VOL. LV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 19, 1884.

\$3,00 Per Annum, Postage Free.

NO. 18.

#### CONTENTS.

FIRST PAGE.—The Spiritual Restrum: The Fruits of Spiritualism. Spiritual Phenomena: Extraordinary Developments in Materialization. The Reviewer.
"Prophets and Prophecies."

SECOND PAGE .- Banner Correspondence: Letters from Connecticut, New York, Michigan, Massachusetts, In-diana, Vermont, Missouri, Alabama, and Nebraska. Convention in Western New York. Poetry: A Tribute to Wendell Phillips. Spiritualism at Lake Chautauqua Banner of Light.

THIRD PAGE .- Poetry: The Soul's Reply. W. J. Colville in Leeds, Eng. Beware of Premature Obsequies. Verifications of Spirit Messages. How to Forecast Weather. Obituary and Meeting Notices, etc.

FOURTH PAGE.—Problems for us to Solve, Explanations That Don't Explain, Alleged Cases of Insanity Should be Submitted to a Jury, A Séance with the Baroness Von Vay, Starvation on the Indian Trail, The Tyranny of Compulsory Vaccination, etc. : FIFTH PAGE.—Another Problem for Scientists. New Ad

vertisements, etc.

Sixth PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Benjamin G. Folsom, James Edward Hooper, Emeline Strong, Colonel Orson Perkins, Harriet Ripley, Leonard Jack-son, Lillie Perry, Capt. David H. Sellingham, and Susie

SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE .- All Sorts of Paragraphs. The Camp-Meetings: Lookout Mountain Camp-Meeting; Onset Bay Camp-Meeting; Cape Cod Camp-Meeting. Materialization in New York. July Magazines. The Lecture Field in England. A Huge Joke. Movements of Medlums and Lecturers, etc.

### The Spiritual Hostrum.

### The Fruits of Spiritualism.

An Address delivered at "The People's Meet ing" in Arcanum Hall, New York City, Sunday Evening, May 25th, 1884, by MRS. MILTON RATHBUN.

[Reported for the Banner of Light.]

Modern Spiritualism is comparatively young therefore we should not look for fruit sound, well ripened, and at its full growth. We can expect in ripeness to find only deformity, unsoundness and that lack of development which its prematurity predicts; therefore, let us in all fairness look only for the kind of fruit which properly belongs to the present stage of Spiritualism in its progress upon our planet. Let us not seek perfection at so early a day, but remain content with the fruition which is the outcome of Modern Spiritualism as we find it in the thirty-seventh year of

We are too apt to demand of it more than justice would warrant us to expect. In our impatience to reach the goal of perfection we grow dictatorial and arbitrary, and would hasten the fruits toward maturity. depriving them of their rights as to time and proper conditions to enable them to arrive at that degree of unfoldment. We even keep from them the sunshinewe fall to water and nourish the roots, and sometimes lief we kill the delicate buds which hold the promise of what we so much desire.

Spiritualism, unlike plants or trees, bears many kinds of fruit-all sweet to the taste, capable of digestion, and nutritious. Each variety must have its necessary conditions, else the fruitage will fail altogether, or at best be only an apology for what the blossoms prom-

Spiritualism sows its seed everywhere, upon every kind of soil. In all places, sooner or later, this seed will apring up and eventually bring forth fruit, however neglected or hindered; but upon good soil, with careful husbandry, how wonderful the results! The growth is rapid—the unfoldment as if by magic.

Where the soil is sterile, and weeds spring up in their strength of opposition, for a time the good seems lost; but it is there, simply overpowered for awhile. In due time it will have gathered strength, and then right will assert itself, and all opposition shall be overcome. The plant shall become a tree, which will flower and bring forth fruit in loveliness and perfection. We see, then, that Modern Spiritualism in its advancement is greatly dependent upon its reception and entertainment. If we open wide our doors to receive and entertain right loyally, the cause makes rapid strides, carrying us along with it. If, on the other hand, we are faltering or timid in our reception, and niggardly or cowardly in our entertainment, by so much do we fail to advance this glorious cause, and assume a responsibility from which we shall shrink when we are sufficiently enlightened to be judged at

the bar of our own conscience.

Spiritualism comes to us with blessings in her hand and asks that we will receive them. Sometimes we are both wise and grateful, but oftener we are stub born and rude, refusing her offers, which, when ac cepted, result in enlightenment, peace, joy and charity, which are some of the choice varieties of the fruiti of Spiritualism. Sometimes in offering her flowers to the weary children of earth, the beautiful blossoms are cast aside, because in reaching for them thorns plerce impatient fingers; then comes the lesson of self-discipline which Spiritualism in so many ways forces upon us. She shows us that until by careful training we can skillfully grasp the flowers of blessings, avoiding the thorns, we shall be torn and pierced yet we should gain the flowers even at the expense of suffering. Bome of her choicest fruits are enveloped, as the chestnut, in a prickly burr which must be seted upon by the frosts of adversity, trial or sorrow before we can enjoy the ripe, rich kernel within; but when once we have tasted the delicious meat we feel repaid to the full for all it has cost us. and a

The fruits of Spiritualism, then, are costly and pre clous in proportion to their quality, and approach to perfect, development. We cannot reap before or immediately after sowing; nor can we gather fruit before or just following the blossoming time. Pattern watchfulness and care must be exercised, or the result cannot be satisfactory. It is true that Spiritualism will put forth her leaves, will flower and bear fruit, despite all opposition or lack of favorable conditions but in order to bear fruit, under such disparaging and hindering conditions, much more time must be consumed. It behooves us, then, when once convinced of the truth of the Spiritual Philosophy, when fully satis-fied that its teachings are fruths and lead toward the great Central Source of All Truth, when we can honestly and confidently assert that we know whereof we affirm concerning the Spiritual Dispensation of this age\_it behooves us; then, I say, to face our responsibility in this matter, and see to it that the fruits of Spiritualism are helped by us foward the gatheringtime when many shall rejoice because of the great and glorious , yields. If we singer and dwarf, or worse

still, kill utterly the promises of this great fulfilment, are we blameless? Are we not guilty? If guilty, shall we or ought we to escape our just punishment? I tell you, nay; we ought and shall in just recompense reap that which we have sown.

Spiritualism in her pioneer work calls for brave folowers who shall be earnest workers - the honest. fearless ones, who cannot be dismayed or intimidated by the sea of opposition whose waves roll high in their tidal fury, seeking to swallow up all innovators upon the old prescribed ways and means of saving men's

She asks that we shall not only be loyal and stout hearted, but that we shall be free-thinkers. She frowns upop all formulas savoring of creed; she disintegrates and breaks down all attempted organization upon a narrow or selfish platform. She tells us plainly that we are not sufficiently grown to not wisely and harmoniously in extended organization. The world of spiritual thought and tendency is in a chaotic state, and the elements necessary for harmonious and fective organization are hopelessly mixed with other elements, and we have as yet neither the discernment nor the power to gather these essential forces into the work of organization. All we can do for a time in that direction is to organize on a business basis, so that the work may be carried forward honestly, decently and in order. In the grand, cardinal truths of Spiritualism, in our gratitude for and love of the phenomena, we can all clasp hands. So long as we fall to narrowourselves into prescribed lines, and keep our souls broad, pure and untrammeled, we are safe and some day the choice fruits of Spiritualism will iustly fall to us.

Spiritualism never issues edicts, forbidding examination as to their soundness and claim upon us; on the contrary, she bids us accept nothing which will not bear the tests of reason and common sense, or which does not appeal favorably to our higher natures.

When we enter the ranks of Spiritualism our dream ing days are over; if alive, we must think, weigh and reason for ourselves; we can no longer accept even 'Thus saith the Lord," for upon an awakened view we find to our great relief that our hitherto reverenced "Thus saith the Lord" should read: "Thus saith a man"; and in many instances a very unwise one at that 1

The old Bible mandates are to us no longer a terror, nor is the theological whip a power to hold us in subjection. We are liberated, set free. In the first hours of our freedom we are apt to go to extremes, natu-rally, like a bird let loose, anxious to fly far from the

place of former captivity. Spiritualism does not check or restrain us. She knows that by experience we shall gain wisdom; that the more costly our lessons, the more highly will we prize that which she brings to us. She knows that if ve stray into error's paths we shall retrace our steps to find the true way, which one day will lead us where the rich, ripe fruit is found in abundance; where our weary feet shall be stayed for rest; and where grateful anthems from our joyful hearts shall rise to the Supreme Force and the loving angels who walk by ou side and help us on our way.

Spiritualism, heeding not the would-be obstacles confronting her, smiles upon even the King of Bom bast, who so recently, in his own opinion, in a Sunday morning sermon laid Spiritualism low and her mighty following! But she smooths his unkempt locks to bears him no fil.will ingly: "There ! there! Some day, when you know more, you will feel better and speak more wisely. In her gentle forbearance she does not seek to stay his course, but bids him wear himself out, knowing that when his fury is spent, and the final paroxysm is over, he will, in a calmer mood, review his old stampingground and turn away humbled and disgusted in the thought: " How foolish I have been!" Then he will regain his reason, which, thank God, Spiritualism did not take from him, as he avers that it does take from so many, and seek for the evidence to sustain his foolhardy statements concerning that of which his loud words proclaim him so profoundly ignorant,

Were Spiritualism so fond of notoriety as he, she could well afford to thank DeWitt Talmage for his free advertising from his pulpit; for he must be shortsighted indeed, if he cannot foresee that from this time on every member of his flock, male and female. will, to a greater or less degree, beactuated by a desire to know for himor herself what sort of creatures these dreadful mediums are, and with curious awe stealthily invade the seance room. Testimony counter to his will be found, and his hold upon the minds of his hearers will be weakened; the people will learn after awhile that a simple statement is not strengthened by being beiched forth as from a cannon! Noise in the coming time will be distinguishable from oratory, and when that time arrives Mr. Talmage will be put upon his mettle, and will wear only laurels that are fairly earned. But we have given to him too much time, and we can well afford to wait for the fruit which even his

seeming opposition will bring forth. Spritualism can afford to smile upon scoffers and unbelievers, for she knows that sooner or later they must how at her shrine, because of the truth which she brings to bigoted, ignorant humanity. She knows that universal victory will be the ultimate of the grand march of progress, and that in this century or in the centuries to come all must arrive at truth, however blind to it they may now be. She knows that her toiling must be patient and long suffering—that to those who should love her best she must lay bare her bosom to receive stab after stab; that by her friends as well as by her enemies she must suffer persecution upon persecution; that those who essay to be leaders in her cause many of them sadly need guldance, though they in their self-satisfaction adjudge themselves wise, sagacious, and possessors of prudent forethought and well-balanced minds. Let such humble themselves. and when the scales drop from their eyes, and they are able to see their unfitness to wield the ruling sceptre. they will be nearer a state of fitness for the posttion than ever before. Not that we have no judicious ruling or teaching—far from it; but it comes not from the conceiled, the arrogant, or the self-satisfied. It comes from the modest, unassuming disciple who is ever ready to learn, and ever seeking guidance and instruction from those on earth and in spirit realms who are more advanced in knowledge, wisdom and spir-

Life is short on earth, and Spiritualism would incite us to activity in all directions toward the fruitage of the good. Our earth existence is but a span: a few happy childhood days, a little while of hopeful, loyous youth, a brief period of meridian vigor, and we begin to walk the downward side of life, and soon the sun rises in our horizon for the last time, and we pass on to the land which Hoiritualism would fit us to inherit. Realizing more and more the brevity of life, have we say time for trifling or delay? Have we any right to hedge the way for others by our universal halting and resting? Should we not, from principle. move on in solid phalanx? If obstacles impede our progress, will they remove themselves or grow less our supine helplessness? Shall we not, in

before these obstacles, become huge stumbling-blocks unto the feet of those who would press forward? We believe that life here, and continued beyond, means no right to that rest which means idleness; we have no authority for stopping at wayside inns, or for step-ping into the by-paths leading toward darkness rather than light. Our mission in before us, and a moment lost can never be recalled; an opportunity slighted

shows us its face no more to the shows us its face to do what little I may to advance the learnestly desire to do what little I may to advance the I carnestly desire to do what little I may to advance the cause in which my hear abd soul are enlisted, so could not afford to refuse it avail myself of this opportunity to raise my feeble tibe in its advocacy. "Move on! move on!" is continually sounding in my ear. I must obey. Let us join mart and hand in all good works, and do all we can it our day and generation to redeem fallen or rather and overloped humanity; let us make our united efforts herculean; let us work in small ways as well as great; let us be individually in carnest, yet temperate in our zeal. Many who have gained sufficient interest to come and look over our fence have been frightened, away by the zealots who would lift them over, perchance against their will. Spiritualists who are suddinly converted have not the stamina or calibre to withstand what they will surely meet as they press on, eager for the fruits of Spiritual

True Spritualism-that which permeates and actuates our whole being—cannot be brought complete and intact to any one. It must be taken in parts, studied, examined and seriously reflected upon before it can assimilate as a portion of our own selves. We cannot comprehend and grasp it in an hour. It is a subject for growth and expansion in our natures as we by degrees accept and retain it. We can, according to our capabilities, become convinced more or less quickly of the truth of certain phases of phenomena but then we have simply looked at the alphabet. Who will say when we shall have made the last possible combination within the compass of that alphabet?

The vastness of our theme compels us to remark that we cannot cover the ground; we can only stand in one little corner, and, in the best light at our command, tell you what we find there. It must be left to mand, tell you what we find there. It must be left to abler explorers to go forth into the broad sunlight and proclaim to the world sharts there for starving, helpless humanity. In one to run we are shadowed and hampered by hindering clouds and circumstance, yet we are glad to harar forth the little which we find there.

The fruits of Samundar are in store for us, and before we leave this ground pernaps it wound be well to note some of the fruits by which true Spiritualists are known. If a man or woman becomes thoroughly

are known. If a man or woman becomes thoroughly imbued with the philosophy of Spiritualism, and follows her teachings, he or she will never be mistaken for anything less—an Orthodox or Infidel, for Instance. The Spiritualist will be known by his liberality, not only in thought, but in purse. His charity will be in practice as well as in preaching. His sympathy will be ready for the distressed, his justice and integrity prompt and continual, his love universal, his countenance serene; for he will know that if assailed he will be protected, even from well-aimed shafts; his business transactions will bear the light of day, and no Wall street panies shall rise and sway the multitude at his instigation. He will not steal, even genteelly. He will not stoop to what is called "a sharp transaction," because he knows the sharp edge of the deed will turn toward him and cut deep. He will not defraud even the helpless widow nor the little orphans who are left without natural protection. He will pay his debts dollar for dollar, and will not be unkind in return for harsh treatment. He will seek all avenues for reform, both for himself and others. He will be actively peaceable and trusted among his fellowmen. There is the picture—cap you all claim it as a true likeness? If so happy are ye. If not, then seek to cultivate these graces, which may be happly termed

the fruits of the spirit. We hear the minister say: "God is good to all his creatures," and in the next breath he will contradict that glorious assertion by telling us that if we do not accept certain teachings called the Gospel plan of salvation, he will torture us eternally; and to carry the absurdity further, if this minister is in a certain section of a certain sect, he will assert that unless you are of "the elect" you cannot be saved! And yet "God is good to all his creatures!" Well, we hopefully accept this last statemen, but reject the others. The fruits of theology are about ripe, and will after a time decay; by this we mean that error will die out. Whatever is good and of truth in Christianity will remain and the wise Spiritualis will accept gratefully all the good which it has to offer. No Christian need fear that we will take from I'm the truth; we could not if

we would, and we would not if we could. Let us earnestly strive to press toward the goal where we can gather the peaceable fruits of temper ance, righteousness, justice, peace, wisdom, charity and love. Then in glad reunion we shall remember with gratitude this pisce and hour, wherein we piedged ourselves anew to the cause, and strengthened our resolve to work earnestly, to work honestly, and to work continually while we sojourn in mortal form: knowing that to the enquring fruit in abundance shall be given, in reward for their faithful stewardship. Let us prove ourselves worthy to receive of The Pruits of Spiritualism.

#### Curious Governmental Items. Next to the President of the United States

he best paid Federal official is the clerk of the Supreme Court. Pennsylvania has a larger number of post offices than any other State.

Last year the Post office Department used ing letters.

It costs \$30,000 a year to light the Capitol and grounds. To wait upon 76 senators, there are 246 em ployes, not counting police, watchmen and li-

brarians. There are several post offices in the country at which the annual salary of the post-master is only 31.

The average salary in the Pension office is \$1,294. It has 1,175 clerks. The copylsts receive \$900 per annum.
The Post-office Department uses \$80,000 of twins a year. Nearly \$20,000 were spent last year for "ma-chinery and experiments in the manufacture of sugar."

of sugar.

In the last twenty years the Government has paid for interest thine \$2,089,000,000.

The United States of Bearly three times as many doctors as England and hearly four times as many as France in properly 15 1k population. Does this required and the property of the States account for the antill discount of the Sciolation?—Botton True.

### Spiritual Phenomena.

### Extraordinary Developments in Materializations. To the Editor of the Banner of Light:

Notwithstanding the doubts of many respecting the materialization of spirit-forms, there is not, in my opinion, any phase of spiritual phenomena that at the present time is accomplishing so much in the research of spiritual phenomena that at the present time is accomplishing to much in the research of spiritual phenomena that at the present time is accomplishing to much in the research of spiritual phenomena that at the present time is accomplishing to the present time is accomplished. ing so much in the way of convincing skeptics and confirming the faith of believers; therefore and confirming the latth of believers; therefore it seems to me to be a clear duty we owe to humanity to report such facts as go to demonstrate beyond cavil its grand and soul-cheering reality. When the mind is in doubt about any important subject it wishes to be true, it expendences are independently believed. important subject it wishes to be true, it experiences an indescribable relief when such doubt is removed by indisputable facts. This leads me to further describe what I have witnessed at a series of seances held by Mrs. Gray and her son, DeWitt C. Hough, at 323 West 34th street. It is not necessary here to go into the details of the arrangement of the cabinet, as this has been done by others. I may state, however, that until the medium enters it it is left wide open for the inspection of all. There is absolutely nothing in the cabinet by which any thick could be performed by the medium, who at the proper time seats himself on a chair in one corner (the left) while his mother stands outside near the cabinet, in view of all. There is no possible chance for collusion, the light being strong enough at all times to detect it were it attempted. In the scances of which I write, spirits of all ages, male and female, small and large, short and tall, and in great numbers and often in quick succession. and often in quick succession, came to the cabinet door, and many clearly out in the scance room, talking and giving absolute proof of their identity. They materialized not only in the cabinet but outside of it, in full view of all, and often dematerialize before the eyes of the sit-

often dematerialize before the eyes of the sitters.

To describe in detail would consume too much time, so I confine myself to extraordinary cases. On two occasions an unusual number of spirits in Oriental costume, both male and female, appeared in front of the cabinet with great distinctness. Some of these were giants in height; the most notable of the number was a spirit claiming to be a Chinaman. Myself and others were permitted to stand close to him, giving us a distinct view of his form. He was very tall, fully six and a half or seven feet, and had not only the brown color but the peculiar features of the Chinese race. On two different occasions spirits came from the cabinet (some materializing outside of the cabinet and doing the same) into the scance-room, passed through into the adjoining parlor—taking apparently a general observation of objects in the room and going to the front window, opening the blinds and gazing on the objects passing in the streets—and then returned to the cabinet in full view of all. My daughter, who has been in spirit life over five years, wrote me three different communications at three differentses and in sight of all in the room. She wrote very rapidly and in her own exact handwriting, adding her exact signature. At different times she came into the room, and on one occasion took hold of my arm, walking out near to the circle or parties sitting. She would talk in a whisper. On one occasion I gave her a bouquet, which she eagerly took, inhaling its fragrance as one would do in earth-life. I requested her to take it with her to her spirit-home. She said she would. in earth-life. I requested her to take it with her to her spirit-home. She said she would. She took it back with her into the cabinet, and the next seance night I asked her if she had taken it. She said she had. Certainly it could not be found during a faithful search. Yesterand the found during a faithful search. Yester-day I bought another beautiful bouquet of roses, pinks, etc., and placed them in a small vase on the mantel fronting the séance-room, intending to take it out and present it to her; but what was my surprise and disappointment, when, going to the vase to get it, I found it was gone! It was not yet even twilight. Said I: when, going to the vase to get it, I found it was gone! It was not yet even twilight. Said I:
"Is it possible that a spirit has taken it out?"
Just before the close of the seance she came to me at my seat and handed me the identical bouquet. She had taken it out as a proof of the power of spirits. I gave it back to her, requesting her to take this, also, to her spirithome. She said she would, and, putting it to her bosom, said: "There! it is gone!" So it was.

With the many other spirits that material with the many other spirits that materialized in sight, she, on the occasion above referred to, began to materialize on the carpet by the side of the feet of Mrs. Gray (who was standing outside of the cabinet), and slowly increasing in dimensions, began to rise, pressing against Mrs. Gray's left foot. Mrs. Gray draw hock and as the moved the will fell. increasing in dimensions, began to rise, pressing against Mrs. Gray's left foot. Mrs. Gray drew back, and as she moved the spirit followed, as if drawn by a magnet. This was done until she (the spirit) had gained full dimensions, when she rose, stood up, and then came to me. This was marvelous! But the climax was to come. The spirit "Katie King"—who had been preceded by "Mary Stuart," with stately form and air, having a long train of snow-white drapery trailing on the floor—came next, and said they were to give us some new manifestations. She then retired, and mydaughter, in her snow-white robe, came up to us atour seats and said she was "going in the parlor to sit on the sofa." This she did before our eyes, and this brought her about fifteen feet from the medium. Mrs. Gray seemed impelled to follow slowly, and halting a few feet from the spirit of my daughter, she said: "I wonder what she is going to do." The spirit was distinctly heard moving about on the sofa, and soon gave some raps. Mrs. G. asked, "Do you want anything?" She rapped three raps, yes. Mrs. Gray then advanced, and the spirit had vanished just where she had been sitting, and did not visibly return to the medium, who was still in his seat in the cabinet! In every other case the spirit returned in sight of all to the medium. Here was a splendid and overwhelming test of the fact that it was not the medium, who, if it had been, would have been found out of the cabinet, but who, notwithstanding the spirit did not go back to the cabinet, was still there, and found there when the seance closed. In this case there was no possible chance for the spirit in its materialized state to get back to the medium without being seen, as the doorway to the parlor was the only way to get back. as the doorway to the parlor was the only way

There are two points here worthy of note. I introduce them by stating that Mrs. Gray, being one of the mediums, always stands near the cabinet with her left side toward her son. This she says she does because the spirits draw materializing substance from her from this side; explaining by this the reason of the phenomenon of the spirit keeping so close to her left foot, and being drawn to it as by a magnet. This seems to furnish to some extent the reason This seems to rurnish to some extent the reason of this anomalous movement, giving evidence very strong that while materializing off from the cabinet they (the spirits) are dependent on Mrs. Gray for the power or substance, which comes always from her left side. The other point is, that the emanations from the medium used to make up a materialized form must be

returned to the medium; and for this reason Mrs. Gray, as the only depository of this substance, was called up by my daughter to take it back to the medium by her approach near to him, and which she did by obeying the uncontrollable feeling to go toward and near the cabinet, when, she says, she felt the deposited substance which had constituted the materialized spirit flow from her left side toward her son in the cabinet. This would not have been necessary had the spirit of my daughter not dematerialized too far from the medium for the matter to return to him; hence Mrs. G., as the

necessary had the spirit of my daughter not dematerialized too far from the medium for the matter to return to him; hence Mrs. G., as the possible and easy receptacle, was used instead of the spirit direct. This, Col. Baker said, was all done as an experiment, and a wonderful and successful one it was! These demonstrations, together with the many spirits of friends in the room coming out and to them, giving in most cases conclusive proof of their identity, rendered these scances grand and glorious. Many spirits came to their friends, and spirits of the far back ages, representing almost every nation, came—Egyptians, Chinamen (as aiready stated), French, Italian, and African. An Italian gentleman and his lady were greeted by asceral children, who talked with them in Italian, and filled the hearts of their hitherto disconsolate parents with joy audibly expressed. Many of the band of spirits who manage the scances also appeared at different times. Miss Carrie Miller and Miss Esther Hazard often come, and always seem to be joyous. My daughter always comes with expressions of her continued affection and love. Her notes which she wrote me in my presence were wonderfully characteristic, as already stated. Before closing I will give an incident. showing how spirits observe and the attention they generally pay to their friends. My daughter having gone back I will give an incident, showing how spirits observe and the attention they generally pay to their friends. My daughter having gone back to the cabinet after coming to show me the missing bouquet, returned again, and handed to me my pencil, which she discovered on the stand before the cabinet among several other pencils! All this was done as naturally as if she had been in the flesh. My opinion is based on much experience with mediums, that Mrs. Gray and her son, Dewitt C. Hough, are among the very best mediums for physical manifestations. I hall the day that shall bring before the world thousands of such, to bless mankind, lighting up the gloom of what is called death with a light that will never grow dim, but shine through its portals till death itself shall die and be no more.

New York, June 17th, 1884.

### The Rebiewer.

PROPHETS AND PROPHECIES." Published by the Directress of La Lumière. Paris, France: Boulevard Montmorency 75, 1883. Rights of translation and reproduction reserved. This book will command the attention of the reader

from the first page to the last; for not only is the subject of the greatest interest, but in the treatment of her theme the authoress has adorned a vigorous and noble conception of the beautiful philosophy of Spiritualism, with a grace and charm of style which are fascinating. We regret that our limited space prevents such a review of this volume as its merits demand. Setting out with the postulate that the future is as

legitimate a subject of human inquiry as any other question that can engage the attention of manking. the authoress shows how, in all ages and among all peoples, God has, by the lips of prophets and seers, indicated in advance the course of his providence. Great changes in the social and moral condition of humanity have ever been revealed to the clear vision of beings to whom the spirit-world has been commissioned to impart the revelation; the first part of this work is therefore an attempt to analyze and explain the noteworthy predictions of the ages. Through them all the influence of the unseen world

is logically traced, and the many inconsistencies which impair their value as historical monuments are by this influence clearly explained. But on the three great revelations of the Supreme Power of the universe-first, the revelation to the Jews by Moses, imparting to that people as much of the spiritual and divine order as they were fitted to receive, and laving the foundations of the grander and more complete exhibition of spiritual truth which was to follow in the life and character of Jesus of Nazareth-the writer lays great stress, and eloquently illustrates by their means the preparation of the world for the last great revealment contained in Modern Spiritualism. To the author's exposition of the end and purpose of this revelation which is to replace mankind in the true path of religion and philosophy, to restore the simple and effective forms of primitive Christianity, to place within the reach of all men the means of discovering the truth and of stripping it of the errors which a hundred years of materialism have gathered around lt, too much praise cannot be given.

We call attention, particularly, to the fifth chapter of the volume, whose importance is such that it is to be regretted the message therein contained is not clothed in an English dress, thereby reaching a larger audience: especially of those who are engaged in the study of the intellectual and moral aspects of Spiritualism. For this may safely be asserted: while all mediumship is the result of physical organization, a vast difference exists in mediums, a discrimination rising from the moral character and the intellectual development of the individual. Ignorance of this fact has brought to investigators incalculable trouble and dismay.

