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The Spiritual Rostrum.

How are the Dead Raised, and with What Bodies Do They Come?

An Inspirational Discourse Delivered by W. J. COLVILLE, In Horicultural Hall, Boston, Easter Sunday Morning, March 25th, 1888,

[Reported for the Banner of Light.]

INVOCATION.

'Eternal Spirit of Light and Love, Essential Soulog Nature, thou Life of all the universe above, around and within us; we would praise thee upon this glad and glorious day, while Nature is proclaiming the Gospel of the Resurrection in the voices of the birds, in the beauty and the fragrance of the flowers, in the sporting of the lambkins, in the hum of the insects, in the returning foliage of the trees, in the lengthening days and shortening nights which herald the approach of summer, now that winter's chains again are burst asunder and all Nature rejoices in new birth, for that most precious gift of all hestowed upon the sons and daughters of men-even the priceless boon of immortality. While gratefully accepting every earthly good, while rejoicing in many a creature comfort and appreciating keenly the leveliness of the outer world. thy children would rejoice in louder songs of jubils. tion when they remember their spiritual inheritance than when they contemplate the fairest and most en chanting of all their earthly pleasures. They would fain be reminded at all times that the spiritual alone is permanent; that the soul alone survives the shock of every dissolution: that outward appearances may change and change; that external attractiveness, no matter how radiant, may pass away, while souls abide forever as conscious units in the ocean of thy spirit, and are eternally aliled with thee, their source and inspiration. We would praise thee for life as it is. with all its checkered bistories, with all its alternating tears and smiles, its hopes and fears, its gladness and its sorrow. We would press to our lips lovingly and gratefully its mingled cup containing peace and plenty, strife and disappointment; and though life's road may oft be thorny, though crowns of thorn are presend on many a bleeding brow, though wildernesses of temptation, Gethsemanes and Calvaries, crosses and tombs, may still be prepared for thy children as stepping stones to resurrections and ascensions, as we would attain unto the latter may we be brave to bear the former, and learn each day from Nature's form of leveliness and grace, how only through strife and long protracted effort the flowers burst forth in radi ance of bloom, and fruit hangs rich and luscious upon the bending boughs.

If may here are sad and lone to-day because their loved ones forms are buried beneath the sod, as the Marys in tradition came in days of old to the senul chre of Christ to weep and pray because he lay there dead, and, finding not a corpse, saw but a vision of bright angels who told them he had risen so may there come this hour into the lives of mourners where so'er they be and whatso'er the cause of their afilic tion, bright messengers from spheres celestial, with words of joy and consolation. And as the tidings are told unto them, "He is not here; he bath arisen!" may they seek and flud, through the blessed agency o spiritual perception, their risen loved one standing by their sides, arrayed in garments of celestial beau ty, alive forevermore. And that we all may rise from pride to sweet humility, from selfishness to love of all manking, from death of sin to life of righteousness shall now and ever be our prayer, our aspiration to thee, the Eternal Good, the Life of All, our Parent Friend and Guide forever and forever. Amen.

DISCOURSE.

To-day, dear friends, we are assembled to keep high holiday upon a festival of Nature's own appointment. Bome days held in high honor in this and other lands are appointed to be kept sacred to the memory of some distinguished man or woman, who was born upon earth, or who departed from it on that day of the year in some year now gone by. Some festivals are of a purely national or patriotic character, and commenorate some great battle or other event affecting favorably the general condition of the people and their country; but Baster is not properly a festival of this kind. Though a theological significance is universally attached to it in the Christian Church, it is centuries napkin and the burying in the ground of a priceless upon centuries older than Christianity, and carries us away back to almost the furthest limits of the historic | creature is held responsible here and hereafter. But period, as it was observed by the ancients as a spring- is there not such a theory as spiritual perception, tide lestival, even before the first celebration of the Jewish Passover, an event which antedates the birth of Jesus by considerably more than one thousand years. Easter Sunday this year is March 25th. It has sometimes happened as late as toward the end of April, and is, therefore, called a movable feast, because the time of its celebration is regulated by astronomical events, which affect the earth in all ages and in all its portions

the first full moon in the spring quarter. Spring commences March 20th; then is the verual equinox. The moon this Year was full March 23d; hence March 25th Lences? Will not the goldenage have come, only when) is Easter Sunday. These facts so common, so easily the perceptions of the soul shall have grown so comprehended, prove conclusively to all intelligent inthem and become so this developed that the inner able existence of a personal Christ who were went to attribute insanity to diabolical poson Friday afternoon; though he is reported to have
dividuals that the resourcection of Christ, as an historiman can instruct the outer? Should neither act nor as many suppose. We can all learn very much from session, and found themselves unable to effect the risen from the grave on the third day after his cruci-

cal event, must have been in no sense the origin of the Easter festival; but as the early Obristians, not know-ing when their Christ was born, selected Dec. 25th as the most beniting occasion for the celebration of his birth, because it is really the natural new year's day, the day when night begins to shorten and day to lengthen, so they, when they wished to celebrate his resurrection, took one of the old Pagan festivals which to them seemed naturally and deeply significant of such an event.

It may seem strange to some that, while the sturdy old Puritan forefathers would not tolerate the keeping of Christmas or of Easter because they thought the keeping of such festivals savored of Romanism, at this day in Boston, the very original stronghold of Puritanism of the severest type, Easter should be so generally observed, not only by those who profess and call themselves evangelical Christians- for some of them slight all such occasions—but to a very large degree by the most liberal, progressive and advanced assemblies of religionists. The fact is indicative of the very radical and rapid change of opinion and custom which is now sweeping like a mighty avalanche over all civilized communities. Men and women are coming nearer and nearer together in all things which tend to call out the common sympathies of our bumanity. We are paying more and more heed to the cultivation of art, more and more to the development of lofty sentiment and sweet emotion in our breasts; for, while in perlious times, in days of bloody warfare, men had to be severe and denunclatory oftentimes in their ouslaughts upon error and oppression, in these milder, more enlightened and pacific days we are seeing into the necessity of employing the sweeter and tenderer weapons of beauty and emotion. This is an age when, happily, the most advanced among us are struggling to bring about the union of all honest persons on a broad cosmopolitan platform, with enough to afford ample standing-room for sincere minds of all degrees of thought and understanding. The distance between Jew and Gentile, Catholic and Protestant, Hindoo, European and American, is becoming lessened every day. The rigidity of the enforced New England Puritanism of two hundred years ago was no less severe than that of the Roman hierarchy of the sixteenth century. The one was just as intolerant and persecuting as the other; the one com-pelled the observance of fasts and festivals on other days than Sunday, the other utterly banished every Special religious observance from the calendar and from custom; the one compelled the hearing of mass on Bundays and bolldays, the abstinence from meat on all the Fridays in the year, and a great many other appointed seasons: the other framed Babbatarian laws, displaying no more mercy for the people's love of liberty than the Church of Rome displayed in its most exacting enforcements; and last and worst of all, while the Church hurned hereties, the Puritans burned witches. These remarks may not seem to all our hearers especially apropos; but we are siming at a definite point, and that is an illustration of the sometimes forgotten fact that the bigotry which would prevent the keeping of a high day is just as deep-seated and perilous to the interests of a liberty-loving community as the bigotry which would enforce such ob-Bervance.

We to day celebrate Baster, not from any superstitions attachment to the dogmatic side of Christianity: not from any sense of obligation or duty; but because the celebration is timely, natural and helpful, and gives us a good opportunity for discussing freely and pretty fully a subject of the deepest concern to the whole hu- all at once, as compel the submission to the truth of man family, vis., the resurrection from the dead. The all classes of minds, from the simplest to the most tality entirely upon the Evangelistic accounts of the resuscitation of the body of Jesus after its crucifixion and entombment, and the arguments in the epistles. supporting the story of this most wonderful occurrence. We have heard it said quite frequently by Christian ministers, that should the body of Jesus be found buried somewhere in Jerusalem, all our blessed hopes of immortality would be dashed to earth, and the question of a conscious future for man after death would remain unanswerable upon earth forever. The Church is continually bemoaning the progress of what it calls infidelity, which is often nothing more than a rational dissent from the most irrational dogmas, forced upon the minds and consciences of men and women by the most widely venerated exponents of the Christian avatem. Theodore Parker, whose name can sure ly never be mentioned in Boston, where he worked so flectually for the elevation and enlightenment of the masses, without profoundest esteem and most affect tionate regard, was wont to discard the letter of the miracles, the resurrection of the body included; he taking the exactly opposite position to that held by the illustrious William Ellery Channing, who leaned to the extremely conservative, while Parker leaned to the extremely radical and almost purely theistic side of the Unitarian Church. Parker and Channing were both deeply spiritual men; both possessed a keen insight into the real heart of mankind, both were seers but Parker was the greater prophet. He looked ahead and saw before him, as though written by the finger of the soul on a majestic scroll, the as yet unwritten creed of the coming race. To him God was all in all; the undeviating laws of universal nature, and the intuitions of human souls, were all sufficient evidences of the existence and loving character of the Supreme Intelligence: while Channing, with all his spirituality. was something of a phenomenalist; one who could not quite afford to dispense with those "signs and woners." which were to follow those who believed. The attitude of Parker was for himself perhaps the more blessed, one, as he can surely be numbered among those on whom the benediction rests, conveyed in those memorable words so often quoted at this season. Blessed are they who have not seen and yet have believed.". Surely this cannot imply that credulity is the most blessed thing imaginable: that a gullible frame of mind is a necessary prerequisite to the reception of spiritual truth.

Oredulity and guilibility are anything but neces-sary to spiritual advancement. The relinquishment of one's reasoning faculties is the wrapping up in a talent, for the employment of which every intelligent which is far more valuable and far-seeing than merely rationalistic calculations based upon phenomenal tests? Is it not possible to so cultivate the spiritual senses that that all-inducive sense of intuition, called a sixth sense by French academicians, shall supersede the laborious employment of the five senses so constantly, with such difficulty, and often, in the most important crises, so misleadingly because so imper-lectly? Can we not look forward to a time when we Easter Sunday is the Sunday immediately following | cannot be deceived by false appearances, when we can no longer be deluded by shams? be no more the victims of false recommendations and lying refer-

speech belie thought and intention, the imposture | parable or allegory; we can often collect more useful | could at once be seen through; the mask would be thrown aside, and the real facts in all their naked simplicity stand revealed. In such a state of society gossip and scandal would tile a natural death; false judgments, however plausibly defended, could have no weight even for a moment, as spirit would speak unto spirit in the language of the soul. Neither distance nor the garb of flesh would longer interpose a barrier in the way of a free passage of thought from

The subject of the recognition of friends in the future life is one upon which volume upon volume has been written, sermon upon sermon preached. It has formed the subject of discourse in all countries, and among persons of all degrees of mental canacity and spiritual unfoldment, until it almost seems as though no new light could be thrown upon it by any of the teachers who have the ear of the public at present. But the highest desire of the honest teacher is not to teach povelties but trutha; not to tickle the public ear with the latest sensation, but to bring to the hearts and bomes of struggling and suffering humanity some sound ideas of life as it really is, which, when accepted, shall lead this world and its population to a far nearer approximation to humanity's highest ideal than any as yet even attempted. As we always need that the keeping up of primary schools and the employment of infant school teachers should form part of our provision for education, as well as the building and endowment of universities, so do we find, ever and anon, not simply a few, but multitudes whose minds are entirely at sea regarding all the great truths of spiritual philosophy, and who, are like infants stretching out their bands timidly in the darkness, hoping, and yet almost dreading that they may be grasped by the warm flagers of an inhabitant of the spheres invisible. Rudimentary spiritual instruction of the most lucid and practical nature is sorely needed in this age, now that creeds and cateohisms, liturgles and litanies are falling into disrepute, and freethought is rapidly occupylog the throne whereon until quite recently sat dogmatic theology. Nothing less and nothing else than a very clear definition of the groundwork of a rational spiritual philosophy will suffice. We may say what we will of the blessedness of intuition, of the superiority of apiritual perception over senauous appeals: but the wise man is he who takes the world as it is: meets it on its own plane; endeavors to understand society as it now exists; to sympathize with popular feeling, and compass the present needs of the world. He is the greatest and most successful instructor and reformer who, instead of shooting far over the heads of his disciples, into the thin air of incomprehensible mystery, is a marksman who with direct alm can shoot the arrow of his truth right into the breasts of the society which is his target. The simplicity of the most effectual teachers is always a noteworthy attribute of themselves and all their teachings. The grandest, the sublimest poetry is that which

is the most readily felt in the hearts of the multitude,

to whom its appeal is made. The most majestic

things in nature are those whose grandeur and com plexity are most wonderfully revealed in a marvelonely simple and yet most imposing form. And is not this greatest of all questions, this of the nature and power of the human spirit, most easily and readily answered, not by metaphysical arguments appertaining only to human reason, and intelligible only to highly cultivated minds, but rather by such simple and direct appeals to the heart, the reason and the senses profounds. Roleitual manifestations in every period of human history have been rendered peculiarly applicable to various existing states of society, both by their grandeur and their simplicity. On the one hand spiritual marvels have been of the sublimest and most imposing character, exciting the admiring awe and often the trembling fear of a craven multitude; while on the other hand many of the evidences of spirit-presence and power have been seemingly so trivial and unim portant that the only plausible objection raised against them (and that a veritable sophistry) has been that they were not sufficiently dignified and ornate to carry with them traces of spiritual origin. All spiritual demonstrations have a definite mission to fulfill, an appointed work to do, and the thronging multitudes of spirits who are now drawing nearer to the knowledge of embedded humanity through the instrumentallty of all phases of phenomens, have each and all some peculiar truth to tell, some particular fact in nature to reveal. We have here in America a common achnol system which makes provision for the education of children of all ages, therefore we must support primary, grammar and high schools. The teache who fills per position faithfully in the infant school is not by any means an ignoramus who can but just read and spell and count very partially; but no matter how great her knowledge or how deep her powers of reasoning, she cannot take her pupils at once into the higher branches of scholastic study. Alphabets and primers and multiplication tables, forger exercises and scales, must, for a while at least, constitute the stock in trade of the instruction she gives to her youthful scholars. Now there are some, not very highly educated parsons who are nevertheless excel lent people, adapted to teach clearly and correctly what they know; pure minded and fond of children, who, though they make very excellent nursery govern esses, would be entirely at sea in the professor's chair at a university, while the professor who fills the chair most worthly could not leave his loftler station to instruct the infants without leaving vacant a position which could not be filled by one of those equally praiseworthy though less cultured people whose rightful place he would then be usurping, Professor and Infantschool-teacher have necessarily their parallels in spirit-life, and the phenomens of to-day, when can didly investigated and carefully studied, abundantly testify to the all-wise provision made by the higher powers for the gradual collightenment of mankind through a diversity of operations of the same essen

tial spirit. Whatever differing views persons may take of the nature and person of Jesus, all must admit that his alleged advent commenced a new period in the history of the world. The prosecutions of the early Christians are as much historic facts as are the persecutions of the Jews by nominal Christians of the bigoted and aggressive type all over Europe, and the torturing of heretics by the Spanish Inquisition in the sixteenth century. Persons who deny the personality of the great Gallican teacher usually incline to the opinions of Strauss, the celebrated German writer, whose development theory has excited so much controversy concerning the New Testament, the astronomical theory of Dupuis being, of course, utterly insufficient of Itself to account for the Christian episties and the willingness of the early Christian martyrs to die for their faltb.

The deep spiritual significance of the gospel narrative is not really affected by the question of the verit-

information from first-class novels than from many pages of dry statistical information. The popular remance is often the vehicle by means of which the true historian and biographer gives publicity to many of the most singular and important facts in the lives of influential people, which would, were it not for their undertakings, forever remain hidden from the knowledge of the general populace. The highest kind of a romance is not really a work of flotion. The groupng of characters may be artificial, names, dates and localities may be invented, but novelists always write the bistory of the period in which they live. Read George Sand or George Ellot, and you read French and English bistory and biography. Read Jules Verne and Bulwer, and you read ancient history intermingled with prophecies of coming days and glimpses of life on other planets. Read Charlotte Yonge, Miss Braddon, or Mrs. Oliphant, and you see reflected, as in a living mirror, the real kaleidoscopic life of the Angle-Saxon race in this present period of its history. . Bo if you read Matthew, Mark, Luke, John, or Paul, without believing at all in the mere letter of their parratives, you find in their productions a reflection of the thought and doings of a most eventful period in human history. The dispersion of the Jaws, the fall of the Roman Empire, the rising into prominence of a new and very large religious sect, partly Essenian, partly Platonic partly Jewish, which ultimately crystallized into the European Christian churches, are facts in history which all students must give serious attention to if they would know anything of social, national and religious evolution. That there were many wonder workers in Palestine at the time when these things began to occur need not be questioned. That then, as now, there was a great outpouring of the spirit, with signs following, can be most logically inferred if not absolutely proven; and that out of the theory of prophets and mediums, some false and some true, one should have distinguished himself as the leader of a new party in politics, religion and social order, and that one should have been the original model of the Christ of Christendom, is neither a strange or farfetched probability.

The central fact in the Christian system is the resurrection of a human being from the dead and bis subsequent ascension into heaven. According to evangelical theology, the resurrection of Jesus was a fact unique in history. As Jesus, according to the same theology, was distinct from all other sons of God and men, it seems to us as though the faith built upon the resurrection of Jesus would repose on a far surer foundation if Jesus was only human instead of divine. That a divine personage can burst the bonds of the grave is no proof to us that we who are only human are immortal. The Epiritualist can make a great deal more out of the tradition of Christ's resurrection than the Orthodox Christian can, because the Spiritualist, whether he be a believer or dishellever in the authority of the biblical parrative, can surely see in the gospel stories of the reappearances of Jesus after death, traditions of marvelous spiritual phenomena closely according with much that is constantly witnessed in modern scance-rooms. The past vouches for the present, and the present verifies the past. As the laws of nature do not change from age to age, that which has been may be again, and that which now is may have already been. History repeats itself with new scenery and a new cast, but the same plays are produced upon the stage of earth over and over again for the education of the planet's over-

changing population. elists we will consider, Arst. in its r pects, and then, ere we close, address to you's few words on the resurrection of Christ as taught in the Episties. The common idea in Christendom is that esus rose from the tomb of Arlmathen on the first Easter morn, in the identical body of flesh and blood in which he-died upon the cross. The advocates of the doctrine of a physical resurrection of all mankind on the day of judgment maintain that the scriptures teach that Jesus rose and ascended in the selfsame body in which he expired on Calvary; but the question at once arises, why the identical body in which he died? Are we all to have given back to us the forms ont of which we pass at the moment of earthly dissolution? If so, it is a catastrophe to become aged and offrm, or to pass out of earthly life ere we have attained to physical maturity. Surely no sensible man or woman, knowing anything of physiology, can suppose for an instant that the earthly particles forming a human body at the bour of death shall ever, at the sound of an archangel's trumpet, be again endowed with life and come together from all parts of land and sea, alter the manner depicted by Young in his ghastly poem, where he pictures arms and legs and all the va flour members of the human frame coming together again at the last great day, to form the perpetual enviconment of the immortal soul who once wore them as its earthly vesture. So alredous are many of the the ories maintained by the strict advocates of the corpseal resuscitation idea, that we wonder not at its being utterly discarded as a disgusting superstition by some of our ripest modern scholars. To imagine for an instant that a portion of the very dust we tread is some day to form part of a sentient organism that must agonize in eternal torment, and then to conceive that if Jesus had not risen man would not have been immortal as to his body, is to east such a shadow over all the rejojcings of Eastertide as must render Easter praises detectable to all but Pharisees of the most nonstrously lubuman type. Only the Universalist can regard with complacent joy the consequences of he resurrection of the Saviour, as he sees in Jesus not a saviour who dies and rises and ascends to bring life and immortality to a portion only, but to the whole of the human race. But even the Universalist, if he is of a contemplative and analytical turn of mind, can see little cause for rejoicing over the prospect of being forever clothed in an immortalized fieshly tabernacle. Human bodies are well enough in their way; some of them are truly beautiful in the fearful and wonderful manner of their construction: but the Grecian philosophers were not far wrong when they numbered the fairest of them among the prison-houses of the soul. We prefer to speak of human bodies as schoolhouses than as prisons. They are to us seminaries in which the soul gains a part of its education, and as such they deserve respectful and considerate treatment. We are not called upon by the highest wisdom to persecute or annihilate our bodies, but we are told, from the highest sources whence information is obtainable, that the only sure way of making ourselves ready for celestial blessedness is to control every appetite by reason, and make the flesh, with all its affections and lusts, always the obedient servant, never the domineering master of the spirit.

During earthly life Jesus is said to have performed many wonderful works, which his disciples desired to do likewise. When on one occasion they tried to cure an insane man, who was possessed by an unclean spirit (according to the belief of the Jews at that time

cure, they asked the great teacher why they had failed in so laudable an undertaking. He answered them: This ability will never be yours until you have prayed and fasted; this prayer and fasting meaning naught else but constant fixing of the mind upon higher things than those which gratify the senses, and constant abstinence from all pursuits and pleasures, however entioing, which tend to weaken will, and distract the soul from its attention to the goal of all being, the attainment of perfect union with all that is pure, unselfah and divine. We are told that Jesus while on the cross gave up the ghost. This phrase has been usually interpreted to mean that the breath left his body; but there is a far deeper meaning in these words than any superficial interpretation attaches to them. When he gave up the ghost, he exclaimed. "It is unished": and the giving up of the ghost in this connection means certainly, whatever else it may mean also, the resurrection of the spirit over all earthly bondage. The unreal, the transitory, the phantasmagoric, the carnal all this is overcome; the unreality of matter is disposed of; the supreme reality of spirit is triumphantly revealed.

The carping critic, who in his unfairness to the gospel, takes it for granted that Jesus, during his three hours' agony, uttered the heart-rending cry, " My God, my God, why hast thou foreaken me?" ought, in common honesty, to be willing to admit that the same authority to which he appeals for this piece of Informa tion, declares, also, that the final words of Jesus were not these, but the beautiful, confident commission of his spirit into a Heavenly Father's hands: "Father, into thy hands I commend (or commit) my spirit." Do let us be fair and rational in our treatment of the Boriptures. Do not let blind and ignorant prejudice warp our judgment and put a film over our mental eyes. The character of Jesus, as a purely human personage, need not be sullted because we are not tripitarlans, and therefore do not recognize his delty. It can do no one any good to believe that a sincere and disinterested man, who devoted life whole life to the spreading of unpopular truth, died in despair. Even should any of us incline to the opinion that he was sometimes mistaken and fanatical, his evident sincerity is marked in all bis acts and words. Not as an infallible leader of men, but as an honest friend and brother do we heartly commend to you the central figure in the evangelistic tale. The words," It is finished," signify to us the realization on the part of Jesus that he had done the work that he came into the world to perform: that his mission was fulfilled, and that, with no alloted task unfinished, he might now seek other and more spiritual abades of life. During the interim between his expiration on Cal-

vary and his appearance to the Marys and to the dis-

ciples. Peter says that he preached to imprisoned spirits, and to those particular spirits who were disobedient in the days of Noah. Though most emphatically denouncing the idea of endless punishment as infamous in the extreme, we are not among those who teach that one has only to gult the mortal frame to be a bright and shining angel. The naked Universalism of Ballou, Murray and others of the early Universalist preachers, was simply a violent and very necessary reliction from Calvinism. Calvinism teaching that only God's elect were helrs of salvation, Universalism proceeded to show that God is no respecter of persons, and that if one man or woman is his child all are his children. To-day we hear many discussions about probation after death. Old mediaval theories of purgatory, always cherished by the Church of Rome, though banished utterly from Prot-The resurrection of Jesus as recorded by the evan- estant theology by Luther and the other reformers on account of the terrible abuses associated with helles In the remission of sins after the death of the body by means of prayers and masses, are now being dis-cussed in an entirely new light. While belief in indulgences is rapidly becoming obsolete; while the divilized world is in little danger of giving up its hardly-earned freedom of thought to be caught in the meshes of arrogant ecclesiasticism, the underlying truth upon which the doctrine of purgatory is based is to-day standing conspicuously revealed, thanks to the modern spiritual revelation. We are now,taking a spiritual as well as a literal view of the deluge; we are to-day computing the development of the earth through definite cycles of time, and while the original of the deluge is no doubt the submergence of Atlantis, while we may also credit the statement that about four thousand years since floods in Asia Minor and North Eastern Africa rose to a terrific height and led to the exaggerated accounts of them prevalent in all sacred books still extant, the deluge signifies an overturning of a state of society, both upon this planet and in its adjacent spheres. Once about every two thousand years a great tidal wave of enlightenment sweeps over the planet and its invisible environment. Those spirits who employ the added light then given. are promoted to higher stations in the universe, while those who are disobedient to the heavenly call find themselves incarcerated in the dark and dreary prisonbouses they have by their folly woven around them-The elevation and liberation of uphappy spirits is a work in which true philanthronists on life's thither side constantly and delightedly engage. Now, as in days of old, unhappy earth-bound spirits are being resurrected in countless numbers, not alone by the disembodied, but through the cooperation of the embodied also.

On the first Easter morning, very early in the dim twilight which precedes the dawn, the faithful women who had not deserted their friend in his last bitter bours, when his masculine disciples, with the single exception of John, had all forsaken him and fled, came to the sepulchre, bringing sweet spices that they might show their reverence and love for the departed by embalming his body-it being in the East usual to embalm the bodies of illustrious personages; what was their asionishment when they found the tomb empty and the body gone ! An earthquake might have broken the seal, stupefled the Roman guard and disposed of the body in the bosom of the earth, but the tomb presented an appearance an earthquake could never have given to it. The burial clothes were neatly folded, and two young men with shining countenances, in white apparel, greeted the mourners with the blessed assurance that their friend so much beloved bad arisen and was going before them into Galliee. Mark how simple is the description given of angels, how unlike are young men to the beings with wings which disfigure many of the world's best paintings, as the unnatural horns disfigure Angelo's Moses. Angels without wings are only spiritual messengers distinctly buman, who are best prepared to console and instruct us because they are such as we.

