prominent features this year, and the interest well sustained. Mr. L. L. Whittook, the enthusinatic conductor of the Fact Meetings, is an indomitable toller, devoted to his special work.

The large corps of speakers that have been present rank among the highest all over the country as expounders of Spiritualism.

Tuesday was a glorious day for the summer residents here. The steamer Monohansett, with a large party of excursionists from Falmouth Heights. Oak Bluffs and Vineyard Haven, arrived quite early. Hardly any of

Tuesday was a glorious day for the summer residents here. The steamer Monchansett, with a large party of excursionists from Falmouth Heights, Oak Bluffs and Vineyard Haven, arrived quite early. Hardly any of the excursionists had visited the place before. The party spent several hours strolling about, taking in the many points of attractiveness. They all seemed to be perfectly surprised at the place.

The regular services commenced at 1:30 with some fine selections by the Fitchburg Orchestral Band, followed with singing by the chorl, led by Charles W. Sullivan. The speaker of the day was Hon. Warren Chase, of Californis. His lecture was eloquent, and replate with logic. He dwelt with emphasis on the deterioration which ensued where the accumulation of wealth was made an end, not a means. His statistics were unpetical, but significant, and he was roused into genuine eloquence when he came to make the unique application of Spiritualism to his topic. The address was discursive, and touched upon various topics—political, social and religious. At the close of the address selections were given by the orchestra, and singing by the choir.

Mr. George A. Fuller, of Dover, Mass., lectured on Wednesday and Saturday, his discourses upon "Anclent and Modern Spiritualism" and "Inspiration" being practical, philosophical and eloquent, and calling forth emphatic applause.

Mrs. Anna Middlebrook-Twiss being unable to fill her engagement by reason of sickness, the lecture of Thursday was given by Dr. Juliet H. Severance, of Milwankee, Wis., who has been at Onset with her husband, Prof. A. B. Severance, the well-known psychometrist, since the commencement of the meeting. Mrs. Severance is a brilliant speaker, full of vital magnetism, a radical reformer upon the basis of physiology, hygiene, and equality of the sexes; that healthy bodies may sustain sound minds, and intelligent thought, scientific investigation, and fidelity to the best conditions of earthly existence may fit the human race for nobler, living here, and the enjoyme series of open-air concerts in the grove. The cottages were decorated with flags and innterns of various designs, and presented a very fine appearance. Along the shore of Onset Bay there was a brilliant illumination which shome forth in great splender, and in the centre of the bay rafts containing structures hearing lights of various descriptions were moured. A large number of yachts connected with the New Bedferd yacht squadron were anchored in the bay, decked with Chinese lanterns, flags and streamers. A fine display of fireworks was sent up from their decks during the evening. The most brilliant illumination off the Association grounds was that of the residence of Mrs. Dr. Cutter of Boston, on the Wickets. The boulevard glared with myriads of lights. Among the noted displays was that of the headquarters of the Association. The Prospect Park House and Ocean House were brilliantly fluminated and presented an attractive appearance. Among other buildings decorated were the post-office building and the various stores and restaurants. Other decorations deserving special mention include the cottages of W. P. Nye. A. W. Wilcox, Hob. Geo. Robbins, Vice President, Dormenio Hall's store and cottage, Geo. Hosmer, Cyrus Reabody, Mrs. White, Mrs. Reyes, Mrs. Aplin, Mrs. Kiog, Capt. Nash, Simeon. Butterfield, Chas. F. Howard's, occupied by Dr. Webster of Boston, John Garside, Bullock's store, post-office and restaurant, C. W.

made to the children, for their punctuality at the rebeatsals, all adapted to their various ages.

August 5th was what for want of a better term is called "Big Bunday" at Onset Bay. It is estimated that between eight and nine thousand people were on the grounds during the day, over one-half of whom merely came down to spend the Sabbath. Special excursion trains from Fairhaven and the Cape brought up over twelve hundred passengers Bunday morning, while the regular trains from Boston were tairly jammed with pleasure-seekers.