The second part of the work is made up of communications from the spirit-world, touching upon the subject-matter of the book. While we hesitate to acknowledge the identity of the great and illustrious spirits who are said to be the authors of the communications, we gladly bear witness to their intrinsic merit; for in language choice and refined they express, without exception, the purest and loftlest sentiments of duty and morality; the noblest conception of the destiny of man, the tenderest affection for man as brother, and for God as father of all. In those contained in the third series, especially, there is added an earnestness of appeal to man to be true to his high calling, that gives to them a martial ring and enthusiasm, as it were a call to battle, which cannot fall to inspire the reader with sentiments of loyalty and selfdevotion to the great cause to whose influence on the minds and hearts of men we must look for the redemp-

tion of human society. The whole tone of this book is singularly noble and elevated. Conservative yet liberal; reverent yet not slavish; positive but not dogmatic, it is a contribution to the literature of Spiritualism important and most timely. On the one hand it attacks that iconoclasm which appears in the words and works of too many writers and speakers, who seem to forget that to reform means much more than to destroy; and, on the other, it is a vigorous protest against that spiri that makes of Spiritualism a matter, of externals and mere phenomena. W. N. RAYRS.

### Banner Correspondence.

Connecticut.

NEW HAVEN .- B. P. Goodsell writes: "In view of the fact that the angel-world has so far succeeded in establishing the truth to mortals of their power to return to earth and identify themselves fully and satreturn to earth and identify themselves fully and satisfactorily to common credence and common sense, au
attempt to connect Spiritualism with any other system or ethical teaching would be most unwise and superfluous. Christianity denies the truth of spirit return; denies that good spirits are permitted to communicate with their loved ones on earth; denies that they
live beyond the putting off the mortal body; denies
that they can ever be made alive until the raising from
their graves of their old bodies, which have mingled
with the dust of earth ages ago.

The system of denial puts the future life so far away
as to destroy the idea of its reality. But, thanks to the
higher power, Spirtualism owns nothing in common
with any of the Christian dogmas, or denials of its
well-altested facts:

higher power, Spirtualism owns nothing in common with any of the Christian dogmas, or denials of its well-attested facts:

Spirtualism must assuredly supplant Christianity and take its place on the earth-plane as the only natural religion of humanity. The roots of the tree of Christianity could not afford any nourishment, neither its trunk or branches; that tree is going the way of the human bodies that were buried eighteen hundred years ago, and no power in the heavens or in the earth years ago, and no power in the heavens or in the earth ean save it from its impending fate. True it is that error dies hard amid its worshippers: But truth must assert its supremacy and become the beacon-light of our formerly darkened world. Now truth declares in thunder tones that life is continuous; that after the change it is more real than before it put off mortality, and that friends seemingly parted by so-called death may meet again immediately. The chief obstacle in the way of returning spirits is the priesthood, who declare them devils if they are not in sympathy with their church. But no disembodied spirit is too good to return on love's telegraphic thought to loving hearts and homes and bear thither the full freighted aroma of Elystan fields; nor is any so bad, undeveloped, as to be forbidden to return and make an effort to live a better life.

Spiritualists, help spirits who seek recognition and

and homes and bear thither the full freighted aroma of Elysian fields; nor is any so bad, undeveloped, as to be forbidden to return and make an effort to live a better life.

Spiritualists, help spirits who seek recognition and sympathy on the mortal shore, and by the exercise of kindly thought the spirit-world is redeemed to better conditions of growth and development. We have seen that the germ of the tree of the New Dispensation was strong enough in its infancy to strike its roots into the earth, and that ienorance, superstition and creedal prejudice combined were not able to uproot the beautiful sapling whose branches are to overshadow the world. But to take these life-giving branches and engraft them upon those of the withered tree of Christianity, which cannot nourish the tree of life, would be a sad endeavor to utilize these forces. Besides the lack of power to invigorate the young tree, it would feel that it had been taken from its mother's bosom and given to a stranger. A disembodied spirit coming under this beautiful fruit-tree would be ordered by the creedists to depart instanter: Such the spirit pleads that he came to tell a mourner of the realities and the untoid joys of the continuous life of every mortal soul. But the creedist will not listen to such a message. He replies: 'Let your mourning friend go to our church to learn his duty, and ask for our minister's prayer.' But the spirit full regiment? The creedist replies: 'Yes.' The spirit says: 'I do not so believe, nor can I find in spirit-life one well informed who believes in any saving efficacy through shedding of blood. That idea has been in vogue eighteen hundred years, and now reason and common sense alike reject it. No man is made better by dethroning his reason and becoming so far like a bat or a sheep.'

One more question by the spirit: 'Does your minister believe in a future life beyond the tomb?' Answer: 'Yes; but not until the final resurrection of the bodies that are laid in their graves.' The spirit replies i' high or truth But your

manifestations, a counterfeit is a criterion of value, for unless the genuine be precious it will not offer any temptation to the cupidity of the counterfeiter. Spiritualists do not fear for the genuineness of the original

A large number assume to be Spiritualists who have merely effected a change of name while still pursuing old methods. They are determined to bring the Lord down among them, but he will not come; it is their place to go up. Spirituality lies above, but the mind can soar to it and the path is free to all." large number assume to be Spiritualists who

New York.

BROOKLYN .- " 8. 8." writes: " Mrs. L. 8. Cadwell of 201 Adelphi street, Brooklyn, is not so well known as are some of the mediums for form-materializing in New York, she being a new comer in the field of pub-

as are some of the mediums for form-materializing in New York, she being a new comer in the field of public work; but she is marvelously glitted, and no one with generous impulses could sit in one of her delightful circles without feeling the desire that all those who have loved and lost could be there also. The scanceroom is a back parlor divided from the front parlor by sliding doors; from each parlor there is a door into the hall—which is lighted in the evening by a bright lamp. The cabinet is a curtain drawn across an angle in the back parlor. There is a chandelier in the centre of the back parlor to which a lamp is suspended with the light well turned on. This lamp is covered with a violet paper. At a recent scance the light having grown dim from an insufficiency of oil, the cabinet control directed that another lamp be brought to replace it. When the bright blazing light, without protection of any kind, was brought into the room, the spirit Carrie Miller opened the curtains and stood several minutes with its rays failing directly upon her.

The female forms on coming out of the cabinet often take their friends under the chandelier, and turning their faces up under the bright light invite close inspection of features, color and expression from all in the circle who may wish to look at them. The spirits frequently conduct their friends, sometimes two at a time, into the front parlor, where they often seat themselves upon a sofa by the side of the one with whom they wish to converse, then stand up and dematerialize. The form will then resume its full proportions, go to the door leading into the hall, open it, dart through the whole length of the hall to the back parlor door, open a friend and dematerialize, leaving the hand visible to the last, and this in view of the whole circle. The spirit Lizzle Hatch, who is one of the cabinet controls, being a proficent in materializing, appears a very perfect individualization, and she comes out, a form of perfect youthful grace, arrayed in a closs-fitting garment, he

retire, or dematerialize the veil, and retire as she came.

But beautiful as are these angelic presences the charm of Mrs. Cadwell's scances is the great power the spirits have in controlling the vocal organs and in demonstrating this power not only by talking in loud, beautifully modulated, perfectly individualized voices, but also in singing by independent voice, often in the midst of the chele. It is not an unusual thing for the forms to stand and discourse and answer questions for half an hour, and they could as well continue for one hour, were it not that it would interfere with other manifestations. The singing is at times not only delightful, but marvelous. Voices of every range and compass, from the deep, rich bass, that no woman could imitate, to the highest soprano: baritone, tenor, contraito, mezzo-soprano, all are heard, and only such beings could sing with such purity of diction, such perfect phrasing, such power of expression. I doubt not this gifted medium is being prepared for this rare phase of manifestation."

BROOKLYN,—M. A. G. writes: "It is my pleasure

BROOKLYN .-- M. A. G. writes: "It is my pleasure to call your attention to the recent lectures of one whose name is quite familiar to the readers of your whose name is quite familiar to the readers of your columns, and who is fulfilling a noble mission on earth as physician to the soul as well as to the body of suffering humanity. I refer to Dr. F. L. H. Willis, whose present address is at Glenora, Yates Co., N. Y. This; gentleman of culture and refinement—highly gifted both in the intellectual and spiritual attributes, and possessed of rare mediumship—has been lecturing to select and senses in Conservatory Hall, corner of Bodford Avenue and Fulton street, for the First Soulet; of Spiritualists, and should the season the last

Sunday in June. His lectures have given much satisfaction and pleasure to his audiences; his inspired eloquence, magnetic presence and improvised poems have awakened profound interest and applause, and he has made many friends and left a pleasant and agreeable impression upon all who made his acquaintance. Resolutions were presented by the Society expressive of the appreciation of his labors in their midst, and the President announced from the platform an engagement with him for the month of November, when he will be with us again.

This closed a most successful season, replete with spiritual blessings and inspired instruction and teachings, through the instrumentality and efforts of such noble and exalted workers and gifted representatives of our cause as the gentleman above mentioned, J. Wm. Fletcher, whose popularity is well known in this city, and Mrs. Cora L. V. Richmond. To these three bright stars in the galaxy of inspired teachers are we indebted for the success which has attended their labors and cobperation with this Society. Long may they live to bless and minister unto the spiritual needs of humanity."

Michigan.

MASON.—Mrs. M. J. Mead writes: "Mr. W. A. Mansfield came to our city by special invitation, and gave scances at my house. The day after he came a worthy lady who is a member of the Baptist Church requested a scance with him, and it being granted, we all repaired to the room appropriated to his use. Mr. Mansfield instructed her how to write the questions, and then left the room. I sat back from the table until she had written several questions, and then called the medium, who came and began walking rapidly, then stopped in front of the table and began to laugh. The questions were rolled up separately and put on the table together. He then gave the lady a pencil and told her to touch them, one by one. She did so, and upon touching one he said, 'Pick that one up.' She put the question in her hand, and the medium lightly touched her fingers and began to laugh again. He then said, 'There is a spirit here who says her name is Vlolette Donnelly. Yes, she is your sister, and so anxious, she will give him a chance to write an independent message.' Then he said, 'Open and read the question in your hand.' She opened the paper and read, 'Violette Donnelly. Yes, she is your sister, and so anxious, she will give him a chance to write an independent message.' Then he said, 'Open and read the question in your hand.' She opened the paper and read, 'Violette Donnelly. Yes she is your sister, and she will not a pour she them, and a fook of wonder and astonishment passed over the lady's face. Three raps on the slate told us the writing was finished. The lady opened the slates, and with tearful eyes and joyful countenance, read:

'My Dear Wife-Yes, I remember the promise I made you years ago. You know I told you if I passed away first, and if I found Spiritualism true, I would return and teil you the first chance I could get; and, my dear wife, this is the first chance you they given me, and here I am. Oh, yes, I remember my promise well, and have I not demonstrated to you the fact of spirit communion. Yes, we are all here, violett MASON.-Mrs. M. J. Mead writes: "Mr. W. A. Mansfield came to our city by special invitation, and

Massachusetts. NEWBURYPORT.-J. C. P. writes in relation to all the past ages have been witnesses of the mouldering of human bodies in earthly graves; and the split that vivified each of those bodies way burled with it or became annihilated at death. In either case there can be, according to creedal view, no future life.

In the meantime error and superstition will shut out the light of truth from the mortal vision of those who remain in the churches. Verily the tender mercles of the Christian churches are cruel amid the light that is beaming from above."

BRIDGEPORT.—F. H. G. writes that in the course of a lecture delivered at the residence of Mr. Charles Belknap by Mrs. Nellie J. T. Brigham, the speaker said that the promulgation of the truths of Spiritualism by a succession of manifestations, addressing severally the different senses of mortals as beings, had been in fulfiliment of a deliberate plan matured in the upper world before the historic raps of the Fox sisters. "First, the sense of hearing was addressed and convinced by the raps; then the sense of sight, by the moving of objects and materialization and the interbraiding of transfiguration, personation, until all the senses have been gratified.

Ancient Spiritualism differed from the modern in that it addressed the fears of the ignorant; while ours invites investigation and affords gratification.

Mediumship is destined to increase until each bousehold has its own medium. Mediumship in its present stage requires in a large majority of cases such fees as the poor can ill afford; but a more hopeful condition of this is at hand. As to pretended manifestations, a counterfeit is a criterion of value, for unless the genuine be precious it will not offer any temptation to the cupidity of the counterfeiter. Spirans and in Spiritualism. In the solution of the Bible so much as I do to-day, it may be a succession of the surface of the crew of the phenomenon, and saked the veck and hour remarking at the same time that it week and hour remarking at the same time that it week and hour remarking at the same time that it wee the recent onslaught made by Mr. Talmage upon Spiritualism, and states that his personal experience and

not hate any, not even his enemies. He says a man cannot believe in the Bible and in Spiritualism. I never believed in the Bible so much as I do to-day, and I have been a believer in spirit-return for years. In that book I find things that uphold my doctrine. Do not the churches believe that the spirit of Christ is among them? If he can return, according to his promise, we can, for he says, 'Where I am ye may be also.'"

HAYDENVILLE.—B. Loomis writes : "About two years ago the Spiritualists of Williamsburg, Northampton and vicinity (a dozen in number) started a ampton and vicinity (a dozen in number) started a series of weekly parlor meetings, with Mrs. B. W. Banks, local medium, as speaker. From that time on there has been a steady growth, mediums have been developed and the spirit of harmony abides with us. Two weeks ago three hundred or more gathered together, filling the small but elegant hall in Leeds, to listen to the closing public exercises of the season, on which occasion Mrs. Banks gave very interesting inspirational lectures, afternoon and evening, followed by the wonderful test medium, Edgar W. Emerson. Test after test was given in quick succession, until even the old Spiritualists became almost bewildered, as one by one our friends, lost to sight, came in with happy, hearty characteristic words of greeting. All present seemed much interested in the subject, and we hope the good cause and our meetings will continue we hope the good cause and our meetings will continue to grow. After camp, or about the middle of Septem-ber, we meet again, and extend a hearty welcome to any and all who may choose to visit us."

Indiana.

JEFFERSONVILLE. - J. B. Louis writes: "In your last Issue you record a dream that came true under date of Wheeling, W. Va., June 21st. The same thing has recently occurred in this vicinity: A neighbor of mine, a German lady named Buhrlage, dreamed about two weeks ago that her son was drowned, and the very next evening he was drowned in the Ohio River near here, while bathing."

GRANSBURY .- Jennie Long writes: "While in Cincinnati some weeks ago I visited several mediums. among them Mr. Swamborger of No. 14 Liberty street, and I must say I never had such convincing proofs of spirit return. He is a very pleasant young man of German descent, a member of the Catholic Church until converted to Spiritualism, three years ago, and has been a medium only two years. The manifesta-German descent, a member of the Catholic Church until converted to Spiritualism, three years ago, and has been a medium only two years. The manifestations are trumpet-speaking. As soon as the light is extinguished he pronounces a abort prayer, then sings very low, spirit voices joining. The control, Mr. William Dooley, touches every sitter in the circle, and says, 'Good evening.' He also has a German control, Mr. Eichorn. I was there from 8 o'clock until il, and during that time men, women and children in spirit-life spoke through the trumpet, in their own natural voice, not taking on the voice of the medium, as is often the case; medium and spirits were talking at the same time. I got the name of my son Harry, and my nephew, Elmore Williams. My son has been in spirit-life twenty years; he was only five weeks old when he passed on.

Henry B. Allen was with us before the holidays, and held about ten séances, all which gave entire satisfaction; he made several converts while here. The manifestations that occur in his presence are spirit voices, playing on a duicimer, belis ring, aguitar floats about the room, being played upon at the time, and messages are written to members of the circle. I think he is a fine medium; himself and his wife were very much respected while here."

Vermont.

WEST RANDOLPH.—S. N. Gould writes: "Mrs. P. E. Shaw of Morrisville, Vt., President of the Ladies' Aid Society of Queen City Park Association, has goodly number of fine articles all ready made for a goodly number of fine articles all ready made for the coming fair to be held at the Queen City Park Camp-Meeting. Herself and all the officers of the Ald Society very much desire to have all the ladies interested in the fair, and all stockholders, prepared with fancy or useful articles on or before the camp-meeting opens. Mrs. Shaw has worked very exreestly for this fair. Let others do likewise, and it will be all that can be desired, and a good income realized for improving the park.

Mial Emerson, the magnetic healer of Hyde Park, Vt., who was disabled last March by having one of his legs broken, has so; far recovered as to be out on crutches, and in course of a month will be able to at-

tend to the many calls he is daily receiving. Mr. Emerson has performed some remarkable cures in Vermont, New Hampahire and Canada, and the time when he can again visit the sick will be hailed with joy. Mrs. Paul gave at Morrisville, Sunday, July 6th, two very able and instructive discourses to good and appreciative audiences."

SOUTH WOODSTOCK .- The veteran Spiritualist, Nathaniel Randall, M. D., writes that while acknowledging the importance of protecting the rights of free speech and a free press in every department of belief, he at the same time prefers to concentrate such powers and influence as he may possess for the defense of what to him seems to meet his highest conceptions of the truth—and Spiritualism occupies that position in his thought at present. In years gone by he perused and subscribed for various papers, materialistic and agnostic; but when he at last obtained evidence beyond doubt of the higher life he was convinced he had progressed beyond the phase of denial or speculation, and had reached the solid ground of knowledge; hence he felt no longer need of what he had before utilized as fitted to the mere "inquiring stage" of mental habit. For the same reason he has long declined to support and attend any of the churches of the day, where as a Spiritualist he is liable to hear his religious and moral views assailed and misrepresented. He prefers to give his social influence, personal example and pecuniary support to the cause of a demonstrated immortality for man. edging the importance of protecting the rights of free

Missouri.

HANNIBAL.—J.B. Chesley writes: "Bro. — Hutchison and Bro. Edward Holman, two prominent and worthy Spiritualists of this city, have passed away in the last few weeks, both at the age of sixty eight. Both have been Spiritualists about twenty-five years. The Spiritualists here claim a decided success in Bro. Hutchison's case, as his household were all Spiritualists, and by his own expressed wish previous to his death, that no clergyman of any order should pronounce his funeral ceremony, I was called upon to officiate. Though not in a habit of speaking at funerals, I made a few remarks, clinching them with our knowledge of immortal life, which were most heartly received by the Orthodox audience.

I hope the time is not far distant when Spiritualists will possess independence enough to bury their own dead and instruct their own children in Spiritualism, without depending upon Orthodox preachers and Sunday-schools.

Our Orthodox friends having given up all other hope here of heading off free thought, have resorted to the unfair and oppressive features of the Downing Sunday law, but I think the measure of success that will attend their bigoted efforts in this direction will be small indeed." worthy Spiritualists of this city, have passed away in

Alabama.

MOBILE .- G. A. Arnold writes, July 4th: "A few days ago Albert G. Parker, one of your old subscribers, died. He was a firm Spiritualist, and had been ers, died. He was a firm Spiritualist, and had been such many years. During his illness of several months he was patient, but expressed a desire to go to spiritland, where he knew he would be at rest. He had passed his 'three score and ten' years, and feit that it was best for him to go. He lived a shining light of modest, conscientious, truthful manhood, and we who knew him best felt, when he left us, that our loss was his gain.

He was one of a small circle which meets at my house twice a week for spirit-communion, and since his departure has come to us with assurances of per-fect happiness and rest. He promises to be with us hereafter and strengthen our belief that 'though a man die he shall live again.'"

Nebraska.

FALLS CITY.—Samuel T. Hergesheimer writes I came here two years ago. We did not hear Spirit ualism mentioned. My wife and myself being both mediums, have awakened quite an excitement in this place. We have successful circles. Some good lecturer and materializing medium would do well here. Some of the best citizens are attending circles, and the people generally are anxious to see something of the phenomena. I am a mechanic—a carpenter and joiner by trade. My business takes me from twenty to fity miles from here, and wherever I go I hold circles and open up the way."

Convention in Western New York.

Fo the Editor of the Banner of Light:
The Quarterly Convention of the Spiritualists and Liberals of Lockport and Western New York, held

The Quarterly Convention of the Spiritualists and Liberals of Lockport and Western New York, held in this city June 27th, 28th and 29th, was attended with marked success. Notwinstanding the weather was unusually warm, and the busy season of the harvesting just begun, there was a fair representation of the friends from the adjoining towns.

The Convention opened at 3 P. M. on Friday, the 27th, with a fair audience in attendance, which increased at every session. The first meeting was called to order by Prof. H. O. Sommers of the Lockport Society of Spiritualists. He spoke briefly on the object of the Convention and the benefits to be derived from such meetings in awakening an interest in Spiritualism and disseminating free thought, then called on Mrs. Gardner of Rochester to address the meeting in behalf of the ladies. Upon doing so Mr. Sommers said that the New Dispensation recognizes woman as man's equal in all things pertaining to the moral and spiritual welfare of the world, and in sympathy, love and kindness vastly his superior.

Mrs. Gardner then addressed the meeting briefly on "The Best Means of Promoting the Cause of Spiritualism," urging the necessity of putting forth every effort to carry conviction to the minds of those who are within the churches. Following her remarks was a conference, during which short speeches were made by Mr. J. C. Abbot of Chicago, Mrs. Jamieson of Cincinnati and our venerable brother, Mr. J. W. Seaver

by Mr. J. C. Abbot of Chicago, Mrs. Jamieson of Cincinnati and our venerable brother, Mr. J. W. Seaver of Byron and othens. Mr. Seaver was met with hearty congratulations from his numerous friends, and responded to the unanimous call of the audience in a voice choked with emotion, alluding to the pleasure he experienced in a refunion with associates of former years, and to his prospective meeting with old friends, whose faces were missed at this meeting, having been called to a higher life, where soon he would join them. Congratulations and introductions were indulged in, and the meeting adjourned until 7:30 P. M.

The second session was called to order at 7:30, Mr. Wm. Cull, Vice-President, in the chair. A haif-hour's conference was held during which remarks were made by Mr. J. W. Seaver, Mrs. O. Gardner, Mr. Isaac Alien and Mr. R. J. Shaster, closing with a very able lecture by Mr. J. C. Abbot, on Ancient and Modern Spiritualism.

Third session, Saturday, S. P. M. Prof. H. O. Sommers in the chair. Conference and Fac-Meeting. Remarks by Bros. Seaver, Abbot and Sommers, lests by Mrs. Jamieson, the session closing with a very interseting lecture by Prof. H. O. Sommers, on "The True Roat for Harpiness," urging the necessity of the study Mrs. Jamieson, the session was called to order at 7:30, Mr. William Roe in the chair. The unanimous voice of the principal of virtuants and and antiference to the principal of virtuants and an authority of the study of the study experience as an advocate of Spiritualism by turns convisied the audience with laughter and moved it to tasrs. Mr. Seaver and Mrs. Fellows also addressed the gadience, recounting their experiences and urging all lovers of struct to stand by their honest convictions. Prof. Sommers, in his usual brief and earnest manner, soke of the necessity of organic work and the practice of the moral precepts, which constitute the body principle of our philosophy, and urged that a consistent. Life was a muoh more eloquent means of promulgating the truths of Spiritualism.

Lockport, N. Y.

A TRIBUTE TO WENDELL PHILLIPS.

BY BELLE BUSH.

I saw, in a vision, a large lone star Rise out of the misty sea, When a pall of darkness was over it spread, And the waves sighed mournfully.

I watched the star rise over the sea
I till the waves were flecked with light,
And rejoiced when its conquering rays waved back
The robes of the dark-browed Night.

Then soon I saw, where the star had been, The sun rise out of the sea, And the pall to a curtain of crimson turned, And the waves sang joyously.

Ah! then I knew that the large lone star Was out of the darkness born, And I read the lesson, "God knoweth best," He ruleth the night and morn.

And great souls needed on earth are sent
As stars from his loving hand
When the world a-weary grows black with crime,
And wrong rules over the land. They are heraids of Truth, they are morning stars, Foreshowing the dawn of day, When the Sun of Freedom shall rise and shine, And tyranny fiee away.

Of such was the hero-soul just gone
To the white tents over the river—
With his shield well-worn, and his sword returned
Unstained to its gracious Giver.

He rose on earth as the large lone star Rose out of the misty sea, When a pall of darkness was over the land, And hearts sighed mournfully.

He came, and the sun of love and hope Rose out of the human sea, Till its pall of sorrow was rent in twain, And hearts sang joyously. He came as a herald before the dawn

Of Freedom's glorious morning,
And he spoke like a prophet inspired of God
With lessons of hope or warning. He saw the anguish, the unvoiced woe Of the tollers by the sea, And felt their sorrow, who sought in vain For the blessings of liberty.

Then roused, this hero-soul went forth
With the strength of a valiant knight,
And long his clarion voice rang out
For freedom and the right.

His shield was Justice, his sword was Truth, And he carved his way to glory On fields where the flowers of peace bloomed fair, As the lilles famed in story—

The "filles that neither toll nor spin,"
Yet spring into whiteness holy
Out of the darkness and rime of earth
In the fallow fields of the lowly.

He spoke, and the sun of hope and love Rose out of the mist hung sea, And the hearts of millions sang as one The glad songs of the free. Then I saw, in a vision, the large lone star Go sailing far to the west, And there, in the waves of a shoreless sea, Drop slichtly down to rest.

And again I heard on the night winds borne The moan of the misty sea, And a pall of darkness was over the land, And hearts sighed mournfully.

Then I knew that the hero-soul had gone
To the white tents up in Heaven,
And the sky of human love grew dark
For a light no longer given.

But a rift in the darkness, through " gates ajar," Breaks over the moaning sea, Till the mists of sorrow are borne away, And hearts sing joyously.

For a voice comes back o'er a viewless track That tells us they never die Who spend their life in a holy strife For the guerdon of Liberty.

Still speaks his soul to the souls of men, And far through the aisles of time His thoughts like clustering star-rays fall With a power and a light sublime.

Still pleads he here for the poor and weak, And the homeless ones of earth, Showing the richest crown to wear Is the royal crown of worth—

For dearer to him was human life, And the love of human hearts, Than all the treasures of wealth or fame, Or the light of the world's Lost Arts. And the silver stream of his speech rolls on To kiss the rim of the river, Whence countless ages shall come and go At the will of the gracious Giver.

Softly it flows as it wanders on By the fallow fields of the lowly, Wooing the lilies of faith and love To spring into whiteness holy.

Now swells its tide to a stormy flood, Or speaks with the cataract's roar, Or glides like a placid lake that breathes Soft lullabys to the shore.

Now leap its waves like a fountain fair, And over its shining way A bow of promise for all the world Is seen in its whitening spray. It sings of freedom, it sings of hope, Till men who are weary, and women who weep, Take courage and sigh no more.

For they know the light that his spirit bore Shines over the misty sea, Where, freighted deep, ride into port The ships of humanity.

And evermore when his name I hear Will the vision come back to me Of the large lone star on the brow of Night, And the sunrise over the sea. Belvidore Seminary, 1884.

Spiritualists at Lake Chautauqua.