What became of the body of Jesus is a question of secondary importance; one into which we would gladly enter did time permit; but as it does not onithis occasion, we must content ourselves with calling your attention to the very plain fact of the Gospels, most clearly inferring, if not most clearly explaining, that the reappearances of Jesus were spirit materializations, pure and simple. We are told that Jesus expired

fixion, the legend has always been that only forty hours elapsed between his demise and resurrection. Now is it conceivable that in so short attime as forty hours, or even three days, his most intimate friends could have mistaken him for some one else, had he risen in his literal, physical body? and yet Mary mistook him for the gardener, and had no idea that it was he until he pronounced her name in the old familiar way. There must have been something characteristic in that one word as uttered by Jesus, which led her instantly to exclaim: "Rabonit" When two disciples were walking sadly toward Emmans on the evening of the same day, and Jesus appeared to them, they mistook him for a stranger about Jerusalem. His appearance, his voice belied him; be was only known unto them in breaking of bread, when he had consented to join them in their evening meal; and then, having made known unto them his identity, we are told that he mysteriously vanished out of their sight. His later appearances all look so numistabably like our modern materializations, in a somewhat higher degree of power than is usually manifested to-day, that the inevitable deduction from the narrative seems to us that Jesus ap peared in any physical form he chose to assume, appealed to the minds and hearts of his followers, making their hearts burn within them as he instructed their understandings; and then, when one was found In the person of Thomas, an honest but inveterate skeptic, he made himself so tangible to the senses, that the evidence furnished was enough to scatter even the doubts of Didymus to the four winds of heaven. What lesson can be learned from this remantic and yet by no means unnatural or improbable tale? Surely this: that there is a natural (correctly physical)

and that there is also a spiritual body. Swedenborg revealed a stupendous truth of para mount importance when he declared that the spiritual body is enclosed during earthly life in the physical form, and that when dissolution ensues it goes out into the spirit-world perfectly human, but beautiful, or the reverse, by measure as the indwelling spirit is exalted or debased. When you meet your loved ones in the higher life, do not expect to identify them because they look outwardly exactly as they looked on earth. Recognition in spirit springs from memory and affection, and not from anything external. The boy of fourteen may leave his native soil for lands remote. His mother, with prayers and tears, parts from him expecting never more to gaze on his beloved features. He is absent from her twenty-six years: at forty he returns, bronzed, bearded, weather-Beaten. almost as unlike as it is possible for any one to be, the delicate stripling out of which he has developed. But his mother's instinct finds out her son. She clasps him immediately to her loving breast; she recalls to his mind the scenes of his childhood. He remembers every incident, and, despite all changes in outward aspect he is her son and no one else. At a masked ball your friends may be so disguised as to be completely beyond recognition, but if a secret exists be tween you and only one other party in the world, and some one comes up to you and whispers that secret in your ear, using the identical language in which you imparted it to your friend, have you not an unmistakable means of identifying him? Bodies may change as often as they will; souls are unchanging. Memory, though treacherous for a while amid the bustling cares of earthly life, always awakens from its lethargy in the clearer light of the spirit

How surprised we shall be to see our friends so much more beauteous in spirit than we have ever even imagined them on earth. Death is a wondrous revelator. It strips from the spirit its every cloak and mask, and leaves it attired in such vesture only as emblematizes its interior state; while the pure, the noble and the true gain immeasurably by the change, the hypocrite has everything to lose, and he only needs to fear death. But the resurrection in its highest sonse, what is it but the final and complete deliverance of the soul from every earthly bond? The bursting of the soul itself, the indwelling logos, word, or Christ, from everything that fetters or conceals it; and when soever a human spirit shall have fully overcome life's every temptation, absolutely submitted overy materi al impulse to conscience—when the soul, in a word, is fully triumphant over the senses-the spirit can assume any form it pleases, but is independent of all forms. Bodies are but changing modes of spiritual expression; organisms are but transient vehicles for the displayal of intelligence, the gaining of wisdom, but the soul itself ultimately becomes all powerful as the controller and sovereign of all material things. In this victory consists the true resurrection.

Well-Merited Tributes to Dr. Storer.

HON. WARREN CHASE puts us in possession [eeting—in session at pant of the Presidential chair of that thriving Association:

Association:
During the day on Wednesday, July 25th, L. L. Whitlook of the Fact Meetings and Magazins, invited, quietly and privately, a large number of the speakers, mediums and prominent Spiritualists, to put in an appearance at the Huckins House, but persistently refused to announce the object of the meeting. Dr. Storer was not twited till the hour of assembling, and then left his office, the same as others, ignorant of the object. At an early hour the grove and cottages were spiendfully illuminated, as this was the illumination night, and the atreets were alive with spectators. At p o'clock the large parfors of the Huckins House were filled with a pleasant company, all anxiously waiting filled with a pleasant company, all anxiously waiting some grand event as the object of the meeting. When Dr. Storer came in direct from the office, where he had Dr. Storer came in direct from the office, where he had been as usual engaged since the meeting closed, to his surprise, as well as that of all the rest, fir. Whitlook atmounced him, with the additional information that the present meeting was intended as a reception for the President of the Association. One spontaneous expression of approbation and satisfaction greeted him and the aunouncement, and the talent of the man of Facts, and his ability to surprise even his friends, were thus practically acknowledged.

Then commenced a series of congratulations, approbations, recognitions of valuable services and appreciation of the labors of Dr. Storer, not only in conducting this Camp-Meeting, but regarding his many years of valuable service in the cause. The exercises began with a few words from the writer, as the oldest recurrer on Spiritualism proper now in the field: he

preclation of the labors of Dr. Storer, not only in conducting this Camp-Meeting, but regarding his many years of valuable service in the cause. The exercises began with a few words from the writer, as the oldest lecturer on Spiritualism proper now in the field; he was followed by short and eloquent addresses from Mrs. Wood, Prof. Clayton, Joseph D. Stiles and his eloquent controlling spirit, Dr. J. H. Severance, Prof. Worthen of Illinois, Mrs. Stiles of Worcester, Dr. Brown of Wisconsin, and quite a number of others—the services closing with Bro. Whitlock as a fact.

Dr. Storer was so taken by surprise, and so overwhelmed with compliments, and so unexpectedly, that his utterance was simost choked, for his heart was full. He pledged himself anew to try his best to deserve nil he could of such glory. At a late hour the meeting adjourned. Rarely indeed have I, in my long experience, seen such cordial, sincere approbation of the public conduct of any one connected with our cause, as all know how difficult it is to please all parties.

On the atternoon of Aug. 5th, just before A. B. French began his highly appreciated lecture, Dr. Storer, who was utterly ignorant of being the person selected for a present, announced that a little ceremony would take place before the regular discourse, and introduced Mrs. Wildes, the well-known medium of Boston, who, after some very appropriate remarks, called up Dr. Storer, and, on behalf of his many friends and the laitbful services he had performed, presented him a gold hadge inscribed with his name, his office, and the place and date of presentation. The Doctor was surprised, deeply affected, and almost overcome by the marked tokens of esteem and appreciation for what he had considered only his duty and his pleasure in the fulfilment of the trusts conferred upon him from both worlds. Mr. L. L. Whitlock, who had, as in the former instance, carried out the project with profound secrecy among the people, then made a few appropriate remarks. The undertaking was suggested by Spirit H

13 Mrs. Partington says that very few people now-adays suffer from suggestions of the brain.

Bad Case of St. Vitus Dance.

Minister is the singular name of a town situated in Auglaize Co., Ohio. It is the residence of Mr. J. Brandewie, who writes: " Samaritan Nervine permanently oured my son of a bad case of St. Vitus Dance." \$1,50.

Spiritual, Phenomena.

EXPERIENCES WITH MARY M. HARDY

BY JOHN WETHERBEE. CHAPTER IV. " The end of life comes nearer, Every year: The friends remaining dearer, Every year; And the goal of all that's mortal Opens wider still its portal To the land of the immortal, Every year.'

I do not know what this pensively-expressed postic thought has particularly to do with what I have to say in this chapter, but it so well expresses the state of my mind I will let it stand as a whisper, as I take my pen to write, presuming it has expressed itself for a purpose; at any rate we will call it introductory, and

run for luck for its adaptation. The phases of Mrs. Hardy's mediumship were various, and more or less of all kinds. To me her feature as a test-medium was the most interesting of all; and I thought that interesting feature was not helped and, later in life, was weakened by her too great extension into the physical manifestations, or, as we would say, being run by a different band of spirits. Mrs. Hardy has said to me, since she passed on, that this extension was a mistake, and shortened her mortal life. Speaking of phases, she or "they" essayed the whole list, hoping or aiming to be number one in all-rapping, table-tipping, and other physical manifestations, slate-writing, materialization of hands, (many will remember the circles with the booded aperture in the table, where spirit-hands were seen and touched or manipulated by the friends, and rings taken and put on the spirit-fingers,) and, at one period, form-materializations. The latter to me was not an interesting feature; not that I doubted their genuineness, but there were those who did, and there was some reason for the doubt, at least to those who had not had evidence of her mediumship; but she was so celebrated and so excellent in the line of tests that after the rhythm of the poet I feel like saying:

To me that phase grows brighter Every year; And all the rest grow lighter Every year.

It was my intention to devote the remainder of these experiences to my recollections of her test phase. I will, however, for a good resson, speak of her séances, where we used to sit around the table, in which was the aperture, protected from the light (as these circles were in a light room) on all its sides and top with what might be called a hood, except one, the front side, the friends around the table more or less vis-a-vis to the open or uncovered side, and when thus looking at or into the dark enclosure, saw with more or less distinctness spirit-hands of various sizes, and which were generally manipulated by the persons present. I am led to speak of this feature somewhat particularly, because one John W. Truesdell has just published a book which he has misnamed Bottom Facts," in which he claims to be the only wise man in the spiritual ranks, where, on his own showing, he hardly belongs at all. It is certainly a very egotistical book, and I am surprised that the Rev. M. J. Savage calls favorable attention to it. This author surmises, and so finds in about all the manifestations, as the saving is, a cat in the meal, and professes to tell you the why and wherefore, though millions of Spiritualists, of whom I claim to be one, know that he is positively wrong; yet he claims to be the only "open-eyed investigator" of the age. All we have to do with him, however, is on his reflection upon Mrs. Hardy. He explains how the paraffine molds are, or can be produced. The reader, if believing my testiof the following additional information con- mony on that point (in which by the way the cerning what the friends at the Onset Bay test I mentioned was a crucial one), will see East Wareham, that Mrs. Hardy did not resort to the method Mass.—have been doing of late to express their suggested by Mr. T., but that the molds were, appreciation of the present and past labors of in her case, what they claimed to be, at least Dr. H. B. Storer of Boston, the present occu- sometimes; and under the circumstances should have the benefit of the doubt, on such a flimsy supposition as this "Bottom Facts" writer suggests. He says, also, that he attended one of the circles with the protected sperture of which I have spoken, expecting to see spirithands, which, after sitting some twenty minutes, and a hand appearing, he became fully conscious that the spirits were elevating Mrs. Hardy's foot under the table to the aperture, the sitters supposing it to be a spirit-hand. It may have been a foot; I was not there; but from my own experience, over a hundred times, of the same phenomenon, I do not believe one word of Mr. Truesdell's statement, or even that it was written in the interest of truth. I say this from the general tenor of the book, as being adverse to my own experience in every department. I also have had twenty-five years' experience, and I think nobody calls me a fool,

To make a long story short and put in a clincher to this critic, I will relate one of my experiences; true, a very remarkable one, for at these séances there were great differences: in some the manifestations were faint and weak, and at others etrong and highly satisfactory, due, I am sure, to the quality or character of the circle. The one I propose to relate was a good one; there were only seven present beside the medium and her husband. I knew every one; like myself, they were all truthseekers and knew when they got it. We all sat around the table excepting Mr. Hardy, who was not one of the circle, but was in the other parlor and ready to come if he was wanted. We had many interesting manifestations; finally a hand came at the hooded aperture; it was from a departed sister of one of the ladies present. Mrs. Hardy sat on one side of the table, and I was sitting next to her. By some little contortion or movement she could possibly have put her foot far enough under the table to have been visible at the aperture, but I know she did not, for I was sitting close to her and could tell if she moved; and she could not do what I say was possible unless she moved, and that very considerably. This disclaimer is really superfluous from what follows. I mention it to show that I am as "open-eyed" as the critic. The hand of this departed sister was inclined to stay, and it gave all a chance to be ocularly and tangibly satisfied. I asked if I might take that hand. It motioned visibly three times, signifying yes, and I took it with a fair grasp; it was a lady's hand.

I know the difference between a hand and a foot. I can tell one in the dark, but this was in the light. I could see it to be a hand, and I could feel it to be shand, and I am as sure it was not the extension of a human body as I am that the sun is now shining this Sunday at noon, July 1. Everybody in the room was seated at the table, and there was nobody under it; but I held the hand in the shaking attitude.

and I was thinking to myself that it was rather soft and boneless, though fleshy, and not a dummy, or a glove. As if it understood what was in my mind, it grew bony, and I felt the knuckles, and my grip grew muscular, and I drew the hand and wrist gently out of the aperture, six or eight inches into the light, where it was as plainly seen by all as my hand or any one of the others. The lace cuff and lower part of the sleeve were distinctly seen, and so within reach that Mrs. Brigham, the daughter of the late Father Taylor (who was one of the sitters), said, "Will the spirit let me out off a piece of the lace?" The raps said yes; I still holding the hand as I have said tolerably well out on the table, apparently with the spirit's consent. Mr. Hardy, who was in the other parlor, brought a pair of scissors, and Mrs. Brigham cut off a good sized piece of the lace cuff. The hand then with mine drew slowly back into the shadow, or the hood. I did not let go, I still held the hand in my own, and intended to. Suddenly it was gone, dematerlalized, I had an empty hand and held nothing. The lace remained as cut off, in two or three pieces, which were taken by some of the sitters. I had one piece; it was manufactured lace, had no disposition to dematerialize, but stayed like ordinary human-made lace. I don't, where taken by some one, more cradiant in light? It was indeed a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked anong us. But I fancy I hear some one, more critical than sympathetic, saying; Yes, but where was Miss Wood? I reply: Hitherto she was in the cabinet, some ine; Yes, but where was Miss Wood? I reply: Hitherto she was in the cabinet, some eners the cabinet, to three clairvoyants! No: Miss Wood was now brought out of the cabinet; and at other times breathing so as to be heard by those nearest the cabinet, to three clairvoyants! No: Miss Wood was now brought out of the cabinet; still entranced, and seated in view of all; light. Some papers had been pinned apon the curtains, for more readily noting their movements. A hand, now slept the place and to us the place was holy as these forms of light walked anong us. But I fancy I hear some one, core critical than sympathetic, saying; light walked anong us. But I fancy I hear some one, core critical than sympathetic, sayi piece of the lace?" The raps said yes; I still stayed like ordinary human-made lace. I do n't, know where the rest of the ouff remaining on the spirit wrist went to, or why the samples did not follow suit and depart into the invisible. I do not offer any explanation, I have none to offer; I know I am stating literally a positive, objective fact, and every one present was as positive as I am and saw and handled the same hand, and know it was not the hand, foot or limb of anybody in the form, hence must baye been a temporary materialization. 👉 🥫 .

I do not know as it will enhance the foregoing narrative by stating the following circumstance, but I think I had better run the risk. When I had written the word "materialization" at the end of the last paragraph I was wondering how I could make the assertion read still stronger, being, as I am, willing to swear to it. I waited some time, and dropped into a sort of reverie or doze, and I thought I was saying, "I swear," and probably did, and as I said it I heard the word "swear" uttered in a deeper tone, and somewhat distant, as a refrain or echo. Now I was so near dozing I do not know as I am stating a positive fact, though I am sure I was awake and heard the word as a refrain, even if I was not when I thought I uttered it. To explain my meaning, let me illustrate it from Hamlet. One who has seen that tragedy will remember, after the Prince had interviewed the ghost of his father, and he tells his friends to give the matter an understanding but no tongue, and then makes them swear, and as they do so we hear the distant voice of the ghost in a sepulchrai tone add, as a refrain, the word sugar: It was in this way, it seemed to me, I heard it. .. As I have said, it may have been imagination, it being so near the dividing line of dozing and wakefulness; and then again, it may have been a clairaudient phenomenon,

and perhaps Mrs. Hardy's voice I heard. This leads me to speak of the nancent state of wakefulness, just when one is waking up, or when one is neither awake nor asleep. I have often found myself clairvoyant at that period for a short time, beginning as if a dream, but shortly afterward realizing that I: am awake, though my eyes are still closed; I see novel surroundings, very beautiful and perfectly light, yet it is not my vision, for my eyes are closed. This never occurs only at what may be called the nascent state of morning to me, and chemistry teaches us that the natural phenomena of chemical combinations rarely occur except at what is called the nascent state; or, to quote from the language of chemistry, we read: Elements, the moment they are liberated, called the nascent state, often form new combinations which cannot be formed at other times. Nitrogen and hydrogen, if mingled in the same vessel, do not unite, but when these two gases are set free at the same time they We may find some analogy readily combine. between spiritual combinations and material combinations and the conditions of individuals. so, thinking of the fact. I have jotted it down, though not strictly an experience with Mrs. Hardy; the pursuit of truth, however, is never out of order. This chapter having grown lengthy, I will postpone what I intended to say on tests to the next one. 1.915.4

MATERIALIZATIONS IN ENGLAND.

Our London contemporary, Light, of July 21st, reports interesting phenomena as having occurred recently at a dark scance, the hands of all present, including those of the medium, Mr. Husk, being at the time interlocked. Musical instruments were played upon and the presence of many spirits was tangibly recognized by all through a variety of manifestations. At length one materialized and made himself visible by means of a luminous slate. going to each one of the circle and so adjusting it that his features were fully and distinctly seen. After this had been done to the satisfaction of all, he said: "I am now going through the table; watch me." Immediately his form, which, by the way, was materialized only to the bust, passed down and disappeared, leaving the slate on the table at the point whence the spirit had made his exit from human vision.

In the same paper Rev. Morell Theobald, known to our readers as the author of several interesting books, gives an account of a seance held by Miss Wood in his own home, where she was making a visit prior to her departure for Australia. The circle was composed of Mr. Theobald's family and two friends, twelve in all. After describing the preliminaries, the writer says:

Out came little "Pocha," a vivacious little sprite about three feet high known to a good many. She brought out of the cabinet with her the fairy bells—an instrument two feet in length and seven or eight inches wide, weighing 21 lbs. This she placed on the chair where Miss 24 lbs. This she placed on the chair where Miss Wood had been sitting, and we distinctly saw her little dark hands fingering the strings as a child would to amuse itself. She then went up to my wife, who was sitting four or five feet from the cabinet, took her hand, and as my wife leaned downwards she put her tiny arms round her neck and kissed her. She then crossed over the room and took my hand, then my daughter's and my daughter-in-law's hands, fondled them a bit, and retired to the cabinet. Again the curtains opened, and out came a tall female form with less power than "Pocha," female form with less power than "Pochs," nor was she able to speak as "Pocha" had done. But she was known to our clairvoyants, who saw her through the white drapery in which she was enveloped; and it was interesting to us to witness the form of our departed daughter, who witness the form of our departed daughter, who for years had promised to come, walk out among us. Gaining power, she slowly walked up towards her mother and gave her, her hand, but had not sufficient power to embrace her as the evidently tried to do. She then walked to tite chair on which the fairy bells were festing, took them up and walked to me with the hand gently, but it, although fully materialized, lacked the firm touch of little "Pocha's," and

seemed too ethereal to be pressed. We were all delighted, however, thus to see her for the first time, but not prepared for all that was to follow. On her retiring, another spirit came out, who looked toward his father, but lacked the power to reach him at the furthest part of the room. He was known to our clairvoyants, and indicated his identity by bowing his head as his name was given.

as his name was given.

Those who have read "Heaven Opened," will Those who have read "Heaven Opened," will know that some years ago we lost three little ones, one after another; lost to sight only, for we have had repeated indications of their nearness. And now the three sweet little spirits, one after another, came out, materialized for the first time. How can I describe the delicate little forms of infants radiant in light? It was indeed a Sepheth eventure of helicompanies.

ments. A hand, now, seen by some only, took out the pins and, threw, the papers, on the floor, this latter seen by all. Now as the curtain was opened all saw this light, and those on one side the form of a spirit, very tall. "Focha" said, "There's another spirit coming out with a baby," and those it was. But a storm broke over us, and broke also the conditions." with a baby," and there it was. But a storm broke over us, and broke also the conditions:

My daughter in law, mext to me, lady-like, was scared by the peals of thunder overhead. The invisibles, I presume, determined to do their best, entranced her now, but in vain; the tail form seen could not come out and our last baby-form is still nursed in the apirit-land. Not long ago I heard from a pulpit the bewalling recorded by the poet—

corded by the poet-"Oh! for the touch of a vanished hand, And the sound of a voice that is still."

The touch we have often felt; the voices of some we have often heard. And yet the question is still asked: "If a man die, shall he live again?" Some do. Is it soientific to conclude from that that all do? It is the wission of Spiritualism to establish this fact, and it is gradually being accomplished.

MATERIALIZATIONS IN KANSAS—THE GENUINENESS OF MRS. MILLER'S ME-DIUMBHIP SUBSTANTIATED.

The Kansas State Journal of July 28th contains a communication from E. R. Allen, recounting the proceedings at a scance given in Topeka, in which place the Journal is published, on the Friday evening previous, by Mrs. Miller of Memphis, Tenn., of the most satisfactory nature, and under conditions absolutely devoid of all appearance or possibility of being anything else than what they are claimed to be by herself and friends. Mrs. Miller insisted that the conditions should be as above indicated. 🧀

The scance was held in the residence of Mrs. Greer. The cabinet was constructed of simple material at hand; a lamp was burning all the time, though quite low, and the light of the moon streamed through the open windows and doors of the apartment in which the company was seated. Spirit-forms, says the writer, soon began to make their appearance; men and women of all sizes, and apparently of all ages, not only singly but in two and threes. The fermer were dressed in white, and the latter in dark olothing. They walked across the room, moved the chairs and sat upon them, approached their friends and conversed with them, giving their names and mentioning incidents of their earthlife in proof of their identity; they also promenaded the room arm-in-arm with their friends. Several of those present were taken into the cabinet by these forms, the writer being one of the number, to prove that the medium was still there.

"And so," says Mr. Allen, "the manifestations of spirit-presence and power continued for more than two hours, witnessed by seventeen persons who reside in this city, all of whom saw and neard these things, and much more, for I have fallen far short of telling all that occurred. Is it not worth while to investigate a matter which so clearly proves by three out of the five senses, viz., seeing, hearing and feeling, the great question of the immortality of the goul ?'

A SHANCE WITH MAUD E. LORD.

To the Editor of the Banner of Light: Two weeks ago I was invited to a private scance at Mrs. Maud B. Lord's residence, 28 East Chester Park, Boston. I there met an intelligent company composed of clergymen, publishers, reporters, merchants, and other cultured people, twenty or more in all. Mrs Lord formed her circle about sight o'clock; doors were locked, windows darkened, and the gas turned off. In a moment after perfect allence had been attained, the spirits made their presence known in various ways. A clergyman seated on my right was accosted in an audible voice with : "James, my dear husband, I am here, and want you to see me." The next instant there was an illumination directly in front of him, and the outlines of the features and form nearly to the waist, were clearly defined to those on either side as well as to him. He then asked her to give her name and" Mary" was heard in a loud whisper. While she and other friends in the spirit-world were talking with him, a lady sitting opposite, on the other side of the room, felt a spirit hand toying with a ring on her finger. Mrs. Lord saw it, and remarked, "Your mother is here, and says you have jewelry that once be longed to her; a ring on your linger, and a piece of the gold chain attached to your watch." This was correct. Then Mrs. Lord spoke to a gentleman on my left and told him he had three brothers in the spirit-world. He answered, "No, only two." Instantly a voice said, "Yes. — ." (calling him by name) "there are three of us; one died when very young, before you were born." "Correct. Now will you give me your full name?" "Yes."

Binglog was then called for, and while they were singing "Beautiful Star," several spirit-voices were distinctly heard joining in the chorns, and during that time this gentleman, whom I will designate as Mr. D. felt his collar grasped and himself gently drawn for-ward, while the full name of his eldest brothlar was whispered in his ear. No one present knew that same except himself and his brothers. Those seated on the opposite side from us were receiving cordial greekings from little children as well as adult friends. Most of them gave their names, cause of their transition, ages, etc., in addible voices. At the same instant Mrs. Lord, who sat very near me, on my right, was talking with a lady whose father had manifested a desire to be known and wished to send a message to some one out of town. On the whole, the manifestations were of a very high order, and every one present seemed satisfied that they were gennine; colimion, mind-reading and ventrilogular belig out of the question.

Boston, July 243, 1838

Every person is responsible for all the good within the scope of his abilities, and for no more; and mone can tell whose aphere is the largest 2 Got! Hamilton. or on the second

Five years and my life was a dread all the time from Heart Disease. Since using Dr. Grayes's Heart Begulator the kinglish language would fall me in talling the good I received. Kate Musgrove, Coloms, Ind. Fortale at drug

New Publications.

REMANY SEER WITHOUT SPECTAULES; or, Random Sketches of Various Subjects Penned from Different Standpoints in the Empire. By Henry Ruggles, late U. S. Consul at the Island of Malta and Barcelons, Spain. 12mo; cloth, pp. 296. Boston: Lee & Shepard, 47 Franklin street.

A book that will instruct and amuse; not much cumsered with statistics, but in its descriptions of habits and customs, people and places, bright, vivacious, and at times sparkling with a humor worthy of Dickens or Thackeray. While finding much to admire, the author finds much he would improve. Germany's music, art treasures, skill, and thoroughness of execution in all it sets itself about, he considers to be beyond all praise; but its enormous standing army of half a milion men, absorbing the talent of the country and the flower of its youth, he looks upon as a curse to the na-tion, a milistone about its neck; while the blackest picture of all is the service degradation of the women of the lower classes, leading every American who sees it to exclaim: "Can this be a civilized country and

of the progress made by American students who go to the German universities: and the experiences of those who, thought to be musical prodigles by their friends at home, go to the conservatories, thinking a few months' tuition will make them masters of the art, as related by him, are very amusing, while at the same time imparting a lesson to those who, consolous that they are not fools, would avoid being thought such. The dueling scene of students in Heidelberg, the operations of are companies, the feats in beer drinking, the universality of musical performances, the picture galleries, the art museums, and scores of other subjects, become in the hands of this author instinct with life, and realities to the minds of his interested readers. The volume, taken all in all, is one of the most enjoyable books of travel that has come to our notice,

RECORDS OF JESUS REVIEWED, and Fifty Questions Answered through Five Hundred Reverent Reasoners. By Benjamin F. Burnham. 16mo, paper, pp. 294. Boston: The Union Company.

It would be difficult to compress within the covers of a single volume, a greater amount of thought than is here given concerning the life of a highly-developed spirit in earthly form, as represented in the person of Jesus Christ; or to present in a more clear, concise and comprehensive manner, the spiritually instructive lessons such a life has the power of imparting to others. The very pith and marrow of long and elaborate essays and sormous are here placed before the reader in orderly sequence, a dozen pages given in as many lines; so that one can honestly say with Goethe, as he lays the book aside, of these who have labored through the works of many authors, "They were dulling their teeth at the shell, while I was enjoying the kernel."