The first excursion train ever run out of Taunten on Sunday brought down six hundred, and the steamer

while the regular trains from Boston were fairly jammed with pleasure-seekers.

The first excursion train ever run out of Taunten on Sunday brought down six hundred, and the steamer Moundausett, from New Bedford, deposited its cargo of seven hundred and fifty excursionists on the Association's wharf at 11 o'clock.

The popularity into which Onset Bay seems to have suddenly sprung is wonderful, and the season now drawing to a close has been far more prosperous floancially than at many a more pretentious resort. In view of this fact, and according to a very widely expressed wish of the cottagers and others, the Directors of the Association have voted to continue the daily services at the auditorium one week longer than was at first arranged for, which will bring the time of closing up to August 10th, when the regular season here will end. The exercises during the last two weeks will be among themost interesting which have yet taken place.

Many of the prominent speakers and mediums who have used at Onset Bay for the past few weeks have a series of Spiritualist meetings was formally opened last sunday; but a large number still remain, and will not leave until the close of the season.

The services commenced at the usual hour with an open air concert by the Middleboro' Band. At 10:30 o'clock Dr. Juliet H. Severance of Milwaukee delivered an address to an audience of thirty five hundred persons on "Evolution on Earth and is Bpiritual Spheres." It was a grand and comprehensive statement of evolution in the physical, mental, moral and spiritual worlds, covering the basic principles of all reform and progress. From 1 to 2 o'clock P. M. a full meeting was held by Mr. L. Whitlock, at which many persons made statements concerning matters pertaining to Spiritualism, which had come under their personal observation. In the afternoon A. B. French addressed an immense audience, taking for his theme, "The Origin and Covelopment of Man's Religious Ideas." The same speaker lectured Tuesday afternoon on "Ehrty Days Among the Tombs

Onset Bay Association, Aug. 5th, 1883. It is the best of its class, made in the best style, of fine gold, and extra heavy.

This was a complete surprise to 1 ro. Storer, who had not the slightest idea a presentation was to be made to him, and few at the camp were in the secret. Mrs. Wides made the presentation, stating that the spirit of Mr. Wright showed her at the reception on last Wednesday evening, at the Huckins House, this badge and its inscriptions, etc.

The few who subscribed were nearly all who were asked to do so; the others would have contributed had they known it was for the Doctor. We, however, had decided not to tell any person our object, therefore those who were not toyfed to contribute must not feel slighted, as we had all the money we wished, and might have raised two hundred dollars had we desired to do so, for a present to Dr. H. B. Storer."

At the twilight hour another surprise transpired at the auditorium, the people gathering to participate in a mystery which proved to be a reception to L. L. Whillook, Esq. This time it was his turn to be surprised, as he very really was. Dr. Storer stated the object of the meeting, and in earnest words of appreciation spoke of Mr. Whitlock's special mission in gathering and publishing the phenomenal facts of Spiritualism, the value of his quarterly magazine, the great service he had rendered the prople at Onset during the entire session by the conduct of his must interesting Fact Meetings—and returned him thanks in behalf of the Association. He was followed by Mrs. M. S. Townsead-Wood, Warren Chase, Wm. H. Nye, Mrs. Dr. Severance, Prof. Clayton, Geo. A. Fuller, Mrs. Coleman, and Dr. Riebardson—reading by Mr. Needham, and song by Mrs. Emerson, and Mr. Steken of Hanson. Mr. Whitlock made a very happy and felicitous reply, and this truly spontaneous meeting closed.

Spiritualist Convention in Michigan.