Fo the Editor of the Banner of Light: The Spiritualists of Jamestown, N. Y., and vicinity realizing their nearness to the Chautauqua S. S. Assem bly Association, and the natural beauty of the country in that locality, decided to carry their own inspiration and give utterance to it very close to Dr. Vincent's Camp. On Sunday, July 6th, two good-sized boat-loads of people were" excurted," under the management of Capt. H.
H. Burroughs, to Long Point, on Lake Chautanqua, the affair being advertised as a Spiritualists' Picnic. The place was reached about 10 clock A.M. At the general request of the friends, Dr. J. H. Randall of Jamestown, N. Y., presided. He opened the morning exercises with a few appropriate remarks, and led the congregation in singing, after which he introduced Mr. Howell of England, who for some months past has been speaking for the Spiritualists in Philadelphia. Mr. Howell gave a very able and interesting lecture, of the argumentative order, to prove the naturalness and rationality of Spiritualism. After a stirring song by the congregation, the meeting adjourned. The ride on the Lake, and exposure to the open air, which was a little colder than was agreeable to most people, gave all a good appetite, and the contents of well-loaded baskets, prepared by thoughtful women, were soon distributed to meet its demands.

At 2 P. M. Dr. Randall called the people to order, when Miss Jessie Star and her brother, with organ and fittle, rendered first an instrumental and after a vocal plece of music, in a manner highly creditable to them as young people and delightful to the audience. Dr. Randall followed in a plain, concise statement of facts, on which he rests his knowledge of communion with the spirit-world and the possibility of life after death, talking in a manner to make his hearers feel the truth in his experience. Miss and Mr. Star then sang another soul inspiring song, when Mrs. Clara Watson of Jamestown, N. Y., was introduced. Het subject was, "The Purpose of Life and Mission of Death." For one hour she engaged the closest attention of her hearers, while in a clear, logical manner she gave the most advanced and rational ideas of the phenomena of life and death, as interpreted by the philosophy and religion of Spiritualism.

The lecture in this locality to those who know Mrs. Watson and the poor chance she has On Sunday, July 6th, two good-sized boat-loads of people were "excurted," under the management of Capt. H.

A traveler who has recently returned from he Sandwich Islands, says that he saw in Honothe Sandwich Islands, says that he saw in Honolulu a long, handsome street of elegant houses, showing evidence of much ease and luxury. These are the homesof missionaries. A significant contrast to the miserable tenement houses of the poor at home. The traveler also saw the wives of some of these missionaries reclining in sedan chairs carried by heathen natives, whom the ladies spurred on to greater speed by poking their parasol handles into their naked backs. When will people learn of give their may where it is most mediad of home and a six of the parasol was a surely the policy who swars in the pilicents.

### BANNER OF LIGHT.

BY SHADOWS.

Most everybody knows who "Shadows" is, He does not use the nom de plume to be incognito. The word fascinates him. I don't know that it represents him: perhaps "Sunshine" would have been a truer expression, as many have hinted in their friendly epistles to him: but he knows best, and "Shadows" seems to him the fitting garment. In what I have to say now I most wonder that "Shadows" found an expression; but as it has, it may stay. I am very apt to think these trifles or notions are often impressions or influences, and this may be one. So I will let it stand as I have begun, though what I have thus far said has no bearing on what I have in my mind to write of the institution that heads this article.

I have just been reading a very interesting column on the eighth page of the issue of June 28th, wherein the Chairman, officers and leaders of the various spiritual societies, gatherings and Lyceums, express their high consideration, respect and approval of the work done for Spiritualism by that very able representative advocate of the cause, the Banner of Light. I happen to know that these addresses were spontaneous, or at least entirely unexpected by the firm that sustain it and make it what it is. If it had taken the more public form of a meeting of the friends, the platform would have been filled with the lights of our cause and letters from those obliged to remain at a distance, and both would have given words of eloquent praise. But perhaps it is better, considering the modesty of Messrs. Colby & Rich, as it is; only it has shut off my opportunity of publicly saying something, and I cannot now help wishing I had been a society instead of being only a humble individual, so that I could have been one of those to have thus testified. Perhaps it will not be out of order if I say a word on my own account, and in doing so I know I shall utter the voice of many.

The Banner of Light is a credit to any community; it was started at the suggestion of spirits, who named it thus significantly; and it has maintained the reputation of its name. It has proved to be now, in its prime, what the prevision implied, or, using the orphic words of Emerson:

> " As on his mind at dawn of day, Soft Shadows of the evening lay; For the prevision is allied Unto the thing so signified: Or say, is the foresight that awaits The same genius that creates?"

I remember well the advent of this paper. I remember of meeting Luther Colby and his associates at the house of a now venerable Spiritualist about the time it was to rise into its day. This was in 1857; and that was the year, also, that this writer's eyes were opened to the light of Modern Spiritualism.

How creditably and beautifully has this now world-wide familiar sheet moved along, and reached by its good management and popularity a position of permanence! All over this country, and even the old world, its face is familiar among Spiritualists, and from its early name, Banner of Light, now nearing its third decade, it has become the "dear old Banner" to thousands of as good people as dwell upon the earth. While some of the early names connected with it-Berry, White, Crowell and Conant-have dematerialized into angelic life, Messrs. Colby and Rich still remain, with new spiritual auxiliaries, to make it both a spiritual and a material success. And now Bro. Colby can look along way back and see twenty-seven or twenty-eight years of his work, and say to his "controls": "Here are my ten talents; the fifty-five volumes of the Banner of Light," and the bright lights of the spirit-world, those who as its divinity have shaped its ends, will say, and must say: "Well done, thou good and faithful servant."

Why do I say all this? Because the Banner under the present management, and that means from the start, has been and is in every sense of the word a spiritual paper. How I would like to prove that by references, only I would be too lengthy. It has been in a marked sense the mediums' friend; always has kept the phenomenal feature of Modern Spiritualism as an accented syllable, as it is, in the subject, the evidence of supersensual intelligence. It has always been aware of the weakness of human nature and the tendency of time-serving people to help out with a little fraud; so it has been wise and cautious, and has therefore been singularly free from being imposed upon, almost as if under spiritual protection, and yet ever working in the interests and for the benefit of the manifesting class. Unwise people who have tried to "boss" its editorial department, feeling their importance, have come and gone and been forgotten. Egotistic people, who thought they were the only shedders of light, may have been gently snubbed by the far-sighted and mediumistic editor, and have said the Banner was old fogy and conservative, but the great body of believers in Spiritualism have said, and do say, "Dear old Banner." Contemporary sheets have arisen, lasted a little while, then gone out. Some still shine with paler light; some of such have criticised the course of the Banner, even at times importinently, but the Banner has kept its serenity-paid no attention to it—and thus the notice a controversy would give a paper has not been gained.

I like, therefore, the Banner's record - its whole course - the clean, spiritual, dignified course it has pursued from the time, in 1857, it was the organ of a comparatively small constituency to the present time, when it is looked at as the conspicuous paper of a cause numbering millions in all parts of the world i If for any cause it should go out and not continue to show the spiritual community its familiar face, it would be missed like a star of the first magnitude. There would be something wanted in current spiritual affairs that nothing else could supply. Then indeed would we say:

"How blessings brighten as they take their flight." But, thanks to the spirits, there is no danger. It is in good hands, and the spirit-world guards it; and it will continue to live and continue to shine, an ornament to the cause and a credit to the wisdom, mundane and supermundane, that

manages it. I felt like saying this much, knowing full well, also, that, though it is but an individual expression, I am expressing the thoughts and sentiments of a great multitude who will say when they read this : "I am glad he said it, for such are my sentiments."

"Is there any hope, Captain?" asked a Christian old lady, during a terrific Atlantic gale. "There is nothing for us now but to put our trust in God," answered the Captain. "Oh Lord, has it come to state!" depaired the old lady with a groan.

Mills memory deserves execuation. His times was Month, and onse had files reduced down to two talk Written for the Banner of Light. THE SOUL'S REPLY.

BY COUSIN MARY. ..

"There are no spirits; no, there cannot be, Or else their forms around me I should see On snowy pinions by my chair or bed, While now 't is only darkness overhead."

Thus speaks the preacher, as his people wait For his opinion of the "open gate"; He warns them of the signs that now are rife, Nor tidings seek of brother, friend or wife.

"Until they come to you or me," he said. "T is vain to seek responses from the dead; We have the ancient book, and all may turn To that safe guide our future state to learn." "I know my children live," a mother sighs;

At twilight hour they are before my eyes, In form and feature beautiful to see; Yes; spirits can return to you and me." Her sweet sad voice, so hopeful and sincere,

Told plainly that she knew her friends were near, And could I interrupt with chilling dread, And say, "delusion," " fanoy," "fraud," instead? Oh mother dear! if but one star from Heaven

To erring mortals ever should be given. That ray of light thy Comforter shall be, Until God's time gives back thy lost to thee.

W. J. COLVILLE IN LEEDS, ENG. BY OMEGA.

[Concluded from last week.]

To the Editor of the Banner of Light:

On Friday evening Mr. Colville delivered a lecture on a subject chosen by the audience, Mr. Gillman presiding. There was again a very large and appreciative audience. Out of fourteen subjects sent up, two ere chosen by vote, viz: "Beeing that the ministers of the various denominations claim to have truth and right on their side, why do they refuse discussions with Spiritualists?" The other subject related to the genuineness or otherwise of the claim of spontaneous inspiration in reference to the lecture, etc., of the previous evening. Certain persons had, at the close of the evening, met at a hotel and discussed the lecture. They came to the conclusion that the medium was simply a well-read man, and that the audience had simply been imposed upon.

On the first question the controls spoke for an 'hour and a quarter with marvelous power and unusual enthusiasm, the speaker being frequently interrupted by the loud applause of the audience. I took notes until I gave it up in despair, for it seemed as though the control ranged over the entire field of ecclesiastical history, theological doctrine and spiritual philosophy. I would gladly reproduce my notes, feeling sure the matter would be interesting, but I am afraid to occupy more space.

On the second question the lecturer delivered some extremely candid utterances and laid down some very important and reasonable principles respecting the distinction that should be drawn between the speaker and the truth spoken; between the intrinsic value of the thought and teaching and the person who assumed to be the teacher. We were, in all cases, to look beyond the teacher to what was taught, submitting our deference and judgment to the latter alone, and yielding no authority whatever to any personal claim on the part of the speaker. They incidentally referred to the mistake being committed by certain persons in the current "theological conflict" in the Medium, in making as a chief consideration the personal authority and actual existence of an assumed historical personage, instead of regarding as of primary and, indeed, of sole importance the intrinsic value and practical influence of his teachings. They also took occasion to give some very interesting information concerning the medium's introduction to Spiritualism and early experiences as a medium; showing that, without any special training and even with the most ordinary cholastic attainment, he had been brought upon the platform to deliver elaborate addresses on subjects suggested at the time by the audiences. The controls seemed to deal so completely and perfectly with the questions presented that all caviling appeared to be disarmed. The service was concluded with a long

and impressive poem on "The Shipwreck." their brief tenancy of the present room, and also on | circle for independent voices, it was announced their brief tenancy of the present room, and also on account, through the instrumentality of Mr. Colville, of the wonderfully successful character of these closing services. On returning home, I found the friends full of enthusiasm and delight respecting the experiences of the day. Surprise was expressed at the vast amount of work that Mr. Colville had done in speak.

circle for independent voices, it was announced that, as I had declared, the spirit was indeed struggling for escape when the encoffined form was placed in the mausoleum! The dear one, to stay my falling tears, assured me that the conflict had been brief; also that hitherto the if it blows from the east the heaviest rain is conflict had been brief; also that hitherto the ing, singing, etc.; but so far as I could see, that wonderfully in the anderwork of you.

The wind never blows unless rain or snow the suffering then endured north of you.

The wind never blows unless rain or snow the suffering the anderwork to 9. The wind never blows unless rain or snow the suffering the anderwork to 9. derful "phenomenon" was as fresh and lively as when I left him in the morning, and apparently ready to undertake another such effort. In the morning he delivered an oration-to young men especially-on "The Rights and Duties of an English Citizen"; in the afternoon and evening the subjects were chosen by the audience—the former being on "The Preëxistence of the Human Soul: Its Condition before it Enters the Body, and What is the Need of Suffering in This or a Future Life?" In the evening on "The Resurrection: Were the Appearances of Jesus after his Orucifixion Physical or Spiritual?" At the evening meeting, the number seeking admission was far larger than the place could accomodate.

The Local Movement .- In one sense it is to be regretted that the friends should be ejected from their meeting-place so soon after taking possession thereof; in view, too, of the expense to which they have gone in preparing and furnishing it. Yet in view of the fact that it is so entirely inadequate to meet the requirements of the cause, we do not see that the Society has much ground for self-commiseration in the matter. I was pleased on Sunday evening to hear an influenential lady friend-one of the strongest pillars of the movement—telling another friend that the antagonism and inconvenience to which they were being subjected were all for the best, as it compelled them to move forward sooner than they would otherwise have done; and that it was destined to place their cause upon a higher basis than ever. A committee-meeting was held after the evening service, at which the question of purchasing a site and building a place was seriously discussed; and meanwhile Mr. Eddison, for many years a stanch, true and generous friend of the cause, was deputed to negotiate for the temporary possession of a place for Sunday meetings. The week evening meetings, conducted by the writer, will be held in the room in Tower Buildings, formerly occupied by the Society, and still retained by them.

As another illustration of the spirit of enterprise and liberality amongst the friends here, a gentleman, well known as one of the most interested and liberal Spiritualists of Leeds, has taken a house and shop, which is to be utilized solely as a depot for the sale of spiritual literature. It is nicely situated in Coronation street, close to the present meeting rooms, and is now being prepared and furnished for the purpose above named. Thus it will be seen that the local spiritual tree is giving evidence of superabundant life in the numerous and vigorous branches which are springing therefrom. Truly the smile of God and his angels is on this glorious spiritual work i

Morley.—Morley is a large and still rapidly growing town a few miles from Leeds, and is a place characterized by great activity and enterprise in numerous departments of industry. The place offers a fine field for spiritual work, and I am glad to say that the cause of Spiritualism is there nobly and creditably represented. Considerable public effort was made here. I am told, some twelve or thirteen years ago. chiefly through the instrumentality of Mr. and Mrs. Bradbury, Mr. and Mrs. Butterfield and others; and the former gentleman related to me some interesting incidents in connection with the visits of Mr. Burns to Morley at that time. Some four years ago the friends secured a small room, which at the beginning of the present year has been much enlarged. It is named "The Spiritual Mission Room," and is situated in Cross Church street, the proprietor being: Mr., Tetley, a warm hearted and assiable friend of the cause, living in a house adjoining. The room again signifi-cantly enough a "large upper room"—confortably seats about one hundred and fift. There was a good company present in the allistated; in the evening the

place was quite full. I spent an exceedingly enjoyable day there on Sunday; was delighted with the sympathetis and earnest spirit that was manifested; the rapt attention and audibly expressed appreciation were most encouraging to the speaker. Mr. Bradbury, a deeply interested and energetic friend of the cause, acted as Chairman of the meetings. After the address in the evening about a hundred remained to a second meeting, in which there were remarkable manifestations of spirit-power, including excellent addresses from two or three mediums. It was to me another "Pentecostal" meeting.

I received much kindness from many friends at Morley-Mr. and Mrs. Cooper of Wesley street; Mr. and Mrs. Tetley, Mr. Bradbury, Mr. Robinson, the scoretary, and others; and I have much reason to remember with pleasure my visit to Morley.

### Beware of Premature Obsequies.

To the Editor of the Banner of Light:

Entertaining for a number of years the opinion that the bodies of the human family should be reduced to ashes as soon as it is ascertained that the person has positively vacated the clay prison-house, the recent interest exhibited in the direction of cremation pleases me highly; and the movement toward the establishment of crematories encourages the hope that the matter will be proceeded with at once. The fact that several prominent undertakers are evincing approval, and in one city have actually moved toward the adoption of the measure among themselves, indicates very forcibly to my mind that immediate action is at hand, the wise ones among their number perceiving that the current of thought is drifting so rapidly toward the new, or rather the revived idea of burial, that it would be dangerous to their craft not to accept it ere the new method is introduced by others outside their class.

The late incineration of the body of the distinguished surgeon, Prof. Gross of Philadelphia, has given a very perceptible impetus to the cause in that city, which, I believe, will culminate at an early date in the erection of suitable buildings for the burning of the dis-

ease-engendering remains. Could my feeble voice reach the various architects that may be enlisted in the building of chapels for the purpose of incineration, I would suggest that arrangements be made whereby the body could be placed over the furnace, and be under constant supervision until unmistakable proof of decomposition was visible; then, the mortuary fire to be lighted. True, the expense would be increased by the surveillance, but what is that when the vital issue at stake is considered? Ay, not only would I present the idea, where possible, but I would plead with my whole nature aflame for its establishment-aware by painful experience of the absolute necessity of the retention of the form until there can be no possibility that the spirit is still encased therein.

Years ago when in the bloom of girlhood, a beloved brother and two playmates were engulfed in a sand-bank, whither they had gone in boyish sport. Although under the heavy mass but a short space of time, when removed they were pronounced dead by three physicians who had been summoned to their aid! Impressed, perchance, by spirit-power, I insisted that the precious boy was still in his body, and maintained for years that position, frequently under paroxysms of grief so uncontrollable, that a watch over me was instituted from apprehension of waning intellect.

After the glorious light of Spiritualism had dawned upon my darkened pathway and comforted my aching soul, I ardently longed for tidings from the arisen brother, whenever it was my privilege to enter an audience chamber of the immortals. But, with but two faint ex-The meetings on Sunday will be memorable to our ceptions, the pleasure was denied, until after friends here, both on account of its being the close of years of patient waiting, while seated in a years of patient waiting, while seated in a remembrance of the suitering then endusted came upon him so fearfully in the endeavor to control, that he had succeeded but seldom in consequence. On another like occasion, when the updartaker who had performed the interment was present, the former assertion was reiterated!

These memorable incidents occurred at Balti-

These memorable incidents occurred at Baltimore. Afterward, upon the far Pacific slope, we received through the lips of an excellent medium a perfect confirmation of every particular given us previously in my native city!

I have also other reasons, beside the personal one I have presented, for advocating earnestly the retaining of the clay tenement until the complete departure of the spirit from the physical encasement is fully apparent. I am acquainted with two ladies, now past middle age, who assured me their bodies had been prepared for burial—the one in childhood, the other whem a young wife. Beside these, the father of my noble husband was shrouded for the grave, and only the persistent entreaty of the mother preserved him from incurring a terrible fate. So you perceive, Mr. Editor, I have strong foundation for intensity of feeling in this particular direction.

From Prospect, Me., May 19th, 1834, Joshua Elils, aged 39 years and 4 months.

After suffering some four and a half hours of severe pain and sickness, he passed away quiety, to meet loved ones gone before. He has already reported from the spirit sphere through the did talk with his relatives and told them the spiritual knowledge hereeeved on earth was true; that did the brough the did talk with his relatives and told them the spiritual knowledge hereeeved one earth was true; that did the prospect, he did talk with his relatives and told them the spiritual knowledge hereeeved on earth was true; that did the prospect had a life brought him a light that helped to carry life, and is pleased that he can see. He says he has now got yea that will has thim.

He was born in Bylased that he can see. He says he has now got ones and a life brough him as the life, and is pleased that he can see. He says he has now got over that will has thim.

He was born in Bylased that he can see. He says he has now got ones and to helped to hat he can see. He says he has a Christian (for he believed he had received the love of God), though as he did not believe in an engles direction.

It may be urged that the obsequies attendant upon such a method as indicated would have a tendency to lessen the solemnity and diminish the appearance of love and respect accorded the deceased individual, by the absence of the costly casket and the other paraphernalia displayed at the present fashionable funeral. Such need not be the result, however; although to my mind that would be another blessing accomplished by the chauge, as the urn in which the sacred ashes are to be deposited might be made equally as expensive as modern style now demands for the burial case.

During a visit to the Vatican a few years since, I was astonished to perceive the immense number of incinerary urns that the corder of the the deposited in that the cord in the remaining that the barriers between Orthodoxy and Spiritualism are fast passing away. The speaker mingled in this remarks the old and new in such appropriate and Spiritualism are fast passing away. The speaker mingled in this remarks the old and new in such appropriate adaptation that all were pleased and consoled. An improvised poem, from the departed spirit, was given by the writer at the deceased fell a prey to that dread destroyer, consumption. Deceased fell a prey to that dread destroyer, consumption. She was a young lady of much promise, and had she been devel, it was a proung lady of much promise, and had she been the very day of her demise. She leaves a large circle of friends to mourn her untimely departure. Her bereaved in the very day of her demise. She leaves a large circle of friends to mourn her untimely departure. Her bereaved in the very day of her demise. She leaves a large circle of friends to mourn her untimely departure. Her bereaved in the very day of her demise. She leaves a large circle of friends to mourn her untimely departure. Her bereaved in the very day of her demise. She leaves a large circle of friends of a letter G. Formed in white parties of Lovelli Mich. At the conclusion of the discourse, an inspirational poem was read with fine effect. The floral of letting were conducted by the Rev. upon such a method as indicated would have a M. K. Boozer.

that the practice of instituting a legal watch over the physical remains of our dear departed may become an early and universal custom. I am, in the interests of humanity, as ever, faith-CARRIE GRIMES FORSTER. fully yours.

Raise chickens! If you have got a nice little gar-den by all means raise chickens. Your neighbors' hens are the best ones to raise. You will find them from 5:20 A. M. until cab p. m. on your lettines, onlon, radish and flower beds. You can raise them higher with a shotgun than anything else.—Derriette.

Affectation in any part of our carriage is lighting up a candle to our detects, and noter falls to make us be taken notice of, either as wanting sense to wanting sincerity.—Looks. ALE THE REAL PROPERTY.

Verifications of Spirit-Messages. C. B. G. MCDONALD - MAD. TOURNOIR - THOMAS G.

C. B. G. MCDONALD—MAD. TOURNOIR—THOMAS G. MITCHELL.

In the Banner of May Sist is a communication in the "Message Department" purporting to be from C. R. G. MoDoNALD, saying that he died at the City Hospital here, between 'Qur and fiveyears ago. I have verified this communication fully by searching the records of the Health Office for 1879, and also by an interview with the physicianthen in charge of the hospital, Dr. Lawrence. The record gives his age as thirty-five years, and the date of death Oct. 24th, 1879. In his communication are some curious speculations concerning prospective life in the long future on other planets, which are given merely as speculations by him.

On inquiring of Dr. Lawrence whether he remembered such a man as McDonaid, he replied, "Why, certainly i he was my subordinate in charge of the prescription office at the hospital," and he spoke of him in very kind terms. On showing Dr. L. the communication, he remarked, after reading, "Well, if any-body would make the attempt to come back it would be McDonaid, and the communication is just like him, for his head was always full of curious speculations." He had only been here some three or four months, and left a wife and child in Little Rock.

I would like to ask Mr. McDonaid what planet he now inhabits: is it one visible to the physical eye, or only to the spiritual vision, or can it strictly be called an orb or planet?—

I send you also a confirmation of another communication published early in March last. That message

to the spiritual vision, or can it strictly be called an orb or planet?

I send you also a confirmation of another communication published early in March last. That message purported to be addressed by MADAME LEONTINE TOURNOIR to her husband, Joseph F. Tournoir of New Texas, La. I had never heard of any such place, but the message was so full of sympathy, encouragement and support, and so likely to comfort one in deep distress, that I dropped a letter to the person and place named, making inquiry concerning it. The message spoke of "Vincent," "Genevieve," and "Victoria," and I imagined it to have been a French family.

My letter received a prompt reply, confirmatory in every particular of the facts mentioned in the message. The writer was living in the overflowed district of the lower Mississippl, had suffered terribly by the overflow of 1882, and was likely to suffer still more by the flood of this season, which was then creeping upon them slowly and surely.

In endeavoring to express his deep gratitude to his spirit friends for their encouragement and sympathy, he breaks out in French, by saying: "Oh i oui, je m'en glorine d'être bien heureux a jouir de la lumière des Anges, et cela est mon seul secours et espoir dans la vie."

I regard your "Message Department" as of great value. The messages are not all responded to but your

des Anges, et cels est mon seul secours et espoir dans la vie."

I regard your "Message Department" as of great value. The messages are not all responded to, but I think they all could be. I remember one, a good while back, which I have never seen recognized by any of your Cincinnati readers, coming from Thomas G. MITCHELL, a well-known lawyer of that city. I knew him well as a classmate in college, and a very brilliant young man, more than forty years ago.

In giving his communication he was so anxious to be recognized, that he said his middle name was "Greene." and he was particular enough to say that it was spelled with a final "c." Surely, whenour friends make such an effort to be recognized, they ought to be welcomed.

welcomed.
The intense personality of the different communications coming through the lips of Miss Shelhamer ought to be sufficient proof of their genuineness, for it she can concoct such an infinite variety of personal incidents and private history, she must have a mind more versatile than Shakspeare; indeed, a perfect marvel in the way of genius.

Yours, W. W. BIERGE,

575 Main street.

Memphis, Tenn., June 11th, 1884.

LITTLE MAY.

Intrice May.

In the Banner of Light for June 28th is given a communication from Little May—Loteia speaking for her. I recognize her as one of my band, as she says. She is a little daughter of a nephew of mine who is also in spirit-life.

I am truly grateful for her timely communication. To me the things spoken of are true, and are being fulfilled daily—even since the communication has been received. Yours fraternally, HANNAH KETCHAM.

La Grange, Ind., July 8th, 1884.

### How to Forecast Weather.

The Farmers' Club of the American Institute has issued the following rules for foretelling the weather:

1. When the temperature falls suddenly there

1. When the temperature rates addenly the a storm forming south of you.
2. When the temperature rises addenly there is a storm forming north of you.
3. The wind always blows from a region of fair weather to a region where a storm is form-

Cirrus clouds always move from a region where a storm is in progress to a region of fair

weather.

5. Cumulus clouds always move from a region of fair weather to a region where a storm is forming. 6. Where cirrus clouds are moving rapidly

from the north or northeast there will be rain inside of twenty-four hours, no matter how cold 7. When the circus clouds are moving rapidly from the south or southeast, there will be a cold rain storm on the morrow, if it be in summer, and if it be in the winter there will be a

### Passed to Spirit-Life:

From Prospect, Me., May 19th, 1884, Joshus Ellis, aged

From the home of her parents, in Grand Rapids, Mich. June 27th, 1884, Gracia E. Boozer, only child of H. W. and

variety exhibited in their construction—showing how universal with the Romans had been the habit of reducing the body to ashes, and evincing a larger degree of wisdom in that as in many other instances than is generally conceded to the "ancients."

Fearing I have already trespassed upon your waluable columns, and with the earnest prayer itself the state of those he has benefited.

From Richmond, Ind., March 27th, Mr. Elisha J. Reying the state of the sequential points and a line, and the support of working-men. A good man and a kind husband has gone from earthly care. He was in the support of working-men. A good man and a kind husband has gone from earthly care. He was in the support of working-men. A good man and a kind husband has gone from earthly care. He was in the support of working-men. A good man and a kind husband has gone from earthly care. He was integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a man of integrity and uncorruptible purity of life; a man of integrity, and uncorruptible purity of life; a ma

808 North D and 8th streets.

From his home in Montague, Mass., June 27th, Warren Hunter, aged 65 years.

He had been suffering from heart disease (or ossification of the heart) for several years, but was able to attand to his business until one week previous to his transition. Mr. Hunter was a firm believer in Spiritualism, and a worker in the cause, He was never afraid to speak his mind freely at any time and suffer the consequences. He was an honest man, an affectionate son, an induspent father and a good citizen.