The classification of the subjects is excellent, and

the multitude of quotations shows how those subjects have been viewed from various standpoints. For the pertinent aphorisms, both in prose and verse, the compiler acknowledges his indebtedness to his wife, now deceased, whose care spiritual intuitions, he remarks, rendered her-what James T. Fields called Leigh Hunt, in comparing him to the African bird that befriends the bee-hunter-"a honey indicator" in religfone literature. We commend the book to our readers as one they will peruse with pleasure and refer to with profit. A quotation index of six pages, and an analytical index of a dozen, greatly enhance its value.

Hor Plowshares, A Novel. By Albion W. Tourgee, author of "A Fool's Errand," etc. 12mo, cloth, pp. 610. New York: Fords, How-ard & Hulbert.

This is the last of a series of six volumes, the purpose of which has been to give in an attractive form a re view of the Anti-Slavery Struggle in the United States, by tracing its progress from its incipient stages to its close; and though this is the concluding story, it is, in point of history, the first, for it treats of the earliest causes and forms of agiliation that in its outmination cante near wrecking the nation, but ended in feeling It of the greatest obstacle in the way of its progress. The book gives some fine types of character, and in many cases the descriptions are so graphic that the nalities of the individuals stand out clear and tinmistakable. As a work of flotion it has many attractions for the lovers of sensational events, while the revelations it gives of the inner workings of the minds of the people, both of the North and the South, that led to the conflict of arms and a long war, will prove deeply interesting to every student of American history. For sale by Lockwood, Brooks & Co., Franklin

A THEATISE OF SPIRIT-MEDIUMSHIP. Containing Preparatory Rules for Self-Development. A Hand-Book and Complete Guide. By J. Nelson Holmes.

second edition of which has just been insued in revised and enlarged form-which attempts in a very successful manner to elaborate rules and instructions for the development of mediumship. Sound and practical suggestions to those who wish to unfold whatever medial powers they may possess abound on its pages, together with some pertinent and very truthful statements concerning the characteristics of spirits and the duties of mediums. The contents of the book have been drawn from the extended observation and experience of the author, who is himself a medium, well known to Spiritualists, as well as largely educed from the testimony of his spirit-guides. None seeking information upon the subjects of which it treats. can fall to be instructed by giving it a careful perusal.

BUREAU OF STATISTICS OF LABOR, Fourteenth Annual Report. 12mo, cloth, pp. 401. Wright & Potter Printing Co., State Printers, Bos-ton. ton.

The growing interest manifest in all countries in the subjects of capital and labor, and the vexing problems arising from their discussion, serve to make a book of this nature one of great value to all classes. Probably there is no place on earth better qualified than Mansachusetts to present the labor question under its highest aspects and in such a manner as to give valuable suggestions to the world. A history of Early Pactory Labor in New England," given at the close of the volume, from the pen of Mrs. H. H. Robuson, is an interesting record of Lowell mill life. commencing than a factory village. commencing in 1832, when that city was little more বিশ্বনার সংগ্রেশ করে। এ<u>ই ন্যাপ্রিক্র নির্মান্তর</u> করি

A Test at Omset Bay. To the Editor of the Banner of Light:

For many years Dr. Dumont C. Dake has been one of our most successful healers, ouring thousands of hopeless invalids who have been given up by other modes of practice, proving beyond all peradventure that: his mediumship is "practical and etriumphant. The following communication by independent statewriting through the mediumship of Heary Slade, received by Dr. Dake, at Onset Bay, July 20th, gives not only a remarkable test, but also a just iribute from the spirit world to this skillful practitioner, who is blessing sick and suffering humanity by the laying on of handa's 3.5566.032900

ou of nande?

""Dear Friend Daks. Do you know you have a host of spirit friends with you to-day? Your good old father is present and says, God bless my dear sou. He has all my sympathy; he has had his troubles as well as the older ones; now he shall have success." These are the words of your father; as well as many of your spirit friends. I know you more as a public man than as a heat friend.

I am truly your reland. Do He Friend.

The truly your friend Dr. H. F. GARDARR.

In acting your friend Dr. H. F. GARDARR.

Dr. Dake had never met Dr. Gardner, but the mediam Slade knew nothing of this Doctor D. having been a plonger in Orleago and the West for many years, and only coming to New York City some fire years, and only coming to New York City some fire years alneed, where he has a larger business, many leading physicians of all schools calling him in for for counsel, and this schools define he remarkable gifts. Dr. Dake is now at Onlet Bay too rest and marreston. and purposes soon opening a branch office in Boston, neg pate ite shence anger action purpos and market

U How comes our property opening of the party of the part

For the Ranner of Light. HYMN. (Tune-"Merabah.")

While we through human media seek Proofs of continuous life above, Bhall we not bumble be? Shall we presume all law to know Why some withhold, and some bestow The test for you and me?

When thou, oh Spirit-world hast given Each mortal here a taste of heaven, Bid us be satisfied : For if one soul survives the tomb Beturns, sheds sunlight on our gloom, Then are all gratified.

Content with God's immortal gift Chaff from the wheat of life we'll sift, 12 Em More worthy to become profit With deeds of love our lives we'll fill, Prepared as spirits of Ria will ... When He shall call us home.
ABBIE M. H. TYLEB.

Banner Correspondence.

Massachusetts.

BOSTON.-"J. W." writes, Aug. 7th: "The camp-meetings in the warm weeks of summer are fast getting to be a spiritualistic feature. They seem to have been religiously born in the first place, and are still

meetings in the warm weeks of summer are fast getting to be a spiritualistic feature. They seem to have been religiously born in the first place, and are still religious institutions, but are getting to mean spiritualists are closely related—one is suggestive of the cher. Twenty five years ago the grove-meetings were plouds. Recope look back with pleasure to the gatherings, two or three as summer at abjuston Grove, or Bliver or Highland Lake, or Walden Pond. After a while they began to extend into two or three days, then of course, they had camp-meeting features. Boon people began to look forward to those enjoyable seasons, where like hended, democratically inclined people gathered, combining recreation and cratorical entertainment; where the lights of the platform and those with mediumistic gifts, and the still greater number who, had willing ears and eyes; all gathered to have a good rational time, combining rest, recreation and instruction.

Thus have these picnics and grove meetings become damp-meetings. Now we have them every year, a week or two at Harwioh, then hom up Lake Pleasant and Onset Bay Grove. Others have started up, and now we have them in. successful operation in Connecticut, Vermont, New Hampshire and Mains; in Pennsylvania siso, Ohio and lows, and other places in the West, and they have become an acknowledged feature in the progress of Modern Spiritualism. Well, what are they? An aggregation of human beings elastic in quantity, from 1,000 to 20,000 people—some for a day, some for a week, and some for the season. Tents and cottages, dot these several places; sometimes balls, bettle and cafes; all with an auditorium where thousands gather to hear eloquent and hapiring speeches. Meeliums, of every phase abound, and seem to be in their giory; and manifestations and circles are as plenty as the hours."

After referring, in passing, to the services held on Sunday, Aug. 5th, at Onset Bay—rull notice of which appeared in these columns last week—our correspondent friends and capital surface of the who

MONTAGUE.-A correspondent writing us from the Lake Pleasant Camp-Ground, states that Mr. Isaac Pinkham of Lynn, husband of the late Lydia R. Pinkham (whose name is so widely known to the people of ham (whose name is so widely known to the people of this country), visited the grounds recently, and by highly satisfactory experiences with mediums while there, became fully convinced of the verity of spiritreturn. While the late Mrs. Pinkham was herself in direct sympathy with the New Dispensation in the way of a fixed conviction of its truth, Mr. Pinkham had not till the time specified fait that he had received; conclusive evidence in this respect. Our informant, from personal conversation with Mr. P., assures us that the gentleman now desires to be ranked as a believer in spirit communion in the full sense of the term.

BOSTON .- Over the nom de plume of : "A Spiritualist," a well-known worker in the field of spiritual truth and unfoldment writes: "There is no place where and uniquement writes: I deter is no place where there is a better opportunity to show liberal thought or its reverse than at a funeral. Not long since I attended one of a friend, a noble woman, who had devoted her life in doing good. Hefore her spirit took its flight she rediested two elders of a Second Adventist Boolety, of which she was a member, to officiate on the occasion. They did so. The house was filled with sympathizing friends of the departed, many pelng Spiritualists, and several mediums. The lady had been deeply interested in Spiritualism for twenty-five years. One of the elders spoke of the lady in a manner that gave universal satisfaction to the relatives and friends present. The other elder went out of his way to defame the spiritualistic doctrine, in such a manner that Spiritualists present looked upon it as a direct insult to the departed, as well as to themselves. He spoke of her as being a miserable sinner, though she had been one of the most active and respected members of bis society for a fourth of a century.

Recently another, case came to my notice. A prominent merchant of Boston, a Spiritualist, was present at a funeral of a relative in New Hampshite. The departed was a "man respected by the entire townspeople. The family were Spiritualists, and it was well known that the Boston man was a powerful advocate of the doctrine. The widow, as an act of politements, the many repeace well acquainted with her the funeral, he having been well acquainted with her the funeral, he having been well acquainted with her the first many repeace well acquainted with her the first mercal section with learn the funeral, he having been well acquainted with her the first mercal section with her the section was described in the funeral, he having been well acquainted with her the section of the section there is a better opportunity to show liberal thought

ness, asked ah old gentleman who had been a preacher in the snersh, be having been well acquainted with her husband. He consented, and after the regular minister, had closed his remarks, the old igentleman spoke at length, and doubtless knowing, the Spiritualistic views of the family and the Boston man, took octasion to abuse their belief by talsely representing the spiritualistic faith. The Boston Spiritualist became so indignant he could with difficulty resist the desire to reply to the old man, but compliered the impulse and subsequently wrote to a relative not present, giving the substance of what was said. The time is not far distant when Epiritualism and its adherents will be respected at innersis and in all the walks of life."

a theja by a **Canada.** g to

ST. FRANCIS, P. Q.-H. S, Porter writes: "All the spirits that have communicated with us on the subject of the Indian seem to be much concerned for his welfare and progress. Gen. Canby, who sometimes materalizes at the scances of Mrs. Williams in New York, and always gives a abort practical and soulful address on our duty to the indian, says: 'Remember he is your brother.' Out this subject the writer recalls a visit two years ago to the Han Carlos agency, the head-quarters of the involvesome 'Apaches.' Beren' thousand indiane have their home at this place, and there has at some past time been a small schoolhouse creeting, but it now stands unused. Our inquiry it was learned that some religious denomination from New York had offered and contracted with Government for the payment of an ample price to continut this school. As a fact mothing was being done for them but to feed them in idleness if they would remain peaceable, where, with fartile lands and fine river for irrigation, it would be only necessary to supply implements, etc., with proper instruction and encouragement, a separate ownership of tillable land, food and support until a crop can be harvested, and there will be an end of the expense of maintaining and at the same time fighting the Apaches. Such a course might not be agreeable to the agents who fatten on the spoils, but from observation in their own camp and homes I know that the Apache Indian, when not excited by the incore of wait, is by nature possessed of one of the happlest and most childlike dispositions, i have ever seen. 'Remember, he is your brother.' rializes at the scances of Mrs. Williams in New York,

Rhode Island.

WESTERLY.-Mary B. Cross writes: "In the Bannor of Light of May 28th is a communication from Pandon Thompson. I wish to state that it is correct in all its details. He lived in 'Barbersville', Westerly R. I. I was not personally acqualited with him, but know his children very well. I knew him by sight. I am told that the style of apeaking was peculiarly his own. One of his daughters, to whom I gave a copy of the paper, thanked me very kindly for sending it to her, and expressed no doubts whatever of its genuineness, though it was n new idea; to her, sprift rature. I distributed several papers among those who knew him, which around general attention. He died to the lifts of February, and communicated the 23d-2boxt a week, as he says in his nessage. I in tended to have noticed this communication before, for it has swakened wery general attention iters, because, as he says, he was very well known here. I think Mr. Thompson's injuriction to his friends, to investinor of Light of May 28th is a communication from The state of the s

gate 'the verity of spirit-communion,' is being compiled with in a measure,

The 'Message Department' is doing acceptable work, and besoming of more and more value to the readers of the Anner. [Permit me to say, for the benefit of the afflicted, that I have a great quantity of 'red root' for the cure of concers, which grows on my place, and I will put it up in packages of twenty five cents and upwards. It can be sent by mail for all sufferers who may wish it.]"

Oregon.

SALEM,-Paul A. Smith writes, July 16th: "Will a SALEM.—Pâul A. Smith writes, July 16th: "Will a letter from the Sunset Land find acceptance with you? Ah! if you knew how my heart warmed toward you as I read the many good things in your paper, you would soarce regard me as a stranger or alien, for I confess with thanksgiving that I am a Spiritualist. Of late I have met a number of Spiritualists, and am happy to say I found them something more than mere 'grinnleg skeletons of facts.' I found them warmhearted, Christ-like men and women, who will compare favorably with the best of those within the Orthodox. folds; but, like myself, they are still looking to the East for much of their light. Surely if you listen you can hear the cry coming up from the heart of this people, 'Come over and help us!' If some one of the many whose blessed privilege it is to bear the heaventy message in the East would only come to Oregon, our song of thanksgiving would reach you over the mountain-tors. A, single sentence will describe the medium that will altected here: One who has the ability and whose chief desire is to win and loyally use the loye of his follow-creatures. Bend us such an one, and we will give him of our means, support him with our prayers and crown him with our love.

A few weeks since, June 22d, 23d and 24th, the Spiritualists of the country north of this held a campmeeting. Several were in attendance from here, your correspondent among the number. Though the attendance was not very large, it was fair, and we found it good to be there. It reminded me of an old-fashioned Mathodist love-least. So encouraged were the scolety that they have concluded to have another meeting, the time to begin being the sist day of August, holding four days. I take the liberty of extending to you and your many readers a most hearty invitation to come and be with us. We promise you heavenly seenery, delightful olimate, liberal hands and warm hearts. letter from the Bunset Land find acceptance with you?

scenery, designiful climate, liberal hands and warm hearts.

There is a small circle of Spiritualists (formed within the last year) here in Salem, that have regular meetings two or three times a week, though meeting with frequent discouragements. The interest, is increasing. I have attended three or four of these meetings, and although there was no carthquate, fire nor tempest, the 'still, small voice' was there, and we went away ench feeling that we were the better for having been present.

We are looking hopefully to a near future when Spiritualism in Oregon shall make a grand forward movement; when it shall be the most effective force intellectually, morally and spiritually. Were I quite sure that you would regard me as a creditable witness, I should like to give you some experiences of my own; but let it suffice to say that my conversion to Spiritualism rests upon the sure foundation of a personal experience."

Texas.

LAREDO.-John Martin Schrader writes: "I am a native of Prussia, a mechanical engineer by profession. Some years since, being in the Sandwich Isl-

native of Prussia, a mechanical engineer by profession. Some years since, being in the Sandwich Islands, I was induced to go thence to the West Coast of South America, and became located for a time in Colombia, Ecuador, Peru. White there I heard marvelous reports of Spiritualism, but marely smiled at what I considered the credulity of those who professed to believe in what I thought to be, superstition or the illusions of an overwrought imagination. I left the Coast, crossed the Andes, via Cerro de Pasco, Peru, and reached a branch of the Amazon River. There I formed a ratt, and on it myself and family floated down the river. At the end of three months we reached Ygultos, the first civilized place in that direction, touching and crossing on our way several tribes of Indians, from those possessing docility and friendlifiess to those addicted to cannibalism.

Ygultos is a small place on the very borders between Pera and Brazii, on the Amazon River. The Peruvian Government established there a large manufactory for the construction of steamships, and I was appointed its director. While thus engaged I made the acquaintance of a gentleman who was somewhat interested in Spiritualism. He loaned me a book on the subject. I was obliged to return it in a short time, and was for that reason unable to study it as closely as I desired; but from what I read I concluded that all the phenomena could be explained by mesmerism or Reichenbach's 'od force,' with which I was familiar. But, after all, my curiosity was acoused. I wrote to Prussia, making inquiry, and in due time received about a dozen books treating upon the subject. The result was that, after reading them. I was convinced that Spiritualism was a truth, though I had seen nothing of the phenomena could be deceived in the exercise of their natural senses, and I was nore than ever anxious to learn of it.

The war between Chill and Peru put an end to the Government works over which I presided; all hands were discharged, and invself and family went to Para, Brazif, and fro

with Miss Lizzie Balley of Louisville, Ky., she said:
'I hear a bird singing loud and clear.' I remarked I had a dove, but of course it was not a singer. She said, 'No, it's a mocking-bird.' She then gave a correct description of my mother, who passed away in the year 1802, and said, 'I see your mother standing on a porch, admiring the bird in its cage, hanging on the wall alongside the door.' In a moment more Miss B. threw up her hands and exclaimed: 'Oh! the bird futters and is dead.' I then asked what killed the bird.' After a few moments of silence the medium, with a shrick which threw an electric current seemingly through all of us; said, 'Lightning-lightning!' In the year 1858 I purchased in Nashville, Tenn. a nest of young mocking-birds and gave them to my mother. 'She succeeded in raising one fine singer, and kept its cage hanging by the side of the porchdoor, just, as the, medium, described. My mother would often stand for half-an-bour at a time and listen to the shrill notes of the bird. One evening in July, 1850, while my mother was struck by lightning, about fitty yards in a direct line west from where my mother stood, and the bird died instantly from the shock."

to the or opposed New York, has seen HORNELLSVILLE. - J. Greenhow writes that a feast of good things spiritual has been bestowed upon himself and others by the presence and services of J. Frank Baxter. At the close of his lecture Mr. Baxter named twelve persons who have crossed the river, who were all recognized from his description, and most of them by every one present. 'Some of the audience asid; 'Of course Greenhow told him all about them, for how could be know?' Well, let that go. I have a daughter who has passed over; Mr. Baxter described her, saying, 'Here is a lady; she holds in her hand a paper having some verses on it, and says if I will read 'them, those I want to reach wilk know who they are from. He read the verses, and I subsequently learned they had been written by my ascended 'daughter, twelve' years ago, to a sister at that time residing in Madison County. That single evidence of the nearness of our spirit child brought bright sunships into our home; and though I have been a confirmed Spiritualist many years; it added a new joy to my life which no words of mine can portray. himself and others by the presence and services of ्व कार्यन

Colorado.

GOLDEN .- N. B. Bayles: writes: "It is a shame to our nation that in this day of enlightenment, freedom our nation that in this day of enlightenment, freedom and progress, men, seek, to monopolize the elective franchise and deny the right of its use to women; especially so since the mothers, staters and daughters of our people are, or ought to be; just as well qualified as the fathers, brothers, and some to, wield it. I am astonished to hear apparently intelligent men tell me, when I advocate woman suffrage. Oh i a woman don't know how to vote It; I know may mother was as well or better qualified to protect the interests of our country by a vote than I was. Boare nearly all the mothers, and who dare deplare to the country? Let us drop the customs of barbarians and adopt those which mark a civilized and sensible people."

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Monday evening, Aug. 6th, Mr. Miller read a psychometric reading by Mrs. C. H. Decker (now Mrs. Buchanan), of a pressed bouquet sent by Mrs. F. E. Rogers of Stirling, Iti., to Carrie Milier. Dr. J. N. Comings read an address upon Socrates, reviewing Comings read an address upon Secrates, reviewing his life and history with some reference to the habits and dilosynerasies peculiar to him as related by Plato, the modes of life and philosophical teachings of his time in the groves of Athens, and explained the use of the word daimon as used by Socrates in speaking of his spiritual guide. He also repeated Socrates' words in reference to the future of the soul, and extolled the fortitude and moral greatness of the so-called heathen philosopher.

"Mr. C. R. Miller said that it was dealrable to bring out all the facts of history, especially those of a spiritual nature. The church had been false to her trust, and it was left for Spiritualism to raise the standard of truth again upon the earth. Mr. M. also described recent scances at the Circular office, at which many important communications have been obtained by independent writing through the mediumship of Mr.

recent seances at the Circular office, at which many important communications have been obtained by independent writing through the mediumably of Mr. George Cole.

Mr. McAlian alluded in complimentary terms to the address of the first speaker, saying that if it was shown that the eages of Greece believed in the immortality of the soul, it would have an effect upon electrists and philosophers, for the reason that there was not the doubt about the existence of Scorates that there had been in the case of Jesus, who was gaored by his contemporaries, and whose existence is denied by many. Scorates never wrote a line himself, but he was surrounded by pupils who listened to his words and carefully recorded them. The Greeks consulted oracles; if they had not believed that spirité responded to them they would hardly have wasted time in consulting them. Error was mingled with the Greeks by the content of the was existed truth in its purity. Theologians and priests have stified truth in all ages, and scances like those of our time could not be advertised five hundred years ago without subjecting those interested in them to imprisonment and parhaps death. We are on the eve of most important disclosures and of manifestations such as the world has never seen.

Mr. Bogert referred to the usual treatment of reformers by the world, and to the persecution of the pure and holy teachings of spirits, and described some experiences in the South, among persons ignorant of Spiritualism, and manifestations in his own family... The speaker predicted more giorious demonstrations in the near future, and announced the recently formed conference in Bouth Brooklyn, which he stated to be in a very promising condition. Elijah Swackhammer followed with some remarks upon the New Dispensation, and some comments upon certain hymns which in the near future, and announced the recently formed conferences in the south, among persons ignorant of the hear future, and announced the recently formed conference in South Brooklyn, Wilch he stated to be in a

August Magazines.

THE MAGAZINE OF AMERICAN HISTORY contains portrait never before engraved, of Col. Alexander Scammell, who fell at the slege of Yorktown in 1781.

John Esten Cooke contributes "Clayburne the Rebel," an entertaining chapter of history, with seventeen itlustrations. Captain Potter closes his series of essays, "Texas Admitted to the Union." "General Nelson, Kentucky, and Lincoln Guns," is the title of a twentyfive page article by President Stevenson of the Collegiate Institute, Augusta, Ky. The remaining contents treat upon a variety of historical matters in an interesting and instructive form. Historical Publication Company, 30 Lafayette Place, New York.

THE LADIES' FLORAL CABINET continues its so ries of articles upon "The Art of Propagation," and "The Wonders of the Vegetable Kingdom." Instructions for preparing plants for indeer culture are also given. Cabinet Company, 22 Vesey street, New York.

THE SIDEBEAL MESSENGER discusses various topics related to its speciality, and is growing in favor with students of astronomy. Wm. W. Payne, Northfield, Minn.

THE SOCIOLOGIST contains "First Steps" and Short Studies in Cooperation," by Imogene C. Fales, Part IV. of "The Waste of Competition," and other articles designed to increase a knowledge of the laws of nature that control human happiness. A. Chavannes & Co., Knozville, East Tenn.

THE AMERICAN BOOKSELLER appears as an indispensable assistant to newsdealers, booksellers and stationers. American News Company, 41 Chambers street, New York.

ercies of their natural senses, and I was more than ever anxious to learn of it.

The war between Chill and Peru put an end to the Government works over which I presided; all hands were discharged, and myself and family went to Park Brazif, and from thence to St. Thomas, W. I. where I became acquainted with Mr. Charles E. Taylor, bookagiler, from whom I purchased several works on Spiritualism, some of them bearing the imprint of Colby & Rich as publishers. My belief became stronger; equally so my desire, is yelled became stronger; equally so my desire, to sea, the manifestations of spiritualism, as did also my family.

Hentucky

Hentucky

**LEBANON.—A. S. Byington writes: "Not long since while I, with a friend, was sponding an evening with Miss Lizzie Balley of Louisville, Ky., she said: "I hear a bird singing loud and clear." I remarked I had a dove, but of Course it was not a singer. She districts, would always do its duty in this respect, great evils could be promptly corrected, and progressive movements be promptly carried to a successful issue.—Advance, Worthington, Minn.

> Passed to Spirit-Life: From Vincland, N. J., July 19th, 1883, after a long illness,

From Vinciand, N. J., July 19th, 1883, after a long illness, S. G. Bylvester, aged 71 years.

Bro. S. came to Vinciand some seventeen years ago from Concord, N. H., where he officiated in public office with honor. His good judgment, integrity and enterprising spirit soon marked him for public trust, and he was elected from time to time to several important offices, which he filled with fidelity in every position he occupied. He took great interest in the Society for the Prevention of Cruelty to Animas, leaving something in his will for that good object. He was calm to the last, and made all arrangements for his funeral services, directing that they be hold in the afternoon, and that the body be buried in the still hours of early morning. He was a pronounced Heritakist, and contributed liberally to the support of spiritual meetings and the enterialment of speakers, and always attended the meetings when health and circumstances permitted. He leaves two daughters in Concord, M. I. (two sons baving preceded that to spirituite), and a companion. Who shared his faith in the future life, and faithfully cared for bim during sil his slekness. Bhe informs me that her husband, some time before he passed away, heard celestial music well-coming him to the higher life.

A. C. COTTON.

From Hinckley, Ill., July 5th, 1832, at the home of his

From Hinckley, Ill., July 5th, 1882, at the home of his daughter, Mrs. A. Prince, Colt Parkhurst, at the ripe age of 85 years 4 months and 7 days.

of 35 years 4 months and 7 days.

The many friends and acquaintances of Golt Parkhurst will learn with sorrow of his death. Last fall he and his wite went to five with his daughter. His memory had then begun to fall, and he gradually wore out with oldage. After an liness of only thirty-six hours he passed to the better land. He and his wife had been married sixty years last thember. He was a kind husband, a devoted father, and a true friend. He spent most of his life in Royalton and Randolph. He was a member of the Hising Sun Lodge at Royalton, and was a Mason in heart at well as in profession, in his religious views he was liberal and progressive. His body was convoyed to Royalton and buried by the graves of his four children. The memory of the just is blessed.

Com.

From Hamilton, Ill., Chas. A. Mitchell, by drowning, at the age of 17 years.

22 Mg/10

the age of 17 years.

His sudden taking off was a crushing blow to his parents, but they so now not as those whose hopes are circumscribed by a gloomy Theology. Charley, though only seventeen, was a firm believer, and took a lively interest in our soul-cheering religion. The writer made appropriate remarks at the funeral, which seemed to make a favorable impression on those who heard. We have received several beautiful messages from Charley since his according, through several sources.

J. WATT, LANE, M. D.

(The Banner of Light recently published a statement under the obivious heading hat Mrs. Suste E. Union, wife of Frank L. Union, passed to spirit-life from Detroit, Mich., July 10th. We have been requested by the relatives to copy the following additional details concerning her demission and interment from the columns of one of the Unica, Mass. Bapers, and take the present opportunity of doing so.—ED. B. OP L.]

"My Father's house has many mansions," one of which

who are declare to the contrary? Let us drop the customs of barbarians and adopt those which mark a civilized and sensible people."