To the Editor of the Banner of Light: The Spiritualists and Liberalists of Van Buren Co. and Southwestern Michigan convened, according to previous notice, on the 26th uit, at Four Mile Lake,

previous notice, on the 26th ult., at Four Mile Lake, near Paw Paw.
On the first day many tented habitations appeared; on the second the number compared favorably with any camp-meeting previously held in this State.
On Sunday the attendance was large. A small gate fee of ten cents enabled us to pay all expenses, with enough left in the treasury to carry us through a failure it one should occur on account of bad weather.
In addition to the intellectual feast from the rostrum by Mrs. L. E. Drake, A. B. French, and others, Mrs. Olle C. Denslow, of South Bend, Ind., saug as only inspirational sluggers can sing. She is only to be heard to be appreciated.

Last but not least in interest was the mediumship of Mrs. Porter (daughter of E. V. Wilson) of Chicago.

William Rent Scheder, Der Geberger, Der Arth.

William Rent Scheder, Der Geberger, Der Geberger, Der Arth.

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thought given from our state has reached any heart, we are satisfied, and feel that our words have not been spoken in vain."

G. H. Hawes. San Francisco, July 19th, 1883.

Spiritualist Meeting in New York. Cartier's Hall, 44 West 14th Street. Fact Meeting every bunday at 2:30 P. M. Mediums' Meeting at 7:30. F. W. Jones, Manager.

Meetings at Cartier's Hall.

To the Editor of the Banner of Light:

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The audience on the afternoon of the 5th inst. seemed much interested in the recital of very remarkable facts concerning spirit-return, and their identity, by Messrs. Bootly, Jeannerett and Winch, Mrs. Spencer, Mrs. Emerson and Mrs. Preston.

In the evening, Prof. J. R. Buchanan gave a highly entertaining address, claiming that the time for all contreversy in regard to spirit-return is past, and the question settled; and that the greatest demand of the times is for self-education and apiritual unfoldment. The professor's remarks were highly appreciated by all in attendance.

all in attendance.

Descon Cole of Brooklyn followed, with gems of thought in regard to humanitarianism as a means of spiritual growth.

New York, Aug. 6th, 1888.

F. W. JONES.

Skinny Men. "Wells's Health Renewer" restores besith and vigor, cures Dyspepala, Impotence. \$1.

Spiritualist Meetings in Brooklyn.

The Brecklys Spiritualist Society, now permanenty located at Conservatory Hell, corner of Bedford Aremander Fullunatreet, holdsecrytessevery Sunday at 11 A.M. and 7:46 F. M. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrite Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 8 and 7,8 F.M. Educations Fraternity, or Sunday at 8 and 7,8 F.M. Educations Fraternity, or Sunday School, meets every Bundayat 10% A.M.; Ladies Aid Society every Wednesday, at 2% F.M. Social Fraternity meets every Saturday evening, at 7% o'clock. Psychio Fraternity meets every Saturday evening, at 7% o'clock. Fraternity meets every Saturday evening. Brooklyn Spiritual Fraterity.—Friday evening

Brooklyn Spiritual Praternity.—Friday evening Conferencemeetings will be held in the lecture-room of the Onurch of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7% P. M. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th etreet, corner South 2d street, at 74. Charles R. Miller, President; W. H. Comn, Secretary.

The Brooklyn Spiritual Conference meets every Saturday at Everett Hall, 398 Fulton street, at 80'clock, Capt. J. David, President.

A SPECIFIC

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AP Correspondence freely auswered. Th The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo.

At Druggists'. C. N. Criticuton, Agent, N. Y. May 19, -19cow (?) An important work by Gibbon, the Historian.

History of Christianity: Comprising all that relates to the Progress of the Christian Bellgfon in "The History of the Decline and FALL OF THE ROMAN EMPIRE."

A VINDICATION

(never before published in this country) Of some Passages in the 15th and 16th Chapters. BY EDWARD GIBBON, Esq.

h A LIFE OF THE AUTHOR, Preface and Notes by the Editor, including variorum notes by Guizot, Wenck, Milman, 'an English Church-man,'' and other scholars.

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

Glibbon's Vindcation of the 15th and 18th chapters of his