B.

Citizen. Lake Pleasant, July 1st, 1884.

writer has heard her declaim elequently in Greek and in Hindu, though in her normal condition she did not know one word of either tongue. As a matter of course, she was a firm believer in the Spiritual Philosophy, never for a moment doubting that physical death was only spiritual birth. As I looked upon the placid features, now cold and rigid in the casket, I could not help exclaiming, "Oh seath where is thy sting? Oh gravel where is thy sting? What is the practiced her profession in Portland for more than twenty years. Many in that city will mourn her departure, but we are consoled by the fact that our loss is her gain.

Farmington, Me., July 7th, 1884.

[Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Pacific Association of Spiritualists,

The Pacific Association of Spiritualists.

(Of which organization J. M. Lauderback is President, isaac Whealdon Vice-President, W. W. Ward Recording Secretary, P. A. Smith Corresponding Secretary, and E. Pagies Treasurer, will hold its first annual convocation, beginning on Thursday, Sept. 4th, and closing on Monday, Sept. 15th, unless further continued at the option of the Association.

The Association has secured fitteen acresof land, situated three-fourths of a mile east of liwaco, W. T., on Haker's Bay, at the mouth of the Waillout River. The location is in every way fluely adapted to camp-meeting purposes.

Noted speakers and mediums will be present. For names see the Organizar and Territorial papers for the week ending Aug. 16th.

There will be a lecture or address given each day of the meeting, at half-past ten o'clock A.M., and in the evening at seven o'clock. At half-past two o'clock each day there will be a platform discussion, for the free expression of thought, open to any one who may wish to participate. The very best of vocal and instrumental music will be furnished during the entire occasion.

While there is considerable hotel accommodation at 11-wace, still the hotels will not by any means be able to provise for the many who will attend this meeting. Therefore those who come should be prepared to camp, remembering that Israel in tents was by far it he healthleat and happlest people, and that "God's Temples" are unexceiled. Provisions, such as vegetables, fruits, means, fine, shellfish, etc., will be delivered on the camp-grounds, so come and make this a camp-meeting, and supplies will be abundant.

The Association will adopt such rules for the government of the camp-ground as may be deemed necessary, for sanitary measures and to maintain good order, and such rules will be leased to parties wishing to erect cottages on the grounds.

Those coming from the interior of Washington Territory or Oregon will leave Kalams or Portland per steamer, and land at the camp-ground sarely in the evening of the s

Camp-Meeting in Kansas.

Camp-Meeting in Kansas will hold a Camp-Meeting in a beautiful grove in the Buffalo Valley, five miles west of Jamestown, on the C. B. K. P. R. R. By special arrangement, daily trains will be run between Jamestown and the camp-grounds. Round-trip tickets will be on sale at that office. This branch connects at Jamestown with the main line, running to all points east. A grocery store will be on the grounds. Meals will be furnished at 25 conts each. Good speakers and mediums will be present.

This will be a good place for tourists and seekers after recreation. The surrounding country is simply a Garden of Edon, affording the most beautiful sights. The friends will bring tents and bedding as far as possible. A large attendance and good time are anticipated. Good music will be secured.

Jamestown, Cloud Co., Kan., July 6th, 1884.

#### Nemoka Camp-Meeting.

The Nemoka Camp-Meeting.

The Nemoka Camp-Meeting Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 13th and closing Sept. 21st. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the best results.

of general interest and Alexander States will be found incirculars which will be issued at an early date.

By order of the Executive Board.

MRS. M. J. MEAD, Secretary.

Meeting at Nemoka.

The Directors of the Michigan State Spiritual and Liberal Association, at a meeting held this date, decided to hold their summer meeting at Nemoka, near Lansing, convening July 25th, 1854, and closing Aug. 4th.

The most distinguished talent possible to procure will be present, and wehope that a large attendance may be secured during the session, as every possible means will be used to make the meeting one et instruction and pleasure. The Nemoka camping grounds (80 acros) are very pleasantly situated on the banks of Pine Lake, about two miles out of Lansing, on the Ohicago and Grand Trunk Ratiroad. They are easy of across from all points, and furnish in many ways almost surpassing opportunities for pleasure-seekers. A cordial invitation is extended to all.

WM. R. Alger, Recretary.

WM. R. Alger, Recretary.

Filmi, Mich., May 24th, 1894.

The Somerset Spiritual Temple Association Will commence its Annual Camp-Meeting at Hayden Lake, Madison Center, Somerset County, Me., Seot, 11th, continuing four days. Good speakers will be engaged. All friends are invited to come to the feast. Railroad reductions will be made to Skowhegan. Further notice will be given. Fer Order Com.

Mount Pleasant Park Camp-Meeting. The Iowa Conference of Spiritualists will hold its three weeks Camp-Meeting at Mount Pleasant Park, Clinton, 1s., commencing Aug. 3d, 1884, and closing Aug. 2dth. For further particulars and information, address the Secretary.

The Michigan Association of Spiritualists Will hold its Second Annual Camp-Meeting at Lansing, Mich., commencing Aug. 7th and closing Aug. 18th. J. A. Manvin, Secretary, Detroit, Mich.

### Books from India.

A COLLECTION of Lectures en Throsophy and Archaic Religions, delivered in India and Ceylon, by COL. H. B. OLGOTT. Cloth. Price \$1,50.

THEOSOPHICAL MISCELLANIES, No. 2. Unpublished writings of ELIPHAS LEVI. Paper. Price 75 cents.

A FULL REPORT OF THE PROCEEDINGS OF THE GENERAL CONVENTION of the Theosophical Society, and Celebration of its Eighth Anniversary. Paper. Price 50 cents.

A BUDDHIST CATECHISM, according to the Canon of the Southern Church, By COL, H. S. OLCOTT, Paper. Price 25 cents. For sale by COLRY & RICH.

### The Identity of Primitive Christianit**y** AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Biblie, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated.

Two large octave volumes, handsomely printed and bound in cleth. Price 44.98, poetage free.

For sale by COLBY & RICH.

### THE INNER MYSTERY.

An Inspirational Poem by MISS LIZZIE DOTEN.
This Poem was delivered by MISS Doten at a Festival
commemorative of the twentieth anniversary of the advent
of Modern Spiritualism, held in Music Hail, Boston.
Price 35 cents, postage free.
For sale by CULBY & RICH.

POEMS OF THE LIFE BEYOND AND WITHIN. Edited and compiled by GILES B. STEBBINS. These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestanthymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpees of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy.

losophy. Cloth. 270 pages, 12mo. Plain, \$1,50, postage free. For sale by COLBY & RICH.

For sale by COLBY & RICH.

THE GUIDE TO ASTROLOGY. By RAPHAEL, Astrologer. Containing the Complete Rudimental Part of Genetinical Astrology, by which all persons
may calculate their own Nativity, and learn their own natural character and proper destiny, with rules and information never before published.

Cloth. Vol. I. Price \$1.00.
For sale by COLEY & RICH.

FOR SAIR DY COLEY & HICH.

THE BIBLE IN THE BALANCE. A TextBook for Investigators. The Bible weighed in the balance with History, Chronology, Science, Literature and itself. By J. G. FiBH.
An able work, so arranged in its several departments and
index as to form a most perfect, desirable and useful handbook for the investigator; and its material, drawn from
the highest living and past historical and scientific authorlities, is most reliable.

Cloth, 112 pages, illustrated, \$1,50, postage 10 cents,
For sale by COLBY & RICH.

From Farmington, Me., June 19th last, Mrs. Buith Hamlet, aged 67 years.

Mrs. Hall het falls from remarkable woman, Bhe was a born medium. From the childhood she could see and describe spirits that he with all het present the childhood she could see and describe spirits that he with the fall strain last was used by the musen destinate the childhood she could see and describe that the fall strain last was the mean destinated to the property of the present strains of the childhood she could see and describe the mean destinated that the mean destinated the childhood she could see and describe the mean of the mean of the mean of the could see and describe the childhood she could see and describe the mean of the mean of the mean of the mean of the could see and describe the childhood she could see and describe the mean of the could see and describe the mean of th

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

UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE RAWHEN OF LIGHT OFFICE, Besworth Street (formerly Monigomery Place), Bosien, Mass., \$3.00 for # year's subscription to the BANNER OF LIGHT will be entitled to a choice of one of the follow: ing Books, of his or herown selection,

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

TO THE

### BANNER OF LIGHT

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

#### BOOKS.

ANGEL VOICES FROM THE SPIRIT-WORLD: Essays taken indiscriminately from a large amount written under angel influence. By James Lawrence. Dial and Transcribing Medium, and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, and its truths are presented in contrast to the errors of the past in a reasonable and convincing manner. Cloth, pp. 400.

SUBSTANTIALISM: OR, PHILOSOPHY OF KNOWL-EDGE. Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantiat thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, odorous, luminous, and sonorous—of the forms to which they are fruital. By Jean Story. Cloth, 12mo, 784 pages.

THE PSALMS OF LIFE. A Compilation of Paalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritusi, Progressive and Reformatory sentiment of the present age. By John S. Adams.

Or, instead of a book, choice of ONE of the be-

ENGRAVINGS.

low-described beautiful works of art:

DESCRIPTION OF THE FICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'old and pale,' shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and filluminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice, Biss of sheet, 22x23 inches; engraved surface, 16x21 inches.

"NEARER, MY GOD, TO THEE."

### "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds throughs landscape of hill and plain, bearing on its current the timeworn bark of an aged l'ligrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," dited for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 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 boat, as it lay in the swollen stream, two orphans were playing. Unnoited, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful caiaract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl, gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her aide, when to her surprise the boat 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. Size of sheet, 22x25 inches; This beautiful picture lifts the veil of materiality from

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," """ from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'br the lea." toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2123 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 harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, 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-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. Eagraved on steel by J. W. Watts. Size of abeet, 20x24 inches.

### "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleeful, reguish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Bize of sheet, 22125 inches.

For each additional Engraying 50 cents extra.

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphiota:

SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHYOF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the Good in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-god, or sun-gods, or men-gods, or ieading-men, or animals, or inanimate things. 12mo, paper, small pica, 113 pages.

AGASSIZ AND SPIRITUALISM; Involving the Investigation of Harvard College Professors in 1857. By Allen Putann. This sterling work combines in itself the characteristics of memoir, essay and review. The insternand readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Banda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, 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" BEALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Medi-cal Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

TO BOOK PURCHASERS.

TO BOOK FURCHASERS.

COLBY & RICH, Publishers and Booksellers, Bossoriak errest (formerly Montgomery Place), corner of Province streat, Boston, Mass., k op for sale a complete assortment of Spiritual. Progressive, Beformandery and Missale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by allor at least half cash. When the money forwarded is not sufficient to fill theorder, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the amount of each order. We would remind our pairows that they can remit us the fractional part of a dollar in postage stamps ones and twos preferred. Postage stamps in emanticies of MORE than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Engand or America (not out of print) will be sent by mailor express.

Catalogues of Books Published and for Sale by

Catalogues of Books Published and for Bale by Golby & Richsent free.

#### SPECIAL NOTICES.

SPECIAL NOTICES.

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

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

wrussi.
Notices of Spiritualist Meetings, in order to insure prompt
Notices of Spiritualist Meetings, in order to insure prompt
Notices of Spiritualist Meetings, in order to insure prompt
LIGHT goes to press every Tuesday.

# Banner of **Fight**.

BOSTON, BATURDAY, JULY 19, 1884.

PURLICATION OFFICE AND BOOKSTORE. Bosworth Street (formerly Montgomery Place). corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Roston.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers Street, New York.

### COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

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

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S.

#### "Nature's Voice of Hope,"

A lecture given through the inspiration of Mrs. E. L. Watson, at Metropolitan Temple, San Francisco, Cal., and reported for the Banner of Light by G. H. Hawes, will be published in our columns next week.

#### The Problems for us to Solve.

In Mr. Shepard's oration before the City Government of Boston on the recent anniversary of our national independence, he made an attempt to deduce the present meaning and significance of the vital statements contained in the Declaration of Independence by comparing the actual condition of our life as a people to-day with the promises which are proclaimed in the preamble to that immortal document; and his success was such as to excite grave apprehensions in the minds of many of his hearers, as well as to cause us all to consider seriously whether we are indeed pursuing the road on which we started at the opening of our career as a nation. Some of the orator's contrasts between the promise and the performance were so sharp as to be startling. He stated that the questions with us for the next fifty years are to be social rather than political, and he proceeded to recite them in their due order.

They are the relations of labor and capital; corporations and the limitations of corporate powers and wealth; the wages, hours of labor, and homes of those who toil with their hands; cooperation; the appropriation of land; and. the least of all, taxation and revenue. He adverted to the great change which had taken place in the mode of our living and general condition-"a change marvelous and magnificent in most aspects, uncertain and disquieting in others." Once, he said, there were no enormous fortunes and no extreme poverty; no immense and populous cities, but only scattered communities struggling for modest prosperity; no vast corporations lining the banks of our rivers with factories, pouring forth from our mines rivers of gold and silver and copper and iron and coal, controlling the means of transportation and fixing its price, and by combination regulating and restricting production

and the sale of products. There was no palace of the overgrown millionaire by the side of the hopeless poor struggling for the merest subsistence. Agriculture and trade were the only pursuits, life was simple with men nearly equal as to property and comfort, and class distinctions troubled no one. Now all is changed. Immense fortunes are no longer rare, and desperate poverty is only too common. A fierce hunt for wealth enters every pursuit of life, and threatens to unsettle the integrity of the government as well as of society. Although many of our rich men generously endow worthy institutions and promote benevolent projects, there is a growing class of rich men who employ their advantages with a merciless selfishness in plundering their unfortunate victims, and by vulgar display and unscrupulous profligacy endanger morals and invite the wretched to strip them of their riches. There are colossal combinations of capital on the one hand, and trade unions with strikes and

anti-monopoly movements on the other. With what solemn truthfulness, too, did he sum up the situation in declaring that the relations between man and man are no longer simple, but complex, with new antagonisms, presenting problems which seem to defy all the maxims of political economy; which cannot be solved by mischievous demagogism nor by selfish resistance to all redress; and which are not only troublesome and even dangerous already. but threaten to become a terrible foe as we approach the day when all our virgin soil shall have passed into private ownership, and the poor be confronted with the same difficulties which block their development in older countries. The day may indeed be far distant; but yet, our accumulations of wealth, our increasing population and our growing inequalities all move in this direction, as it was foretold prophetically a century ago. Men already complain that the rich are every day growing richer and the poor poorer. It was said by John Stuart Mill that it is doubtful if all the mechanical inventions yet made have lightened the day's toll of any human being. This may not be wholly true; yet if it were possible for us to go

speaker, a far higher condition of the masses than we find at present; we should expect that not even the very poorest would suffer for the necessities, at least, of life. He asked if we could go two thousand feet from the place in which he was speaking and not find any who are in want of shoes and bread. And he asked further if it were not true that the larger and richer the city, there is also the most abject poverty. Prof. Huxley said that there are people in London more wretched and degraded than any he had ever met in his travels among barbarians or found in his studies of savage life. In London, with accumulated wealth to buy an empire, little children beg, steal, starve and die within sight of the dome of St. Paul and the vaults of the Bank of England. It should not be so in this nineteenth century. and they are of far more significance in a democracy like the United States. And unless some solution of the problem be found, and some remedy for the disease, no man can set bounds to the upheaval and change they will make.

The specious schemes of the demagogue offer no relief. A man who will stimulate class hatred and advocate theories which he does not believe, in order to catch votes, is the accursed enemy of mankind. The plans of those who, on the one hand, proposed to abolish all established laws regarding property and the general machinery of the social state, and those who, on the other, believed in "paternal legislation" at the hands of a strong government, were alike futile to remove existing abuses. Nothing immediate in application and violent in its method, whether it came from the flery brain of a Russian Nihilist or the "paternal" one of a German Bismarck, could, in his mind, heal the troubles of this cisatiantic Republic. The elements of time and growth in enlightenment must enter into the doing of this work if it is to be done.

Progress, said the orator, in a phrase that is an axiom, comes by the repeal of laws, not by enacting them; and the less the government meddles with our affairs the more we shall prosper. The great reforms are almost invariably to remove some barrier which has been built in the path of human development by legislation. Man, he added, should depend upon himself if he would be strong, independent and self-reliant. And capital and labor should work together; and thrift should be encouraged and protected, to give security against revolution by multiplying homes acquired and owned by their occupants.

Our government should be just and economical. The public offices should be open to all men without distinction of party. The laws should not favor one more than another, should not foster monopolies or obstruct any branch of trade. The public expenditures should be managed so frugally as not to lessen the present very narrow margin in the working-man's wages above the high cost of living, or take a dollar more from the people generally than the government's actual necessities demand. Our country is the chosen one of the earth to find a solution of the problem that contains all these questions. Is it too much to expect that, in the order of time, it will proclaim to the world the true principle of social organization, the emancipation and elevation of labor, and the freedom of all men who are able and willing to work, from pressing poverty and absolute want?

### Explanations That Don't Explain.

Miss Lula Hurst, advertised as "the Georgia wonder," and described as "a very tall and well-formed country girl, with a pleasing, rosy face, dark brown ringlets, and unaffected manners," has reached New York City, and given exhibitions in Wallack's Theatre. The performances have been the same as those in other places, and satisfactorily proved that she possesses powers or gifts which none who witness their operation, and have no knowledge of Spiritualism, can understand, much less attempt to explain. The New York Evening Post says, "the spectators were much interested, and were liberal in applause," and remarking upor what took place, adds:

"Men were whirled about the stage ignominiously while struggling to hold the objects which Miss Hurst touched, and in several instances the men were thrown to the floor. In one case four or five men together were unable to force a chair to the floor when she was touching it with one hand. When a heavy man sat in the chair, she placed both her palms against the chair posts, and both man and chair were propelled forward a considerable distance, being lifted completely off

Of course there are plenty of wise ones (wise in their own estimation) who "know just how it is all done," and volunteer to inform the wonder-stricken crowd who gather about them Prominent among these is the "Prof. Atkinson" who "assists," so it is said, Miss Hurst in her exhibitions. He claims to be, as he terms it, "fighting Spiritualism," and boasted in Washington that he could "duplicate all that is done by the Spiritualists and entirely refute their theory." To this a bystander responded, 'You don't refute their theory, you only prove it," and another asked, "How about spirit rappings." This last threw the Professor completely off his feet, and his answer as completely dislodged him from his assumed position regarding Spiritualism, as the power acting through Miss Hurst twisted a billiard cue from the hands of an athlete. The Washington Star reports his reply to have been:

"We can produce rappings. If I stand at one side of the room and ask what time it is, the time will be rapped out on the table, providing I know myself what the time is. If I ask my age, it will be rapped out to the year and the month. If I did not know my own age it would not be given. My own will and knowledge enter into this thing."

This is so very far from duplicating one manifestation of spirit-power, that it is folly to suppose he could give the remaining thirty or more, for every person knowing anything of the rappings knows that they respond wholly independent of the minds of the questioner and the medium, and in many cases diametrically oppo

site to the thoughts they entertain. Another who comes to the front with an explanation is Dr. William A. Hammond of New York, a gentleman who has several times attacked Spiritualism in about the same manner that Don Quixote attacked the windmills, and with about the same result. He says, according to the Index, the feats Lula performs "are due largely to the influence of suggestion in the minds of men. and to uncommon muscular strength." That may be a very learned explanation, but one not very reasonable or satisfactory, especially to those who know that Miss Hurst, as says the Charleston Courier, first | H. H. Brown," each a pamphlet of twentybecame conscious of the ability she possesses "while lying in bed and feeling the bed move." There was "no influence of suggestion" there. "She preserves," says the same paper, "a calmback one hundred years and then look forward ness during her most powerful manifestations, to the inventions and discoveries of this cen- amounting almost to want of animation at

there. Further: Miss Hurst said to a reporter of a Washington paper, the Star: "I do n't use any strength at all," and, "I am conscious of no mental exertion." But perhaps these points are of no account in the estimation of Dr. Hammond, who, says the Index, "is something of a theorizer, and is liable to adjust his facts to his theories rather than his theories to his facts."

Another "explanation" was given in Indianapolis, Ind., where, says the News of that city, a music-teacher demonstrated that her power was merely the adroit use of leverage. Of this the News said, "The discovery was probably as big a fraud as that it pretended to expose,' qualifying its implied charge of fraud on the part of Miss Hurst by adding, "And so far it is safe to assume that there has been no convincing revelation of the secret of these strange manifestations."

A rather indefinite personality designated by the Herald of this city as "a prominent physician in New York," says "Miss Hurst possesses no extraordinary power, and her claims are not entitled to any consideration at the hands of professional men." He asserts that she has cultivated her powers over the minds of others; that she concentrates her force, as one does to meet the demand of some great emergency; that "everybody at the theatre was simply deceived"; and then, to show how foolishly he has talked, adds: "I don't deny the existence of some unexplained power, but don't care enough about it to begin any investigation," a direct contradiction of all he had previously

#### Alleged Cases of Insanity Should be Submitted to a Jury.

Among the many important questions which in this age of reform and general advancement of the condition of humanity come up for consideration, the one respecting the treatment of the insane, or those who are called so, holds, as

it is eminently entitled to, a prominent position. Our attention has been more particularly directed to it at this moment by the publication in The Medical Tribune of a recent date of a paper read before the Society for Promoting the Welfare of the Insane, by Edward P. Wilder, of the New York Bar, in which he advocates the trial of those alleged to be insane by a competent jury, in place of risking the liberty and happiness of the individual to the decision of one or two men liable to error of judgment and subject to the temptation of bribery and all sorts of influences prejudicial to the rights of the person charged with insanity.

The broad margin the law as it now exists gives to the practice of injustice is too plain to require any elucidation. As the writer says, a covert suggestion by a false friend or secret enemy, a skillful recital of your eccentric acts and sayings, and you are a marked man. Then comes the hint to some complaisant physician, the consultation with his brother physician called in for the purpose, the certificate, the endorsement of the judge, who is assured that you are quite too ill to be brought before himand the thing is done! The forms of law are complied with, and you have passed within gates which must be wrenched from their hinges ere they will open outward to let you pass to freedom! "This," continues Mr. Wilder, "is no picture of the imagination. I know of three persons, in the course of my professional practice, who were snatched from the active pursuits of life and whisked off to imprisonment in precisely the manner above described."

Cases are cited to show that blameless eccentricity may be and often is pronounced insanity, among them that of Woodbury in New York City, whose madness consisted in believing himself charged with a divine mission to convert the Street Arabs of the Bowery to the Gospel, and hiring a hall for that purpose, he preached in it on week days. After a five minutes' private examination, on the certificate of lum, where he was immured for nearly two years, his life blasted, his spirit crushed, his companionship of imbeciles and lunatics. All the Asylum doctors united in describing him as harmless, inoffensive and tractable, yet declared him to be insane; but his case being presented to a jury it promptly set him free!

It is to make such abuses impossible that the Society we have mentioned is working to effect a change in the laws. "A proposed modification has been presented to the Legislature of the State of New York, but it was defeated by the doctors-another cogent reason why they should not be granted the legalized monopoly they persistently ask to be endowed with. Says Mr. Wilder: "I have been personally informed by a member of the Legislature that the opposition of the Medico-legal Society of this city (New York) united itself with the influence of the various asylum authorities to defeat that

The reasons given why cases of alleged insanity should be submitted to a jury are: I. Those constituting a jury are fresh from

the practical pursuits of life, and not sophisticated with too much learning. II. They are disinterested, not being paid for

their opinion or certificate. III. They are sufficiently familiar with the outward manifestations of insanity to make them safe judges of its dangerous qualities.

IV. They have the advantage of seeing both accuser and accused, of hearing counsel for both, of detecting for themselves the symptoms of insanity, if it exists, or the motives of the accuser, if they are selfish or corrupt. The evidence is taken in open court, and not in the privacy of a doctor's office.

For these and other reasons that might be adduced, it is claimed that the desired change should be made, and it is only an act of justice that it should be, and that speedily. A movement to bring it about should be made in every State of the Union.

OAKLAND GARDEN is the pleasantest and most accessible place of public resort in the vicinity of Boston. A trip thither in an open horse car, a very enjoyable entertainment while there, and a return ride through one of the city's finest sections—all for a small sum—satisfy every one, and every one should know the fact from personal experience.

Two New Publications of the Star Publishing Company, Springfield, Mass., are for sale by Colby & Rich: "Obsession; or, The Origin of Evil. By Spirit Prof. M. Faraday," and "Evidences of a Future Life. By Capt.

Railroad has put on a special factoring express, leaving Boston at 10 A. W. and Fresching Saratoga at 435 P. M. This Brain is very popular they, we should confidently expect said the times." No "uncommon muscular strength." with the traveling public

A Scance with the Baroness Von Vay. Some interesting items respecting methods of roceeding at séances of which the Countess Adelma Von Vay is the medium, are given in a late number of Light by Caroline Corner, who recently attended one at the mountain-home of the Baron and Baroness in Styria, at which hospitable mansion she was a guest.

We are told that the Countess Adelma, after

divesting herself of all her jewelry, save her

wedding and betrothal rings, and unpinning her hair, took an easy position on a couch in a well-lighted drawing-room, and within the space of a few minutes passed "under control." A prayer in German opened the seance the controlling spirit being a sister of the medium-"Elizabeth." Then followed a short religious discourse, innocent of creed or dogma, but teaching the simple truth contained in the purest morality and highest spirituality. At its close the Baron was addressed upon family and other matters, after which the control, directing her attention to the guest of the house, conversed in English, with Miss Corner, speaking quite freely of the home, relatives, and dearest friends of Miss C., and even of her most private affairs, giving evidence of knowledge far beyond that of the medium, friend and confidante as she soon became.

When the trance was over the Countess placed an ordinary tumbler filled with water upon a sheet of white paper in front of the lamp, and looked for visions in the Wasserglas. Of what followed Miss Corner writes:

"After several visions, of which the Baron continues to take notes as she speaks, the Countess went on to say she saw 'a lady dressed in black satin, with cap,' etc., 'seated in an easy chair,' in a room, which was described minutely, opposite 'an old gentleman with a fine benevolent countenance, and a white beard growing from under his chin,' and many other details.

tails.

'The lady is your mamma,' she said. 'I hear her say, "Carrie": her voice is like yours—so sympathetic. Yes, distinctly I hear "Carrie," atthough it is far away. She is talking about you to that nice old gentleman. Do you know who he is?' After thinking awhile, I said it would probably be a scene likely to occur the following (Sunday) morning, when papa was in the habit of bringing in from church such an old gentleman, though not exactly like.

The visions ended, the Countess, as usual, took pencil and paper for the spirits to write ex-

took pencil and paper for the spirits to write ex-

In reference to this particular one was written: 'Carrie is wrong. That was taking place at the very time we showed it in the glass. Write home to morrow full particulars, and you will have it verified.'

I must confess I believed far more in my own interpretation! Nevertheless I did write, and requested an answer by return. It came, verifying in detail and exactly what had been clair-voyantly seen and automatically written. The 'old gentleman' was not the one supposed, but some one I had never seen nor heard of, a friend of my father's boyhood, who, coming to London, had made his way to Hackney, and, mamma, being at home alone, had entertained him by speaking of the whereabouts of the dif-

him by speaking of the whereabouts of the dif-ferent members of her family.