The Queen Victoria has outlived nearly all the men who surrounded her throne when she was first placed upon it. Earl Grey is the only member of the Cabinet of 1837 who remains. Lord Palmerston, Lord John Russell, and Sir Upon Cam Hobbouse have long passed away. There are only three members of the present Parliament who were in the Parliament of 1837. These are Gladstone, Talbot and Villeliers. Her Majesty has had eight Prime Ministers, and, they are all gone but Mr. Gladstone. It is not surprising that the Queen sometimes appears and taken one of which was about the control of the Redeemer, officialing, whose cocultary was all gone but Mr. Gladstone. It is not surprising that the Queen sometimes appears as though she found herself in a world as does not know.

Dandruff, and all scalp diseases wablab before Dr. Benson's Skin Care. Take no imitations.

Spiritual Camp-Meeting. The First Mane State Spiritual Association will hold its Sixth Annual Meeting at Buswell's Grove, Etns. Me., commencing Aug. 24th and holding ten days. Buswell's Grove is situated on the line of the M. C. R. R., three miles from Carmei Village and one-hair mile from Etns Station. As mall station have been crected directly back of the grounds to accommodate those intending to visit the meeting by rail. Fares on the M. C. R. R. will be half rates for the round trip.

trip.
Tent lots and cottage lots can be had of Danjel Buswell at reasonable rates near the grounds; also beard and ledging of Mr. Buswell and brother at prices to suit the times. The Parillon, built isst season, will accommodate a thousand

Pavilon, but the result of the first five days, interporate with Maine talent; him. M. S. Townsend-Wood, of Massachusetts, for the frank first five days, interporate with Maine talent; him. M. S. Townsend-Wood, of Massachusetts, for the remaining days; also O. H. Weilington, M. D., of the American University, of Boston, and Mr. Frank T. Hipley, who will occupy the restrum Aug. Sist, Sept. 18t and 2d. Mr. Frank T. hippy, was was varied and the state of the state of the state of the meeting. E. W. McFadden, of Fairneld, Ms. A cordial invitation is extended to alt, and especially the mediums. For order of Directors, CHAS. M. BROWN, Scoretary, Class. M. BROWN, Scoretary, Classer, Me.

Ennual Camp-Recting.

The Fifth Annual Camp-Meeting of the Michigan State association of Spiritualists and Liberalists will be held at fint, commencing Friday, Aug. 17th, and closing Mon-Filmt, commencing stream, examples of the Association take pleasure in the Executive Board of the Association take pleasure in announcing that the arrangements for this convocation are in a actisfactory stage of progress.

Among the speakers already engaged from outside the Biato are Hon. A. B. Bradford, of l'ennaylvanta, and Mrs. H. S. Lake, formerly of California, but now working in Ohio.

Ohio.

Mrs. Margaret Fox Kane, of the original Fox lamily, is engaged to attend the meeting, and in addition to her mediumistic gifts, will tell the people the story of Hydesville in ministic girts, will tell the people the story of Hydestille in 1849.

Mirs, Oile Child Denslow, whose voice has heretofore been heard so acceptably at our gatherings, is engaged to sing. David Turbush, of Filint, has been appointed Financial Secretary for the meeting, and with have responsible charge of all financial details.

Fuller angulacement will be made in due season.

By order of the Executive Board, Ordonk, President,

8. B. MCURACKEN, Secretary.

Convention.

Convention.

The Spiritualists of Central Vermont will sold a Convention at South Royalton Friday, Saturday and Souday, Aug. 31st, and Sopt. 1st and 24, 1832.

This Convention is to be Duroly a Mass Convention, and will afford all possible freedom for speakers and others to express their views and seek to obtain the truth in regard to the duttee of this life, and its continuation beyond the grave. It will in no way be scetarian, and all people are cordially invited to attend and compare inoughis with us in the light of reason. Liberal provisions are made for speakers, and all are invited to attend.

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

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

E. O. Bailey, blowe, Vt.; A. E. Simmons, Woodstock, Vt.; C. E. Grice, St. Albaux, Vt.; Chester Prait, Middlebury, Vt.; B. Tarbell, East Granville, Vt.; T. C. B. Cummings, East Granville, Vt.; T. C. B. Cummings, East Granville, Vt.; T. C. B. Cumbled at the Convention.

The Maine State Spiritual Temple

The Maine State Spiritual Temple
Will hold its fir-tannual Camp- Steeling at Temple Holghts,
Northport, Mo., (not Temple Park, Vorona,) commencing
Aug. 17th and closing Aug. 16th. Maine speakers and modiums are expected to attend, and we respectfully invite all
speakers out of the State who feel like meeting with us to
come and help us. To all Spiritualists and Liberals we extend a cordial invitation.

The "Raiph Ross" will leave steamboat whart, Banger,
at 8 o'clock prompily Thursday and Friday, Aug. 16th and
17th, Saturday afternoon, Aug. 18th, and Sunday morning,
Aug. 18th, return Monday P. M. in season to connect with
the cars. Persons compley on the Buston or Portland beats
with step at Northport. Arrangements have been made
with the Maine Central Italiroad for excursion rates. One
fare the round trip on all railroads east of Augusta. Call
for tickets to the Maine State Spiritual Temple.

Any Information in regard to tentsor board will be cherfully given by corresponding with the Secretary,
MRB. CLARA BUTTERIFIELD, Secty M. B. S. T.,

P. O. Address, Bradley, Ms.

Spiritualist Guthering in Oregon A Grove Meeting of Spiritualists will be held at their camp ground at New Era, Clackamas Co., Gregon, beginning Friday, August 31st, and holding four days. Good speakers, both trance and normal, and good test mediums, will be in attendance. Ample arrangements are being made for the accommodation of those who cannot come with tunts and hargage.

for the accommonation of the state of the accommonation of the camp-ground can be reached from both North and South by boats on the Williamette River, and on the trains of the Oregon and California Railread 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.

Olackamas, Oregon, July 22d, 1883.

North Collins Yearly Meeting.

North Collins Kenry Meeting.

The Twenty-Eighth Annual Meeting of the "Friends of Human Progress," of North Collins, N. Y., will be held at Hemlock Hall Aug. 31st and Sopt. 1st and 20, 1853, opening each day at 10 o'clock A. K.

Speakers: J. Frank Haxter, of Chelsea, Mass.; Lyman C. Howe, of Fredonia, N. Y.; Mrs. Auns Kimball, of Dugkirk, N. Y.

Free tenting privilege may be had on the ground during the meeting. A fee of 10 cents will be taken at the gate.

The first meeting under the new State organization will be hold in Spiritual Hall, Omro, Sept. 14th. 18th and 16th. 1832. Mrs. H. S. Lake and Dr. G. H. Geer are already engaged. C. E. Wattins, the best living siste test medium, will be at this meeting. Remember the dates.

DR. J. O. Phillips, Secretary.

Rew Books.

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THE RELIGION OF SPIRITUALISM: Its Phenomens and Philosophy. By NAMUEL WATBON, author of "The Clock Struck One, Two and Three," thirty-six years a Rethodist midster.

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and fathrulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a period of twenty-seven years, commenced with a belief that Spirinalism was "the prince of humbugs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presented will prove one of inestimable worth, not only to high ritualists but to those who, not having witheseed the phenomens, have no information of the facts which form the immovable foundation on which Spiritualists hase not life, it is emmently well adapted to place in the hands of those whose attachment to the faiths and forms of the Ohurch incline them to have nothing a do with the subject upon which it treats.

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THE PSALMS OF LIFE. 'A Compilation of Psains, Hynnes, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the presentage. By John S. Adams, Paper. SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS, Cloth, Printed on three paper.

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TALES OF THE BUN-RAYS. What Hans Christian Anderson tells a dear citid about the Bun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Addresen. Written down through the mediumship of Address, Baroaces Von Vay, of Concolits (in Stylio), Austria, and translated by Dr. G. Bloode, of Brooklyn, N.Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

CLAIMS OF MPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Modical Man. Paper.

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed for dusky robes. The clasped hands, apturned countonance, and heavonward gaze, most beautifully unbody the very ideal of hopeful, ituatful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curlained window, produces the soft light that falls ever the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice, Size of sheef, 22x28 inches; orgraved surface, 16x21 luches.

"Life's morning and evening."

A river, symbolising the life of man, winds through a landscape of bill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the bein, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Berning "to live good and pure lives, so "That when their barks shall don't alventible," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original pulnting by Joseph John. Emgraved on steel by J. J. Wilcox. Size of shoot, "2228 inches; cugraved surface, 15220 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a beat, as it hay in the swellen stream, two orphans were playing. Ununifieed, the beat became detached from its fastenings and floated out from slare. Quickly the current carried it beyond all earthy help. As it areared the brink of the fearful cataract the children were stricked with terror, and thought that death was inevitable. Suddenly there came a weadrous change in the little glar. Fright gave way to composure and resignation, as, with a determined and resisties impulse that thrild through her whole heling, she grasped the rope that hay by her side, when to her surprise the loat turned, as by some unseen power, toward a quiet 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, Sire of sheet, 22x23 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The currew toils the knell of parting day," "* " from the church tower bathed in sunset's failing light," The lowing berd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowing howevery plode his weary way," and the tired horses look eagerly toward their bome and its rost. A boy and his dog are eagerly luming in the mellow cartb. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coit," Stein, copied in black and two tints, Designed and painted by Joseph John, Size of sheet, 22323 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most baraconfous groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-place to "Homeward," for "The Curfew"!. Copled from the well-known and justly celebrated painting designed by Joseph John. Beln, 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 Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-enowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original rainting by Joseph John. Engraved on steel by J. W. Watts, Sizeof sheet, 2022 linches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE PIBST 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 stade. Her little girl "80-Pepp" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Painted by Moyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 2222 inches.

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

The harvesters gather on the bank of a spring, shaded by The harvesters gather on the bank of a spring, assembly an olm standing on the edge of a grow made vocal with the song of birds. The farmer spreads the monday feast from a naket brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wason loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse, A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay, below, copied in thick and two tints from Joseph John's noted painting. Siscot sheet, 22x28 inches.

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APPECIAL NOTICES.

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The usame 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 contain matter for ant inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persust.

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.

Panner of Pight.

BOSTON, BATURDAY, AUGUST 18, 1888.

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Brainess Letters should be addressed to ISAAC B. BICH, Banner of Light Publishing House, Roston, Mass. All other letters and communications should be forwarded to LUTHER COLIFY.

THE WORK OF SPIRITUALISM bassbroad as the universe, it extends from the highest spheres of angolic 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 Pferpont.

A Great Healer Goue Home: Transition of Dr. J. R. Newton.

Years have passed since I saw you, but my heart beats as warmly as ever for the good Samaritan who ministered to me in my time of dire necessity, and who never wearled mill like work was well done; and I fervently say, may God bless you now and evermore I.

DR. J. R. NEWTON, the acknowledged foremost disciple of the practice of healing by laying on of hands in the opening days of the Spiritual Dispensation, has just passed to spirit-life, aureoled with well-spent years, and the blessings of thousands who have been aided by him to the attainment of health during their mortal pilgrimage, and who will recebo, at receiving the intelligence of his decease, the grateful words from one of his lady patients with which we have headed this sketch.

The great healer passed to his reward on Tuesday, Aug 7th, 1883, at the ripe age of seventy-three years. He was in his usual state of health to within ten days of his transition. The swift and fatal disease which was finally the gate of his emergence from physical life, and under the effects of which he passed suddenly but peacefully away, was hemorrhage of the kidneys.

Funeral services, which were largely attended, were held at his late residence in New York City on Friday, August 10th, whereat Dr. James M. Peebles delivered an eloquent tribute to his memory, and Prof. J. R. Buchanan, Judge Nelson Cross, Dr. J. V. Mansfield, Mrs. Spence and others added appropriate remarks expressive life-work, and the lessons flowing out of what delphia whom he had without pay really bene- healing hands upon them, and shutting the door this wonderful man had accomplished during his stay in the mortal. The following thoughts expressed by Prof. Buchanan, during the obsequies, are examples of the course of feeling pervading the whole assembly:

pervading the whole assembly:

"We are assembled here as friends of Dr. Newton-friends of truth and lighteouness-of noble decisand noble men. We are assembled on this solemn occasion to do honor to one of the most extraordinary and highly glited men of the age-one who will be eminent and conspicuous in the light of many ages. It was the old Roman maxim that nothing but good should be speken of the dead, but we need no such true here, for we know nothing but good to speak of him! We bring him love and honor as we but farewall to his earthly form, and we may bid good morning to his risen heavenly form, in which with still greater and wide resching powers, attended by angelans be was on earth, he may lead a still grander carrier of benevolence. We assure him now of our continued interest and the love with which we shall follow his higher life and welcome his return to his earthly friends."

We shall print next week an extended report of Dr. Peebles's remarks on this occasion: Meanwhile giving our readers a brief summary of Dr. Newton's experiences and labors of that rapport the strength needed to remove -to the value of which our columns from the very foundation of the Banner of Light have borne witness, both in editorial fashion, and through the corroborative testimony of correspondents of the most unquestionable reliability. In our account we, in addition to what is derived from our own personal information, shall quote from the pages of THE Modern Bethesda, a sterling work by A. E. Newton, in which that eminent writer on spiritual topics has condensed with a master hand a narrative of the life and services of this indefatigable servant of afflicted humanity:

Indefatigable servant of afflicted humanity:

Quoting from a sketch of the deceased appearing in the New York Literary Album, the biographer sets for hit hat "Dr. James Rogers Newton was born in Newton, Rhode Island, September 8th, 1810, and is a lineal describant of John Rogers, who was burned at the stake.

His parents were New England people, and were remarkable for longevity—his father living, in the full poss-shor of all his faculties, to the advanced age of ninety years. His mother was a lady of high moral worth and intellectual capacity, and possessed of indemitable energy and will-power. From both parents, but from the latter more especially, Dr. Newton inherited those gifts that have made him famous.

In his youth, Dr. Newton entered all the advances. im tamous. In his youth, Dr. Newton enjoyed all the advantages that

competence and good judgment could confer. He early evinced a strong proclevity for the medical profession, or more properly speaking, an inclination to do battle with old Allopathy, to modify and improve, if not to entirely change, the prevaiting system of medical practice, so as to make it more in accordance with nature's laws; but various circumstances combined to prevent the gratification of his desires.

stances combined to prevent the gratification of his desires.

At an early age he became aware of possessing the gift of heating, "*" He became conscious of new powers, new capabilities, wonderful and strange, and opening a gerious avenue of usefulness; and his young, onthusisatio split burned for the work. But meeting with no encouragement, this heaven-born gift was audiered to lie comparatively undeveloped until later years.

Although contrary to his inclinations, he entered upon pursuits less congenial to his tastes, and for twenty years was a prosperous merchant, during which time his peculiar gift was often manifested, but nover exercised to any great extent till the year 1858. Previous to this, he had traveled extensively in Europe, visiting the principal hydropathic establishments and hospitals of England. France and Germany, and greatly improving in his knowledge of the healing art.

Dr. Newton was from first to last unyielding in his devotion to Modern Spiritualism, and was ready at all times to acknowledge the puissant aid of attendant and ministering spirits, in his efforts to bless the suffering ones of earth. He was radical in his opinions on medical topics - holding that at least nineteen persons out of twenty were injured by taking medicine; he was an uncompromising foe of the Jennerian curse of vaccination, and held that a large proportion of surgical opera tions were really the infliction of wicked and useless torture: And the remarkable results

which accompanied his treatments hore out his assertions in wonderful degree. It would be extremely difficult, if not impossible, for the present generation of our readers to comprehend or realize the intense excitement which in Modern Spiritualism's earliest days he created among the members of the public at large, calling together as he did, wherever he went, crowds of seekers after health, which were composed of representatives of every class of soclety, every order of belief or non-belief in every community visited, and doing by his cures a tremendous amount of missionary work, which has since borne abundant fruit for

the spreading of the light among men. Dr. Newton was an uncompromising advocate of woman's fitness to treat and be the physician of her own sex; he was a philanthropist in the fallest sense of the term-often stating that if he were making his last wish on earth it would be that which would most benefit mankind and mitigate suffering and human woe. His motto of life-the principle upon which his actions were based-finds clear expression in the words attributed to him by a New Orleans correspondent of a northern paper, when speaking of his departure from the Crescent City: "Tell all your friends, and impress it upon their minds, that any person who will try to heal the sick by laying on of hands will never succeed if

he lays his hands on the pockets of the poor." he lays his hands on the pockets of the poor."
In 1888 or. Newton, "says the biographer, "commenced practice as a public healer in Cincinnati, Ohlo. 'He was here," says a narrator, "inaugurating a new method of curing discase, and encountered at first the usual amount of incredulity and skepticlem attendant on the introduction of any new system; but proofs were too numerous and powererful to withstand even the strongest current of opposition, and all who saw were compelled to believe.' After performing some very wonderful cures, his fame and practice were so great that his rooms were daily crowded with invalids. The average number of patients treated by the Doctor, in these his first months of healing, was about 'one hundred a day.' The press invariably gave favorable accounts, and cases of oures were cled to verify their statements.'

Dr. Newton remained in Cincinnati some eighteen months, going next to Cleveland, where even greater success awaited him. He then launched out upon a course of beneficent labor extending through many years, and embracing in its sphere Boston, New York, Philadelphia, Chicago, Baltimore, New Haven, Hartford, Indianapolis, San Francisco, Washington, Savannah. New Orleans, and other of the principal cities and towns of the United States; he created the most profound excitement in Havana. Cuba, whither he had gone to rest, but whither, also, his fame had preceded him; he did wonderful work in London, Liverpool, Swindon, Birmingham, Maldstone, Halifax, Nottingham, Northampton, and others of the chief municipalities of England on his second visit, in 1870, to that country (his first visit in 1864 being rendered abortive by that sentiment of bigotry in high places which he was called to face frequently in many of his fields of labor). Wherever he went, whether on this or on the thither side of the Atlantic, his patients were drawn from every class in society, and he welcomed and relieved with equal joy and promptitude the poor in this world's goods or the prominent in the domains of statesmanship, authorship, the histrionic art for business circles, who sought his presence.

Occasionally some could be found, like one female bigot in New England whose case stands recorded, who refused to be cured by him because she believed him to be inspired by the devil; but she was the loser, not the Doctor, and so were her imitators. Occasionally cases would arise where efforts would be made to call in the aid of the law to repress him, as was done in Baltimore, where certain merchants complained to the Mayor that his (Newton's) low mortal, no matter how serious the case, or crowds of patients were blocking up the publie thoroughfares, and asked that he be removed-but the worthy Mayor refused, alleging that "Dr. Newton is doing a vast amount of good to the poor, and shall not be disturbed." Once at least he was prosecuted for his good works, the instance being the action of the ing and truculent legislature to pass a law of their deep and heartfelt appreciation of his priest-ridden relatives of a patient in Phila- making it a penal offence for him to place his fited, but who made allegations in her name to the contrary, claiming injury rather than benefit-but when the complaint came on for trial the injustice of the action was so transparent that even the District Attorney himself declared in court that there was "no case," and the jury returned at once a verdict of acquittal, the Doctor thus going forth unscathed from his struggle with a bigotry which sought to hide itself behind the forms of law.

The work done by Dr. Newton was of the most surprising and satisfactory nature, though of course he could not cure all cases brought authority, illustrates clearly this point in his into his beneficent presence. His power seemed to lay in being able to establish a subtle rannort between his own spiritual nature and that of a patient, whereby he was able to bestow in a measure commensurate with the completeness the disturbance in the conditions of the physical organism under which that patient was suffering. Hence in such cases as were not helped, the individual failing to receive such aid contained (though perhaps unwittingly) within his or her own mental state the conditions inimical to the successful operation upon him or her of the Doctor's gifts He was a powerful aid in yellow fever cases, he having lost none among the plague-stricken passengers treated by him on the Golden Gate, in 1853, while the ship's surgeon lost every patient but one that he attended; he relieved some of the most pronounced cases of blindness, paralysis, rheumatic affections and contractions, etc., etc., in the briefest periods of time, and in most instances without pain or expense to the patients. Hundreds of canes, and crutches, and curious surgical appliances were left behind in his possession by his relieved and grateful patients, as ocular and tangible demonstrations of their no longer needing their aid. While space fails us to cite to any extended degree the many testimonials of cures wrought through the agency of his remarkable gifts, we will, as instances of their character, quote the following instruments from the many of like nature which find a vehicle in THE MODERN BETHESDA: APPIDAVIT OF JAMES SWEENEY.

AFFIDAYIT OF JAMES SWEENEY.

My family reside at West Chester, Pa., where they heard of the cures by Dr. J. R. Newton. I could not credit what was told, but to my surprise I have a cure to relate, a greater than all I had heard, in a case of my wife, who had not worked a step for numeror years. I took her to Philadelphia to Dr. Newton, four months since; he gave her his beast treatment, causing no pain, and in less than thirty minutes bid her rise and walk; she did to, to the astonishment of many present, and coutinues to walk well and enloy good health. We remained in the city a few days; meanwhile the news was carried home, and crowds were at the déput to welcome the once afflicted, among whom was my own daughter, a young lady, who, seeing her mother walk the first time ever, fainted. On our arriving home, crowds were there and continued to come to beloid the wonder.

Affirmed and subscribed before me March 11th, 1863.

WH. P. Hibberd, Alderman, Philadelphia, (A note of inquiry addressed by the editor of this volume to Mr. Sweeney elicited the following reply:

to Mr. Sweeney elicited the following reply:

To A. E. NEWTON, ESQ.:

Dear Sir—""" In answer I would say, that it gives me pleasure to state that it is true, not only that my wife was made to walk, but that ahe has been able to do so ever since, except a chort time when she was disabled by having her back injured. She is still able to go short and attend to het house.

Yours, respectfully, James Bwinger."

My Dear Sir—

Bristol, Corn., Nov. 21, 1852.

My Dran Sir—

May God birss you! It is now three weeks since I was healed. It is eighteen years since I became a continued in-

valid, and six years since I could walk till law you. My friends are astonished to see me so well. Sister Eddy, who was bed-fast, also cominues will. Some say this is the work of the devit. If so, they had better change their decadlogy, I have received a great blessing. I simost feel like one risen from the dead. Your granging friend, like F. L. WRIGHT, 11

Mrs. Wright, she says, under date of Bristol, Conn., Jan.

Mrs. Wright, she says, under date of Bristof, Conn., Jan. 7, 1876:

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The healing was great. I had worn a supporter for 18 years, was confined to my bed two years, and entirely helpless for its months; ** * entirely lost the use of my limbs for two years, through female weakness; had also a pain in my side for 15 years. None of these have eyer returned in the slightest degree—none of them.

Mrs. G. W. Eddy, of Bristol, a sister of mine, was healed at months before myself. She had worn a supporter for 18 years; lost the use of her limbs every summer and fall for 8 years; lost the use of her limbs every summer and fall for 8 years; lost the use of her limbs every summer and fall for 8 years. ** Was healed in to minutes; disease never returned; is a healthy woman; does the work for three in the family, and averages to walk from three to five miles a day, I was healed in October, 18c3, in twenty or thirty minutes, also a good meal, and took a walk. Thank flod and Dr. Newton!

Mrs. F. L. Whight.

The following, among the many examples of Dr. Newton's powers which fell under our own immediate and personal observation, are but isolated instances of the cures which he was accustomed to perform continuously for years: While he was located in Boston, at a time in the early history of the Banner of Light, he used frequently to call at our office, and on one occasion we took the liberty of introducing to him, under the following circumstances, a gentleman and his wife from another locality who had come to the city and were guests at the same hotel where we were residing: Happening to hear the husband inquiring in the hotel as to the wherenbouts of the Eye and Ear Infirmary, as he had come with the hope of benefiting his wife's hearing, which was much impaired, we recommended him to visit the healer, Dr. Newton-who had the power to remove deafness without resorting to medical remedies or surgical operations-and finally, with the consent of Dr. N., arranged that he should meet the lady and gentleman at our office. He began at once to treat the lady; she could at the commencement hear only when addressed in a loud voice, the person speaking being at the same time close to her; but at the end of some twenty minutes' treatment or more, she was relieved so that she was able to hear words spoken to her in a moderate tone of voice at a distance of eight feet by those present. She went away cured by one treatment, "without money and without price."

Another case was that of a young man, nearly blind, who was at the time an inmate of the Blind Asylum at South Boston. Having heard a great deal concerning the cures effected by Dr. Newton, his curiosity was aroused, and he determined to try for help in that direction. He accordingly applied at our office, wishing the matter, however, kept a secret, for fear of what the Hospital authorities might say should they become cognizant of what he was doing. Dr. Newton treated him on two several occasions at our office, helping him materially on the first day's visit, and permanently restoring him on the second-as in the former case without pay. The result was, however, as might have been expected, that the patient did not dare acknowledge to the medical authorities the source of his recovery, therefore when he left the institution and went home with his sight restored, the Hospital got the credit of the cure.

Later on in his life Dr. Newton made a specialty of what was known as "healing at a distance." by which many affirm that they were made whole of their several diseases.

We have been thus particular in emphasizing the grand work wrought by Dr. Newton as a healer, because there are now several States in this Union - New York among them - where it is a statutory crime to treat an afflicted felhow easily he can be cured, unless the "treater" be in possession of a "regular" diploma. Let the thousands all over the country whom the regulars could not help, but whom Dr. Newton relieved in his days of active work, ask themselves if they would have thanked a time-servof health to them in the interests of allopathy, Habpemann?

We have spoken of the innate generosity of Dr. Newton. There is every reason to think that not twenty persons out of one hundred he ever treated were called upon to pay for his services. Sometimes he turned the tables, and when unable to help a poor patient physically, he bestowed pecuniary aid upon him. The following incident, for which his former business agent, Austin A. Hill, of West Haven, Ct., is obaracter:

"The longer I remained with Dr. Newton the more brightly shone his great benevolence of character. Many were the days that, when evening came, he had given sway in charity more than I had taken. I now recollect one day in particular, when we were in Rochestor. N. Y. The day had been unpleasant and wet. An old colored man came hobbling in on crutches, all drawn out of shape by theumatism, all the joints of his fingers anchylosed. The Doctor said to him:
"Well, my old friend, you are in a said state."

Well, my old friend, you are in a sad state.*

Yes, Massa.' I can't do much for you, but here is ten dollars, and God 'I can't do inuch for you, but here is ten cousts, and coubless you!

With tears streaming down his wrinkled face the old man hebbled away on his crutch and cane. When evening came, I went to the Poctor's room.

'Well, Mr. Hill, how much to-day?'
'Bixty-Rive dollars, was my reply.