Upon my return, I saw that 'old gentleman with the benevolent countenance and white beard, growing from under his chin,' and felt inclined to laugh, the description was so good. If he had known! As one of the pillars of a Dissenting tabernacle, what would he have said to being shown in a vision by spirits to a clair-voyant in a country so far away?"

### Starvation on the Indian Trail.

We have, in recent issues of this paper, reverted to the sad condition of the Indians in Montana, New Mexico, etc., nearly one hundred Indians dying last month at one agency, it is reported, from want of food and the debility arising therefrom: and we last week hinted at the alternative left to these sufferers, viz: to submit to starvation or resort to raids on the cattle of the settlers. Whose fault will it be if the latter course is finally adopted?

In March last a report was submitted to Congress from the committee appointed to investigate the condition of the Sioux and Crow Indians and the complaints of the tribes in the Tertwo doctors, he was sent to Bloomingdale Asy- ritory. In that report much matter was contained from which the existing situation could be readily inferred. It stated that there was such an abundance of game, a few years ago, that the Indians cared little or nothing for government rations, many of them not even taking the trouble to come to the agency to draw them. But now the game is fast disappearing, the buffalo especially. And between nothing on the hunting-grounds and nothing at the agency, the condition of the Indian is indeed a pitiful one. A sub-committee visited the Montana Indians and made a report of what was to be witnessed at an agency on ration-day.

They say the agent has about one hundred and seventy-five head of cattle in his herd, and issues rations of beef every Saturday; but the Indians are so nearly famished when the meat is given them that they eat it up in two days. and then starve until the next issue. It was pitiable, on a Saturday, to see the eagerness in the hungry eyes of the waiting crowd as the beef was being distributed.

Since these sad reports have gained currency, we understand that some half-way (hardly more) measures have been taken to assist in a degree these destitute wards of the nation, but the Boston Advertiser justly and truly says that our duty to the Indians is by no means done when we have kept them from starving. Even were the supply of rations ample, the condition of the Indians will not be made encouraging unless they are given the assistance in earning their living which so many of them desire. The report of the Committee previously alluded to says, in relation to certain tribes: "We found them very anxious to obtain farming implements, seed, etc., and to be taught how to work. They realize fully the fact that the buffalo have virtually disappeared, and that hunting can no longer be relied upon; and want farming implements, seed, etc., which they recognize as being the only useful helps out of their present and prospective difficulties." The Advertiser appeals to the friends of the Indians to impress it upon the next Congress that merely voting rations is not a discharge of its obligation to them.

The slate-writing medium, Harry Powell. has been holding private séances in Bloomington, Ill., which are reported by the Bulletin of that city as having been very satisfactory to those who attended, that paper devoting a column of its space to a description of what took place at one of them. The method of proceeding was the same as has been repeatedly stated by us, and hence familiar to our readers.

We mingle our regrets and congratulations for the well-known spiritualistic worker. Sig. Damiani: the first that he has suffered much from a severe sickness, the last that he is now convalescent and two seal section established

Mary H. Mosher, Scoretary, Informs us that the New Haven (Ut.) Scolety of Spiritual-ists still continues its meetings at 402 Orange that that offer street, that oity.

#### The Tyranny of Compulsory Vaccination.

It is an old saying and a trite one, that whom the gods wish to destroy they first make madand it seems that the English authorities, and as for that matter many of the people, are on the broad road to ruin; if not financially, they most assuredly are morally. It has come to be pretty generally understood among civilized nations that vaccination is an absolutely unsafe remedy for the prevention of small-pox, it being far worse than the disease, as the inoculated virus is transmitted for several generations, thus causing in some cases hereditary consumption, in others rheumatic affections,

and consequently premature death.

Yet with these facts so well known to the public the English authorities—backed by several parchment physicians - are using all their influence, legal and otherwise, to force the people to be vaccinated against their will. At Leicester, a few weeks ago, the goods of twenty persons who had declined to pay the fines for the non-vaccination of their children were sold by public auction! Let us hear after this no more about "Merry, happy England in summer's gay bloom." It is said that fifty policemen were present to protect the auctioneer. Though the sale was very disorderly, no violence was used. At a meeting held afterward resolutions were passed condemning the law which permitted the breaking up of people's homes for the non-payment of vaccination fines. We hope friend William Tebb, whose pen has done such noble work in regard to this important question, will sift to the bottom this outrageous transaction, and show up the old fogies of England in their true light.

#### "Sanctified Wealth."

For a choice specimen of the genus "Toady" in full bloom, commend us to Dwight L. Moody. the Evangelist, so called, who is now on his way to the United States after a somewhat extended campaign in England. This distinguished "apostle of the blood" in the course of an interview held on the eve of his departure from London, with a representative of the Pall Mall Gazette, stated (or is so reported) that London was now the most religious city of the world." Presumably he expected the carrying of a part of the credit of this religious improvement to his own account. Free Americans, among whom he will soon be, will no doubt be much pleased with the following portrait, a la Martin Chuzzlewit, of this country and its inhabitants, as drawn by Mr. Moody, while enveloped in the awe-inspiring penumbra of the English aristocracy:

"Mr. Moody said that London possessed what scarcely any other great metropolis had — a vast amount of 'sanotified wealth.' Sanotified wealth was to be met with frequently in London. It was rare in America. Nearly all the rich men in the United States were born poor. London had a large number of families who were born in wealth and were able to breathe its atmosphere without choking."

The charge made by Mr. Talmage that spiritualism produces insanity is no new one for him to make. In or prior to 1876 he made this reckless statement: "There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."

To ascertain the truth or falsity of that statement, in December of that year a circular was sent by Dr. Eugene Crowell to each of the medical superintendents of the institutions for. the insane in the United States, asking how many cases of insanity were ascribed to religfous excitement, and how many to excitement caused by Spiritualism, and the replies of the Superintendents showed that in thirty-seven asylums not one case was attributable to Spiritualism, while in those same thirty-seven asylums one hundred and ninety were attributed to religious excitement !

Had the scene produced by Mr. Talmage's preaching on last Easter Sunday been enacted at a Spiritualist gathering, he might have had some, though not sufficient, cause for making such a charge. On that day an immense throng filled his Tabernacle. "Talmage," said the reports in the daily press of April 13th," preached a highly-wrought sermon on 'The Resurrection.' One well-dressed lady went into hysterics and was borne out to the corridors, where restoratives were applied. 'He must stop.' oried somebody. 'Tell him he must stop !' 'He is killing people!' 'If Mr. Talmage continues he will kill me!' It was not till after the sermon that she sufficiently recovered to be carried home. Many were obliged to leave before the conclusion of the sermon."

Le Spiritisme states that when Cumberland was exhibiting in Paris a committee of Spiritualists endeavored to arrange a meeting with him, which, after many delays, they succeeded in gaining. At that meeting he was informed it was desired to bring the question of Spiritism to issue with him as its declared opponent. He replied that he was an opponent only to false Spiritism, but what was to be taken as his definition of genuine Spiritism must have been difficult to comprehend, since he said, at the same time, he had seen no socalled spirit-manifestations he could not imitate, implying that all were false, so far as the source claimed for them, and were produced as were his imitations. The committee offered him a private seance with a medium, with the understanding that the result of his imitation of any manifestation should be published. He agreed to accept the proposition, provided he be allowed to have friends with him, and it was settled between himself and the committee that they each have an equal number present. The time of holding the seance was left to the convenience of Mr. Cumberland, and it was understood that he was to designate it. But a convenient time for him to substantiate the truth of his assertions, boastingly made in Europe and this country, never came, and the first intimation the committee had of his intentions was in learning the fact that he had left the city without a word of apology or even bidding one of them good-by.

A correspondent of the Evening Journal, Saratoga, N. Y., speaks as follows of the address delivered by Mr. H. J. Horn as written through the mediumship of his wife (and published in our columns July 12th):

"The lecture was able and highly instructive, inculcating the purest morality and offering the strongest inducements to purity of life and active usefulness. with the assurance that strictly natural effects will attend us when we enter the inner life, which is one of eternal progression." Tends there are contained and

A. B. French, Esq., writes us under a re-cent date: "Modern Spiritualism has disappointed me. It has not accomplished the work I once thought it would secomplish; nor has it employed the agencies I once felt sure it would simpley, but it has done in its own buy a greater most granter work than I had seen hiped or most of most of the contract of t

#### Another Problem for Scientists.

Another instance of intelligence independent of the individual through whom it is exhibited, as in the case of Lula Hurst, has shown itself in East Bridgeport, Ct., where a young Polish boy named Paul Zilzisky has been performing wonders. He is called a "lightning calculator." but seems to be something more than that, as the sequel will show. His personal appearance is described as unprepossessing. He has a low forehead, with hair growing down to his eyebrows, is rather sleepy-looking and shambling in his movements. But whenever his father asks him a question relative to numbers. he at once brightens up and becomes excited.

A writer in the Boston Herald says he met the boy and his father in a grocery store and there witnessed illustrations of his powers. The father said: "Paul, how many beans are there in this handful?" The boy at once commenced to dance around the store, and became greatly excited as his father thrust his hand into a barrel of beans, took a handful and threw them down in a corner, where they lay scattered about. The lad leaped into the air, and almost before the beans had touched the floor shouted his reply. The beans were carefully gathered and counted, and while this was being done the boy grinned and waited. The result showed him to be correct to a bean. He relapsed into his usual sleepy manner again.

The father then seized a handful of oats, and threw them in a heap upon the counter. "Paul," said he, "how many oats?" The boy again jumped to his feet, devoured the oats mentally, and instantly shouted the number. It took a long time to count them, but this number was again found to be correct. Next the father seized a half-filled pail of water and asked the boy, "How many cubic inches of water in the pail?" The boy sized it up with his eyes and quickly shouted, "116." A careful computation proved the result to be right. Other wonderful answers were given, always in an excited manner. After each and every successful answer the same doleful expression returned.

We are informed that the Rev. Dr. Strickland of the Central M. E. Church, Trenton, N. J., following the lead of his theological confrere of Brooklyn, devoted the evening of Sunday, July 6th, to a like exhibition of his ignorance of Spiritualism by denouncing it in unmeasured terms. The charges he made were so vindictive in their nature, and known to be by all who possessed the least degree of information regarding the subject so utterly devoid of foundation in fact, that the Association of Spiritualists of that city felt called upon to reply in as public a manner as the charges had been made. It accordingly engaged the Rev. C. P. McCarthy of the American Spiritualist Alliance for that purpose, and a challenge, courteously worded, for Dr. Strickland to listen to what might be said in refutation of his statements concerning Spiritualism, was given in the Gazette. In it Mr. McCarthy offered to meet Dr. Strickland in the columns of that paper, or in public platform debate, and "prove that his statements as reported were false."

A correspondent writes us that Mr. McCarthy replied to Dr. Strickland before the Association last Sunday evening, ably meeting all his points of attack. The hall was crowded with a deeply interested audience, and the prospect is that instead of lessening the number of Spiritualists, Dr. Strickland's course will tend to greatly increase it.

Last week Prof. Henry Kiddle announced in these columns the decease of the beloved wife of Mr. Hatch, and we took occasion to express as we might our sympathy with him in his grievous bereavement. The Truth Seeker (N. Y.) of the 12th inst. speaks as follows of her obsequies:

"The funeral of Mrs. ELIZABETH A. HATCH the wife of Mr. A. L. Hatch of Astoria, L. I., occurred on July 2d. Her only daughter, a beautiful girl of about nineteen years, died in 1877, and, in the belief of the parents and of many others, her spirit app frequently in their house and went about the different rooms, as in the days of her life. So firmly were Mr. and Mrs. Hatch convinced that they thus enjoyed the presence of their dead child that their grief over her death was greatly relieved. Up to the time of Mrs. Hatch's last illness her parents have not for a momen doubted that she was frequently and visibly with them, and Mr. Hatch is still firm in that conviction. Mrs. Hatch died June 30th, and the services were prior to the removal of the remains to Vermont, where they will be interred. A large number of friends were present. On an easel at the head of the casket was large, life-like portrait of the deceased daughter, and below it a smaller engraying of her as she is reported to have frequently appeared, bending in misty outline over her mother as the latter sat at a plane. In addition to the services of music and prayer, there was an address by Mrs. Nellie Brigham, the Spiritualist lec-

On our third page the reader will find the conclusion of the testimony borne by "OMEGA" as to the great value of W. J. Colville's recent labors in Leeds, Eng. As the latter portion of this final installment has also reference to the local work still going on there, under the supervision of "OMEGA," it is but just that we introduce him to our readers in propria personæ: This writer is Rev. C. Ware, an ex-Methodist preacher, now an indefatigable worker for Spiritualism. A correspondent gives us the following information regarding Mr. Ware and his own service for truth in Great Britain:

"This gentleman was requested to withdraw from the Methodist ministry by the authorities in the denomination on account of his persistent advocacy of unvariashed Spiritualism. He is one of the most earnnest, faithful and sincere pioneers of Spiritualism I have ever encountered. He evidently speaks from the heart to the heart. He is fired with a true Apostolic spirit, and has the happy and useful faculty of develoring mediumistic gifts and righteous enthusiasm for a noble cause in others."

Elsewhere will be found the advertisement of THE NEW ENGLAND MALT COMPANY, whereby it will be seen that good facilities to obtain shares of non-assessable and promising stock at a low figure are outlined. We are informed that the value of the investment has increased rapidly from the first, and that the indications for the future would seem to be excellent. Full particulars may be obtained at the office of the company, Rogers Building, Room A, ground floor, No. 209 Washington street, Boston, Mass.

A correspondent writes: "As the tide ebbs and flows, so proceed the tidal waves of influx to the earth, bearing us on to higher altitudes of culture and power. The heavens are ready and waiting, and it becomes our part now and always to yield the conditions of receptivity that we may reap the harvest of abundant spiritual gifts."

As will be seen by the announcement made by Thomas Lees, on our eighth page, a Three Days, Grove Meeting will be held by the Cleveland friends, July 20th, 20th, 77th. The occasion merits a large attendance.

Suspension of "The Spiritual Record."

The July number reprints a lengthy article from the Cornhill Magazine for August, 1860, giving the testimony of Robert Bell, the poet, and Thackeray, the novelist, to spiritual manifestations witnessed by themselves and other distinguished persons in the presence of D. D. Home. The editor reviews Cardinal Manning's remarks upon Spiritualism. "The Ghost of a Beggar," contributed by Mrs. Howitt-Watts, is the history of an occurrence in 1750. The remaining articles are "Manifestations Without Mediums," "Wonders I Have Seen," etc.

It is with feelings of deep regret that we find in this number a notice of the suspension of the Record. It has been from its first issue one of the most welcome publications of the Spiritualist press that reaches us. As it withdraws from the field we can heartily adopt its own words when it says:

words when it says:

"Of course the work goes on all the same. One soldier falls, another steps into his place, the ranks close, and the army marches ever forward. No good work is lost. Those who seem to fail here may probably inspire others to finish successfully what they vainly tried to accomplish. The 'well done, good and faithful servant,' will be said to all who try to do a good work, however vain and unsuccessful it may seem."

She [Spiritualism] frowns upon all for mulas savoring of creed; she disintegrates and breaks down all attempted organization upon a narrow or selfish platform. She tells us plainly that we are not sufficiently grown to act wisely and harmoniously in extended organization.... All we can do for a time in that direction is to organize on a business basis, so that the work may be carried forward honestly, decently and in order. In the grand, cardinal truths of Spiritualism, in our gratitude for and love of the phenomena, we can all clasp hands. So long as we fail to narrow ourselves into prescribed lines, and have considered bread nave and untrammeled.

THIRD ANNUAL SESSION. keep our souls broad, pure and untrammeled, we are safe; and some day the choice fruits of Spiritualism will justly fall to us.-Mrs. MIL-TON RATHBUN.

"When Gaillee taught the daily revolution of the earth on its axis, the Pope said, no, and shut him up in prison; but the earth still continued to revolve. When Harvey taught the circulation of the blood, the medical faculty said no; but the blood continued to circulate just as it ever had done in human veins. When Fulion taught the feasibility of harnessing steam to the barge and to the car, the world again said, no; but steam power went on to work its wonders, unimpeded by all the nees."

When those whom the world calls dead, and the churches say are sleeping in their graves waiting the sound of a trumpet to summon them to judgment, returnand demonstrate that they live, and that immortality is a fact, the clergy say, no; but they come, nevertheless, and will continue to come until all mankind believe in their coming, and in the glorious truths they teach.

The Daily Evening Herald of Newburyport, Mass., for July 14th, records that "Miss Nickerson, spiritualistic lecturer," will visit that city in two weeks, "and the event will be observed by a pionic at the Pines and a gathering at Fraternity Hall."

Miss Lottie Fowler is now located at 231 Duffield street, Brooklyn, N. Y. Investigators in New York City and vicinity should not lose the opportunity thus afforded of utilizing the powers of a remarkably gifted medium, whose range of development is singular and varied.

Dr. J. H. Rhodes of Philadelphia will have copies of the Banner of Light and specimens of the publications of Colby & Rich on sale, as usual, at the Neshaminy Falls (Pa.) Camp-Meeting.

Republicans, Democrats and others are wanted by R. H. Curran & Co. to sell campaign souvenirs. Notice their advertisement.

W. H. Vosburgh, Magnetic Physician of Troy, N. Y., will visit New York City and Brooklyn for a week or ten days, commencing July 18th. Address in New York, 767 Greenwich street; Brooklyn, the Psychometric Circular Office, 17 Willoughby street. The Doctor will also be in attendance at the Lake Pleasant meeting through August.

Dr. E. B. Fish is permanently located at No. 8 Bond street, between Milford and Hanson streets, Boston.

Dr. E. B. Fish has no equal in New England.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

### RATES OF ADVERTISING.

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

Special Motices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, ach insertion. Motices in the editorial columns, large type, eaded matter, fifty centaper line. Payments in all cases in advance.

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

### SPECIAL NOTICES.

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

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

### BUSINESS CARDS.

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

TO FOREIGN SUBSCEINERS

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

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

MOTTUE TO OUR MEGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act ascuragent, and receive subscriptions for the Rammer est Lights at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 10 Givat Portland street, London, W. England, where single copies of the Rammer can be obtained at 4d, each: if sent per post, 4d, evers, Mr. Morse also keeps, for sale the Ephricianal and Herbymastery Works published by us. COLBY & HIGH.

The Spiritual and Referentery Works published by Colby & Biok can be found at the office of the Truste Sealer, 11 Clinton Phoc. New York City. 10 and 12 and

Parties destring any of the Sparting and Reduced William Reduced Reduced William Reduced Reduc

AUSTRALIAN BOOM DEPOT, And Agency for the BANNER OF LIGHT. W. H. TEREY, No. 84. Russell Birect, Melbourne, Australia, has for sale the Spiritual and Enformationy Works published by Colby & Rich, Boston.

KAILASAM BROTHERS, Bookseiters, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritmal and Eleformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Eupoes 11-12-0 per annum.

#### ADVERTISEMENTS.

Over 100 stockholders already in the

### NEW ENGLAND MALT COMPANY,

ONLY two months old. Wanted, all classes from the farmer to the banker to examine into this company carefully for an investment that will pay 200 per cent, by purchasing stock now, a \$100 share for \$10, as this stock has doubled and will nodoubt double again soon. This company owns the New England States and will soll a limited number of the company's stock at \$10 for a few days, and then go higher (as did the telephone, from \$1 to over \$100 per share), to buy a machine shop and build machines; we can use these machines in mait houses or almot any building to make mait in: with the new system we can make mait at one-quarter the cost of the old method, and superior quality; \$1,000,000 worth of mait is made annually in Marsachinseits. Digest these facts: About 9,000,000 bushels are used in New England, and one-quarter of this amount at 20 cents per bushel made by us would make this company as rich as gold itself, from the profits. Many send their \$10 to the Company and get their one hundred certificate, or any number at the same rate. This machine costs about \$100, and will make as much mait as a mait-house costing \$20,000. This is not a wild-cat scheme, but is a practical home business, has taken the first premium, agold medal, and is in practical operation. The stock is full paid and non-assessable. Books and by-laws can be examined at the office. A golden opporjunity for a business man to form other companies similar to this in other States and make \$100,000 clear. See Harald and Globe of Sunday, Tuesday and Friday. See what the rural press says about the stock of the New England Mait Company; look at the New England Mait Company; look at the New England Mait Company; look at the New England States of three months; Readury Accorder. Brockton Gassite, Cambridge Tribunes and other papers for particulars. Call or send to the company, or J. W. FREE. for mait book, 200 Waashington street, Room A, Bootona, Reas.

## Niantic Camp-Meeting.

SEASON OF 1884. Commencing July 15th and Closing Sept, 15th. Speakers and Dates: Sunday, Aug. 3d, Warren Chase; 10th, J. Frank Baxter; 17th, Mrs. Sarah A. Byrnes; 24th, and Tuesday, 26th, J. Clegg Wright; Sunday, 31st, and Wednesday, Sept. 3d, and Sunday, 7th, Mrs. Amelia Colby. Wednesday, Sept. 3d, and Budday, 7m, Ars. Amelia Coloy.
Niantic, Ct., is situated abouts ix miles west of New London, on the shore line division of the New York, New Haven and Hartford Railroad, and can be reached without change of cars from Boston via the Boston and Providence and Providence and Stonington R. R., and from New York and intermediate points via the N. Y. and N. II. and Shore Line. The New London and Northern Railroad will sell excursion tickets at about one-half regular rates to New London.

don.

The steamer Sunshine will take passengers from Hartford
and intermediate points at excursion rates.

Many of the best mediums in the country will be in attendance.

Many of the bost meaning in the country was ance.

Tide-water nearly surrounds the grounds. The new Dining Hall will be conducted by B. P. Fenn of Putnam, Ot.
Dancing or Roller Skating daily. Music by David Wight and son. Good bathing, boating, fishing and claming. A beautiful pine grove. A refreshing sea breeze. A Tower 123 feet high, which everlooks the ocean and surrounding country. Country.

Address letters of inquiry to JAMES E. HAYDEN, Niantic. Ct.

D. A. LYSIAN, Secretary.

### WANTED---REPUBLICANS

A ND others to sell "The Republican Souvenir."
A great Picture. BLAINE and Logan in large portraiture. Lincoin emancipating 4,000,000 Blaves; Goddess of Liberty; Goddess of Justice; Garfield Speaking, and other scenes, all on one sheet.

### WANTED---DEMOCRATS

And others to sell "The Democratic Souvenir." A grand Ploture. OLEYELAND and HENDRICKS in large portraiture. Jefferson and Declaration of Independence; Andrew Jackson and his War Horse; McClellan and his War Grand Hendrey Jackson and his War Horse; McClellan and his Paneled in Roman Architecture. Striking, beautifut, impressive. Sizes, 22728—two grades. Retail price, 25 cents and 50 cents. Bamples 25 cents each, or 4 for 75 cents; also fifty-cent Blographies, Samples 20 cents each. Postage free. R. H. CURRAN & CO., Publishers, \$ Pemberton Square, Hoston.

### JOHN C. PAIGE,

20 Kilby Street, Boston.

Insurance Brokerage and Agency business receives experienced and careful attention. Any amount of insurance upon any class of property. Lowest rates consistent with proper security and most desirable forms of policy.

### FEE Until Cured.

O<sup>N</sup> receipt of address, will send you a Valuable Treatise, with home references and questions to answer, on DR. JUDGE'S Oxy-Hydrogenated Air, the great cure for Dear-ness, Catarrh, Asthma, Bronchitis, Coughs, Hay Fever and all Lung Diseases. All diseases treated. Consultation and trial free at our office. Office hours, 9 to 3 and 6 to 9 (Sundays included).

DB. J. D. JUDGE & CO., 79 Beach street, Boston, Mass.



OF all the elements in the known world, Magnetism is preëminently ahead for curing disease. It imparts new life to the iron in the blood. The whole grand results attained are due to this peculiar law of magnetising and polarizing the blood. Send for our Book, forwarded free of charge, and study the subject! MAGNETIC SHIELD COMPANY.

6 Central Music Hall. Chicago; and 106 Post St., San Francisco, Cal.; and 106 Main St., July 19. Kansas City, Mc.;

### STELLAR SCIENCE.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at omice, 225 Washington street, Boom 9. ington street, Room 9. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD, Box 1884, Boston, Mass. July 19.

### Bliss's Developing Paper. LIBERAL OFFER.

TIBOM July 16 to Nov. 16 only, to give my Developing P. Paper a fair public trial, I will reduce the price from 22 cents per sheet to .15 cents per sheet, or 7 sheets (sealed envelope) for \$1,00. All that have used it speak in the highest praise of its wonderful power in developing persons at distance for all phases of mediumably. Letters of inquiry containing 22-cent stamps answered free of charge. Black-root's Magnetized Paper to heal the sick, 12 sheets for \$1,00. July 19. JAMES A. BLISS, Onset, Mass,

### LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vinciand, N. J. CHARGES BRASONABLE, Feb. 22.—20wis

Is given that DR. WM. M. KEELER will take no more than the property of the property of the property of the Basser of Light.

18 given that DR. WM. M. KEELER will take no more seasons and it for the property of the Basser of Light. PROF. BEARSE, Astrologer, 269 Meridian Astrologer, 269 Meridian Astrologer, 269 Meridian Astrologer, 269 Meridian Astrologer, 100 Meridian Currey of his predictions; forefold and published 9 months before its decurrency he danger to the late Predicting Gardielle Reliable on Helpoes, Marriage, Disease, and all conditions of lifer, it greates soviet; goists and case, and all conditions of lifer, it greates soviet; goists and case, and all conditions of lifer, it greates soviet; goists and case, and all conditions of lifer, it greates and case, and all conditions are considered to the life of the life

Meeting Association. **Eleventh Annual Convocation** 

# AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy.) AUGUST 2D TO AUGUST 818T, 1884, INCLUSIVE.

### SPEAKERS.

Sunday, Aug. 2d, Mrs. Sarah A. Byrnes, Hoston, Mass.; Mr. Chas, Dawbarn, New York, N.Y. Tucsday, Aug. 5th, Mrs. O. Fannie Allyn, Stoneham, Mass. Wednesday, Aug. 6th, Mrs. Sarah A. Byrnes, Boston, Mass. Wednesday, Aug. 6tn, Mr. Chas. Dawbarn, New York, Mass.
Thursday, Aug. 7th, Mr. Chas. Dawbarn, New York, Friday, Aug. 8th, Mrs. C. Fannie Allyn, Bionelam, Ms. Saturday, Aug. 6th, Mrs. R. B. Lillie, Philadelphia, Pa. Bunday, Aug. 10th, Capt. 11. H. Brown, Brooklyn, N. Y.; Birs. R. B. Lillie, Philadelphia, Pa. Tuesday, Aug. 12th, Mrs. Abbie N. Burnham, Boston, Ms. Wednesday, Aug. 12th, Mr. Lyman C. Howe, Fredonia, N. Y.

wounesusy, Aug. 13th, Mr. Lyman C. Howe, Fredonia, N.Y. Thursday, Aug. 14th, Capt. H. H. Brown, Brooklyn, N.Y. Friday, Aug. 15th, Mrs. Neilio J.T. Brigham, Elm Grovo, Mass. Saturday, Aug. 18th, Mr. Lyman C. Howe, Fredonia, N.Y.

N.Y.
Sunday, Aug. 17th, Rev. E. P. Powell, Clinton, N.Y.;
Mr. C. B. Lynn, Boston, Mass.
Tuesday, Aug. 10th, Mrs. Fannic Davis Smith, Brandon,
Vt.
Wednesday, Aug. 20th, Mr. J. G. Jackson, Hockessin,

Del. Thursday, Aug. 21st, Mr. Shelley W. Denton, Wellesley, Mass.
Friday, Aug. 22d. Mr. C. B. Lynn, Boston, Mass.
Saturday, Aug. 23d, Mrs. Hudson Tuttle, Herlin Helghts,

Shuruay, Aug. 22d, Mrs. Hudson Tuttle, Berlin Heights, Ohlo.
Sunday, Aug. 24th, Mr. Hudson Tuttle, Berlin Heights, O.; Hon. A. H. Dalley, Brooklyn, N.Y.
Tuesday, Aug. 26th, Mr. Hudson Tuttle, Berlin Heights, Ohlo.
Wednesday, Aug. 27th. J. Frank Baxter, Chelsea, Mass.
Thursday, Aug. 28th, Mrs. Emma H. Britten, England, Friday, Aug. 29th, Mr. Hudson Tuttle, Herlin Heights, Ohlo.
Baturday, Aug. 30th, Mr. Walter Howell, Philadelphia, Pa.
Sunday, Aug. 31st. J. Frank Baxter, Chelsea, Mass.; Mrs.

PUBLIC TEAT MEDIUMS. J. Frank Baxter.
Mr. Edgar W. Emorson.
Dr. W. B. Mills.
Dr. J. V. Mansfield, the world-renowned Spirit-Post-

mr. Edgar W. Emorson.

Dr. W. B. Mills.

Dr. J. V. Mansfield, the world-renowned Spirit-Postmaster.

Mrs. Isa Wilson Porter.

Mrs. Isa Wilson Porter.

Mrs. Maud E. Lord and Dr. Henry Siade are also expected to be with us.

\*\*MUNIC.\*\*

The FITCHBURG MILITARY BAND, of twenty-four pieces, will arrive Saturday, Aug. 2d, and remain until Monday, Sept. 1st, giving daily two concerts—at 9:30 A.M. and I P.M.

Aithough this Band has met with a great loss in the death of its late leader. Mr. Russell, we feel assured that its reputation will be fully sustained, and that the same care which led its members to select Mr. Russell for their leader ten years, has been exercised in the choice of their new leader, Mr. G. A. Patz, of the Harvard Symphony Orchestra, and formerly aleader of the famous Gilmore's Band, of Boston. Mr. Patz is a fine performer, composer, arranger and conductor, and with a Band composed of the best material as is the Fitchburg, we shall expect steady improvement under his baton.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion, afternoon and evening.

For the first two weeks of the meeting we take pleasure in announcing the engagement of Mr. J. Frank Bacon, of Philadelphia, to lead the singing by the audience, with music by the Band. Mr. Bacon will also organize a choir of mixed volces, and a chorus of children to sing as opportunity affords. From the 17th to the 3ts of August inclusive, the Amphion Giee Club of Trey will be in attendance at all the meetings. This Club is a quintette of male singers; John A, Gilford, manager; N. B. Ferguson, musical director; A. McGown, let tonor; Jas. Palmer, 24 tenor; J. V. Lyons, organist. The Club will also give two evening concerts in the auditorium, at which a collection will be taken.

THE HOTEL,

Under the management of H. L. Barnard, of Greenfield,

Under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests from July 1st. Address Lake Pleasant, Montague, Mass.

tague, Mass.

For particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, blass.

4w-July 12.

### THE SPIRITUALISTS

Western New York, Northern Pennsylvania and Eastern Ohio Will hold their

FIFTH ANNUAL

# Camp+Meeting

People's Camp Grounds

Cassadaga, Chaut. Co., N. Y., Commencing Saturday, July 26th, closing Monday, Sept. 1st.

Do not conclude the season without attending the People's Camp-Meeting at Cassadaga Lake. SPEARERS' LIST.

People's Camp-Meeting at Cassadaga Lake.

SPEAKERS' LIST.

Saturday, July 23th—O. P. Kellogg, Ohto.
Sunday, July 23th—O. P. Kellogg, Mrs. R. S. Lillie, Philadelphia.
Monday, July 23th—Conference and Volunteer Speaking. Tuesday, July 23th—Mrs. R. S. Lillie.
Wednesday, July 23th—Mrs. R. S. Lillie.
Wednesday, July 30th—O. P. Kellogg; Mrs. Clara Watson, July 30th—O. P. Kellogg; Mrs. Clara Watson, Jamestowa, N. Y.; Platform Tests by E. W. Emerson of Manchester, N. H.
Friday, Aug. 1st—Lyman O. Howe, Fredonia, N. Y.
Saturday, Aug. 2d—O. P. Kellogg; Mrs. Clara Watson, Jamestowan, N. Y.; Platform Tests by E. W. Emerson.
Sunday, Aug. 3d—Lyman O. Howe; Mrs. R. S. Lillie; Tests from the platform at the close of afternoon lecture by E. W. Emerson.
Monday, Aug. 4th—Fact-Meeting.
Testaday, Aug. 5th—Lyman O. Howe; Tests at close of lecture by E. W. Emerson.
Wednesday, Aug. 6th—W. F. McCormick, Franklin, Pa.; Platform Tests at close of lecture by E. W. Emerson.
Thursday, Aug. 7th—Children's day; Mrs. R. S. Lillie; Platform Tests by E. W. Emerson.
Friday, Aug. 1sth—J. H. Randall, Jamestown, N. Y.; Mrs. E. O. Woodruff, South Haven, Mich.; Public Tests by E. W. Emerson.
Sunday, Aug. 10th—J. H. Randall, Mrs. E. C. Woodruff, Wednesday, Aug. 13th—Mrs. Anna Kimball,
Thursday, Aug. 15th—J. Frank Baxter, Chelsea, Mass.
Sunday, Aug. 15th—J. Frank Baxter, Chelsea, Mass.
Saturday, Aug. 16th—J. F. Paaker inks. R. S. Lillie, Hunday, Aug. 16th—J. F. Paaker inks. R. S. Lillie, Saturday, Aug. 16th—J. F. Paaker inks. R. S. Lillie, Hunday, Aug. 18th—Conference
Tuesday, Aug. 22th—Mrs. R. S. Lillie; J. F. Baxter, Monday, Aug. 18th—Conference
Tuesday, Aug. 22th—Mrs. R. B. McCormick, Franklin, Pa.
Wednesday, Aug. 22th—Mrs. R. B. Lillie; J. F. Baxter, Monday, Aug. 22th—Mrs. R. B. McCormick, Mrs. Nollie J. T. Brigham, Mass.
Sunday, Aug. 22th—A. B. French, Mrs. R. S. Lillie, Friday, Aug. 23th—A. B. French; Mrs. R. S. Lillie; Public Tests by J. Wm. Fletcher.
Thursday, Aug. 28th—A. B. French; Mrs. R. S. Lillie; Public Tests by J. Wm. Fletcher.
Monday, Aug

For circulars address JOHN M. LANG, Fredonia, N.Y. July 12.-3w

### Verona Park CAMP-MEETING,

verona, me., UNDER THE AUSPICES OF THE

Penobscot Spiritual Temple, Will begin Saturday, Aug. 1st, and close on Sunday, 10th. The usual arrangements made for the convenience and accommodation of the public, Buckport, July 7th, 1884. By order of Directors. July 12.—2w

A Desirable Opportunity.

OR. PEIRCE, Clairvoyant and Magnetic Physician, Test, Writing, Healing and Trance Medium, of twenty-three years' successful practice of this system. Upon receipt of 50 cents, with a lock of the patient's or applicant's hair, or yeart handwriting, real name, sox and age, will mail to order, as requested, either a brief Communication from a spirit friend, person or relative; or an Examination for Disease; or a Prescription of needed spirit-prescribed Remedies, or a spirit's powerful curative trial Card Healing Treatment. For services exceeding a brief trial, remit \$1, 10, \$2, 10, or mere. Address DH. G. AMOS PEIRUE, P.O. Box 1125, Lewiston, Maine, July 5,—4wis

#### W. ERSPENMULLER, MANUFACTURER OF

Cenuine Worcester Table Sauce, TOR all kinds of Meats, Fish, Game, Soup, &c. Also Best Tomato Ketchup, Balad Oll, Bardines, and Spanish Olive and Salad Dressing. Also dealer in German and French Minstard, Cider and White Wine Vinegar, best brands of Teas, etc. No. 28 Indiana Place, Boston, Mass.

June 28.— Swis

### AT ONSET BAY

VISITORS can get single meals, or regular board, at MRB, BULLANK'S RESTAURANT, Union Avenue, near the auditorium. Rooms furnished. Swis-July 5.

DANNER OF LIGHT and Spiritualistic Books for sale BALBERT MORTON, 210 Hookton street, Nov. 44.—1stf

### New England Spiritualists' Camp- Neshaminy Falls Grove CAMP-MEETING.

"The First Association of Spiritualists of Philadelphia"

TAYE inaugurated their SIXTH ANNUAL CAMP-MEETING at Neshaminy Falls Grove, on the Bound-Brook Railroad, to commence on the 17th of July and con-tinue to the 4th of Beylember; the formal opening being on SUNDAY, the 20th of July, and the closing on SUNDAY, the

mook italitood, to commence on the 17th of July and constinue to the 4th of Beptember; the formal opening being on Sunday, the 20th of July, and the closing on Sunday, the 31st of August, 1884.

Nesbaminy, now a regular railroad station, is of easy soccess from all boints, being is miles from Philadelphia, and about 70 miles from the city of New York. The route to this delightful resort is execedingly pleasant and interesting, while the site selected for the camping and out-of-door exercises of an educational and devotional character is of the mast soul-inspiring nature.

The attractions at Neshaminy Falls Grove are rarely surpassed, exhibiting in high degree the beautiful in nature—superadded to which are many artificial facilities for agreeable and delightful enjoyment—such as croquet lawns, patent awings, abundant shade, springs of pure cold water, a lake over two miles long, a feet of 100 pleasure boats, etc.

The grounds will be illuminated with Chinese Lanterns, Brilliant Colored Lights, etc., every Saturday evening, beginning July 25th.

Concerts by the Band will be given at stated intervals in the New Music Pavillon on the lawn.

Ample accommodations on the grounds for boarding and lodging at the following rates: Good Table Heard by the week, §4,00. Single Meals, 35 cents each for Breakfast and Supper; Dinner, 50 cents. Lodging, 30 and 50 cents.

Beard and lodging can be had at farm-houses in the vicinity at from \$6,00 to \$7,00 per week; lodging 50 cents. Children at half rates.

All letters should be addressed "Spirity-Dalists" Campber Fills, Superintendent, 412 Spring-Garden atreet, Philadelphia, and on Camp-Grounds after July 17th.

MEDIUMS. A featurenlwaysed great interest to the public will consitute a portion of the exercises from the platform and follow the Lectures. This will consist of descriptive tests and delineations of spirits, usually those who seek recognition from their friends present, adminerately occurring. These accommanyling exercises will intersperse the proceedings during the enti

The following are the speakers and dates of their lectures: JULY.

Sunday, 20th—Hon, A. H. Dally, Brooklyn, N. Y., and J. Clegg Wright, England.
Tuesday, 22d—Mrs. R. S. Lillie, Philadelphia, Pa. Wednesday, 23d—J. Clegg Wright.
Thursday, 24th—Mrs. R. S. Lillie.
Friday, 25th—Edgar W. Emerson, Manchester, N. H. He will also from the 20th to the 28th inclusive follow each lecture from the public platform with Spirit Delineations.
Baturday, 27th—Mrs. Emma H. Britten, England, and J. Frank Haxter, Boston,
Tuesday, 20th—J. Frank Baxter,
Wednesday, 30th—J. Clegg Wright.
Thursday, 31st—Mrs. Emma H. Britten.
AUGUST.

wednesday, 30th—J. Clegg Wright.
Thursday, 31st—Mrs. Emma H. Britten.

AUGUST.

Friday, 1st—J. Clegg Wright.
Saturday, 2d—Nellie J. T. Brigham, Colerain, Mass.
Sunday, 3d—Nellie J. T. Brigham, Colerain, Mass.
Sunday, 3d—Nellie J. T. Brigham and Mrs. Emma H.
Britten.

Tuesday, 5th——

Wednesday, 6th—Mrs. A. M. Glading, Philadelphia, Pa.
Thursday, 7th—J. Clegg Wright.
Friday, 8th—Mrs. A. M. Glading, Philadelphia, Pa.
Thursday, 10th—J. Clegg Wright.
Saturday, 10th—J. W. Fletcher, A. M. and P. M.
Tuesday, 12th—F. O. Matthews, Brooklyn.
Wednesday, 13th—F. J. M. Peebles, Hammonton, N. J.,
"Foreign Travels."
Thursday, 14th—J. Clegg Wright.
Friday, 15th—F. O. Matthews.
Saturday, 16th———
Sanday, 17th—Abble N. Burnham, Boston, and J. Clegg
Wright.
Tuesday, 19th—Abble N. Burnham, Boston, and J. Clegg
Wright.
Saturday, 16th—C. Fannie Allyn, Stoneham, Mass.
Thursday, 22t—O. Fannie Allyn, Stoneham, Mass.
Thursday, 22th—C. Fannie Allyn, Saturday, 23th—C. Fannie Allyn,
Thursday, 25th—C. Fannie Allyn,
Thursday, 25th—Lyman C. Howe,
Friday, 25th—F. O. Matthews,
Saturday, 25th—Lyman C. Howe,
Friday, 25th—F. O. Matthews,
Saturday, 30th—J. Clegg Wright,
Bunday, 31st—Dr. J. M. Peebles and J. Clegg Wright,
Bunday, 31st—Dr. J. M. Peebles and J. Clegg Wright,
Bunday, 31st—Dr. J. M. Peebles and J. Clegg Wright,
Bunday, 31st—Dr. J. M. Peebles and J. Clegg Wright,
Bratles from and beyond New York can, by sending to

Parties from and beyond New York can, by sending to JAMES SHUMWAY, 507 Minor street, Philadelphia, Fa., for orders, and presenting the same at the office, 119 Liberty street, purchase excursion tickets at greatly reduced prices, good to return until Sept. 3d. Parties of ten or more can make arrangements at reduced fare from all points on the Reading Railroad and its branches upon application to their agents. Ask for "Neshaminy Falls Camp-Alecting Tickets," from Philadelphia, round-trip, 55 cents. Good any time during the meeting.

At Trenton, N.J., ask for "Neshaminy Falls Camp-Meeting Tickets," round-trip, 45 cents. Good at any time during the meeting.

SIXTH AND SEVENTH THOUSAND ISSUES OF

### MRS. EMMA HARDINGE BRITTEN'S Great New Work,

Nineteenth Century Miracles: SPIRITS AND THEIR WORK IN EVERY

COUNTRY OF THE EARTH. A Complete Historical Compendium of "Modern Spi

itualism." This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transpired in EVERY COUNTRY OF THE RABTH from the beginning of the Nineteenth Century to the pros-

The SPIRITUALIST will find a complete manual of every phenomenon he wishes to refer to.

The INVESTIGATOR will obtain a compendium of all he needs to study.

The SEEPTIC will be answered, and the OPPONENT refuted The skeptic will be answered, and the Optonext reduced at every point.

To every student of Psychology, Mesmerism, Spiritualism, Occultism, etc., this volume will prove a COMPLETE LIBRARY of the subjects dealt with, and a manual of incalculable value FOR ALL TIME.

THE PLAN OF THE WORK INCLUDES
SPIRITUALISM in Germany, France, Great Britain, Australia, New Zealand, Polyneisan Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Belgium, Turkey, &c., &c., and America.
This volume contains nearly 600 pages royal octavo, fine tinted paper, handsomely bound in cloth.
As few, if any, of the portraits of Illustratious Spiritualists given in the first European subscription copies can be reproduced, those remaining will be divided into two sets of 22 in each sol. Purchasers can be supplied with lists of the illustrations in each issue.
In order to insure to this invaluable work a wide and rapid distribution, Dr. WM. BRITTEN, THE PUBLISHER, has put the price at the SIMPLE COST of the book, namely, \$2.56. THE PLAN OF THE WORK INCLUDES

put the price at the SIMPLE COST of the book, namely, \$2,50.
Postage 25 cents.
A few copies o nataining both sets of the original illustrations can be procured at the charge of \$3,50.
Orders by letter to be addressed to Dr. W.M. BRITTEN, care of J.W. Lovell, Publisher, 14 Vessystreet, New York; where also the book can be found on sale; at the offices of the Spiritual papers, and at all Mrs. BRITTEN'S Lectures.
Also for sale by COLHY & RICH. Bosworth street, Boston, Mass.

13wis—May 24. THE FIRST

### ANNUAL CAMP-MEETING

ANNUAL CAMP-MEETING

WILL be beld by the LOCHQUT MOUNTAIN

WEARP-MEETING ARROCIATION OF SPIRITUALINTS STATUS, DIVERSITY OF SPIRITUALINTS STATUS, DIVERSITY OF SPIRITUALINTS STATUS, DIVERSITY OF STATUS, INCLUSIVE, OIL HEIF GROUNDS SATELY OF STATUS, INCLUSIVE, OIL HEIF GROUNDS. A FOR STRINGS Property, located on the summit of Lockout Mountain, near Chattanooga, Tennessee. This noted resort will be refitted and remodeled Into a Camp-Ground. Ample hotel and cottage room will be provided. Guests desiring to creek tents will find ample space and pleasant locations. The grounds are noted among tourists for the natural curiosities of the Natural Bridge, Telephone Rock, Glant's Grin, Old Man of the Mountains, Fat Man's Squeeze, etc. The spring-waters on this property are unequaled for their health; giving qualities. The great views from this mountain are contiguous to the Camp-Grounds. Epidemics cannot reach this mountain. No healthier spot can be found on the Americas Continent. During July the mountain will be decked with the gayety of many colored and fragrant flowers. This will be a grand resort for both Northern and Southern tourists. Liberal and extensive arrangements are now in progress to secure able lecturers and noted mediums.

For further particulars, see the Light for Thinkers, a Spiritual papers.

Brocial rates will be arranged on all railroads.

For further particulars, address the Secretary. J. W. White, Chattanooga, Tenn., President; J. Seeman, Chattanooga, Tenn., Treasurer; G. W. Kates, Atlanta, Ga., Secretary.

Special Notice.—The Convention of the Southern Association of Spiritualists will be held on the Camp-Meeting grounds July 16th and 16th, and will be an occasion to which all the Spiritualists of the country are invited.

May 24.—Swis

### **ONSET BAY GROVE** ASSOCIATION.

CAMP-MEETING

Commences July 12th, closes Aug. 10th; also three extra Sundays in August. Best speakers and mediums. Send for Programme containing particulars, and time-table. Excursion Tickets now ready for entire season.

July 5.

BAN FRANCISCO 11:112)

### Message Bepartment.

The Messages published under the above heading indi-cate 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 rea-son. All express as much of truth as they perceive—no more.

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

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

Lawis B. Wilson, Chairman.

#### The Free-Circle Meetings

At this office have been suspended for the summer. They will be RESUMED, as usual, in September; due notice of the time will be given hereafter.

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

Report of Public Séance held April 18th, 1884. Invocation.

Invocation.

On thou Giver of every good and perfect glft, may we indeed draw nearer unto thee, in spirit and in that. Through the changing experiences of life, through every event and discipline which may come to our hearts, may we recognize thy guiding hand and acknowledge thy protecting care. We bless thee for the experiences of the hour; we return thanks unto thee for the open doorways of communication between the two worlds; we are grateful that spirits from an immortal life may return with tidings of great joy for those who dwell on earth. Oh, our Father, we pray that these means of communication may be multiplied throughout the land, that thy spirits may be given power and opportunity to make their presence known on earth, until every heart that is bowed down beneath the weight of sorrow and of woe shall rise up into the light of knowledge and of peace, until every eye that sheddeth tears because of the death of their loved ones shall become dry, and sparkle with the light of joy, and every spirit shall understand that death is annihilated, there is no sting, no victory to the grave, but only life eternal is the heritage of every soul. To this end, oh, our Father, that knowledge and understanding may be given to mortals, we pray for strength and courage for these returning spirits, that they may find opportunity of making themselves known to sorrowing friends, that they may send forth some word of cheer or of truth that will be acknowledged and received by doubting hearts; and oh! we pray that not only the spirits assembled here, but those friends in the flesh who gather to listen to these words, may come into sympathy, may harmonize in spirit, that a grander power may be presented the spiritual life in its efforts to demonstrate the truth unto those on earth.

#### Questions and Answers.

CONTROLLING SPIRIT. — A our questions are now in order, Mr. Chairman.

QUES.—[By E. Robinson.] Do materialized spirits have warm hands and regular pulse, the

same as human beings?

Ans.—It is quite possible for a spirit operating through a temporary materialized form to bring such a degree of magnetic vitality as will cause the hands and other members of the temporary form to appear warm and moist to the touch of the sitter. It is also possible for spirits interested in the phase of materialization, exerting all their powers to perfect its manifesta-tion, to bring such an electric current to bear upon the temporary form as to cause it to appear to have regular pulsations and respiratory movements. In many cases, however, where there is supposed to be an independent materialization of the form, and it is found to have regular pulses, respiratory movements and warm members, the spirit has only made use

warm members, the spirit has only made use of the medium's form, transposing its features and lineaments to represent him or herself as he or she was in the mortal form.

Q.—[By A. H. Mackay.] In the last chapter of St. Luke and in other portions of the New Testament where the resurrection of Christ is spoken of, the idea is given that he (Christ) possessed the same body after death as before; that his body could not be found in the sepulchre; that he ate with his brethren and at last was physically taken up to heaven, he previous was physically taken up to heaven, he previously declaring that a "spirit hath not fiesh and bones as I have." It seems to me that according to our spiritual theory and the laws of natural the spiritual theory and the laws of natural theory. ture this could not be; or perhaps I do not in-terpret it correctly. Will you kindly enlighten

A.—We do not accept the theory imparted by this statement as solid fact. We cannot believe that the physical body of the Nazarene did not pass through the change or process of nature called death. Having given this matter an extended research and endeavored to discover all that is possible to be known on the subject, we have come to the conclusion that when Jesus appeared, after the resurrection, he did so in a materialized bedue that this hody with the second materialized body; that this body with the assistance of other spirits he was enabled to combine from elements in the atmosphere, and from material particles gathered from the friends who were in sympathy with him, and that he, who were in sympathy with him, and that ne, through his own great power of will and magnetic force, together with his grand spirituality, was enabled to so operate upon and control the materialized body as to cause it to appear to be precisely the same form which he inhabited previous to the crucifixion. Accepting this theory we can also accept the statement of the Nazarene, that "a spirit hath not flesh and have a to a second barrene and have a spirit hath of the statement of the control of the statement of the statement was a spirit hath not flesh and bones as ye see me have," for a spirit does not have material flesh and bones such as compose the physical covering of those who dwell on earth, or such as composed the materialized earth, or such as composed the materialized temporary form through which he was then manifesting. We believe the body of Jesus was not to be found in the sepulchre for three days after it had been deposited there. We have very good reason for accepting the statement that Jesus belonged to a body of religious men called Essenians, and that during the period between the creatifying and the resurrection between the crucifixion and the resurrection delegates from that secret order found means for securing the body of their beloved brother. and conveying it to a secret place of burial, their object being to have the body hidden so that it could not be taken posession of and mutilated by those who had expressed direct opposition to the views of Jesus and active hatred toward him as a man. Besides, it seems to have been incorporated into the creed of the Essenians that none but those of its own order and accepting its own religious tenets should be allowed to touch the corpse of any member of its body, such outside touch being deemed sacrilegious; consequently it was a part of their law that whenever one of their number passed from the body, his remains should be tenderly and sacredly area for by the tenderly and sacredly area for the tenderly and sacredly area. and sacredly cared for by those who were still

Q.—In the Banner of Sept. 21st, 1872, animals are spoken of as "passing on." Joel Tiffany says: "Animals do not possess immortality." Please give us your opinion.

A.—With all due respect to Joel Tiffany—and others who make the provider and order to the same position.

A.—With all due respect to Joel Tiffany—and others who make the same positive assertion—we are obliged to differ from him. We believe we are obliged to differ from film. We believe that life is immortal; that it is eternal; without beginning and without end; that animal as well as human life is destined to eternal progress, and we have all the facts of existence on the spiritual side to sustain us in this belief. progress, and we have all the facts of existence on the spiritual side to sustain us in this belief. We know that animals exist in the spiritworld, for we have seen and come in contact with them and are perfectly well assured that they are not merely subjective, but real, tangible, objective forms of animal life.

Q.—is it probable that our spiritual being existed previous to its present form; i. e., do you believe we have existed in animal, vegetable and mineral states?

A.—We believe that the elements composing worr physical bodies have existed and have

A.—We believe that the elements composing your physical bodies have existed and have been combined in various states of formation in the mineral and vegetable kingdoms, and also in the atmosphere, and that they have been incorporated time and again in various forms before they became combined in those which you now inhabit. So much for the physical, which your correspondent does not touch upon. We also believe that the spirit has existed through all past ages, and that undoubtedly it has manifested itself in various forms. We are not prepared to say that our physical, which your correspondent does not touch upon. We also believe that the spirit I was known, Mr. Chairman, as Col. Orson has existed through all past ages, and that undoubtedly it has manifested itself in various forms. We are not prepared to say that our spirits have come up or been evolved through my family, whom I desire to acquaint with a they saylous gradations of life in the mineral and various gradations of life in the gradations of life in the mineral and various gradations of life in the gradatio

partment of life. We cannot tell how many forms of being our spirits have inhabited, but this we do know: that spirits do not take upon themselves their first period of consciousness and individuality when they are born upon the earth and come in contact with a material organism, for we have met individualized, conscious spirits, who have never yet lived on earth in a human form, who are patiently awaiting the time when they will be allowed to do so. Those spirits are not as active and keen in intelligence, or as powerful in energy, as those who have passed through a discipline on earth, yet they are conscious, individualized beings, representing rather the state of childhood or infancy than that of maturity and experience.

#### Benjamin G. Folsom.

How do you do, Mr. Chairman? [I am glad to greet you.] I am proper glad to see you. I am very happy to be here. I lived to an advanced age on earth, and passed through many varied experiences. I have taken an active part in the affairs of life, in a business, social and political point of view, and have tried to express my energy in practical ways, and do my duty by my neighbors and friends. I come back here to earthly life hoping to come in contact with some of the dear ones whom I formerly knew, and in doing so the record of my past career opens before me, and I glance over it knew, and in doing so the record of my past career opens before me, and I glance over it with mingled feelings of satisfaction and regret—satisfaction that I was enabled to accomplish what I did in the practical affairs of life, and regret that I did not have the wisdom to perceive all the means by which I might have accomplished more. Yet I have no complaint to make concerning the past; it has been a good

and regret that I did not have the wisdom to perceive all the means by which I might have accomplished more. Yet I have no complaint to make concerning the past; it has been a good one for me, and prepared my spirit to step up on a higher plane in the spiritual kingdom.