'Well, 'said Br. N., 'I guess I'm in dobt, then. Let me see, 'and calling over the cases of charity, the old colored man with the rest, be found that he had paid out seventy dollars that day-five dollars more than I had received. Baid I, 'You will not get rich very fast at this trace,' 'Never mind; ''cast your bread upon the waters,'' was his reply. I never heard him refer to the subject afterward.''

Preservations Dr. Nombon want, un to his life's

Everywhere Dr. Newton went, up to his life's latest day on earth, he won his way by kindly sympathy and superabundant merit into the affections and respect of the best people with whom he came in contact. We knew him personally, and can vouch for his earnest zeal, his steadfast integrity, his overmastering generosity (which, despite the tremendous amount of labor he accomplished during his long and active life, prevented his accumulation of any great amount of worldly possessions), and his world-wide love for humanity. His worthy spirit has now passed to experiences new, and rewards well earned. Well may his atricken widow exclaim (as she did in her note informing us of his decease): "A noble human life has closed, and a glorious immortal life begun! When I think of the joys that now are his, I say to my saddened heart: 'Be still! Rejoice! Mourn

It appears from a paragraph in the Medium and Daybreak that one of the "Fox girls," now Mrs. Kate Fox-Jencken, is related to George Fox, the founder of the Quakers, a bold reformer and remarkable medium, whose family has given rise to a line of occultists and mediums extending to the present day. Mr. Jenoken, who had a favorite theme in the heseem to have been aware of the remarkable ex-

not!""

The publication office of Light for Thinkevery Tuesday at 2:80 P. M., Mrs. Van Duzee being the medium for the transmission of messages from the spirit-world.

The Barking on the Church Steps.

The Indianapolis Sentinel devotes itself on Sundays to the serving of the most savory dish it is able to produce on the subject of Spiritualism. We made a somewhat extended reference to the fact in a recent article published in these columns. Wading through the coze of its peculiar wittioisms, which at best are but labored repetitions of slang words and phrases, we come out on the dry ground of its admission that death does not end all: for it voluntarily assents that if the belief is universal that there is a spirit-land peopled with the spirits of the dead, no one objects, or at least few oppose such a belief. It is quite ready to allow that "Spiritualism of that sort is not objectionable." Thanks. It concedes that to believe "that when this body dies, that which animates it will immediately awaken in another life with a spiritual body, clothed upon with spiritual vestments, and be surrounded by a real spiritual environment as tangible to the soul as is the present environment to the bodily senses, is what philosophers and religionists of all schools have been debating for centuries." It admits that such a belief is "healthful and cheering."

It declares that it does not as a general thing drive men crazy, nor render them "intellectually effeminate." There is no need of saying this; it is the hell-terror that does that work, and the old theology has never yet surrendered the service of that particular thunder. Let the Sentinel therefore drive at Calvinistic Orthodoxy, if it expects to find lodgment for its words anywhere. Spiritualism alone teaches, and illustrates that teaching to the senses, that the exit of the human spirit from its present tenement is into a life of far greater freedom, in which it engages with the clothing of a body that is especially adapted to its expanded career. Orthodoxy never taught this. Orthodoxy never found it out. On the other hand, Orthodoxy has been denying and denouncing all such statements, with their supporting proofs, from the memorable day when intelligent spirits first communicated through the mediumship of a mere child in a suburban hamlet of Rochester. And Orthodoxy has been charging ever since that it is the simple acceptance by intelligent men and women of this irresistible evidence of spirit-intercourse with mortals that has driven people grazy and generally turned the world upside down. But Orthodoxy knows better what dogma it is that makes the people crazy to whom it is preached.

It is only trifling, and betrays a total lack of the comprehension of the ambject, to express dissatisfaction with the conditions under which spirit manifestations are allowed or possible. Those conditions are laid down by a power far above that which mortals wield, and they are but the mysterious manifestations of a law whose operations no human mind can thread and whose meaning no human thought can limit. The enemies of Spiritualism, who are of course hostile to all its revelations, assume the right to judge the whole case before studying any of its characteristics. Because, in consequence of their ignorant prejudices, in whose dense darkness their lives have been spent, they think certain things ought not to be, they are resolved to cover them with ridicule and heap up denunciations and abuse in hopes to deter others from investigating and believing. The dogs that bark and bay on the steps of the church are many and noisy, but the church itself is going some day to declare them a nuisance and drive them off to their kennels again. The church is going to look at the facts of Spiritualism in a serious way before long, and then there will be an end of this vociferation from the bounds that are so happy in believing their home is in a fabled Orchus.

Ministering Spirits.

On Sunday evening last, Rev. Warren H. Cudworth addressed the Boston Young Men's Christian Union, and friends, at its Hall on Boylston street, taking for his text, or topic. Hebrews i:14: "Are they not all ministering spirits?" etc. As usual, Mr. Cudworth manifested the most pronounced fearlessness of utterance - giving expression to views in portions of this lecture which were so unmistakably fair and candid toward the Spiritual Philosophy that with common consent the daily press of this city (at least such papers as we have seen, the Advertiser, Herald, Journal, and Globe, for instance) forgot (?) to mention the fact or the name at all in the course of their otherwise clear and creditable condensations of his remarke.

Mr. Cudworth expressed himself as willing to accept truth, from whatever source it came; he was not afraid to investigate Modern Spiritualism in whatever form it presented itself; he acknowledged that he had received mental pleasure and spiritual advantage at times from the perusal of the columns of the Ranner of Light and the pages of various works devoted to the introduction of that subject before the

reading public. He accepted Paul's statement concerning the natural body and the spiritual body, and regarded the spiritual man (clothed upon by the latter) to be the ego; the former or natural body being but the shell, the breaking away of which would usher the hitherto circumscribed tenant into a wider range of freedom. He broadened the figure by comparing all things in this earthly state to an ovum, out of which after a due period of gestation was evolved a fitness for the next stage of experience: or to the bud of a rose, in which the magnifying glass itself might almost stumble in its efforts to define the rudimentary leaves, but which bud, if given time and proper conditions, would finally expand and present to the unaided eye of the beholder its full-blown vision of loveli-

The spirit state he regarded as only one step in advance of the mortal. From the Central Source of Truth the vivifying rays were refleeted downward along the ranks of being in the measure which was fitted for the apprehension of each member in the descending scale—each but giving to those below of that which higher intelligences had given to him. 🔻

The literature, thought, talk, faith and feeling of the times, he said, are full of ministering spirits. Of every grade, hue, shape, tenet, condition, they crowd halls, homes, parlors, offices, highways, byways of men, and insist upon recognition, upon utterance, upon place and part in the progressive development of mankind. The church cannot refuse them audience, bereditary transmission of mediumship, does not | cause the church has maintained for centuries that God's holy angels were and are "ministerample furnished by the family of his own wife. Ing spirits, sent forth to minister for them who shall be helrs of salvation.". The Bible did not contain any precise and scientific definition of ers has been removed to No. 58 Cone street, At-lanta, Ga., where a public circle will be held gramme of deed or duty which they are engaged. in carrying out. That they were gifted with prefernatural activity, the Bible demonstrated and they could hardly be less so when the total country needs had the asserted need

lived in a state of being wherein to think of a locality was to be there if the thinker so desired. Scattered through the Bible, be said, there is much satisfactory and suggestive information, which enables the careful reader to conclude that part of the work which angels have done, and are doing, is ministration of various sorts to the children of earth. They are teachers, helpers, guides, supporters, allies, comforters, pioneers, defenders, companions and friends to those in the flesh who need their superior wisdom and ability in order that they may live rightly, die happily and become angels themselves.

Petition in Aid of Medical Progress.

In the installment of the report of the exercises held at Onset Bay Grove Camp-Meeting, published in the Banner of Light of Aug. 11th, mention was made of a petition—which had been drawn up by Dr. Wellington-to the next Legislature, legalizing the practice of healing medlums and clairvoyants, and asking for important changes in the sale of drugs and in the method of commitment of the insane in this Commonwealth. This petition was fully endorsed at a special meeting, and is now in circulation for signatures. Copies may be obtained by addressing O. H. Wellington, M. D., 123 Concord street, Boston. The text of the instrument reads as follows:

strument reads as follows:

To the Honorable Senate and House of Representatives of the State of Massachusetts:

The undersigned Citizens of Massachusetts, believing that "ALL MEN ARE BORN FREE AND EQUAL, AND HAVE CRETAIN INALIENABLE RIGHTS, AMONG WHICH IS THE RIGHT" to determine for themselves who shall prescribe for the sick in their families, respectfully ask,

1st. That the head of any family, not insane or demented, shall be protected by the laws of the State in his right to employ whom he will to prescribe for his family, without interference by any or-anized clique of Physicians bound to oppose Medical Progress.

2d. That any person having the gift of clairroyance, or special power to heal by laying on of hands, shall have all the rights granted to any parties who practice the healing art, until convioted of wrong-doing.

3d, As the sick have a natural "right" at mature age to know, what drug they are taking, we ask a law requiring that prescriptions for the sick be made in plain English, giving the common name of each drug, 4th, That as deaths frequently occur from mistakes by druggists clorks, that all bottles, drawers, or vessels or wrappers of any kind, containing drugs, in each and every drug store, he labelled in plain English, with the popular or common name of said drug, when sold at retail.

5th, As the number of the insane increases with auch rapidity that the State cannot build asylums

lish, with the popular or common name of said drog, when sold at retail.

6th, As the number of the insane increases with auch rapidity that the State cannot build asylums fast enough, thus proving Aliopathy wholly unfat for these cases, we ask that at least one of the Asylums for the Insane may be placed under the care of Homeopathic Physicians, and one under the care of some Magnetic Healers who have shown ability to relieve the insane, and that the friends of the sflicted may have the privilege of choosing the mode of treatment.

6th, That there be a commission to determine the necessity of commitment of those regarded insane, the majority of which shall be persons not specially pledged to any one system of medical practice:

Asking for ourselves only what we gladly concede to others as their "rights," we respectfully ask that this petition be referred to a special committee not composed of physicians bound to one theory of healing, and pledged to oppose all progress.

ing, and pledged to oppose all progress.

The Bengal Theosophical Society.

The first anniversary of the above Society was celebrated in Madras, July 21st. The town Hall, in which the services were held, was well filled by a representation of all classes of natives, and a number of Europeans. Col. H. S. Olcott was called to preside, which invitation he accepted, and after singing by the Bengal Philbarmonic Society, the following letter from Babu Peary Chand Mittra, the out-going President, known to many of our readers as an occasional contributor to the columns of the Banner of Light, was read:

of Light, was read:

"CALGUITA, The 21st May, 1883.

To Col. H. S. OLCOTT:

My dear Brother—The severe sickness which contines me to bed, will, of course, prevent my personal attendence at the first anniversary celebration of our Bengal Theosophical Society.

But, as you know, and as the testimony of alife's studies and writings proves, my spirit is present with you and all who work for the moral regenwith you and all who work for the moral regen-eration of humanity, and the spread of spirit-ual truth. Had I not so full a knowledge of the blessed activities which await man beyond the Valley of the Shadow, I could not, without a pang, face the contingency that my lamp is fickering in its socket at the very time when you are beginning your Theosophical work in India. With all the arder of perfect sym! India. With all the ardor of perfect sym! pathy, would I have rejoiced to take a part in that work, and, if it he true, as I know it is, that though dead in the body, man's spirit may still share in the labors he loved, then believe me, dear brother, that though corporally separated from you, my soul shall still be with you in all holy desires, aspirations, and good works, to the end. So may God give us the true light for which we seek, and the desire to make our lives, whether long or short but an make our lives, whether long or short, but an occasion to perfect ourselves in holiness and Yours affectionately, PEARY CHAND MITTRA"

After the reading of letters from other distinguished persons, the Assistant Secretary presented the annual report, followed by addresses from the editor of the Indian Mirror. and others, including Col. Olcott, who delivered an elaborate disquisition upon Meamerism in Calcutta thirty-six years ago. The proceedings terminated with music.

Cremation.

The lecture of Dr. Bengless on Cremation, published in the Banner of Light of the 28th ult, has attracted considerable attention and elicited many expressions of opinion favoring the method of disposing of human bodies therein advocated. The facts presented by Dr. B. respecting the deleterious influence of cemeteries upon the health of communities in which they are located, and for many miles around, and the danger incurred by those who visit them, have been strongly confirmed by revelations recently made by Dr. Freire, who has been examining the earth of the cemetery in Rio Janerio, where the victims of yellow fever have been buried, and discovered in the earth which lies about bodies buried a year "myriads of microbil exactly identical with those found in the vomitings of persons sick with yellow fever." Freire has cultivated the yellow fever germs in gelatine; he has reproduced it; and he has killed a guinea pig, whose blood examination showed was in a pure state; it was placed in a confined space with earth taken from the grave. "In five days the animal was dead, and its blood proved to be literally crammed with cryptococcus in various stages of evolution; the brain and the intestines were yellow with the peculiar pigment of the cryptococcus." In commenting upon the above, the Boston Journal says: "The cometerles are therefore, perennial sources of contagion. A medical commission is engaged in examining the subject, and if Dr. Freire's discovery is confirmed, not only will a most valuable addition be made to medical knowledge, but a powerful argument in favor of oremation be furnished."

Blmer W. Harris informs us that the Boston papers, the Banner of Light included, were wrong in stating that he had been cast of by the stabile was he is now living at home. No 57. Walkington a ve., Chelses, Marr. Wishing the no man in import, we have the beneal of this seatement.

Some of Martin Luther's Teachings.

Apropos of the Luther celebration, says the St. James Gazette, it is interesting to remember some of the utterances of the great reformer on what were questions of the day in the sixteenth century, and are equally so in the nineteenth. On Sabbatarianism, for instance, he thus delivers himself: "As for the Sabbath, or Sunday, there is no necessity for its observance; and if we keep it, the reason ought to be, not because Moses commanded it, but because nature likewise teaches us to give ourselves from time to time a day's rest, that man and beast may recruit their strength, and that we may go and hear the word of God preached."

On another question, about which the world has long made up its mind, but concerning which the churches have not said their last word. Luther is on the side of liberty. A particular case having been submitted to him, he said he had no fault to find with a certain schoolmaster, who had allowed his boys to play one of Terence's comedies. After enumerating several aspects in which he regarded theatrical representations as useful, he added: "If we keep away from the theatres because the pleces acted often turn upon love, we must, on the same plan, refuse to read the Bible." As ourlous a dictum of Luther's as any is contained in his answer to one Dr. Hemming, who asked, "If I had amassed money and wished to keep it, and a man came and asked me to lend him some, might I with a good conscience say to him, 'I have none?" "Yes," replied the doctor, "you may do so with a perfectly good conscience, for all it means is, 'I have no money I wish to part with."

Sunspee Lake.

The Spiritualists of New Hampshire will, as we announced last week, hold their Sixth Annual Camp-Meeting at Blodgett's Landing, Newbury, N. H., (on line of the Concord & Claremont Railroad,) commencing Friday, Aug. 24th, and closing Monday, Sept. 10th, 1883.

The almost insane jealousy, the mulish stupidity, and the persecutive animosity which are constantly developed in the actions of the organized societies of the Regular M. D.s everywhere, have passed into a proverb. We subjoin another instance of the exhibition of the same unhealthy animus-for which account we are indebted to our neighbor, the Index-merely premising that Prof. Virehow did just right, in our opinion:

"Prof. Rudolph Virchow, the most eminent "Prof. Rudolph Virchow, the most eminent physician and surgeon in Germany, if not in the world, has withdrawn from the Society of German Physicians. The cause for this action he states to be that, during his illness last winter, he received a box of pills from an apothecary in Schaffhausen, which he took with good effect. He subsequently wrote a note to the apothecanthan than the far his courtery which the ry, thanking him for his courtesy, which the latter printed without his knowledge. The physicians of the Scolety charged him with vic-lation of its rules, and he left in disgust."

MR. W. J. COLVILLE is manifesting in England the same earnestness and activity in his work that characterized his efforts in this country. Following his lectures in Macclesfield, of which he gave an account to our readers last week, he addressed large audiences in Belper, morning and evening, July 29th, and on the evening of the 30th, and answered questions and lectured in the same place August 1st. He was announced to lecture in the Progressive Lyceum, Hollins Lane, Sowerby Bridge, Aug. 5th, morning and evening, also on the 7th. What with lectures, public and private, receptions, etc., in various localities, his time is not only now, but promises to be during his entire stay in England, constantly employed in making known the laws of this life and of that which is to come.

The third of September, 1883, the date on which the Exhibition of Foreign Products. Arts and Manufactures opens at the Massachusetts Charitable Association Building, Boston, is the centennial of a great event in the history of the United States, since it was on the 3d of Beptember, 1783, that the definitive treaty of peace between Great Britain and the United States of America was signed in the city of Paris, France. In the Declaration of Independence, an avowal was made by the people of the latter country of that which they hoped to do, and the signing of the treaty was an evidence of its accomplishment, and the formal recognition of the existence of the United States as a nation.

Miss M. T. Shelhamer, our Western friends no doubt will be pleased to learn, is spending her vacation season in Cincinnati. Ohlo, where she has been most cordially received. She writes that the weather there is cool and comfortable, and that she is enjoying her visit very much. May her angel guides guard her well, as they undoubtedly will, and return her safely to us with renewed health. thus enabling her to perform the ardnous duties to which the spiritual world has called her in the mundane sphere of life. Miss S. we consider one of the best instruments in the field through whom all classes of spirits communi-

THE BIBLE IS ON TRIAL.—It is said that a very interesting relic of archaic philology has been brought under the notice of the Palestine exploration fund, which consists of pieces of skin containing portions of the book Deuteronomy and the Commandments. These relics in Phonician characters have recently been recovered from a Bedouin tribe located on the eastern side of the Jordan. If their genuineness can be established—and it is thought that it can—they will tend considerably, to say the least, to modify several passages of Deuteronomy as at present received in the Old Testament.

The spiritualistic Camp Meetings now in session in various parts of the country-as our columns attest-are more fully attended this season than ever before, and greater interest in the cause is manifested. All our mediums are fully engaged, our speakers more eloquent than ever in giving forth inspired teachings, and consequently the future outlook of the cause is truly encouraging, notwithstanding a few minor drawbacks that will right themselves in good time.

We received, last week, a pleasant call from Dr. H. S. Brown, of Milwaukes, Wis. whose name, as a contributor to the Spiritualist press, is widely known to the friends of the cause. A. B. French, Esq., the able lecturer, also made us a call on his way from Onset to Lake Pleasant Camp-meeting.

As will be seen by his announcement on our fifth page, Dr. Dumont C. Dake of New York City has opened a branch office in Boston, at 80 Worcester Square, where he may be consulted for the present.

Circulate the Banner.

The Banner of Light publishes each week a large amount of reading-matter, affording a broad survey of what is going on all over the

world in regard to the spiritual movement: It numbers among its regular and occasional contributors many of the most prominent and acceptable writers, scientists, poets and other heralds of the incoming morning of man's spiritual regeneration:

It is sent free, by its publishers, each week to the homes of hundreds of worthy Spiritualists, whose pecuniary situation prevents them from subscribing for it:

Its Message Department-and the Circle-Room meetings involved in the maintenance thereof, which are free to the public-is maintained at a very considerable expense:

Under these circumstances it is hoped that the friends of Modern Spiritualism will at the various camp-meetings now in progress-and also in the respective neighborhoods where they may reside - do what they can to increase the Banner's circulation and thus enlarge its sphere of usefulness.

" Voice of Augels."

We commended in our latest issue the kindly action of parties in Cincinnati, O., in making a generous donation for the purpose of strengthening the financial condition of the worthy paper whose name we cite above. In the Voice for Aug. 15th occurs the following hopeful language at the close of an editorial devoted to the grateful acknowledgment of the gift, and a definition of its nature:

"The friends who made the above donation do not wish their names mentioned in connection with the affair. Their purpose is to do good in a quiet way, and thus to cooperate with the angels in their labor of love for humanity. We are assured that this noble deed will set an example to others, and that better days are about to dawn upon our little paper. Other friends will come up to its support and assistance, that its usefulness may increase and its influence broaden out over the world. With this assurance before us, we turn snew to our work, with a blessing in our hearts to the noble souls who have thus lightened our burlens and strengthened our hands,"

"Notes from Niantic,"

At the moment of going to press we receive a communication from the Niantic Camp, bearing the above heading, which, much to our regret, we are obliged to defer the publication of until next week. Mr. A. B. French is to be the speaker next Sunday. The election of officers is to be held Aug. 18th.

Queen City Park.

The second annual assembly at Queen City Park, South Burlington, Vt., will be held under the auspices of the Association from Aug. 13th to Sept. 15th, 1883.

On a recent Tuesday evening Mr. H. A. Budington had a successful "flag-raising" at his tent at Lake Pleasant, which called together a large company, who appeared deeply interested in the exercises. A correspondent writes: "A new and handsome American flag, 4x10, was thrown to the breeze. Mr. J. Clegg Wright of England, under the influence of the late Ernest Jones, made a somewhat extended and patriotic address full of appropriate aliusions. Capt. H. H. Brown also spoke very feelingly and sensibly to the sentiment, 'Liberty and Union,' invoking the spirit of concord and harmony to dwell under the benign influence of a wise appreciation of an over-present and all-".glotious gospel of liberty."

A correspondent writing from Charleston, S. C., under recent date, says: "Our spiritual society is making much headway. Mr. Melchers, who visited Boston in behalf of Spiritunlism some few months back, is one of the offloars, and the society is meeting with very good success. So you see we are not idle in the good work."

Writing us regarding the decease of the late Dr. J. R. Newton, Judge Nelson Cross of New York says truly: "He was a grand, good man-the greatest healing instrument of the spiritual world in modern days."

Our thanks are due and are hereby returned to Mrs. Nellie M. Day, for choice specimens of pink and white water-lilies from Escumbouit Lake in New Hampshire.

Elsewhere will be found an interesting letter from Prof. J. W. Cadwell, by which it will be seen that he is baving a pleasant time at the new Iowa Camp-Meeting.

Movements of Lecturers and Mediums

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

J. O. Wright of England purposes remaining at Lake Pleasant till the close of the camp, when he will visit Boston. Mr. Wright will accept engagements to lecture during the coming season in this country. Address him in care of Hon. A. H. Dalley, 16 Court street, Brooklyn, N. Y.

Prof. J. Madison Allen is again in the lecture field, and will be pleased to make engagements for the fall and winter months anywhere in the South or North. His address during August is Atlanta, Ga. Regular address, Home School, Ancora, N. J.

Dr. B. M. Lawrence visited the Neshaminy Falls Camp for four Sundays, and reports good attendance, fine speaking, and excellent platform tests by J. Frank Baxter and E. W. Emerson, to have been among the marked features of the meetings.

Hop. Warren Chase speaks at the Bucksport, Me. Camp-Meeting, Aug. 19th; at the Etna Camp Aug. 26th. Dr. H. P. Fairfield did good service at the Niantle (Ot.) Camp-Meeting—his lectures being highly appreciated by all who listened thereto. He is now at home in Newburyport, Mass., where he may be addressed. Box 785, by those desirous of securing his services as

Jennie B. Hagan spoke Sunday, Aug. 12th, at Howard's Grove; in the afternoon; at North Abington in the evening. Will be at the camp-meeting at Bucks-port, Me., at Queen City Park Camp, Burilington, Vt. from Aug. stat to Sept. 6th. Will speak in Troy, N Y., during October. Would like to make engagements for any time after October in that vicinity or else-

where. Address J. B. Hagan, South Royalton, Vt. Dr. L. K. Coonley will attend the Bucksport and Rina (Me.) camp-meetings, and proposes to be at Northport and other places where he can find work to do for the spiritual cause.

Meetings in Freeville, N. Y. To the Editor of the Banner of Light:

As a result of a determination on the part of a dauntless band of Spiritualists, a Lyceum Hall exists in this place where for the last four years have been held at irregular in-tervals many successful and influential meetings. Presminently sowns the last one, held June 17th; sufficient cause for this result will be soknowledged when it be said that Mr. J. Frank Baxter contributed to it his matchless gifts. Mr. J. Frank Harter contributed to the distinct matching gits.
Grown stronger with the strength that comes from successful struggling with adverse conditions, we will strive for greater accomplishment. Meetings will henceforth be held in Lyceum Hall the first Sunday of each month. Correspondence is desired with the best Spiritualist and Liberal speakers in the field. It is hoped speakers will find it convenient to make appointments to be filled on their way to and from the large Camp-Mosting: Freeville being easily School by rail from several directions. Address. Mak. E. D. Chittunden, Storetary.

Lin Liberal Lycsum Association, Pressills, N. T.

FLIES, roaches, ants, bed-buga, rata, mice, crows, chipmunks, cleared out by "Rough on Bats." 15c,

ALL SORTS OF PARAGRAPHS.

THE REASON. On land and sea reposes
The moonshine cold and white,
The perfume of the roses
Fills all the air of night.

The breeze is running riot.
O'er oc an's distant blue;
No sounds disturb our quiet,
Our solitude for two.

In one harmonious chorus

'T is not that love has vanished,
'T is not that we forget.
'T is not that hope is banished,
And leaves us but regret.

Our thoughts are far asunder As earth and ocean's pearls—
It is n't any wonder,
You see we both are girls.
—[Sophie St. G. Lawrence, in Me.

The Liverpool dynamite conspirators have been

found guilty and sentenced to penal servitude for life. Digby is anxious to know if the tanned human hides in this State had anything to do with the late failures

of leather dealers.

At a meeting held at St. James' Hall, London, to demand the repeal of the Blasphemy Laws, a resolution was adopted setting forth "That this meeting demands the repeal of the Blasphemy Laws, as contrary to the spirit of the age, and as endangering the freedom of speech, which is a condition of all progress," and the Home Secretary was earnestly requested to "advise the Crown to remit the remainder of the excessive sentences passed on G. W. Poote and W. J. Ramsey, under laws which have been treated as obse-

We do not go to heaven, but heaven comes to us. They whose inner eye is opened to see heaven, and they who see it, are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in Clory". Glory."-F. Hedge.

Cochituate water continues in bad odor.

It is a popular belief that the practice of reckoning time from the birth of Christ was instituted soon after his death. The fact is that the use of this speech was introduced in Italy in the sixth century by a monk, Dionysius the Little, and was not used in Gaul and England till about two centuries later.

Mohammedans are excited by a belief that Mohammed, appearing to the guardian of his tomb at Mecca, has foretold the end of the world within 140 years, Incidents of the final destruction are to be a plague and a oyclone.

Boston is \$10,000,000 richer than it was last year.

Long Branch just now contains diamonds valued at \$500,000. The wearers possess very little intrinsic

People know all about foul gases at the bottoms of wells, but they know nothing of similar gases at the bottom of their cellars-until typhold fevers take hold of them. Not one building out of ten, we venture to say, is properly ventilated.

Life is a pure flame, and we live by an invisible sun within us.— $Sir\ T.\ Browns.$

Bro. Josiah P. Mendum, the venerable and hardworking publisher of the Boston Investigator, is now (or was at last accounts) in Denver, Col., having a short vacation. We trust his investigations there in search of improved health and bodlly strength may be rewarded with good success.

The number of lives lost by the earthquake at the island town of Casamicciola, near Naples, is now estimated to have been 8.000.

Just to bloom beside your way—
That is why the flowers are sweet:
You want fresh ones every day—
That is why the flowers are fleet.
—[Louise C. Moulton.

According to the Sanitarian, M. Louis Pasteur, the well-known French chemist, has offered to organize a mission with the object of investigating the nature and origin of cholera in Egypt. The Hygiene Commission has indorsed the scheme; and M. Pasteur has applied to Lord Granville, the British Foreign Secretary, to furnish him with facilities for carrying out his

A Quaker and his wife, who have labored for seven years among the Modoc Indians, are reported to have transformed them into mild-mannered and well-dressed people. They own nice farms, and, for the most part, have connected themselves with the society of Friends.

— Commercial Traveler's Magazine.

In Michigan they have a law by which a man can have his will admitted to Proi persons interested as expectant heirs or otherwise must then question the testator's sanity or forever after hold their peace. A will admitted to probate during the life of the maker cannot be contested after his death on the ground of his alleged mental incapacity.

"Over the left"-The roof of the Ferry-boat house

Columbia College is only just in time with its project for the examination of women. The whole world is coming round to female education. Even conservative Sweden has given the degree of doctor of philosophy to Miss Ellen Fries, the daughter of an officer of rank. The hall was crowded to hear her defend his dissertation, "Contribution to a knowledge of the diplomatic relations between Sweden and Holland under the rule of Charles X." The very perpiexed history was treated so clearly as to prove that she had tully mastered her subject —Boston Advertiser.

Chicago had its fiftieth birthday August 10th,

The "Tertio-Millennial Celebration" at Santa Fé. New Mexico, closed on Friday, August 3d, "the thirty-third day of the three hundred and thirty-third year of European occupancy." An entire month was devoted to it, and it was a grand success throughout.

The large stone hand of an idol in a Chinese temple recently fell off, severely injuring a worshiper beneath. "Satan finds some mischief still for idol hands to do."

Burlington Free Press. The little Swiss Republic, with a population of about three millions, maintains an army of 205,176 men, at a

cost of \$2,642,710. The United States, with a population of 50,000,000, has an army of 20,000 men. The telegraphers' strike presents no new phases. The operators still assert their ability and intention to

hold out, and the Western Union expresses an equal

determination not to yield. A Timely Paragraph.—Infants suffering from cholera infantum, or any form of bowel complaint, may often be saved if just nourished with broth made of mutton-not lamb. It keeps up the strength, and

will remain on the stomach when nothing else will. Give in small quantities, even if the babe be very low. The office of the Free Religious Association and of The Index has been removed to 44 Boylston street, Boston, next door east of the Public Library.

The Bouthern exhibition, in Louisville, Ky., opened

with 15,000 people present. Mrs. Aanadibal Jothee, a Brahmin of good social

position, has embarked at Calcutta, in company with several missionary women, for America, with the pur-pose of entering the Philadelphia Women's Medical The village of Vineyard Haven, Mass., was almost

totally destroyed by fire on Saturday night, Aug. 11th. The loss will probably amount to nearly a quarter of a million dollars. There is an Oxford graduate in the poor-house at

Newburyport, Mass., and he gives what is called "a very elequent and critical lecture on English poetry, making judicious selections and showing wonderful "He that is accessible to surfcular vibration, let him

not close the gates of his tympana," is the way a doc-tor of divinity rings the changes on "He that hath ears to hear lot him hear."

A training

"Dr. Benson's Colory Pills are the remedy for neuralgia." G. W. Overall, Attorney, Mobile, Als.

The Boston Spiritual Temple.

The regular Sunday services of this organization which during the past year have been attended with marked success) are now closed for the usual summer vacation. They will be resumed in October, at Horti-cultural Hall, and the services of the following talented speakers have been secured: Mr. J. Frank Baxter for the mouth of October; Mrs. N. J. T. Brigham for the month of November; Mrs. Amelia H. Colby for the month of December; and negotiations are now pending with prominent speakers for the remainder of the lecture season.

The attention of our readers, particularly those whose religious belief inclines toward Spiritualism, is directed to the advertisement of the Banner of Light Inanother column, which is the best Spiritualist paper published in the world.—The Newmarket (N. H.) Advertiser.

RUPTURE CURED. - New method. Send for oircular. Dr. J. A. House, 128 Fifth Avenue, New York City.

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

Spiritualist Meetings in Boston:

Eagle Hall, dis Washington atreet, corner of Easex.—Sundays, at 10% A. M., 2% and 7% F. M. Eben Oubb, Conductor, Meetings also Wednesday sitemoons at 80 clock.

Bo'clock,

Harmony Halt, 34 Easex Street (1st fight), —Sundays, at 10% a.m. and 2% and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Obstrian.

Eagle Halt.—Spiritual meetings every baturday evening, at 7% o'clock.

Subscriptions Received at this Office

FOR THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowe, by D. M. and N. P. Fox. Per year, \$1.65.
THEOLIVE BRANCH, Published monthly in Utics, N. Y. LIGHT FOR ALL. Published semi-monthlyindsn Fran-ciscs Cal. \$2,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Hore and Hereafter. London, Eug. Price R.00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal deroted to Spiritualism. London, Eng. Price \$2,00 per year, postage & cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOHNAL. Published weekly in Chicago, Ili, Priced-centeger copy, \$2.50 per year, VOICE OF ANGELS. A Henri-Monthly. Published in Boston, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. A Quarterly Magazine. Published in Boston. Single copies 60 cents.

MILLER'S PSYCHOMETRIC CHICHLAR. Published monthly by C. B. Miller & Co., 17 Willoughby street, Brookiys. N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Octumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.5 ingle copies & cents.

THE HERALD OF HEALTH AND JOHNAL OF PHYSICAL. CULTURE. Published monthly in New York. Price 16 cents.

conts.
THE SHARER MANIFESTO. Published monthly in Shakers, N. Y. 63 contoper annum, Single copies id cents.
THE OLIVE BRANCH: Utica, N. Y. A monthly, Price

10 cents.

THETHEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 60

India. Conducted by H. P. Blavatsky. Single copies, 60 cents.

LiGHT FOR THINKERS. Published weekly at Atlanta, Gs. Single copies, 5 conts.

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

COUNCIL FIRE AND ARRITATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 60 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and difteen cents for each subsequent to eriion on the seventh page. Special Notices forty cents per line, Minion, special rottless forly cents per inc. Ainton, each inscriton.
Business Cards thirly cents per line, Agaic, each inscriton.
Notices in the editorial columns, large type.
leaded matter, fifty centsper line.
Fayments in all cases in advance.

AT Advertisements to be renewed at continued tates must be left at our Office before 12 M, on fasturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yntes Co., N. Y. Jy.7.

J. V. Maustield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, 33 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

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 Pacific Coast in his effort to present its truths to investigators. to investigators.

BUSINESS CARDS.

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

TO FOREIGN NUBSCRIPERS
The subscription price of the Hanner of Light is \$3,50 per year, or \$1,76 per six months. It will be sent at the price pamel above to any foreign country embraced in the Unicersal Postal Union.

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act seour agout, and receive subscriptions for the Hapmer of Lapha at afteen shillings per year. Particodestring to so subscribe can address Mr. Morse at hisofice, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Hammer can be obtained at 4d. each; if sont per post, kd, extra, Mr. Morse also keeps for all the Spiritual and Reformatory Workspublished by us, Colby & Bich.

ALBERT MORTON, 210 Stockton street, keeps for sale Banner of Light and Apprintmal and Beformsory Works published by Colby & Rich.

AUSTHALIAN HOOM DEPOT.
And Agency for the Bannen of Light. W. H. TERHY,
NO. & Russell Birect, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Bick, Boston.

TEW YORK BOOK DEPOT.

W. BENNETT, Publisher and Bookseller, 21 Clinton
New York City, keeps for sale the Spiritual and
makery Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The Epirium and Reformatory Workspublished by COLBY & BIGH are for sale by J. H. RHODEB, M. Dr., at the Philadelphia Book Agoncy, Rhodes Hall, No. 5056, North 8th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Emmer of Light can be found for sale at Academy Hall, No. 816 Spring Garden street, and at all the Spiritual meetings.

Parties desiring any of the Spiritinal and Reformis-tory Works published by Colly & Rich can procure them of J. H. Haktell, Auburn, N. Y. SPRINGFIELD, MARS., AGENCY.

JAMES LEWIS, & Pynonon street Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

WARHINGTON EIGGE DEPOT.

The Boberts Bookstore, D. MUNCEY, Proprietor, No. 1018 devent: street, above New York ayenne, Washington, D. C., keers constantly for sale the Hannen Digner, and a suply of the Epiritual and Reformatory Works published by Colby & Bich.

HARTFORD, CONN.. BOOK DEPOT.

E. M. ROSE, of Trumbul street, Hartford, Conn., keep constantly for sale the Ranner of Light and a supply of the Spiritual and Heformatory Works published by Colby & Rich.

ECCIMENTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Ecchester, N. Y., Eccp for sale the Spiritual and
Bechra Works published at the Banker Of LIGHT
PUBLISHING HOUSE, Ecston, Mass.

HOCHESTER, N. Y., BOOK DEPOY.

JACKSON & BUBLEIGH, Bookselers, Arcade Ha
Bonhester, N. Y., keep for sale the Epigifus I and E
bern Werke published by Colby & Bich. Parties destring any of the Spiritual and References by Werks published by Colby & Rich Will be accommodated by W. H. VOSBUKGH, 65 Hoosick street, Troy, N. Y.

CLEVELASID, O., BOOK DEPOT.

LEES'S BAZAAR, 106 Cross street, Ciercland, O., Obrealating Edbrary and depot for the Spiritual and Liberal Escalas and Papers published by Colby & Bleb.

AUGUSTEOFF, NECES. AGENCY.
AUGUSTUS DAY, '8 Bagg street, Detroit, Mich., is agent for the Enniner of Light, and will take orders tor any of the Spiritual and Heformatory Works published and for sale by Coley & Rion. Also keeps a supply of books for sale or directable.

AT. LOUIS, MO., HOOH DEPOT.

THE LIBRICAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the HANNER OF LIGHT, and a supply of the Mpiritusi and Referencery Works published by Colby & Bich.

ADVERTISEMENTS.

New England Spiritualists' Camp-Meeting Association.

Tenth Annual Convocation AT LAKE PL<u>ea</u>sant, montague, mass.

(On the Hoosac Tunnel, Route, midway between Boston JULY 28TH TO AUGUST 27TH, 1883, INCLUSIVE.

JULY 25TH TO AUGUST 27TH, 1883, INCLUSIVE.

SPEAK FIRS.

The following speakers have been engaged for the meeting: Dr. Geo. H. Geer. Mr. C. Clegg Wright, Cephas B. Lyan. Mrs. Emma L. Vaul. Mrs. Estak A. Bylnes, Ansken K. Bintmons, Hon. A. R. Dialley, Cart. H. H. Brown, Walter Howell, Eden Collis, Rev. D. M. Colo. Mrs. Fandle Davis Smith, A. B. French, Glica B. Stebbins, Dr. W. H. Atkinson, Mrs. R. Bheland Lillio, Mrs. Nolled J. T. Brigham, J. Frank Baster, Fd. S. Wheeler, Mrs. A. H. Colly, Mrs. Fank Baster, Fd. S. Wheeler, Mrs. A. H. Colly, Mrs. A large number of noted Mediums have signified their intention to be present, as in former years.

The Fitchhedic Militaliy Hand, of twenty-four pleces, will arrive Saturday, July 28th, at 11 A. M., and remain until Menday, August 27te, giving fally two concerts—ac 0:20 and i.P. M. This fland is conceded by all as having no superior in New England, especially to c-heer inusic. Hussell's Orchestra, of Pitchburg—staken pleces—will farnish most for dancing at the Pavillon overy week-day siternoon and evening.

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

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

ELECTRES LEGIST.

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

Has been leased for a term of years by H. L. Barmart, of Greenfield, who has refurnished the house, and will open it for the reception of guests July let. Address Lake Pleasant, Montagne, Mass.

aut, montague, mass.

For particulars concerning transportation of campequipage and baggage, leasing tents and late, engaging
longings and bostni, schedules of railroad fares, etc., etc.,
escannus circular, which will be sent past-paid to any address by N. B. HENRY, Clerk, Lake Pleasant, Morasque,
Mass.

THE CONNECTICUT SPIRITUALIST Camp-Meeting Association

(SEASON OF 1883)

WILL hold their Second Annual Season, commencing Aug. 1, and closing Bept. 16, at Niantic, in the town of East Lyrne, Conn., aix inflies west of New Landon, on the Shore Line Division of the N. Y. N. R. and H. R. R. Speakers engaged: Aug. 5, Du. H. P. Yalapieldin Aug. 12, Mins, Nellet, 2, J. Billohami, Aug. 19, A. B. Firencii; Aug. 29, Mins, Nellet, 2, J. Billohami, Aug. 19, A. B. Firencii; Aug. 29, Bins, Abrita H. Colhy; Sept. 2, J. William Pletterski, Stopt. 0, Mind by David Wildin's Gnoliestra of New London. The Restaurant and Roller Skatting inanged by Fred A. Handel of Willimantic, Half Fare on the N. L. N. B. R., and excuration rates on the Steamer Sussine from Hartford and Connecticut River landings, Ikard and Lodgings on the grounds at reasonable rates. Danieling or Roller Skating daily. Boating, Balting and Fishing in abundance. Latters of inquiry to D. A. Lyman, Necretary, Willimantic, Conn., will receive prompt attortion.

DR. S. E. CURRIER,

MAGNETIC PHYSICIAN, 17 Avon street, Rasion, Room 7, Office hours from 8 to 12, and 1 to 5 r. H. Will hold Test Circles every Similary and Wednesday evening at 75, Friday afternoon at 225 o'clock, Will give private strings for Tests of Business. Aug. 18. MRS. E. C. HATCH

ILL give Flower Scances Sunday and Wednesday even-ings, at 1227 Washington street (first floor), Hoston, Private sittings from 12 to 4, Sundays excepted. Aug. 18.-4w*

SPECIAL NOTICE. DR. DUMONT C. DAKE, the Healer, of New York ton, Mass., until further notice. Worcester Square, Boston, Mass., until further notice.

MIDDLE-AGED, LAD, a Spiritualist, would like to obtain employment, in tamily of some medium, materialisting preferred, Best references siven. Wages moderate. Address H. S. HARRINGTON, Waltham, Mass. Aug. 18.

END DR. S. S. CARPENTER \$1, the patient's SERII DR. S. S. CARU EN I EN SI, LIO PARISTO DE 868, 8ex and lock of hair, and you will recrive a correct diagnost and one dollar's world of medicine by mail. 2th A Tremont street, Boston, Mass, 2w—Aug. 18. MRS. LOOMIS, Test and Healing Medium,

The newers six questions on business by mail for Security, and brief diagnosis from lock of hair, age and sex, Security, and brief diagnosis from lock of hair, age and sex, Security, Diagnosis at office free, hotel Van Rousselaer, 219 A Tromontaireet, Boston, Stass.

2w*-Aug. 18.

SAN FRANCISCO. -

BANNER OF LIGHT and spiritualistic Books for sale Nov. 18. - lett GENESIS;

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 medlumship of a large number of the very best. French and other

mediums.
The books of Allan Kardec upon Spiritualism attained an immenso 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 he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the his-tory of the progress of the human spirit. The ground taken throughout is consistent, logical and subline; the ideas of throughout is constant, togeth and another, the technical policy, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects incomparably grand. The iconoclasm of Kardee is reverent tial; his radicalism constructive, and his due of the dlying nian of nature a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophegy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually ex-alted inspiration.

The rendering of these words of Kardeo into English has been done with a faithfulness soldom equalled and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistangiven him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Hardec himself frequently made their presence known to Mr. Colville while the translation was in progress, compel-ling him 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 deny 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 denizons 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-Cloth, 12mo, tinted paper, pp. 488. Price \$1,50,

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Message Bepartment.

The Massages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more, it is convenient desire that these who may recognise

more.

All it is our carnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Casirman.

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

SPIRIT MESSAGES,

OIVEN THEOUGH THE MEDIUMBRIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 18th, 1883. Invocation.

Oh! then source of every blessing, we would draw nigh unto thee and quaff of thy waters, that our souls may become refreshed; we would enter thy storehouses and partake of the bounty there displayed, that we may become strengthened for the daily task before us. May we ever come still nearer and nearer the divice life of the spirit, which may be felt everywhere and under all circumstances, if the entire soul will but reach outward and upward toward the immortal and infinite heights of heavenly life. May we, ob, our Father, become versed in the instructions of these who are longing for knowledge of immortality. May we, at all times, be willing to coperate with those earnest souls who desire to do thy will, and to bless humanity. May the fruits of the spirit be multiplied in every life, is our most earnest prayer. in every life, is our most earnest prayer.

Questions and Answers.

Controlling Spilit.— Your questions are now in order, Mr. Chairman.

Ques.—[By L. S., North Adams, Mass.] Will a medium who is controlled by many spirits for different phases of mediumship be as reliable and as well developed as if controlled by one?

Ans.—If the members of a band of spirits controlling a medium are well informed upon the subjects which they propose to consider, and thoroughly understand how to make use of the powers of their instrument, it will make but little difference whether the medium is used for one or for many phases of spiritual manifestations; but if the members of this band are not thus well informed, or if the medium he not surrounded by harmonious friends who understand the laws of control, it will make a vast difference whether the medium is used for one or many phases of spiritual manifestation. It is true that a force divided in several directions may not be so powerful at several directions may not be so powerful at each separate point, yet as a whole it may prove more effective. As a general thing, it is presumable that the spirit-band of a well-developed medium understands its work and knows how to use the power of its instrument at the heat advantage.

to the best advantage.

Q.—Are soul and spirit two words for the same substance? If not, please explain in what

same substance? If not, please explain in what the difference consists.

A.—While we have alleged that we consider the great primal force of the universe to be spirit, yet we should more properly call it soul.

As we address you of earth as mortals because of the physical bodies you inhabit, so we address the inhabitants of the eternal world as spirits, because of the spiritual tenements which are theirs. We recognize the vital principle of life, that flame of being and intelligence which giveth animation and understanding to the spiritual form, and which, through the spiritual form, finds expression in the physing to the spiritual form, and which, through the spiritual form, finds expression in the physical, causing each one of you of earth to move, think and have your being, as soul. Many spirits, as well as spiritual workers, confound the terms soul and spirit, using both words to express the same idea; but we think all intelligent, advanced spirits will concur with us in defining soul as the inner principle of life, and spirit as the outward manifestation of this life, whether again ambodied in a physical form or hether again embodied in a physical form of

simply expressed as a tenement made up of spiritual elements and particles of the universe. Q.—Please explain the difference, if any, beween obsession and possession of human be-

ngs by spirits.

A.—To our mind there is a great difference between obsession and possession, as applied to the spiritual control of mediums. A spirit taking possession of a medium does so for a legitimate purpose, either that he may open communication between himself and his earthly friends, and thus impart to them consolation and strength, or that he may point mortals to a higher state of existence and teach them con cerning the laws of the life beyond, or else that the spirit may receive instruction and benefit. Such a spirit, when his labor is accomplished will withdraw his magnetlem from his instruwill withdraw his magnetism from his instru-ment and allow that which belongs to the me-dium to have its full and proper sway. A spirit who obsesses a medium does so for the gratifi-cation of his own carnal, physical passions and appetites—attaching himself magnetically to the medium, and, like a parasite, feeds upon the physical and spiritual magnetism of his subject, thus wasting his life-forces. An obsessing spirit does not withdraw himself from the atmosphere of the medium, but on the contrary, attaches of the medium, but on the contrary, attaches himself more firmly and closely to the organism for the purpose of living over, as he thinks, his own physical life in connection with mortality, and also for the purpose of catering to his ani-mal propensities and lower passions.

Dr. Ezra Cutter.

It gives me great pleasure to greet you, Mr. Chairman. Possibly my friends and relatives upon the earthly side will not recognize my coming; will not desire to receive me through coming; will not desire to receive me through such a channel as this, because they may not understand how it can be possible for me to present myself upon your platform and give expression to my thoughts. However, I feel it my duty to come, not only to bring greeting, love and remembrance to dear friends upon the mortal side of life, but also to speak of the spiritual existence which I have for a few years been enjoying in the land of souls. If my friends desire to know how I am occupying my time, be kind enough to reply to them, I am growing. I have just begun to learn how to grow. These words imply a great deal to the thoughtful mind, and my friends perhaps may realize that I am gaining knowledge, and striving earnestly to reach an altitude which I see others have attained.

When in the body I was recognized as a mem-

When in the body I was recognized as a member of the medical profession. My name has been somewhat known in New Hampshire, principally in Concord, where I have friends with whom it would delight me to again come into association. I would be pleased to hold a private conversation and consultation with those friends, and perhaps would be able to impart to them something in the way of knowledge which thay have not yet received.

edge which they have not yet received.

Because I have stepped from the body I am by no means obliged to remain idle. I find a vast amount of labor before me—many studies

vast amount of labor before me—many studies which I must take up and pursue.

The study of magnetism has interested me greatly; so has that of the cranial structure. I have been endeavoring to gain an understanding of those intricate laws which determine where the spiritual principle leaves off and, where the mental power belonging to the physical brain begins; and I can now comprehend more thoroughly how the cranial structure is acted upon by the spiritual, vital force, which is itself intelligence, and produces animation as well as consciousness. This is a fascinating study. I am not as yet able to define it clearly to mortals, yet I hope to be able to do so byto mortals, yet I hope to be able to do so by-and-by, if my former friends and associates will and-by, it my former triends and satorates will find me some medium whom I may have the opportunity of seeking to control for the pur-pose of imparting to them the information I have received. I understand that a spirit has to operate upon a mediumistic organism for a number of times before he can thoroughly con-trol it, so I am not here to tell my friends that if they merely visit a medium once I will be able to respond and give them all the information which they might desire to receive or I to give, but I desire that they should carefully, earnestly and faithfully continue these sittings, that I may repeatlmy visits and experiments

until my efforts are crowned with success. I will not now discourse upon the practice of medicine or give a dissertation upon magnetism, although there are many points of interest connected with these subjects which I would like to take up and elaborate, but this is not the time nor place. I trust those friends of mine who are interested in such things will provide me opportunities of returning and unfolding before them the results of my investigations in the spiritual world.

Be kind enough, sir. to record me as Dr. Ezra

the spiritual world.

Be kind enough, sir, to record me as Dr. Ezra
Cutter. I may add that I lingered for many
years in the body, but the knowledge which I
have received during the few years I have dwelt
in the spiritual world seems more than double what came to me through earthly experience.

Henry C. Campbell.

I know not, Mr. Chairman, as I am competent to manifest from this place. I feel a little unsettled, and very strange. I do not understand my surroundings, or realize the condition of my friends who are on the earth. I am informed by very kind and patient spirits present that I have not yet thrown off the magnetic emanations resulting from conditions which pressed upon my physical form previous to its dissolution. I know that only a short time has passed since I entered the land beyond this mortal vell, and I feel as though I was of the earth, yet apart from it, as though I belonged to the old life with its scenes and associations, and yet had entered upon a new existence. I have friends in the body who are very dear to me, and those who were associated with me in external life, with whom I would like to come into communication, and I have ventured to this place not only with the hope of finding my friends, but also with the desire of arousing them from a semi-conscious condition into one of activity and animation. I like to make my self felt and understood. I do not wish to be idle or laid aside as useless, I desire to have my friends know I can come to them, enter into their lives and make my power felt, for I am told, and I believe it, that I shall do so in a little while. I would also tell my friends that the spirit-world appears to be a very good place; it looks as natural and tangible as does the earth; the men and women there walk around, converse with each other and busy themselves in their various employments. They are as verse with each other and busy themselves in their various employments. They are as real and palpable as were my associates upon the mortal side. I have entered into no ghostly hand. I am pleased with the change, so far as I have seen the spirit-world. When I have learned more of its conditions, I hope to have the power given me to return through some such organism as this and reveal what I have gained to those mortal friends who may care to listen.

Last winter I was in the South; in South Carolina and adjoining places. I journeyed thither, hoping to receive benefit in various ways. On my return home I was stricken down and taken to the spirit-world. Yet my spirit went out almost immediately from the place where the body was laid, to the home where I had hoped to meet the dear ones and friends who would gather around me. I was these hefore hoped to meet the dear ones and friends who would gather around me. I was there before they received the sad news. True, they did not understand that I was present in spirit, gazing upon them, yet it was so; and I thought if they could but behold me, as natural and palpable as they were to each other, they would not think of feeling sad. I could only wonder at the vastness of the death-change.

I wish my friends, especially those loved ones who reside in Brooklyn, N. Y., to investigate Spiritualism, and allow me opportunities of coming to them in private; for I feel that I will have the power to make my presence known and to establish my identity.

I waft my greetings and my message to friends in Brooklyn, and in New York City and Jersey City, to which latter place, as I look back, I experience the strange sensation which came over me previous to my passage from the body. I was known pretty well in New York City as a dealer in produce, and I hope to be recognized by parties who read your paper, who knew of me for a business way. Hanny C. Compbell.

by parties who read your paper, who knew of me in a business way. Henry C. Campbell.

Eliza Peabody.

Boston is no strange place to me, for I have souton is no strange place to me, for I have walked its streets many times. Here I resided and had a number of friends. Some of them have passed to the spirit-world, others have left the city for distant places, but I still have dear friends here, to whom I wish to make myself known. I hope I shall succeed in doing so, and that they will accept my love as I bring it to-day, together with the assurance of the welfare of their friends who have passed from the hody. I wish to say that those few friends body. I wish to say that those few friends who have died since I departed from the mortal form are all together, united in spirit, har-monious in thought, and that we have a happy home. We are working for each other, and for our own unfoldment; our labor is also connected somewhat with those in the body. wish to say to Henry that we have watched over him for years, striving to unfold his inner capacities and to assist him in material ways. We shall still endeavor to bring those magnetwe desire him to pay attention to the ideas which have come to him within the last six months, for we have directed his attention

months, for we have directed his attention toward a distant point.