I have been learning strange lessons since I went out of the body. In the first place I found I must wait awhile, until I could gain strength; and I had the novel experience of witnessing my form, which appeared to correspond to that aged one of earth, changing in appearance, throwing off the signs of weariness and decay and rounding out in the freshness and vigor of matured yet not decrepit life. I also had the opportunity of gazing around me and finding friends and neighbors, who, had they been in the body, would have worn the badge of advanced age, but who were comparatively young and vigorous, and I was made happy by coming into association with them. I wish my earthly friends to know I am in good company. I am satisfied with the spiritual kingdom; it is a good one, and adapted to the necessities and demands of human nature, which is the best thing I can say of life anywhere.

It is nearly four years since I passed out of the body. I have been trying to manifest here, but could not seem to take just the right hold of this little woman. I have bided my time, feeling that eventually I should succeed in this mission. I was quite well known in various parts of New Hampshire. I have friends in Guilford and Laconia, in Exeter and other parts of the State. My home for a lifetime almost was in what is now called Laconia. My name is well known in that town. I would like to have it known through the community that I have come back from beyond the grave to send out the glad tidings that death is only a friend which ushers a soul into a broader and brighter kingdom than it has ever known before. I want it to be understood that I raise my voice in behalf of this grand truth, that communion is possible between those who dees not touch the affectional nat ly disposes of the outward casket which has be-come useless, and provides another form which

come useless, and provides another form which is adapted to the wants of the spirit.

I am truly grateful for this opportunity of coming. Immediately after passing from the body I attempted to manifest to my son George, that he might know I lived, and since that time I have attempted again and again to make myself known, because it seems to be my duty so to do, that I may settle for my friends, at least, the question: "If a man die, shall he live again?" I shall answer that affirmatively, for life is continuous, so far as I can ascertain: it has no end, neither in consciousness, activity, power nor individuality. I am Benjamin G. Folsom.

### James Edward Hooper.

ing in this way, but for nearly two years I have been studying into the laws of spirit-life, and I find there is very much for me to learn yet.

I come back because I want to reach my

I come back because I want to reach my friends; especially those in San Francisco, where I lived. I want them to know that I have come, and that I give them greeting; it is well with me, and I am satisfied with the change. I have met the dear one who left my side. I had friends whom I mourned as dead; they are not lost, and they are consciously alive to the affairs of existence. We have no need to sorrow when we are called to bid farewell to a friend who is passing higher, because eventu-ally we shall find our own, and be reunited to them. This is the message of good cheer I bring my friends, that they may know I have returned to speak to them. I have relatives in San Francisco by the name of Jackson, and I do hope that some of them will learn of my return, for I would like to communicate with

them privately.

I hope to come again and give you more of my history, and concerning friends on earth, for I am anxious to make myself known. I am

and bring them my love. I want them to know that I hold them in affectionate thought every day, and that frequently I come to minister to their spiritual needs. I have tried over and over again to manifest, so that I should be recognized, but have never succeeded in my attempts. I hope to do better after having manifested from this place. My name is Emeline Strong. My father is William Strong. My mother's name is Mary. They live in New York

### Col. Orson Perkins.

manifest so characteristically that they will have no cause to doubt my identity. I believe I can do so. My friends and those near to me could not mistake my personality, and it seems to me I shall be given power, through the great anxiety which I feel to convince my friends of my existence, to accomplish that purpose.

I wish to convey greetings to all old-time friends. I lived a good round period of years on earth. I had experiences which were marked and varied. I passed through changes which I do not care to relate in public, but which stamped an individuality upon my mind which can never be effaced, and I return here attempting to manifest through this feeble organism, as I would have done through my own physical body. Of course I cannot do so to the extent which I would like. But if I only succeed in making myself known and calling the attention of dear friends to this light of truth, I shall feel amply repaid for the attempt.

I have Jules with me. He desires me to send attempt.

I have Jules with me. He desires me to send his greetings to the dear friends of earth. He is happy in his profession in the spirit-world; his powers are not fading; his abilities are exhis powers are not fading; his abilities are expanding, and in the heavenly spheres he can join his voice with those who make it their business to express in music the harmony of heaven. He also has the power and frequently the opportunity of exercising his gifts in connection with those on earth who delight to express the melody of their souls. He is by no means dissatisfied with the change that death brought to him. We find opportunities for self-improvement and soul-expansion, and we would indeed be ungrateful beings did we not sing a song of praise and rejoicing for the delightful experiences which death brings to the soul.

My home was in Taftsville, Vt. I have with me dear relatives who made their home in old Plymouth, who take an active interest in the affairs of human life and are exercising their thought in the direction of human advancement.

#### Harriet Ripley.

I have knocked at your doors, Mr. Chairman, a good many times, but could not gain entrance because so many were ahead of me, and I have sorrowed, because I wished my friends to know of my continued life. I am quite well pleased with the spirit-world. At first I was not, all appeared so strange to me. I could not reconcile affairs as I found them with the ideas which I entertained when on earth and I fall. clie affairs as I found them with the ideas which I entertained when on earth, and I felt quite unhappy for awhile. I could not do altogether as I wished when here, and I sometimes felt dissatisfied with my lot. After I aroused to my condition on the other shore, and plainly saw how unwise I was to rebel as I did in spirit, I felt sorry that I had done so; but such a time has elegated a reason that the shadhas elapsed since I passed away, that the shadows have all flitted by and I am now living in the sunlight, happy and pleased with my surroundings. The friends who are with me are kind and congenial, and together we are trying

to do our duty. We have dear friends on earth who are not We have dear friends on earth who are not always happy; the shadows of life sometimes flit over them, and the conditions of external existence seem hard, but I believe all this is a discipline for their spirits, and that they will grow under the adversity which comes to them. It is not all shadow, all bitterness; there is sunshine in life, there is sweetness to be exhaled from surrounding conditions, and I hope my friends will extract all the beauty and peace that they possibly can; in this way they peace that they possibly can; in this way they will be fitted to bear their burdens, and press

will be fitted to bear their burdens, and press onward in spite of difficulties.

I have tried a number of times within the last few months to make an impression upon a dear friend of mine who is thinking of making a change in her daily life. I have tried to turn her thought in an entirely different direction from that in which it has been placed, and within the last few weeks she has begun to consider the way which I mention. I wish to say to her: "If you do take that step which you have contemplated, you will not find the happiness which you look for, but if you turn in the other direction, go to the home of those little ones who love you and who have wished for your coming, you will not only be fulfilling yourduty, but you will also find greater happiness and peace than you otherwise would. your duty, but you will also find greater happiness and peace than you otherwise would. Their mother in the spirit-world sends her love to you, and requests that you will, for love of her, do all that you can in attending to and caring for those dear ones. She blds me say: Dear sister, I have tried to make my presence known; I have watched over you, and sometimes, in the quiet hours of night, I have thought I should succeed in making an impression on your mind, dear Helen. But what I gave was not remembered in your waking mo-I, too, lived a number of years on earth, though I do not think I was quite as aged as the man who has just spoken. I lived seventy-nine years in the body, and I had, like others, a strange experience; events came to my life which sometimes I could not understand, but which, in the larger light of immortality, I can comprehend. I can reconcile all things of the past with the conditions of the present. My friends may think I speak strangely when talk-ing in this way, but for nearly two years I have

Dear sister, I have tried to make my presence known; I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presence times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night, I have tried to make my presented times, in the quiet hours of night have given and the quiet hours of night have given and the quiet have a supplied to the quiet hours of night have given and the quiet have a supplied to the n bring you happiness and peace such as you have not known for years."

That is the message I bring from a dear, lov-

ing one in the spirit world to her sister in Boston. I have reason to think that the dear friend will see my message. I also bring my love to her and to all my friends. Tell them I would not return to mortal life to take upon myself an earthly existence, even though it af-forded me all the grandeur and beauty that external possessions possibly can give, for I am perfectly satisfied now with the spirit-life which is mine. I lived in Boston. Harriet Ripley.

### Leonard Jackson.

Some time has passed since I lived here, but I have not been idle. I have been making acquaintances on the spirit-side, forming friendships, renewing old associations with dear friends who are now inhabitants of the other life, and coming into a condition through which

turn, for I would like to communicate with them privately.

I hope to come again and give you more of my history, and concerning friends on earth, for I am anxious to make myself known. I am James Edward Hoeper. Ilived on Sutter street.

Emeline Strong.

"He giveth his beloved sleep." Such were the words spoken over my remains; but as I listened to their solemn utterance, and gazed upon the bowed heads of my friends who mourned me as dead, who thought I had no consciousness of external life, I thought, Oh life I could only touch your eyes, so that the scales in might fall from them, and you could behold me standing in your midst, radiant with new life and hope, freed from the conditions of pain and weariness which I endured before I met with this change, you would not feel that I had fallen asleep, but would rejoice in a knowledge that I had gained the eternal consciousness of heavening life. But I was unable to make myself known in this way or any other to my weeping friends, and they followed the casket to the grave, covering it with beautiful flowers, and sending out their thoughts after it, as though it contained the all of me, and that there was nothing higher or brighter to think of. They cherish my memory, and often think of me as one loved, but not as one present with them, who knows what they are doing, and can come to them, but rather as one who is lost, and wond they hardly dare hope to meet again in the future.

So I have altoned and happily situated in an eternal home. That which we find, it is in many cases so very different from what we anticipated that we ponder over it, and wonder when they hardly dare hope to meet again in the future.

So I have altoney my time and powers for agood in mile to their needs. I have also been pleased to own into twe date, in the future in the future in the future.

So I have alternal on a condition street. I have also been pleased to some into own the have tried to minister to this of the messages your receive, to be the military friends and happily situated in a

can have all I want of them whenever I have a mind to bring them here.

I go to school now and I am learning ever so many things. I want my mamma to know that I am trying to remember everything I have learned, because I want to be a real smart woman by-and-by. She used to think I "would be a real smart woman if I had lived," because I have heard her say so, and I don't want her to be disappointed when she comes to the spiritworld and finds me. I don't feel very good now, but I did before I came. I wanted to come ever so much, because I thought if my mamma knew how much I loved her, and wanted to speak to her, she would go somewhere to

come ever so much, because I thought it my mamma knew how much I loved her, and wanted to speak to her, she would go somewhere to a medium, and let me come, then I would have a jolly time. That's what I have been trying to do ever since I went away, but I could n't, so I went to school and learned all I could, thinking when I had a chance to speak to my mamma, she would be pleased to know how many things I had learned.

If the lady that knows my mamma will just tell her I've come here to send her ever so much love, and that I want to see her and talk to her, I'll be ever so much obliged to her. I go home and see the plants, and know what mamma is doing, when she's moving round the house, and I've seen her set my rocker beside her in the evening, and know she felt just as though I was there. I'll try and do some good to some other spirit that wants to come to her mamma; I will. Lillie Perry.

#### Report of Public Séance held April 22d, 1884. Questions and Answers.

Questions and Answers.

Ques.—If a person's brain be paralyzed by drugs when that person's spirit passes out of the body, will the spirit's memory be clouded?

Ans.—A spirit whose brain has been paralyzed by drugs during the latter portion of his earthly life, will perhaps find his memory clouded for a time upon his entrance into the higher life; and while he remains in contact with physical existence, or is attracted back through any law of association or psychology into contact with beings on the earth, he will find a difficulty in recalling events of the past; but in a little while this difficulty will have passed away; he will be assisted by intelligent spirits to sever his connection with earthly life, to rise above the psychological conditions resulting from the last few hours, weeks or months of his earthly existence, and come into relationship with spiritual life proper. At such time his memory existence, and come into relationship with spiritual life proper. At such time his memory will return to him in full vigor and force, and he will find his mental powers in precisely the condition they were before he first came under the influence of the drug, from which standpoint he will be able to advance, to gather new experiences and press on to higher unfoldments in spirit-life.

Q.—If a person is unconsciously influenced to deal unjustly with some friend, will that influ-ence control the spirit after it has passed to the eternal world?

the eternal world?

A.—The question is a little obscure, but if your correspondent means to inquire "if a person is unconsciously influenced" by a disembodied spirit to deal unjustly by a friend, whether that influence will still continue after the party has passed to the spirit-world, we reply that if the individual is negative and yielding in character and the influence who controls him is very positive, then for a time he may continue under that control; but even though the individual himself be very susceptible, he will have spirit-friends of a more positive, he will have spirit-friends of a more positive. ble, he will have spirit friends of a more posi-tive nature who will concentrate their power,

tive nature who will concentrate their power, if necessary, and break the connection between their friend and the adverse influence. It is to be presumed that a human spirit will not be held under the adverse influence of another for a long time, because justice and right declare differently.

Q.—[By an investigator.] A few years ago an article was added to the Constitution of the State of Kansas prohibiting the sale of intoxicating liquors, except for chemical, medicinal and scientific purposes. This article is strongly opposed. Do you advise its support or not?

A.—Personally we believe in total abstinence. If the sale of alcoholic stimulants for medical, chemical and scientific purposes is allowed, it chemical and scientific purposes is allowed, it chemical and scientific purposes is allowed, it appears to us that the greatest latitude for the manufacture and sale of such stimulants is permitted. We believe, from observation and study of the matter, that the use of intoxicating liquors is highly injurious to the physical system; we also know that it is deeply degrading to the moral and spiritual natures of man, consequently we cannot give in our adherence to any law that will allow the free sale and use to any law that will allow the free sale and use of such poisons. But we are also aware that human nature has not yet advanced to that position where it can or will judge of that which is for its own good, independent of any law or mandate. We also know that through a streak of perversity in human nature man will endeavor to obtain that which he desires, especially if what he desires is restricted and cially if what he desires is restricted and a law is made prohibiting him from its use; conlaw is made prohibiting him from its use; consequently we are not ready to declare that any prohibitory law should be enacted. There are so many ways for the evasion of law on the part of those who are determined to disobey any legislative enactment which does not please them, that we do not raise our voice inadvocacy of such legislation. But we do believe the time will come when mankind generally will so understand its constitution, its nature, its spiritual and moral demands, that ally will so understand its constitution, its nature, its spiritual and moral demands, that it will be ready to recognize what is good and what is injurious for its system, and will be willing to refrain from partaking of that which is destructive in its tendency to either the moral, physical or spiritual being. Until that time does come, legislation will be obliged to enact such laws as will be for the best interests of the people; and if the inhabitants of the State of Kansas feel that the best interests of the community at large are considered by enacting a law which restricts the manufacture and sale of intoxicants to scientific, medicinal and chemical purposes, then we believe they will arise in their might and with one voice or with one special legislation determine that this law shall be obeyed.

Q.—A terrible murder has been committed re-

Q.—A terrible murder has been committed recently in Marshall County, Kansas, both man and wife being murdered. Do you in the spiritworld know anything about this murder, and can you do anything to aid in detecting."the murderer"? And what ought to be done with him if found?

A.—Personally, we know nothing of the crime alluded to by your correspondent. Undoubtedly there are spirits who are cognizant of the whole affair, who perhaps could, if they would, showhen I below the great number I find show the property of the minterested and pleased to the first of the minterested and pleased to the that others can manifest if they cannot other characteristic than the season of the minterested and pleased to the season manifest if they cannot other characteristic throught intelligently to earthing friends; some plotting up grains of wisdom here some their thought intelligently to earthing friends; some plotting up grains of wisdom here are like missionaries, devoting their time to grain grains of the spirits would have seen the property of the spirits would have the work to accomplish and are like missionaries, devoting their time to grain grains of wisdom here are like missionaries, devoting their time to a spirit to have the power of just saying one word to have the power

its own sure punishment as a result; for as the mind of man becomes unfolded in the comprehension of its interior powers, as he becomes able to understand just where and how he has inflicted injuries upon his fellow-beings he grows sensitive to the dictates and accusations of conscience, his spiritual nature awakens, and he experiences terrible suffering because of the wrong he has committed. Bringing such a person under this discipline, affording him all the conditions necessary for the outworking of his powers, and yet holding him in restraint, so that he cannot injure a fellow-being, will, in due course of time, inflict such punishment upon his heart as to cause him to cry out for an opportunity of making reparation for the wrong opportunity of making reparation for the wrong he has done, and also stimulate him to reach upward, while making efforts to do right and to bless his kind.

#### Capt. David H. Sellingham.

Capt. David H. Sellingham.

I've not been gone to the other life a great while, it may be a couple of years or more, but I lived about ninety years, and somehow I sucked in a good many things that 't was hard to get out again. That's what the matter was. Still I did see some plain truths and clear light ahead which helped me along over the rough places—and the opinions I held that were wrong I am ready to give up. I come back here to tell the people that I live. That's worth telling, anyhow. And then you know it is rather uncertain, when one is going over to the other life, whether those left behind will ever see him again; or whether there is any existence or not

uncertain, when one is going over to the other life, whether those left behind will ever see him again; or whether there is any existence or not after leaving the body, or whether one can come back and give the word that he is all right, and safely landed on another shore. Now it seems to me it is no more than we ought to do to return, if only to straighten folks' minds out on this uncertain question.

I was pretty well known where I belonged. I served my country in the stirring times of 1812 and 1813, and I never regretted the action I took, never a bit; I always felt it was just as I should have done. And now that I am getting rid of the effects of old age, kind o' straightening up and feeling like myself, as I did in years gone by, I am ready to go into battle and do what is best for the cause of truth—for I am assured that is on the Lord's side, anyhow—wherever it is found. I am ready to do what I can for it. I think its issues will be satisfactory and certain.

I send my love to my friends and assure them I am getting along first-rate, and am quite well satisfact with the home I have found in the

I send my love to my triends and assure them
I am getting along first-rate, and am quite well
satisfied with the home I have found in the
spirit-world. It is a very good one.
You may put me down, if you please as Capt.
David H. Sellingham, from Woodstock, Vt. I
am very grateful to you, Mr. Chairman, for

#### Susie A. Myers.

My name is Susie A. Myers. I come here because I wish to get a message to a friend of mine who lives in Boston. Her name is Clara E. Peabody. I would rather not come in public, but I have tried a good while to make myself known in private without success, and I thought if it was possible for me to reach my friends in any way I ought to take advantage of it. I wish first to send my love to Clara and ask her to send it to my friends. I think she has strength of character and courage enough to do that for me. They may not accept the message as emanating from my mind, because they do not understand Spiritualism, but perhaps they will derstand Spiritualism, but perhaps they will think it possible I have returned, and it may think it possible I have returned, and it may awaken an interest in their minds concerning these things. I want them to understand I have always loved them, and never forgotten any one of the dear ones who were so kind to me in the past, and whom I regarded with affectionate sympathy. They are dear to me, and I believe I shall meet and welcome them all in the artist world when they need from the meet and welcome them all in the spirit-world when they pass from the mortal form. I will be happy to come to them in person privately at any time if they will attempt to hold communication with me.

person privately at any time if they will attempt to hold communication with me.

I wish to give a private message, also, to my friend Clara, if that can be said of anything given in public. She has passed through unpleasant shadows within the last three years, and they have left an effect upon her mind which is not, in my opinion, altogether healthy. She is becoming somewhat morbid, is apt to brood over unpleasant experiences rather than observe, appreciate and prepare cheerful ones. I say to her: Dear Clara, do not live so much in the past, but look forward to the future, which is really bright with promise and will undoubtedly bring a golden blessing to your life. I believe those painful circumstances which encroached on you were really for your best good; you have developed more strength of character, more self-reliance through them than you would without such discipline. I believe your individuality is more marked than it otherwise would have been; you are a stronger, better woman to-day than you were three years ago. Now when you attempt to perform any work it is with a determination to accomplish something and to make your influence felt. That is with a determination to accomplish something and to make your influence felt. That was not the case a few years ago. Now if you were to pass out of the lives of those around you, you would be more sadly missed than you otherwise would have been. You are leaving your impress, making your mark, every day, upon the minds of those around you; you are setting an example of right living which is beneficial in its effect upon your friends; you are really doing a good work. determination to accomplish sor

eficial in its effect upon your friends; you are really doing a good work.

These things you must understand and realize; and if so, why deplore the very experiences which have tended to develop your nature and make you what you are? Why count the shadows and neglect to enumerate the sunbeams? Why not gather the blossoms that spring up in your path, and turn away from the gloomy recollections which may seem like weeds and brambles? Dear Clars, I believe you will see my message and understand its import, because I come with love, sending you my sympathy, with the assurance of my assistance in every movement you make in life. I my sympathy, with the assurance of my assistance in every movement you make in life. I wish you would attempt to come into closer communication with me, because T have matters of a private nature I would like to reveal to you, which you would not be pleased to have presented to the public. I will try again, and again to make myself known in more private ways, and if I cannot do so you will please accept what I bring to you as a token of my love and of my interest in your welfare. I am looking forward to the time when we shall meet in the spirit-world. I do not forget the pleasant hours we have passed together; your pleasant hours we have passed together; your sisterly interest and affection for me; your desisterly interest and affection for me; your desire to minister to my wants; your loving kindness in my hours of bodily distress—all, these things are treasured in my memory, and can never be effaced. In the coming time we will talk them over; until then I shall wait. You may rest assured every little act that has passed between us will be recalled by and by.

MESSAGES TO BE PUBLISHED.

April 22.—Mrs. Emily K. Robinson; Samuel Underwood; Elizabeth Jenkins.

April 25.—Rev. George O. Pennell; Henry W. Allen;
Mary Harrey; Nahum Perkins; Sophia Brown; Samuel
Fowler; Delia Howe.

April 29.—Barsh M. Butler; John Maguire; Henry
Knight; Hannah Elizabeth Young; Pat; Julia Willett;
Belle.

### Adbertisements.

### Dr. F. L. H. Willis

Glenora, Yates Co., N. Y.

D. B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotnis in all its forms, Epilepry, Paralysis, and all the most delicate and complicated diseases of both series,

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and Esferances.

July 5.

Dr. Jos. Rodes Buchanan, FORT AVENUE, BOSTON, is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcognomy will be issued next August—price two dollars. MBB, BUCHANAN continues the practice of Psychometry. GRATEFUL-COMFORTING.

# EPPS'S GOGOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazetts.
Made simply with boiling water or milk. Sold only in tins by Grocers, labelled thus:

JAMES EPPS & CO., Homosopathic Chemists, London, England.

# Self Oure Free, Nervous Oure Lest Weekness Manhood Manhood Ind Decay A favorite prescription of a noted specialist (now retired). Druggists can fill ft. Address Dec. 1.—19\* The Outer Carable Please to be a Relifered Manhood The Outer Carable Please to be a Relifered Manhood The Outer Carable Please to be a Relifered Manhood The Outer Carable Please to be a Relifered Manhood The Outer Carable Please to be a Relifered Manhood The Outer Carable Please to be a Relifered Manhood The Outer Carable Please The Carable Ple

The only comfortable place to have a Boll is on "the other fellow" nose," is an old saying; if you are one of the unfortunates,

"Pratt's Boll and Carbuncle Specific"

IS EQUAL TO IT. If you cannot obtain at your druggist's, send \$1,00 for a box and receive it postpaid by mail. In use for loo years. TALCOTT, FHISHE & CO., Agents, Hartford, Conn. For sale by all druggists.

McShane Bell Foundry MANUFACTURE those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free, Address gues sent free. Address II. McSHANE & CO., Raltimore, Md.

### FOR RENT,

Oct. 6,-1y

TENTS; also Rooms in Cottage overlooking auditorium. Address J. H. SMITH, Lake Peasant, Montague, Mass. July 5.—tf

SAMPLE Copies, 10 cents; \$1,00 per year. FACT PUB. CO., P. O. Box 8539, Boston, Mass. tf-April 19. A RE YOU SIOK? Are you in trouble? Do you have to work too hard? State your case; send pleture with \$1,00 and we will help you gain a foothold on the grand plane of the Golden Era. Address the well-known Seventh Daughter, ARZELIA C. OLAY, Plermont, Grafton Co., N. H.

### The Writing Planchette.

SOLENCE is unable to explain the mysterieus performances of this wonderful little instrument, which writes intelligent answers to questions asked either about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumahip should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or triends.

DIRECTIONS.—Place Planchette on a piece of paper fprinting or writing will answer), then place the hand lightly on the beaud i in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, it two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

how to use it.

PLANCHETTS, with Pentagraph Wheels, 60 cents, securety packed in a box, and sent by mail, postage free.

NOTICE TO BESIDENTS OF OANADA AND THE
PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES
cannot be sent through the mails, but must be forwarded by
express only, at the purchaser's expense,

For saleby COLBY & BICH.

tf

THE GREAT

### SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

DUY the Positives for any and all manner of diseases of except Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Regatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Faver. Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00, and money at our risk and expense by Registered Letter of

Send money at our risk and exposed by Money Order.

For sale at the Banner of Light office.

Dec. 3.

DR. RHODES' FAMILY MEDICINES. **Purely Vegetable** (ALL SUGAR-COATED)

Medical Confections. A Universal Blessing.

A Universal Bleasing.

SUITED TO OLD OR YOUNG!

A PERFECT Liver and Hidney Renevator and Blood Purifier. Cleanes the entire system from all Blitoumess and Blood Peisons from Raiaria, etc. And cures Headache, Backache, Side and Stomachache. Diarrhees. Dysentery, Pains in the Limbs, Lameness, Burnhees, Constipation. Piles, Worms, Dyspepsia, Consumption. Nervousness, Weakness, Hidney and Bladder, and all other urnary aliments, etc. Also, Rhemmatism. Neuralgia, and in fact almost all the various aliments of humality. PROES: Trial box, 25 cents—by mall, 35 cents—by mall, 35 cents—by mall, 55 cents—in the property of the property of

NEW INSPIRATIONAL SONGS.

BY C. P. LONGLEY.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS.

Great Nervine, Regulator, and Blood Purifler. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute Diseases.
The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

PUSH'S Nerve and Bilious Remedies. Get Lyour Nerves and your Liver Bight, and your Whole Body will be Right.

Each box contains both remedies. Malled, postpaid, for 50 cents a box, or six boxes for \$4.50.

For sale by COLBY & RICH.

Mediums in Boston.

J.A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass. Unice 53 mongomery Fiace (Room 5), Resum, Mass.,

Will treat patients at his office or at their homes, as

Wedered, Dr. S. prescribes for and treats all kinds of
diseases, Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders, Consultation, prescription and advice, \$2,00. Moderate rates
for Medicines, when Turaished, Magnetised Paper \$1,00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing
Pilla 25 cents per box, or five boxes for \$1,00.

Office hours from 10 A, M. to 3 P, M.—except on Tuesdays
and Fridays, when he attends out-of-towa patients. Letter
address care of BANNER OF LIGHT.

"U-April7.

EXAMINATIONS

MRS. C. M. MORRISON'S

MEDICAL BAND AS FORMERLY.

Tion medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. C. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District, H. B. WILLCOX, Sec.

May 8.

### JAMES R. COCKE,

NO. 3 CONCORD SQUARE (near Trement street). Sittings daily, during the summer, for communications, the development of mediumship, and clairvoyant diagnosing of disease. Musical Séances in and around Boston as per appointment. Developing Circles II A. M. Sundays. June 23.—4w

MRS. DR. COLLAMORE, CLECTIC and Magnetic Physician, Surgeon, Chiropodist and Manicure. Corns extracted without pain. Finger Nails shaped, polished and beautified. Gives Electric and Vaporized Medicated Baths. Office 25 Winter st., Room 15.