I would like to speak particularly of a letter recently received from the West, which contained some startling information. I was aware of the nature of that mission. I know the pain, as well as the amazement, which it brought to the mind of a friend who is in Boston, and I wish to say: Do not pay any particular attention to that, only as it may suide your future movements. In a little while, that is, before another year has passed away, you will clearly perceive that what now appears to you only sorrowful is for the very best, not so much for yourself as it will be for another friend who is yourself as it will be for another friend who is away from home. I do not wish to speak more clearly, because these are private matters; but if my friend sees my message, as I have been told he will, be cannot fail to understand me. I desire him to send my letter to my other friends, that they may know I do not forget them; that I come with love, and I would have them realize my presence. I hope they will try to understand that spirits come back to mortal life and communicate with their friends; and if they will try to receive tidings from the unseen world by visiting any medium in this city, I, for one, will try to come to them, and I have no doubt Nelson and other friends in the higher life will do the same. Eliza Peabody.

Adam Smith.

[To the Chairman:] It seems to me, my friend, good to be here. That is the way I feel to day, as I behold the number of spirits gathered at this place. I know that comparatively few will be able to make themselves, understood upon the mortal side, yet I am sure, from observa-tion, and experience with mediums, that many others will racely benefit, some by listening to the words given through the lips of the medi-um, some by coming in contact with the spiritum, some by coming in contact with the spiritband, gathered here for the purpose not only
of protecting your instrument, but also for distributing spiritual magnetism and strength to
unfortunate or depressed spirits, and giving
words of instruction to those in need of enlightenment. You have a school established here
for spirits, some of whom would appear aged to
you, and others like little children, and so on,
In all the various stages from youth to age, the
pupils are learning their lessons; one will learn
how to control a medium, and going off, perhaps to some distant place, may succeed in
communicating with mortal friends; another
will learn the lesson of self-abnegation, by givling away for others that they may be benefited,
and go out pleased and satisfied with the results of his hours schooling; while still another will receive what appears to be material
strength, because it is so sustaining and invigorating, but which is an influx of spiritual vital, strength, because it is so sustaining and invigorating, but which is an influx of spiritual vital, force from the lives of those who gather here in a band for the benefit of their fellows, and so on. Each spirit who comes does so for a purpose, and cannot fall to receive and experience what will be of use by-and by.

These thoughts have some to me as I gazed upon the large number of parsons present, who are invisible to mortals, but whom I can plainly perceive, and I thought it would be no harm to express them, because even those interested in Spiritualism do not readily and fully compressible the great work that is continuously going on upon the spiritual side, especially when me

on upon the spiritual side, especially when me-diums are present and used Section of the

Allow me to add that not only is the medium whom I at present control utilized in this way, but also mediumistic persons in the audience are sending out a portion of their life forces for the uplifting, blessing or instruction of those spirits of whom I have spoken, and it is the business of the members of the guardian band to supply to those in the audience who have thus imparted of their life to others that amount of magnetic strength which will re-

band to supply to those in the audience who have thus imparted of their life to others that amount of magnetic strength which will relimbure them for what they have given. Perhaps I have not made myself intelligently understood, but I think you will gain an idea of what I mean to convey.

About sixteen months ago, or very near that time, I passed to the higher life, not with fear and trembling, but with a heart filled with rejoioing; with glad, uplifted eyes, I went home, for I knew that my dear spirit friends lived, I knew that I should meet and mingle with them once again; I knew that my loved companion awaited me upon the other shore; the veil between her and myself was very thin, and I could pierce beyond it with awakened vision. The last few moments of my existence were very sweet; it was with unbounded pleasure that I beheld the face of my beloved one before my earthly eyes had closed. Death was a glorious friend, which usbered me into the realities of substantial life. Yet I have a fondness for the earth, and an attraction for those dear ones upon the mortal side who are a part of myself. I come, bearing my greetings, love and blessing to each one, and not mine alone, but those of the sainted mother who is with me. Together we return, from time to time, to bring a spiritual influence that, at least, will do no harm.

I was a Spiritualist, Mr. Chairman, so it does me a great deal of good to present myself upon your platform and speak to my friends of earth; to prove beyond the shadow of a doubt that I was not mistaken in my views concerning immortality. I comprehended but a small part of

your platform and speak to my friends of earth; to prove beyond the shadow of a doubt that I was not mistaken in my views concerning immortality. I comprehended but a small part of the truth, yet that which was revealed to my understanding gave me great comfort and peace. I wish to say to my friends and to those who are workers in the glorious cause of truth: Be patient; be faithful; do not deny your convictions; live up to what you know to be the truth; and although you have persecution and scorn, at times, to contend with, still press on, for I know and you, sometimes feel that the end is not far off when the glorious light will shine upon each home and every heart will soknowledge the truth that the life of man cannot be extinguished. Then, my friends, go on in your good work; each time that you perform a deed of kindness or, send out a word that will enlighten a darkened mind or spirit onward to investigation of higher truths, you will receive a benediction from above.

I was an old man, Mr. Chairman, although I did not feel old, nor do I now. I am not going to take up your time in talking. I felt as though I must say a few words to relieve my own heart and as a loyful message to my morfal friends.

I must say a few words to relieve my own heart and as a joyful message to my mortal friends. I lived on earth seventy-six years. As I view them now they were blessed years to me. Not but that I had sorrow, pain and trial, not but that I made mistakes and failures which I would like to see erased, but I know that all those experiences were for my unfoldment and that I owe my present position precisely to the life which I passed on earth; therefore I make no complaint, and regard the past as a blessed experience.

no complaint, and regard the past as a blessed experience.

I am, physically speaking, from Cincinnati, Ohio. I know I will be recognized by my friends in that city. Let one and all receive my blessing and respectful regards. To the loved ones of my family I would bring the most tender expressions of affection and sympathy. Adam Smith.

Jenule Swayne.

Jennie Swayne.

My name is Jennie Swayne. I have friends and relatives in Springfield and Worcester. I have particular friends among the Berkshire Hills to whom I address my message, although I wish all my friends and relatives to know I I have come back from the spirit-world and that I bring them love and glad greetings, because I have experienced the sweet truths of which the spirit who preceded me spoke, that there is in reality no death, but only a change which is pleasant to the spirit. I want my friends to give me an opportunity of coming to them.

They understand something of Spiritualism, and know that spirits can, under certain conditions, come to their earthly friends, but they do not seem to realize that they can tangibly make their presence manifest to mortals. I have been studying these things and visiting mediums who give out's large amount of magnetic force (I believe that is what I must call it), it appears to me like a white vapor which sometimes shades gradually into purple. Those who are strongest have a large quantity of the purplish vapor, and this substance, spirits who understand how to do it gather up and work over, and combining it with elements gained from the atmosphere and from other people and from bodies which appear material and from the atmosphere and from other people and from bodies which appear material and tangible, some spirit will animate as a rep-resentation of itself. I have been trying to experiment in that way, so Rould manifest to my friends, because two of them, Will, and my mience, because two of them, Will, and Sadie, have a large, amount of this power. I see the graylell substance emanating from them, and Will has not only the graylell but the purplish vapor issuing from his body, which sometimes surrounds him entirely. It think if I can engage the attention and assistance of some spirit who understands chamical law, we will be able to do what is called materializing a body. So I come here to ask my friends to ait alone in the evening two or three times a week, and in So I come here to ask my friends to sit alone in the evening two or three times a week, and in the dark, because I am told that spirits can do better when there is no artificial light, and we will try and see what can be done. I do not want Sadie to feel at all afraid, for we will not hurt her, and perhaps we will be able to accomplish something that will result to the benefit of humanity. I think my message will be received, and I hope my friends will attend to my desires. Allow me also to add that Uncle Phillips sends his love, and says he will engage Phillips sends his love, and says he will engage with me in that work. He wants Will to do all that he can on his side, because uncle knows that there are mediumistic powers in the old home that can be utilized for a great work,

Report of Public Séance held May 22d, 1883. Questions and Answers.

QUES. [By Samuel H. Carlisle, Sait Lake City, Utah.] Were revelations given to Joseph Smith for the founding of Mormonism at the time and in the manner claimed by the leaders of that faith? of that faith?

of that faith?

ANS.—Joseph Smith and an individual named Spaulding—from whom it is claimed by certain writers of the present day that Smith received his first ideas of the Mormon faith, which he afterward elaborated into a religion, as well as other so-called prophets of Mormonism—were undoubtedly mediums, who received communications, impressions and revelations if you please so to call them, from the spiritual world. nications, impressions and revelations, if you please so to call them, from the spiritual world. But it by no means follows that those revelations and inspirations were given to those mortals by exalted and wise spirits. It appears to us, from our knowledge, of the matter, that those inspirations and spiritual communications were revealed to the Mormon prophets of the early days by spiritual intelligences, who were closely allied to the physical life, and who had not outgrown their carbal appetites, desires and ambitions. No lapinite Being, nor intelligent exalted spirits, would ever, rayeal to mortals a religion whose tendency was to provoke human unhappiness, and keep human bevoke human unhappiness, and keep human beings in bondage, or would in any way tend to degradation in external as well as spiritual exlatence, all of which ontwork in some direction

degradation in external, as well as spiritual explicit and the condition of latence, all of which outwork in some direction of the more as the condition of the spiritual wind of polygramy.

Questions per latence, all of which outwork in some direction latence, all of which outwork in some direction of the more and invigation to be material ining and invigation and invigation of polygramy, the condition of the spiritual wind of the spiritual wind of the spiritual wind of the spiritual world. The condition of joseph Smith when he elve and experience the spiritual world, we understand to make properly adjusted.

In our first place of the spiritual world in that world?

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lowers of his who yet inhabit mortal bodies, and he strives constantly to increase the power of the lenders and prophets of the Mormon Church, for, the simple reason that he desires to have his name perpetuated and glorified upon the earth. We know that communications have been given in the name of Joseph Smith from the spirit-world purporting to emals of aware, from personal observation of that spirit in his immortal state, that he is still in sympathy with the Mormon religion, and desires to perpetuate the system and increase the glory of his followers, who are yet in the body.

Q.—[By the same.] The doctrine of Polygamy as taught in Utah, that no woman can be saved in the spirit-world, without being married and sealed in this life to some man holding the Mormon high-priesthood, is producing so much unhappiness that I desire to ask you to make some remarks upon it from your plane of observation and within the precincts of Utah conscientiously and stricterly adopt the Morman religion and believe and now ispeak of the female portion of that district—that they cannot be "saved" unless they obey the dictates of the elders, the male portion of the church, yet it is also true that aspiritual influx of power, emanating from higher spheres, its pouring down upon those people, making its, way, felt and recognized within the interior portions of the homes of Salt Lake City, and the women are beginning to rise in their spiritual might and declare to save their own souls that they cannot accept this as a heavenly mandate, that they cannot believe that they are to be forever punished or deatoned and the content of the content to save their own souls, that the time is coming when they and all others will fully realize that spiritual freedom is the God-given right of every spirit, whether in the body or out of it; and that no man has the right to thus dominate or wield all others will fully realize that spiritual freedom is the God-given right of every spirit,
whether in the body or out of it; and that no
man has the right to thus dominate or wield
authority and power over another. The outlook for the present may seem somewhat dark
to those women who are in bondage in the territory of Utah, but the enlightenment of the
present century and the march of human progress is speedily bringing forward the era when
men and women will understand that personal
authority and domination will not bring to any men and women will understand that personal authority and domination will not bring to any soul that degree of happiness to which all aspire. Perfect freedom, liberty of conscience and of spirit, will bring forward an era of happiness and peace, when mortals will bask in the light of sternal truth and understandfully that just so far as they infringe not upon the rights of others, but allow to each one that happiness and quantity of freedom which they claim for themselves, can they hope for peace and happiness in the time to come. We will not enter more fully upon this theme, for the spirit who desires to follow us has something to say upon the same subject, as he knows from personal experience and observation considerable concerning the present and future outlook of the cerning the promote Mormon question. cerning the present and future outlook of the

Amasa Lyman.

Personal experience qualifies one to speak upon any subject which comes under his observation. I am fully aware that the Mormon question, as considered by your spirit-chairman, is a delicate subject to handle. I have participated in its workings in times past; but, thanks to the spiritual powers above, I outgrew the ideas and slavish customs of the Mormon sect, which bound me for a long time while I was in the body, because the spiritual light which appealed to my reason forced me to recognize the grand truth, that a man must pay allegiance to the highest dictates of conscience, and the noblest attributes of right of which he can conceive.

Polygamy as an essential feature of Mormon-Polygamy as an essential feature of Mormon-lam has worked its way into the church and family, into the machinery of government, and into every department of life in the territory of Utah, and it is therefore, extremely, difficult to handle. It must be looked at from all sides. It cannot be discussed from your platform, Mr. Chairman, with any degree of freedom, be-cause of the limited time allowed to a return-ing spirit.

ing spirit. :

Ing spirit.

I was myself, in earlier years, a member of the Mormon Church; not only that, but I became recognized as one of its apostles; consequently I know a great deal of its inner workings, of which, however, I will not elaborate at this time, but merely say, that from my present knowledge and experience, I can deliberately, affirm, that Mormoniam is a, social evil that must be eradiqueted. I do not think it will be uprooted by any legislative mandate; but I do fully believe that it will die a natural death. I know that many spirits who have outgrown the old ideas, and broken the chains, which the old ideas, and broken the chains which bound them to the system of polygamy, are sending down a mighty influence mon those who still cling to the teachings of Joseph Smith and his propliets. This influence is working its way, and is being felt by many who have as yet hardly dared to give expression to their convictions. their convictions.

I am aware that many spirits who were Mor

I am aware that many spirits who were Mor-mons while in the body still cling to their leader, rally around him, and exert their influ-ence, with his, upon those on earth who were connected with them by religious and social ties; but I also know that a grander and higher power is at work sending out magnetic force for the elevation of those who are still crushed in consequence of Talse ideas and practices. For the entispection of those poor weary women for the elevation of those who are still crushed in consequence of false ideas and practices. For the satisfaction of those poor, weary women—who are beginning to understand a little of Spiritualism, and who look out from their homes of bondage, longing for some light, and knowledge upon this question—I would say that they need not fear that they will become forever lost because of their infidelity. I mean infidelity in thought, for I know there are many women in Salt Lake City and surrounding places, scaled and tied to their lordly masters, yet who in spirit rebel and are unfaithful to them. And no wonder, They are sensitive souls, and recoil from the position of degradation which they feel to be theirs. To those women lasy: Fear not; you will not have to be a master in the tapitities world. You need not tremble for a moment at the thought that you must accept a fate which is revolting to your delicate senses. When you enter the spiritual world, ou will be, released from all ties of bondage, be given perfect freedom to roam in the realms of spiritual life, and enter into association with kindred souls.

dom'to roam in the realms of spiritual life, and senter into association with kindred souls.

I have seen women who, when in the body, pald allegiance to a man having been "sealed" to him as wives, rejoicing in their grand release. After stepping aside from the mortal form, I have seen them soaring away into realms of spiritual life, where their earthly masters could not mount, because their aspirations were not upward and have seen them taking upon themselves a new lease of life, enter itions were not upwarding have seen them taking upon themselves a new lease of life, enter
ing upon new studies and pursuits, reveiing in
the happiness and peace which had come to,
their tortured spirits. I have seen others not
so sensitive, not so advanced in spiritual unfoldment, who, upon entering spirit-life, still
clung to their carthly male companions and
gathered around them, endeavoring to add to
their infinence, and nower. These spirits will their influence, and power. These spirits will in time become educated and capable of realizing their true position as progressive beings, and then they will find a beautiful place in the eternal world.

I know the time is coming when all these questions pertaining to human welfare will become properly adjusted in properly adjusted in second from the agent as being still in harmony with the religious ideas of the Mormon people, and I would add that Brigham Young and Heber Kimball also remain, to

parents. Because of the march of enlighten-ment they will learn to think for themselves, and will refuse to pay allegiance to what they ment they will learn to tuink for themselves, and will refuse to pay silegiance to what they feel intuitionally to be wrong and unnatural. Now for a word concerning myself. T was a resident of Salt Lake City. I have manifested in this manner before. I also accepted the teachings of Spiritualism era I passed from the body. I have friends who will be pleased to know I have once more returned to speak my word. I have dear ones whom I delight to meet and influence from time to time, and bring whatever I can from the higher life, which I feel will be of interest or use to them as human beings. Through the mediumistic power of a loved daughter. I have at times come into personal contact with parties in the city where I resided, and have been able to take cognizance of their doings, although they were unaware of my presence; thus I have kept myself pretty well informed concerning the things of mortal life, while at the same time endeavoring not to neglect those which belong to the spirit. I was known as Amass Lyman.

week Mary Kimball.

I do not know, Mr. Chairman, as a spirit like myself ever came to your, room before. It was attracted to the subject discussed by the applitation of the one who has just spoken. I take a great interest in my sister women who live in the territory of Utah. I have great sympathy for them. Oh! I would, if I could, send, them some word of truth, which would appeal to their souls and bring them consolation as well as instruction. I know that many of them strength of discontented with their lot, but rather feel proud of their position and accept it with grace, regarding the Gentiles as strange beings who have not found the true happiness of life. To these I have nots word to say, for they would not understand me; but I know there are many sensitive souls who chafe against the honds which confine them, who are heart sick and weary, and long for release. I wight to say to them: Be of good cheer; your time of emanolpation is coming, and you will, when you reach the spirit world, be ready to appreciate the glorious opportunities opening before you; you will not then need to rebel, againet the mandates of any one, for you will have only your own souls to obey in the dictates of right. Before I entered I thought of many things I wished to say, but this is a strange, place to me, and I domet find myself so much at ease as I expected. I desire that those in the position of which I have spoken may take heart and hope from my experience, for instead of now being sealed to him whom I recognized on earth as a husband, who claimed me and many others as his wives, our spiritual positions are as far apart as are the North and South poles. I am never attracted to his eld. who disimed me and many others as his wives, our spiritual positions are as far apart as are the North and South poles. I am never attracted to his side, nor does he, that I know of, ever reach out to me in spirit. I am entirely free from him; yet I am not unhappy. I have a beautiful home, with its gardens, fruits and flowers, its singing birds and rippling waters to delight my senses. I am surrounded by kind friends who do not misunderstand me or seek to confine my wishes and aspirations in one friends who do not misunderstand me or seek to confine my wishes and aspirations in any way, but rather encourage all my efforts to grow wiser. They associate with me for my good, and I know that I do not detract from their happiness. So I am happy. I tell my sister women of the West that my position will be theirs by and by; therefore let them struggle on and grow hopeful. I know that, when they join us who have ascended, they will consolidate their efforts with ours, and bring an influence to the earth that will be felt by their young and growing-up daughters, arousing in them a sense of true womanhood which will recoil from being "sealed" bodlly and spiritually to another. They will arise in their might and declare they will be the slave of no one, man or woman. They will yet throw off the yoke of servitude and declare themselves free and independent human beings.

dependent human beings.

All you need to say, Mr. Chairman, is, that I am Mary Kimball. I was once known in Salt Lake City.

Mrs. E. M. Smith.

It gives me great pleasure to return and report to my friends that I have a bright home in the upper world. The dear ones who passed on before me gave me joyful welcome, and I have ifelt perfectly at home with them from the day of my mortal decease until the present. I passed away two years, ago next July, about the middle of the month. Helt a loving family and dear friends on the mortal side. I did not in reality pass away, for I frequently came into association with them and tried to make my influence felt. I come now and often to bring my love and sympathy, and try to make the dear ones happy. I rejoice that they can sometimes sense my presence and feel the influence which I exert upon them, and I know it has an effect upon their lives. I bring my love to my children and all dear ones. I wish them to realize that death is no dividing line between the alize that death is no dividing line between the mortal and the immortal states; it is but a short pathway into a larger, roomier, more beautiful condition, and can be bridged from this direction. I return often in company with other loved spirit-friends, endeavoring to make this truth felt.

this truth felt.

I have friends in Chautauqua Co., New York, who will, I think, be glad to hear from me. I resided in Irving. Something more I wished to give, but cannot do so now. If my friends learn that I have come, I shall feel amply repaid for the effort I have made: My name is My R M Smith. Mrs. E. M. Smith.

William Butler.

William Butler.

I have friends in Phillips, Me. They are Spiritualists, and undoubtedly will receive what I have to give. It is true I once stated through a medium that I had given up trying to manifest at the Banner of Light Circle, for I had visited this place often, without heing able to make myself known, and had become discouraged. But with the march of time and iturn of events I find myself, here again, and, strange to relate, have the power of speaking. I have manifested, myself, pretty, tangliny in times past, so that mortal friends realized that I had not deserted them. I have come closely to a sister, and made her aware of my presence, also to others, and ampleased with the work of demonstrating my existence, to mortals. I am looking about here and there, trying to learn what I said in regard to the laws of incedumship, so as to facilitate my work. There is a great field of labor in the section of the country where I belonged for spirits to engage in. There are many Spiritualists, to be sure, in the different towns and country places, yet there are many more who do not understand anything of the spiritual life who need to be englishened; and perhaps in my humble way I can do a little toward that end. I send recards thing of the spiritual life who need to be enlightened; and perhaps in my humble, way I
can do a little toward that end. I send regards
and greetings to all friends. I do not want
them to get discourated, even if they do not
always receive as much from the spiritual side
as they look for. Isometimes they expect too
much, and the power does not hold out for us
to give what we would be glad to. We have to
take "advantage of conditions," and work in
accordance with natural law, so our progress is
slow! Out we do not feel disheartened. We
want our earthly friends to work in harmony want our earthly friends to work in harmony with us, and we will do what we can for them. I want them to hold circles and sit for the reception of spiritual communications, or whatever manifestations we may have the power to bring, and I assure them the huggest of gold they may pick up from time to time will prove to be the true spiritual, metal, and will enrich their future lives. William Butler, accounts

and the month of Blossom, Clare, at 1919

AUGUST 18, 1883.

spirits (whom I see around me, who I know would like to send a few words of love; with as-surances of their welfare to mortal friends. CALEB B. MARSH.

CALEB B. MARSH.

There is a gentleman here who appears very old. He lived on earth eighty years, and passed away about two weeks since. He has been attracted to your circle-room that he might witness the proceedings and gain information concerning the methods of communication between spirits and mortals. He says: "Tell my friends of earth that I have landed safely on the other shore, and have found a good foothold. I am pleased with my reception. I am reunited with the dear ones of my family who passed on before me, who left a vacancy in my home. I do not feel aged, but seem to be growing young again. I am happy in all that I have found and seen on this new side of life. Give my greetings to my earthly friends, and tell them I hall from the immortal state. I am not dead or sleeping, but am alive and active. CALEB B. MARSH of Hingham, Mass."

WILLARD S. HIGGINS.

WILLARD S. HIGGINS.

WILLARD S. HIGGINS.

Now a gentleman approaches who seems very much younger than the first. He says: "Yes, I am younger; for I lived but thirty-sey en years in the body. It would please me very much if you would give my love to my earthly friends, and tell them I have not deserted them; that I sometimes have the privilege of uniting with them, and trying to minister to their needs. Life appeared very strange to me when I first emerged from the body, but now it has become natural and familiar. The spirit-world is pleasant, my associates are congenial; but I do wish the dear ones and friends on the mortal side to realize my affection for them. I will try, as I have been trying, to assist and benefit them, both in material and spiritual ways. I would not return to take up a mortal body and live on earth if I had the choice of doing so. I lived on Cottage street. Rast Boston. It is about two years since I died. My name is WILLARD S. HIGGINS."

Is about two years since I died. My name is WILLARD S. Higgins."

I. S. J. WOODS.

I see a very beautiful lady who seems to be attracted to some one present. Shesays: "Oh! please give my love to my friends, and tell them I am so happy in my spirit-home." The dear little ones are with me, and all the friends whom I loved who had departed from the mortal side." I do not desire to come back only in loving greeting to them: I want them to feel my presence and understand that I am often with them. I intend to gain all the power possible, so as to make my presence known in many ways. I have been trying to materialize my face at a medium's, but when I came I was not recognized, as no one present knew me; but I gained experience which I think will be of benefit by and-by. I want to make myself felt in my old home, that my dear ones may know I have not left them at all, but do really come and take an interest in their lives."

There seems to be something concerning material affairs of which the spirit would like to speak, but not in public. She will do so as soon as she finds a medium whom she can personally control, and come to her friends in private. She gives her name as S. J. Woods.

MESSAGES TO BE PUBLISHED. May 25.—Mrs. Emma J. Morrill; Charles R. Stuart-Jennic Carey; Alice Marsh; Sam Tuckett; Mrs. S. M. Stow-

olls;

May 29.—Thomas King; Joseph Styer; Charles Brett;

Emms F. Wallsoe; Mrs. J. P. Sahborn; Ella Armstrong;

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June S. —Joseph Holbrook; Nancy Willard; Peter Riley;
John W. Morton; Ellen Damon.
June S. —F. A. Lumsden; Gen. John Bankhe Magruder; Margaret Grawford; Mrs. Eliza A. Hanson; Lillie Ferguson; Neilie J. Vincent.
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July 7.

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July 21, -6w

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ROTICE TO RESIDENTS OF CANADA, AND THE
ROVINGES, JUnder existing postal, arrangements be PROVINGE TO RESIDENTS OF CARADA AND THE PROVINGES. THOSE STATE PARTY TO A STATE OF THE PROVINGES OF THE PROVINGES OF THE PROVINCES OF T

Bisbee's Electro Magnetic Tlesh Brush Will be sent by mail, postage free, on receipt of \$2,00.

Miscellaneous.

THE ASTROLOGICAL BATTERY

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

The Battery 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, viz.:

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

To adjust the mental organization to the conditions that surround it. To counteract the influences that tend to melancholy and insantly, 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 violent disturbances of the elements.

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

other violent disturbances of the elements.

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

Bome of the scientific reasons for the construction, use and efficacy of the Astrological Battery may be found in the following aphorisms, viz.:

Every object, sentient or inanimate, finds a destiny 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 balanced that the slightest supplement of one or the other will turn the scale in that direction. The weight of a feather or the breath of an inflant may turn the scale when penderous bodies are poised in suspense.

Minute and invisible agencies are sometimes the most potent. An invisible parasite is the beginning of disease or decomposition. A physical pain is invisible, and is often removed by an invisible agent.

The lighting that splinters the gnarled oak gives no premonition of its presence, is instantaneous in its operation of destruction, but is diverted from its course by the slightest object astrologically antagonistic to the forces under which it was engendered.

All accidents or bodily injuries, together with those from whence death preceeds, are found upon those portions of the body which the evil planets sflict in the nativity. It is in connection with this fact that the position of the battery is determined, and instructions for wearing it prescribed for a particular individual or purpose.

In the personal and financial concerns of life, almostevery individual realises a lack of power to give a successful termination to any trade, bargain, contract, or opention. Influences pro and con, are often equal, and the slightest force, or over wave of thought of), will produce its effect, and utility to the possessor the plyotal situation.

Life and death, health and sickness, success and failure, and all extrem

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July 14.-6w

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Ladies, old and young, are specially urged to try it for all female complaints. The price of "Officiation" is one dollar per bottle, or six bottles for fire dollars, sent C. O. D. toany address upon receipt of order addressed to 28 E. Chester Park, or 60 Broad street, Boston.

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or postage stamps, I will give a personal test of the science of Astrology.

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

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion. omce, 235 Washington street, Room 9. Brief consulta-

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(Signed) Prof. J. R. Buchanan, New York.

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RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N.Y. [Mention this paper.]
May 25.—18w*

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The Camy-Meetings

Lake Pleasant (Mass.) Camp-Meeting. Great Success of the Meeting-Large Crowds in Attendance-Able Speeches by Distinguished Lecturers-Memoranda.

Lake Pleasant, Mass., Aug. 12th .- The second week of this famous gathering closed to-day. How shall I portray to the readers of the Banner of Light a just picture of the scene? The task is not an easy one. The great camp has been largely augmented in numbers during the past few days. Prominent Spiritualists from all parts of the country arrive daily. Nearly four thousand persons are here as permanent campers. The place is like a thriving viriage on a boliday occasion. Orderly crowds promenade the thoroughfares; séances are numerously attended; the lecturers are greeted by large audiences; the pavilion is well pat-tonized; the boats and swings are not forgotten by pleasure-seekers; and at night the electric lights throw

pleasure-seekers; and at high the electric lights turow a vell of sparkling beauty over the scene.
The best of order prevails, and high encomiums are prenounced on the efficiency of the police force, which is under the charge of Fred and Benj. Gallupe of Boston.
Two weeks more of camplife remain before us. A most cordial invitation is sent out to the Spiritualists and liberal minded people of all sects to visit this beautiful pleas.

tiful place.

Lake Pleasant is only three hours' ride from Boston, on the famous Fitchburg Road. Excursion tickets from Boston, round trip, are only three dollars. All connecting lines issue excursion rates to this epiritualistic Mecca. Come, reader, to this great Camp-

alistic Mecca. Come, reader, to this great Camp-Meeting.
Hundreds of mediums are present, and many converts to the cardinal idea of Spiritualism have been secured. These new converts are filled with enthusiasm. Such people often come to the Banner representative for advice as to the proper course to pursue in the investigation of Spiritualism. Our uniform answer is to go showly and without prejudice; to read the Banner of Light and other spiritual publications; to inaugurary home scances, and to devise ways and means for legitures on Spiritualism in their respective localities.

means for tenures on Spiritualism in their respective localities.

The indications are that the attendance during the rest of the meeting will be very large. The accommodations are ample. Landlord Barnard is receiving great praise for his skill in conducting the Lake Pleasant hore), his cutsine being first-class in every respect. Mr. Steadman's cofe is well patronized.

The week-day lectures as a whole, have been eagerly listened to. To-day (Sunday) the number present was very large. Everything passed off in a very barmonious manner, and at evening the great multitude quietly dispersent.

THE WEEK DAY LECTURES.

On Thesday Waiter Howell spoke on "Spiritualism as a Destructive and Constructive Agent." The discourse was very interesting.
On Wednesday Eben Cobb spoke at length upon the reverence in which we should hold aged people. He specified grandmothers as meriting most respectful

affection.

On Thursday Capt. H. H. Brown spoke on "Immor-rabilty." giving an interesting and elaborate discourse. He made an eloquent appeal for the education of the young by Spiritualists.

On Friday Anthony Higgins gave a detailed state-ment of his conversion to Spiritualism from Catholi-cism. He bitterly denonned the Roman herarchy and declared his dejectations of the Catholic system, as such. Mr. Higgins is an orator of remarkable

On Saturday, Mrs. Famile Davis Smith delivered an able address covering the world's religious thought. She culogized the movement of Splitinalism, and argued that it contained greatinfluences which would bless coming generations. THE SUNDAY SPEECHES.

In the forenoon the representative of the Banner of Light had the honor of saying a few words to the audience.

In the afternoou A. B. French spoke on "The Ideal Man. His Government and His Religion." The speaker held his vast audience in a manner which reflected great skill on his ability as an orator. The address abounded with valuable historic and scientific facts, and was embellished with rhetorical gems and bursts of cloquence equal to any of the electrifying utterances of Robert G. Ingersoll.

MEMORANDA. CAMP CHIPS. Judge Dalley tarries in camp.

.... Jenule Rhind rhymes her gospel. Dr. Moore of Boston tarries in camp. Amanda Curtle has spoken her piece. Dr. Towne is analyzing the situation. An eloquent orator: A. B. French, Esq. Something to buy: Mr. Lougley's songs. Wanted : Sunday evening band concerts. Walter Howell's address was appreciated. ' Heavenly Court" is a quiet haven of rest. The conference meetings are full of interest. The Keeler brothers are holding scances here, A first-class speaker: Mrs. Fannie Davis Smith. ... A fact : The irresistible Whitlock has arrived. R. D. Jones of Rochester, N. Y., is inquired for, Mr. Bliss has arrived, full of zeal and onthusiasm. Expected: N. Frank White, the veteran lecturer. Harvey Lyman and his wife receive many callers. W. F. D. Perkins visited the camp August 12th. Warmly greeted: The Newburyport delegation.

.... The "Huiled Corn" café is doing a good business. May Warner is renewing old acquaintances here. . Very nice for the camp ground: The electric Montague street is in a blaze of mediumistic A meritorious act : Subscribing for the Banner of Light.J. Clegg Wright composes poetry under inspiration. Annie Lord Chamberlain's scalices are well-at-

... Asked for : Df. Dumont O. Dake, the famous healer. An episode: The flag-raising at Mr. Budington's Ample: Accommodations for victors at Lake Pleasant. ... A great day for Lake Pleasant: Sunday, Aug. 12th, 1883. Lottle Weston's friends want to see her at Lake Pleasant.

.... W. H. Vosburgh, the healer, is interested in the meeting. A wise saying: Do not postpone your visit to Lake Pleasant.

... Newman Weeks looks on, pmeditates—and prophenies. There is a good demand for legturers for the coming season. Mr. Hathaway of Washington, D. C., is pleased with the camp.

Lottle O. Grady is a very valuable assistant to Maud E. Lord.

Renn Toxier and Amy Switser are pleased with Lake Pleasant.

Tenf. Tidou has started a laundry. Mr. T. lores a practical joke. Frank Dwight, of Norwich, Conn., is highly pleased with the camp.

Mrs. Stoddard Gray and son are giving scales in the Steadman cottage. Mrs. Stoddard Gray and son are giving scance in the Steadman cottage.

... Ada Blanchard, the alcountering of cordiality greeted by many friends.

A. H. Phillips, the slate writer medium has many professional callers.

... Mrs. Danforth, of Phillips in loves to perform little acts of kindness.

... Byron Beardman, of Morwich Conn, has his eyes on the sectarian enemy?

... S. H. Brown and sife in revitables. R. L. have been attending sances have.

Sold of Western New York.

Sold of Western New York.

Lat However a healer from Workster meets with species in his performance of the special control of the strength of the special control of

no newspaper vender, sells many hor of Light each week. orthen and wife are appreciative list

distribution conducted a unique inspira-tion is when one evening last week.

Tuler is looking on quietly. He is an er in the cause of Spiritualism. nativia Trall of Connectiont, an excellent is enjoying her visit to the Lake.

Kand his. Arthur Reed, of Pawincket, R. I., and the hospitality of Mrs. Mand E. Lord.
The amountoneous of the death of Dr. J. R. the "famous healer," created a sensation. eacht has a great future before it. In

.... Messrs. Hatch and Rand, of Boston, promptly reported at the Banner headquarters on their arrival.
.... Praised: The beautiful steel engravings which Colby and Rich generously donate to yearly subscrib-

....A. S. Hayward is a busy man. He has a kind word for mediums—the chosen evangels of Spiritual-Mr. Allie Fletcher has gained many warm irlends by his courteous deportment and general affa-

.... Many people will start for the Burlington (Vt.) camp-meeting when the Lake Pleasant gathering ... Always sure of a warm greeting at Lake Pleasant: John Adams, Superintendent of the Fitchburg

Railway.

Mrs. Sue Falos has been very busy since her arrival here. She intends to move to Indianapolis the coming fall.

.... Capt. H. H. I'rown's suggestions relative to the duty of Spirithalists toward the young were valid and

.... The engine house was destroyed by are on Wednesday morning, but the order of the camp was not disturbed. Mrs. Elizabeth Warner, one of the earliest campers here, is revisiting the place, renewing old acquaintances.

.... Miss Fannie Chenery is an invaluable assistant to her father in the Post-office. She is a very estimable young lady.

... Fred Tuttle, bookkeeper of the house of Colby & Rich, accompanied by his wife, made a brief visit acre last week.

..., Dr. C. A. Barnes has several patients on the grounds. He says that he rarely puls his patients under the ground.

trients during her string.

Iteratives interesting.

Dr. H. G. Petersen, of 721 Trement street, Boston (recently from Norway), is making an extended

of the camp-meetings. ... Dr. Henry Slade, the great medium, is giving many scances. The phenomena which occur in his presence are truly wonderful.

presence are truly wonderful.

Mr. Albert Russell of Newburyport, Mass., and his charming daughters, Mrs. Atkinson and Mrs. Wills, arrived on Wednesday.

Rev. Mr. Moore, the able and scholarly Unitarian preacher located in Greenfield, Mass., heard Mrs. Fannle Davis Smith on Saturday.

.... Hearing so much talk relative to the evolution theory, the writer expects to be an expert on that doctrine by the close of the meeting. ... Roe Coburn is having a fine-time here. As the years roll by Roe is developing into a resolute, parent-obeying, respectful, intelligent young man.

... The Banner representative had a satisfactory sitting with Dr. Slade, one day last week. A long message was written between closed slates.
... Dr. Mills, of Saratoga, N. Y., and family, are on Montague street. The dector will give descriptive tests from the platform during the meeting.

Mr. Van Austen of Grance Mass. to despite

.... Mr. Van Austen, of Orange, Mass., is deeply interested in Spiritualism. He took a long walk August 12th in order to hear A. B. French speak.

.... Mr. and Mrs. M. V. Lincoln are worthy Spirit-ualists, who possess the respect of thousands of people all over the country. They are veteran campers. ...Mr. George A: Bacon is here greeting many old-time friends. He is an earnest and intelligent Spirit-ualist who is always cordially welcomed by his

... Mrs. Sarab Todd, mother of the famous "Todd girls" is critically analyzing the merits of the camp as an instrumentality for the spread of the truths of

...Mrs. Maud E. Lord is a power in the scance and on the platform. She speaks in a vigorous and elo-quent manner, and her words produce a marked effect upon her listeners.

upon ner neveners.

Mrs. L. R. MoIntosh, clairvoyant and healing medium, is an intelligent lady. She is very successful in her profession. Her father. Dr. Champlin, of Owego, N. Y., is an enthusiastic Spiritualist.

.... Execrable: The dust at Lake Pleasant. The Directors of the Association should make a liberal appropriation, so that Mr. Hart. of the street committee, can thoroughly water the auditorium and the streets. The knowing man (in his own estimation) has fully instructed us how to write a report of the Lake Pieasant meeting. Many thanks. The number of would be journalists is very large—provokingly so, in fact.

ing. She is ill, and many expressions of regret and sympathy are heard on all sides relative to her lliness. Mr. Fletcher is resting from professional labors at the Lake.

... Mr. H. H. Lee, of California, is a very popular man at the Lake. His social qualities are of a high order, and the look of contentment which adorns his face as he promendes the camp is indicative of inward screnity to a marked degree.

ward screens to a marked dogree.
... D. Cronnin, Esq., of Boston, while en route to Troy, N. Y., stopped at the Lake, and was astemished to find such a great camp. He formed many pleasant acquaintances during his brief stay. Next year Mr. Cronnin intends to build a cottage on the "Highlands."

....A. B. French and son are boused at Mr. Sea-man's carayansary on the "Highlands." George Washington Stout, at the earnest solicitation of Mr. French, will serenade the quarters of a Western newsman on the gro All are invited.

.... C. Payson Longley, of 45 Indiana Place, Boston, the composer, sings frequently from the grand stand. His songs have received high encomiums from competent critics. E. H. Phelps of Springfield, noted in musical circles, speaks in the highest terms of Mr. Longley's compositions. Mr. L. is selling many of his songs to campers and transient visitors.

... Faithful and competent officers: The police at Lake Pleasant. The Gallupe brothers — Fred and Benj.—are a best in themselves. Officer Dunbar is a reliable and efficient policeman. The campers feel secure, knowing that the camp is under the guardian care of these reliable men. The camp is systematically patrolled at all hours of the day and night.

ally patrolled at all hours of the day and night.

"H. S. Brown, M. D., of Milwaukee, Wis., a veteran Spiritualist, is visiting the camp. He has published a book cutitled, "The Bible of the Religion of Sciegee." A copy of this work has been left at the Barnor representative's headquarters, but owing to arduous, complex and fattauling newspaporial duties the aforesaid book has not, as yet, been perused. The work is having a good sale; it contains 400 pages.

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

It was one of the most beautiful days of this exceptionally fine summer, that greeted all comers at the camp Sunday morning, August 6th.

The place, with its beautiful and remantic surroundings, has often been sung in song and told in story, but it never seemed more in consonance with the harmony of a higher life than on this day of days. As the writer came on the ground, the sight of the tenters in their rocking-chairs, enjoying the Sunday morning quiet, was a pleasant picture, not lessened by the laughing voices of children in the distance, or that quister hum of country life, so grateful to the nerve-

hum of country life, so grateful to the nerveresidents of cities.

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presence of his spirit wife. Spirit said. "you knew her by the name of Madame Morreil." [Correct.]

Between the two meetings the crowd increased to such an extent that it was swident no voice would be able to reach all of them. The holding of two meetings simultaneously has not, heratolore, worked well, hence was not contemplated on this crowded day. Refore the time of gathering the siternoon session; Capt. Keffer, the Superintendent, estimated that at least twelve thousand were present. Special and extraspecial trains were run to accommodate the rush. When Mr. Baxter surveyed the sea of upturned faces, he turned to the writer and said: "This does not look as though Spiritualism was dyingout." The sight was certainly an exhibitanting one. The crowd was enormous, but the order maintained was perfect. The uniformed police were there, but there was no occasion for their services. After the preliminary services, in which Mr. B. took part most acceptably, he began his discourse on "The Persistence, Permanence and Purpose of Spiritualism." It was generally conceded to be one of Mr. B's best efforts. He traced Spiritualism from the earliest recorded history, on through all religions down to the period of its modern reawakening. His historical quotations and clear argument held his audience in undivided attention, which of itself was his highest compliment, for it is no easy thing to sit on board benches, and he must be an orator who can hold his audience under such circumstances.

At its close he gave the usual tests. The first was a Mr. Beodine, formerly a lawyer of Altoona, Pa. He

stances.

At its close he gave the usual tests. The first was a Mr. Beedine, formerly a lawyer of Altoona, Pa. He came as a spirit to bring Spirits Frank Isaacs, John and Jacob Isaacs. John Isaacs died in April last, a member of the Society of Friends and had made certain arrangements in regard to his funeral, which he said would be understood. These statements, given in more detail than is possible here, were fully confirmed.

firmed.

A spirit who announced bimself as Rev. William Jarrett of Grace Church, Humesville (Episcopai), took possession and remarked that he thought it would be better for Spiritualists if they would read their Bibles more carefully. Mr. B., interrupting the spirit, remarked: "That may be intended for me." The spirit, without seeming to notice the interruption, said; "I feel like offering the Lord's Prayer before this assomblage." And then Mr. B., in tones of deep solemnity, uttered "Our Father which art in Heaven," etc. The measured tones and devotional manner had a marked effect on the audience: the quiet was very impressive.

measured tones and devotional manner had a marked effect on the audience; the quiet was very impressive. A person present stated that he knew the old pastor very well; that he had died not long since, and that Mr. B.'s manner of feciting the Lord's Prayer was exactly his, he being very devotional.

Joseph John, the Arilst, came, he said, for the purpess of introducing Association. Mrs. John, who was present, regarded this as very remarkable, as she was the only one on the ground who knew Anson Rice.

Judge Joshus Burr of Vincentown had considerable to gay to some persons present, all of which seemed very eatisfactory to them.

Mr. Baxter said, "While I knew Mr. Shumway very well, yet there is a spirit comes here and calls himself."

Judgé Joshua Burr of Vincentown had considerable to gay to some persons present, all of which seemed very satisfactory to them.

Mr. Baxter sald, "While I know Mr. Shumway very well, yet there is a spirit comes here and calls himself his brother that I know nothing about, 'Major Shumway,' he says he has been called, having bad something to do with the militia." Mr. S. said these facts were true, and he was satisfied Mr. R. knew nothing of this brother, as he had been deceased for many years, and had lived in the West. He thimself had almost lost sight of him in the whirl of time.

Mr. David Cornell, a spirit, wanted to tell all about a lawsuit, and did tell it very decidedly. He said, "It was quarrel, quarrel, quarrel all the time." After the meeting, an old gentleman, rather hard of hearing, remarked, when asked why he had not recognized the spirit more fully, "Well, I tell you I did n't get it exactly. Know Davy? old Davy Cornell? why, of course I knew him! He had a great thee."

Another spirit began deliberately to spell out his name, which resulted finally in David Lukens. The eager, interested faces of two very prim-looking Quaker hades excited the reporter's attention. David said "be bad. Ilved.near Summerton, and wished to recall the night before Washington's birthday, naming the year. As he started to take the sleigh home his son said, 'now, father, be careful!' After arriving at his destination, as he was putting up his horse he felt dizzy and went to the house, and then dropped dead." One of the heldes rose and acknowledged the truth of the spirit's statement.

It is impossible to follow Mr. B. through all the remarkable tests of this alternoon, nor would it be profitable to the general reader, as they were very numerous and almost entirely of local interest. The meeting continued with 'unflagging interest until near six o'clock, the people having sat for three and a half hours on the hord seats. Old Spiritualists, very familiar with platform bests, and particularly those of Mr. E., apd turning to him

knew nothing of the Quakers—a fact made very evident subsequently by his making the mistake alfuded to in one of his invocations.

On one of Mr. Emerson's Sundays he happened to be sitting next to a lady not a Spiritualist, and who was making her first visit to the camp. He very soon remarked: "There is a spirit here by the name of John anxious to communicate with some one." No one noticed this at the time. When the period came for the tests he made no allusion to John; but Mr. Matthews, an excellent medium of Philadelphia, followed, and he immediately remarked: "There is a John wishes to communicate with some one near me. He died in a far country, and left \$3.000 to be given in charge of his brother for his wife, but this brother, yet alive, has never paid ever the money." No one recognized this at the time, but at the close of the meeting the lady mentioned stated, in much agitation, that she recognized all the facts, but was too much overcome to say so in public. She said her husband had died in Sweden, and liad left that amount of money with the U. S. Consul, to be paid over to the brother, since which time she has never heard from it. When asked if she would not attend Emerson's circle in the evening she replied: "I cannot. I have had as much as I can bear to day." The writer could extend these facts to greater length, but enough has been thus far a very satisfactory meeting has been fully apparent, and it cannot be doubted that it will continue a powerful centre for the dissemination of the vital truths of our philosophy.

Sunday, Aug. 12th.—The morning session was attended by a large concourse. Mrs. Arealis Colley com.

Sunday, Aug. 12th.-The morning session was at-

Sunday, Aug. 12th.—The morning session was attended by a large concourse. Mrs. Amelia Colby occupied the pfattorm, announcing as her subject, "What Must be the Rifect upon Society at the Present Day from the Teachings of Spiritualism?" She spoke in her usual forcible and impressive manuer.

The tests that followed by Mr. Matthews of Philadelphia were all, with one exception, recognized. The first was from John Stackhouse. The spirit said he had now passed into spirit-life, but when on earth he was opposed to Spiritualism, although familiar with its teachings. He really believed more than he was willing to acknowledge, not having the courage to express his real sentiments. "Now I suffer for this." A gentleman rose and said the message was true in every particular. every particular.

A gentieman rose and said the message was true in every particular.

The second was a communication from a parent to some one. An elderly gentieman recognized it.

Mr. Matthews then remarked: "I perceive a picture over the centre of the audience of a building and a scaffold. I perceive a man failing and is killed. The spirit says: Jack often wonders where I am, as I believed in nothing when on earth. Some of my friends think of me as being in a warm place. Though I did not subscribe to Orthodox ideas, I had an inward sense of a future life." This was fully recognized by a gentleman who stated he was on the scaffold at the time. In the afternoon, Mrs. Barah A. Byrnes of Boston was the speaker. Her subject was "Inspiration; and What We Know of It." The discourse was listened to with close attention, and delighted a very large number.

[After the above had been put in type, we received a

[After the above had been put in type, we received a report of last Sunday's meetings from Dr. J. H. Rhodes which, being essentially the same, and for want of space, we omit, with thanks to our correspondent.—Ed. B. of L.

Onset Bay.

Our correspondent at Onset being too busily engaged in preparations for removal from the grounds, forwarded his report too late for use in the present issue—will appear next week.

appear next week.

We are laformed that the services on Sunday last were largely attended, and that in accordance with the wlabes of a large number of people, the meeting will be continued one week longer, closing next Sunday. The speakers on the 12th were Waiter Howell, of England, and Capt. H. H. Brown, of Brooking. The Middleboro' band gave a sacred concert. The steamer Monokarust brought a good number of passengers from New Bedford.

Excursion trains run from Boston, Provincetown, Hyannis, and Fair Haven, on Sunday, the 12th of August, at which time Waiter Howell, of England, speaks in the forenoon, and Joseph D. Stiles, the wonderful medium, occupies the anternoon, Concert by the Middleboro' hand as usual.

ROUGH ON RATE!" (Sears but rate, miles, roaches, bod bugs, ants, versuin, chippennics, ife.

interesting Letter from Mt. Pleasant Park, Clinton, Iowa.

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

I received an invitation from Col. D. M. Fox, the President of the Iowa Conference of Spiritualists, to attend their first annual Camp-Meeting at this place, commencing Aug. 5th, which, by the advice of my spirit friends, I accepted.

I left home July 21st, going direct to Onset Bay, remaining there nine days only; during that time I gave four lectures on Mesmerism, with experiments of a highly satisfactory nature. I also developed a number of fine trance mediums, attended a number of seances for physical manifestations, and listened to several interesting lectures from some of our best speakers. Bidding good-by to a host of warm-hearted

interesting lectures from some of our best speakers. Bidding good-by to a host of warm-hearted friends, and receiving the hearty well-wishes of the noble President of Onset Bay Camp-Meeting, Dr. Storer, I started for Lake Pleasant. Scores of old-time friends welcomed me to that pleasant spot, where I have passed many happy hours in days gone by, and hope to more in the days to come. After a sojourn of two days, I said "Good-by," and was soon on my way toward the new camp-ground of the West.

iours in days gone by, and hope to more in the days to come. After a sojourn of two days, I said "Good by," and was soon on my way toward the new oamp-ground of the West.

I did not expect to find anything to at all compare with the beautiful camp-ground at Onset Bay, but have been agreeably disappointed. The spot selected for the "Great Central Camp-Meeting of the United States" is located about one mile only from the centre of the city of Clinton, lowa, and about one and a half miles west of the Mississippi River. If the great forces of nature had made a special effort to prepare a place for a spiritual camp-meeting, they could not have succeeded better. Clinton is one of the most go ahead cities of the West. It is the centre of competing lines of railroads from all sections of the country; and the loud, hoarse whistles of ascending or descending steamers are beard many times each day, some of the boats bringing passengers from the far North and from the South, to swell the increasing numbers of those who come to worship in this grand temple of Nature—the beautiful grove of oak, from the waving sapling to the old majestic trees of a century's growth. A large pavillon, seating twelve hundred people, has been creeted overlooking the city and the Mississippi, while the green hills, sometimes called bluffs, of Illinois, can be seen in the distance, furnishing one of the most pictureque landscapes on earth.

The population of Clinton consists of about fourteen thousand people. There are located here, and in sight of the camp-ground, some of the most extensive lumber manufacturing establishments, I am told, that there are in the West, giving employment to over six thousand men, many of whom reside in the adjoining town or city of Lyons. Being located so near a large city, of as intelligent a population as can be found in any of the Eastern States, with good sidewalks, which extend almost to the gates of the camp-ground, it is not to be wondered at that large congregations gather at the well-seated auditorium—equal

lectures given by some of the best speakers in our ranks.

It has been my good pleasure to give two mea-meric entertainments in the large hall to in-creasing and enthusiastic audiences, and hope to give many more before the meeting closes.

to give many more before the meeting closes.

Among the prominent speakers present are

J. S. Loveland, of California, J. W. Kenyon,
of Michigan, Mrs. Morse-Baker, of New York,
Mrs. S. E. Bishop, of Denver, Col., Mrs. Nettle
Pease Fox, of Ottumwa, Ia., and others.

There are a number of test and healing mediums here already. Charles E. Watkins, Mr.
Shea and other noted mediums are expected in
a few days. Mr. Ackerly arrived to-day. The
dining pavilion has a seating capacity that will
comfortably accommodate, two hundred persons.

Two daily papers of the city take an active interest in the new addition to their city, and keep their readers well posted in regard to arrivals, lectures, etc. More anon.

Yours truly, J. W. Cadwall.

Aug. 5th, 1883.

A startling fact: Heart. Disease is only inferior in fatality to consumption. Do not suffer from it, but use Dr. Graves's Heart-Regulator. It has oured thousands—why not you? \$1, at

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hail, corner of Bedford Avenue and Table natroct, holdssorvices overy Sundays 11 a. M. and 7:45 P. M. All the Spiritual papers on cale in the hail and all meetings free. H. W. Benedict, President.

druggists.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrile Avenues (entrance on Olinton and Waverly, Avenues). Services every Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday and Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday at 3 and 50 usy at 3 and 7% P.M. Educational Fraternity, or Sunday School, meets every Sundayst 10% A.M.; Ladies Ald Seciety every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday, at 2% P.M. Social Intercourse at 7% o'clock. Psychie Fraternity meets every Saturday evening, at 7% o'clock, for the purpose of forming classes in mediumship. Free. A. H. Delley, President.

Brocklym Spiritual Fraternity—Wednesday

Brooklyn Spiritual Fraternity.—Friday evening Conferencemeetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Glinton Avenue, between Park and Myrtic Avenues, at 7½ r. M.

The Eastern District Spiritual Conference meets very Monday evening at Composite Room, 4th street, corner South Zistreet, at 74. Charles B. Miller, President; W. H. Comp. Secretary. The Brooklyn Spirifual Conference meeta every Saurday at Everett Hall, 393 Fulton street, at 80 clock. Capt. J. David, President.

Spiritualist Meeting in New York.

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July number just received

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