Nerve-Aura Therapeutics.

(VITAL MAGNETISM.)

DR. H. G. PETERSEN. For Consultation and Treatment, apply at No. 2 Hamilton Place, Room 6, and at his residence, 83 Somerset street, Boston, Consultation free, July 19.—1w\* DR. J. N. M. CLOUCH,

MAGNETIC and Electric Healer, 586 Tremont street, Boston, All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialities. Will visit patients. 5w\*—June 21.

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cele-brated 'Acid Cure.' Office, No. 777 Washington street, Boston. Patients received from 9 to 8.

MRS. CLARA A. FIELD, MEDICAL Examinations and Treatment, Psychometric and Business Bittings. 43 Winter street, Beston.

Mrs. Augustia Dwinels, Will vacate 48 Winter street the latter part of July.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. July 12.-5w\*

A. S. HAYWARD, Magnetic Physician, has signal success in healing with his powerful Spirit-Hagnetised Paper. Two packages sent by mail on receipt of \$1. Address b Bosworth street, Boston. July 5.

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, No. 48 Winter street, Room April 29.

MRS. L. F. THAYER,

TEST, Business and Healing Medium, 1006 Washington street, Boston. 1w\*—July 19.

MRS. JENNIE UROSSE, Test, Ulairvoyant, Business and Healing Medium. Six questions by mail so cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendali street, Bosten. Jan. 5.

MRS. J. M. OARPENTER, 3 Concord Square, M. Boston. Tuesdays, Wednesdays, Thursdays and Fridays. Specialty-Medical examinations, Terms, \$2,00.

April 19.

MRS. J. C. EWELL, Intuitive and Magnetic Physician, 717 Tremont st., Boston. Hours 10 to 4.

JOSEPH L. NEWMAN, Magnetic Healer No. 8% Montgomery Place, Room 4, Boston, Mass. Omes hours, from 1 to 4 F. M.

### SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and poculiarities of disposition; marked changes in past and runre life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those inwhat durings and successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address.

Centre street, between Church and Prairie streets.

April 6.

White Water, Walworth Co., Wis.

April 5. White water, waswurth out, was.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION will be represented at the camp-meetings by Mrs. A. E. Blinn, Ira Davenport and Alonzo Danforth, who desire to meet with speakers, test mediums and mediums for phenomena, with a view to making engagements for the coming season. Correspondence invited with all mediums desiring to visit Boston. Address, MRS. A. E. BLINN, IRA DAVENPORT, 71 West Brookline street; ALONZO DANFORTH, 23 Windsor street, Boston, Medium and Lecture Committee.

Vital Magnetic Cure!

A LL FORMS OF INVALIDISM treated according to natised tiesue, and solvice, \$2,00. Trial lot, \$1,00. Mailed to any address on receipt of price.

July 5.—4w 833 Hace Street, Cincinnati, Ohio.

MRS. JAMES A. BLISS. Materializing Medium,

HOLDS full-form seances at her cottage, West Central avenue, ONSET BAY OAMP GROUND, every evening from July 18th to Aug. 10th. DR. BLISS gives sittings for Development of Mediumship daily, July 12.—tf

Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

June 7.

THE MISSES BERRY'S

A DDRESS will be Onset, Mass., until Sept. 15th. Friends wishing information about Booms, Prices, etc., during the Camping Season, will be cheerfully accommodated by

nclosing a stamp.

HELEN C. HERRY. E. GERTRUDE HERRY.

June 14.—13w\*

MRS. L. A. COFFIN Will give Psychometric Readings by letter: Character and Business, \$1.00 and stamp; Ores and Minerals \$2.00. Address Onset, Mass. 6w—June 21.

ASTONISHING OFFER. SEND three 2-cent stamps, look of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by independent siste-writing. Address DB. A. B. DOB-BON, Maquokets, J. wa.

MINERAL RODS.

I stamp for circular to E. A. COFFIN, No. 6 Bristol street, Boston, Mass. LIBERAL OFFER TO ALL BY Wonderful Clairvoyant and Magnetic Healer. Send free by independent spirit-writing. Address DR. J. S. LOUGES, Maquoketa, Lows. 18we—June 21.

Mrs. Abble M. H. Tyler, TEACHER and Demonstrator of Metaphysical Meal-ing. Vapor Baths. Obesity cured. Falling Sight ar-rested and sight preserved. I Dover street. Boston. Hours from 10 A.M.; to 2 P.M., except Fridays and Saturdays. May 24.

O TREATMENTS, \$15. Ex. Fee and Prescriptions 1 year, \$5. Board, \$6 per week, at Riverside Magnetic, water-Cure and Swedish Movement Sanitarium, Hamilton, Ill. Estab, 13 years, Magnetic Paper, 2 packages \$1. Oirculars free. E. B. BINGLAND, M. D., Prop'r, June 7.—12w°

NEW SHEET MUSIC. When I Go.

New Yooks.

PRICE REDUCED From \$1,50 to \$1,00.

SUBSTANTIALISM:

### Philosophy of Knowledge.

Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special quali-

ties—tangible, sapid, odorous, lumi-nous, and senorous—of the forms to which they are fruital, BY JEAN STORY.

The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their brings and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "unterly forces," can and must karmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Cloth, 12mc, 78 pages. Price \$1.00, postage free. ormer do or ayect. Cloth, 12mo, 784 pages. Price \$1,00, postage free. For sale by COLBY & RIOH.

FARADAY'S PAMPHLETS. THE RELATION OF THE SPIRITUAL TO

ORIGIN OF LIFE; or, Where Man Comes From The Evolution of the Spirit Body Grows. Two Papers, given in the interest of Spiritual Science, by the dictation of the late PROFESSOR M. FARADAY, of England. Price 10 cents.

THE DEVELOPMENT OF THE SPIRIT AFFER TRANSITION. By the late M. FARADAY. THE ORIGIN OF RELIGIONS, and their influence upon the Mental Development of the Human Race. Transcribed at the request of a Bandof Ancient Philesophers, by the late M. FARADAY, of England. Paper, 10 cents. THE PROCESS OF MENTAL ACTION; or, How we Think. By Spirit Prof. M. FARADAY. Paper. Price 15 cents.

TESUS CHRIST. A FICTION. Transcribed by M. FARADAY, late Electrician and Chemist of the Royal Institution, London. Paper, 50 cents, postage free. For sale by COLBY & RICH.

SAMUEL BOWLES'S PAMPHLETS. EXPERIENCES OF SAMUEL BOWLES, Late Editor of the Springfield (Mass.) Republican, in Spirit-Life; or, Life as he now sees it. Written through the Mediumship of Carrio E. S. Twing. New edition, with Supplement. Paper. Price 25 cents.

Supplement. Faper. Price 25 cents.

ATER PAPERS. A Supplement to the EXof the Springfield (Mass.) Republican, in Spirit-Life; or,
Life as He New Sees It from a Spiritual Standpoint. Written
through the mediumship of Carrie E. S. Twing. Price 10
cents.

CONTRASTS IN SPIRIT-LIFE; And Recent Experiences of Samuel Bowles, late Editor of the Springfield (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late Fresident Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price & cents.

For sale by COLBY & RICH.

A CHSA W. SPRAGUE'S AND MARY CLARK'S Experiences in the First Ten Spheres of Spirit-Life, Medium-AthALDINE SMITH, Oswego, N.Y. Paper. Price 20 cents.
For sale by COLBY & RICH. PRICE REDUCED

From 85 Cents to 15 Cents. SUMMARY

OF

SUBSTANTIALISM; Philosophy of Knowledge.

BY JEAN STORY. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading men, or animals, or inanimate things. The subjects treated of are chaptered as follows:

inanimate things. The surjects accessors to the follows:

Knowledge Man's Savior. The Heavenly Hoets. Egyptian follows:

Knowledge Man's Savior. The Heavenly Hoets. Egyptian less. Christian Idolatry. Nature's Genetic Principles. Genesis of the Human Organism. All Nutriment Metaphysics. All Organization Essential. Repetition of Inherited Qualities. Repetition, Evolution, Immortality. Sex. Soul. Spirit, Life. The Mind's Conceptive Creations Necessarily Endless. The Physical and Metaphysical Necessarily Endless. cessarily Immortal.

The book is 12mo, paper, small pica, 113 pages. Price 15 ents. For sale by COLBY & RICH.

CREAT REDUCTION! From \$1,50 to \$1,00.

THE BIBLE OF THE

### RELIGION OF SCIENCE.

BY H. S. BROWN, M. D.,

Author of "A Permanent Republic Cannot be Established by Despotic Family Laws," "Belentific Spiritualism is the Basis of a Scientific Religion and Govern-ment," and other Works.

ment," and other Works.
"This volume is most respectfully dedicated to those persons who will cordially units with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and absorvations. For this is the way to wisdom, and to the material, mental, moral, social and spiritual sciences, that make peace on earth and good will among men."

The work is divided into five books, containing twenty-five chapters, is printed on clear white paper, in large type, and embraces over four hundred pages.

Gloth. Price \$1,00, postage 16 cents.

For sale by GOLBY & RIOH.

### Gospels of Oahspe, THE NEW BIBLE. NOW BEADY.

The Gospels comprise the following books: Book of Jehovih, Book of Judgment, Book of Inspiration, Book of Jehovih's Kingdom on Earth, and Book of Discipline. The entire Camppe contains thirty-five books, and will be issued in series ere long, and cheap enough for everybody to obtain the New Bible.

Cloth, \$1,00; paper, 50 cents; sent by post on receipt of price. price. For sale by COLBY & RICH.

For sale by COLBY & RICH.

THE CHILD'S GUIDE TO SPIRITUALISM.
The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training, the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the future of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodor ideas are constantly instilled, and it is our duty to do all we can be counteract such influences; for the children absorb orthodox ideas almost without knowing it. This work, then has been undertaken from the feeling that there was urgent head of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way than in any other. Flexible cloth, 25 cents.

TARISIES. By WM. BRUNTON. This beau-

DAISIES. By WM. BRUNTON. This beautiful book of Poems, from the pen of Wm. Brunton, Ed., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Basser of Light for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength.

Cloth, full gilt. Price \$1.50, postage 10 cents.

For sale by COLBY & BIOH.

A TREATISE ON THE INTELLECTUAL, MORAL AND SOCIAL MAN, written under fort captions, with an essay on Man. By HIRAN POWELL, Cloth, 11, 20, bostage 10 cents.
For male by UOLBY & BIOH. CABBATARIAN LAWS. Considered from a Considered from a Carlettan Bandpoint. By BYRUN BOARDWAN. Four-page Tract. Price I cent per copy; ten copies, Scents; one hundred cocks, so cents; one thousand copies, \$2.78, pottage 4 cents.

For sale by Cyticky & HICH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale by COLEY & BIOH.

Price is omis.

For sale

New Books.

WORKS ON HEALTH.

THE MENTAL CURE. By REV.W. F. EVANS.
The philosophy of Life: Illustrating the Influence of the
Mind on the Body, both in health and disease, and the Psychological Method of Treatment, 364 pp. The work has recelved the encomiums of able critics, and is considered one
of the best books in the English language, adapted to both
sick and well, also the physician, and ahows how persons
can ward off and eradicate disease without medicine.
Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By REV. W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and horein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician.

Gloth, 1,25, postage 10 cents.

For sale by Golby & RICH.

THE VITAL MAGNETIC CURE. By a MAG-NETIC PHYSICIAN. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are eternal and universal.

Cloth, 81.00, postage 10 cents. Cloth, \$1,00, postage 10 cents, For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIC PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists. pro and com. Distinguished Theologians, Professors, D. D. s. and others in opposition to its truthfulness; Normal, Inspirational and Trance Speaken and Writers in favor. Is Immortality Universal? Knowledge of Nature's laws and the destiny of the race result is happiness, also proves an antidote to "Free Love"-tsm. 306 pp. Cloth, \$1,50, postage 10 cents.

For sale by COLBY & RICH.

THE DIVINE LAW OF CURE. By W. F. EV-ANS. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe. Frice is, 50, postage 10 cents.

For sale by COLBY & RIOH.

Prof. William Denton's Works.

GEOLOGY: The Past and Future of our Planet. This is a book for the masses—a book that should be read by every intelligent man in the country. Price \$1,50, postage 10 cents.

SOUL OF THINGS; or, Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Cloth, price \$1,50, postage 10 cents. ton. A marvelous wors. Cook, proceedings of the Soul of THINGS—Vols. II. and III. These two volumes consist of over 800 pages, 12mo, and are well illustrated by more than 200 engravings, nearly slind which are original, and drawn from actual vision. Printed on fine calendered paper and bound in good style. Single vol. \$1,50, postage 20 cents.

WHAT WAS HE? or, Jesus in the Light of the Mineteenth Century. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus. Cloth, price \$1,25, postage 10 cents; paper, \$1,00, postage 5 cents. THE DELUGE IN THE LIGHT OF MODERN SOIENCE. Shows the Flood Story to be as false as it is foolish. Price 10 cents, postage 1 cent.

RADICAL RHYMES. A fine volume of poems. Cloth, price \$1,25, postage 6 cents.

RADICAL DISCOURSES ON RELIGIOUS SUBJECTS, delivered in Music Hall, Boston. Price \$1,25, postage 10 cents.

Postage 10 cents.
THE IRRECONCILABLE RECORDS; or, Gen-IS DARWIN RIGHT? Or, The Origin of Man. Price \$1.00, postage 10 cents.

IS SPIRITUALISM TRUE? Just the book for effective missionary work. Price 10 cents, postage 1 cent. ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. The two systems carefully compared. Price 10 cents, postage 1 cent.

WHAT IS RIGHT? Shows how we can tell right from wrong, and that no man can do this from the Bible. Price 10 cents, postage 1 cent.

BE THYSELF. A Discourse on Selfhood. Price 10 cents, postage 1 cent. 10 cents, postage 1 cent.

COMMON SENSE THOUGHTS ON THE
BIBLE. For Common Sense People. Eighteenth thousand. Price 10 cents, postage 1 cent.

CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity, Price 10 cents, postage MAN'S TRUE SAVIORS. A Lecture. Price

SERMON FROM SHAKSPEARE'S TEXT. An excellent discourse. Price 10 cents, postage 1 cent. WHO ARE OHRISTIANS? A Lecture. Price WHO ARE CHRISTIANS? A Lecture. Price 10 cents, postage 1 cent.

THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Lecture given in Music Hall, Boston, on Sunday afternoon, May 8th, 1872. Price 10 cents, postage 1 cent.

THE POCASSET TRAGEDY THE LEGITIMATE FRUIT OF CHRISTIANITY. Price 10 cents.

GARRISON IN HEAVEN—A Dream. Price For sale by COLBY & RICH.

TENTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of cason and Philosophy—in His unchangeable and giorious tributes.

Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Tenth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price 51.00: postage 10 cents.

boards.
Price \$1,00; postage 10 cents.
Full glit (seventh edition), \$1,25; postage 10 cents.
Full glit they so order.
For sale by COLBY & RICH.

TIPPING HIS TABLES; Ramblings after a Rambler: Exposures of an Exposer. Elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, V., 1872." By ALLEN PUTNAM. In response to a general demand, this able production is issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

Paper, 25 cents, postage free.
For sale by COLBY & RICH.

FOR SAIS BY COLBY & RICH.

IFE OF COLESWORTHY GRANT, FoundJOER and late Honorary Secretary of the Calcutta (India)
Society for the Prevention of Cruelty to Animais. By PEARY CHAND MITTRA.
This work gives an account of the Life and Services of
Colesworthy Grant, Esq., through whose exertions the Society for the Prevention of Cruelty to Animais was founded
in India.
Flexible cloth, 50 cents; postage free.
For saie by COLBY & RICH.

For sale by COLBY & RIOH.

OUINA'S CANOE and CHRISTMAS OFFERING, filled with Flowers for the Darlings of Earth,
Edited by "OUINA." through her Medium, "WATERLILY," MRS. CORA L. V. RICHMOND.
Of the gilted mediumistic author of this new work, not a
word is necessary to commend it to the favor of all. This
work for the children is just the thing long wanted.
Of the beautiful spirit-author, "Ouina," so well known
on both sides of the Atlantic, we can only say, words are
inadequate to express how highly she is esteemed. The
CHRISTMAS OFFERING opens with a history of her
earth-life and its tragic close.
Cloth, gilt, pp. 160. Price \$1,00; postage free.
For sale by COLBY & RIOH.

TOLAKKAISM: or. Clairvoyant Travels in

For sale by COLBY & BICH.

DIAKKAISM: or, Clairvoyant Travels in Hades, By A. GARDNER, London, Eng. This little book is altegether novel and curious, being aketches of clairvoyant experiences among the inhabitants of Hades, which "is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myrisds of human beings, who had a physical existence on earth, continue to live. Some in alips, some in houses, many in the woods, and myrisds in the air." These persons and their surroundings are described, and conversation with them reported.

Paper, 10 cents, postage free.

For sale by COLBY & RIOH.

CHRIST, THE CORNER STONE OF SPIR

ITUALISM, By J. M. PEEBLES, M. D.
Discussing—"Taimedic Proof of Josus's Existence;"
"The Distinction between Jesus and Christ;" "The Moral
Estimate that Leading American Spiritualists put upon
Jesus of Nazareth;" "The Commanda, Marreis, and Spiritual Giffs of Jesus Christ;" "The Bellef of Spiritualists, and the
Church of the Future."
Paper. Price 10 cents, postage free.
For sale by COLBY & RICH.

For saie by COLBY & RIUH.

IMMORTELLES OF LOVE. By J. O. BARRETT, author of "Spiritual Pilgrim," "Looking
Beyond," "Social Freedom," etc.
Axiomatic: Radical: Spiritual: Equality of the Sexes;
Moral Incidents: Perfected Marital Relations: Improved
Childhood Demanded; Sacredness of Home; Mated Souls
in the Eden of Love.
Bound in tinted paper, beveled boards, \$1,50, postage 5
cents. Plain cloth \$1,00, postage 5 cents.
For saie by COLBY & RICH.

THE DAY OF REST. By M. Acceptance.

THE DAY OF REST. By W. MoDONNELL,
author of "Exeter Hall," "The Heathens of the
Reath " etc.
This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the
antoreement of a Furitanic Sabbatit handled in a masterly
manner. Paper 10 cents, postago 2 cents.
For sale by COLBY & RIOH,

Rew York Advertisements.

MRS. M. E. WILLIAMS, MATERIALIZING SEANCES, 222 West 46th street.

M. New York City. Sances: Ronday, Tuesday and Thursday evoluge, at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock. Scate secured in advance personally or by letter.

PROF. JOHN McLEOD. PRACTICAL PHRENOLOGIST and Healer, also possessor of the highest known phase of Mediumship, seasor of the ability to confer upon Sensitives perfect Clair voyance and Clairaudience by the laying on of hands, etc. Rooms No. 333 West 29th street, New York City. July 19.

DR. DUMONT C. DAKE, PEMOVED to 5 East 12th street, New York City. Cure to 'Incurables,' Magnetism a specialty. Remedies sens by Express. Diagnosis by correspondence. Send for City. July 19.

MRS. L. M. MARSH, 229 WEST 40TH STREET, New York City, Magnetic Healer and Developing Medium. 13w - May 10.

MRS. A. A. McLEOD

CIVES Chirvoyant and Clairaudient Sittings at her Rooms, 333 West 29th street, New York. Among her Spirit Guides are three distinguished Doctors, who, in common with the Spirit friends of Visitors, usually walk into her presence, and there converse and give instructions with great exactness.

July 19.

MRS. E. S. PHILLIPS, 247 West 39th street, New York City. Trance and Test Medium. Hours from 0 till 4, Saturdays excepted. 13w-June 29. Practical Psychometry.

Mrs. M. A. Gradley, 417 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delineations of character, \$2,00; prophetic readings, \$3,00; instruction upon personal development of mediumship, \$3,00; psychometric examinations of ore, \$5,00, Please enclose return postage. No personal sittings given, June 21, —13w\*

LOTTIE FOWLER. MEDICAL and Business Medium, for a short time only at 231 Duffield street, Brooklyn, N. Y. Hours 2 to 8.

PSYCHOMETRY. MRS. ANNA KIMBALL gives scarching analysis of disease and medial faculties, with messages of counsel from guardian spirits. The late Prof. Wm. Denton said: "I have found MRS. KIMBALL a Psychometer of wonderful power and accuracy." All readings \$2.00. Address P. O. Box 241, Dunkirk, N. Y.

July 5.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved E. ASTICHUPPORTER TRUES. Bend Stamp for Circular. Address OAPT. W. A. COLLINGH, Smithville, Jefferson Co., N.Y. [Mention this paper.] June 7.—13w\*

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN 175 RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX, Publisher.

D. M. & NETTIE P. FOX ...... EDITORS. RDITORIAL CONTRIBUTORS.

Prof. Henry Kiddle, No. 7 East 130th St., New York City.

Prof. J. S. Loveland, San Bernardine, California.

'Oulna,' through her meddum, Airs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ili.
Clara Dixon Davidson, Kirkville, lowa.

Among its contributors will be found our oldest and ablost writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

TERMS OF SUBSCRIPTION: Per Year, \$1,50; Six Months, 75 cents; Three Months, 40 cents.

In remitting by mails Post-Office Money Order on Ottum-wa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bauk Notes. Single copies & cents; newsdealers & cents, payable in advance, monthly or quarterly.

By arrangements made with publishers of the Phrenological Journal, \$2,00. The subscriptions at clubbing rates: Offering and Phrenological Journal, \$2,75; with premium bust, \$3,00. The subscriptions at clubbing rates. Chering and Phrenological Journal, \$2,75; with premium bust, \$3,00. The subscriptions at clubbing rates.

RATES OF ADVERTIBING.—Each line of nonparell type is cents for first insertion and 10 cents for each subscription. Payment in advance.

The circulation of the Offening in every State and Territory now makes it a very desirable paper for adverses.

PIRITUAL OFFERING, Ottumwa, Iowa.

The Spiritual Light,

A MONTHLY JOURNAL, devoted to the Interest and Progression of Humanity, from a Spiritual and Liberal Standpoint. Edited and published by J. D. HAGA-MAN, Chattanooga, Tenn.

The LiGHT will open its columns as a Broad, Progressive and Liberal Journal, and will give fair and equal expression to all forms of thought. Above all things it aims to be Liberal, and to be devoted to Spiritualism in its Broadest, Highest, most Extensive Application.

Terms of Subscription, in Advance, Postage Passe, Cone Year, \$1.00; Six Months, 60 cents; Three Months, cents. Specimen copies sent Passe.

Liake all Money Orders payable, and direct all communications to

P. O. Box 606.

Chattanooga, Tenn.

THE ROSTRUM. A. C. COTTON, Manager and Assistant Editor.

A. C. COTTON, Manager and Assistant Editor.

A Fortnightly Journal of Thirty-two Columns devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity.

All communications for the pages of the ROSTRUM must be addressed to A. C. Cotton, Vineland, N. J.

The ROSTRUM will be supplied to subscribers at the following release.

THE VOICE OF ANGELS.

A Semi-Monthly Paper, Devotes to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Elvery-Day Life:

Now in its ninth voluve, eight pages, will be issued as above at \$5 Laurei street. Somerville, Mass. Price 5 cents for single copies; per year, in advance, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

JULIA A. DAWLEY, Publisher.

The Boston Investigator,

The boston structure of publication.

Price, 63.06 a year,
11.50 for six months,
8 conts per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind, Address
J. P. MENDUM,
INVestigator Office,
Paine Memorial,
Roston, Man,

Light for Thinkers. A WEEKLY PAPER, put ished at Atlanta, Ga., in the interest of Spiritual'sm, at \$1,50 per annum.

G. W. KATES, Editor.

A. O. LADD, Publisher.

Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written under Angel Influence.

BY JAMES LAWRENCE, Dial and Transcribing Medium, and Reputed Author.

These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, How beautiful this is I it is a religion worth having; it satisfies the min d; it rests the heart! Oloth, pp. 400. Price \$1,00.

For sale by COLBY & BICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Bent free on application to COLBY & RICH. NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stoke. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50. THE HEREAFTER:

A Scientific, Phenomenal, and Biblical Demonstration of Future Life. By D. W. HULL. In this book Mr. H. discusses the question of the origin f the Physical and Spiritual man. Une chapter is devoted to the demonstration of a future life by the occult sciences, then follow arguments based on Phenomenal Spiritualism, liairvoyance, Mesmerism, Somnambulism, and the Bible, Oloh 75 cents. Olairvoyance, Mesmerism, Somni Oloth 75 cents. For sale by COLBY & BICH.

THE GOSPEL OF SPIRITUALISM: The Electric Light of the New Ers. By W. STODDART,

A Lecture delivered before the Newcastle (England) Spir-mai Evidence Society, and printed by special request. inat Evidence Society, and printed Paper, price 10 cents. For sale by COLBY & BICH.

# Banner of Pight.

### ALL SORTS OF PARAGRAPHS.

When I slumber, they are near,
Whispering in my dreaming ear,
Shedding beams of heavenly light
From their pinions silvery bright!
Ah! such holy truths they speak,
Kissing lip and brow and cheek!
Peace!" they murmur o'er and o'er;
We are with you evermore!
Angels count the mourner's hours:
Every cross is crowned with flowers,"
God has taught them this, I know—
Lovely spirits, white as snow!
—[Fanny Forrester, in Chambers' Journal. ANGEL VISITORS.

Afflictions, like God's angels, will move away when

In a system where everything mutually attracts and is attracted, nothing can be lost; the quantity of ex-isting matter remains always the same.—George Fos-

they have done their errand.

The August Century will contain in Mr. Cable's novel, "Dr. Sevier," a thrilling description of the departure of Confederate troops from New Orleans at the beginning of the Civil War. The march of the New York Seventh down Broadway is also described with hardly less graphic power.

For the creeds of those who glibly prove that salvafor the cream of those wine girlly prove that salva-tion is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear, and death with horror; who curse the cradle and mock the tomb, it is im-possible to entertain other than feelings of pity, con-tempt and scorn.—Robert G. Ingersolt.

A New York photographer is quoted as saying: "After twenty-five years' experience under the skylight, and after photographing over a hundred and forty-seven thousand people, I have become convinced that in nineteen cases out of twenty the left side of the face gives the most characteristic likeness, while to the same degree the right side is the most symmetre

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with your moral improvement. We wrestle flercely with a victous habit which would have no hold upon us if we ascended into a higher

The Sunday question is agitating other nations as well as the United States, in a remarkable manner. In reference to the "Sunday-opening" question, now attracting so much attention in England, Lloyd's Weekly Newspaper, having a circulation of 600,000, says, "The Sabbath quibble gets its quietus when it becomes understood that Sunday is not the Sabbath."—The Investigator, Boston.

The First Advertiser: Samson, the strong man, was the first to advertise. He took two solid columns to demonstrate his strength, and several thousand persons "tumbled" to his scheme. And he brought down the house.

Rev. Russell Green Toles, D. D., the Superintendent of the Baldwin Place Home for Little Wanderers in Boston, died at Cottage City, Martha's Vineyard, Saturday, 13th inst., after a short sickness. During his administration at this useful institution he was privileged to find good homes in the country and elsewhere for over 6000 little ones.

Heaven is not from any angels created such from the beginning, and hell is not from any devil who was created an angel of light, and cast out of heaven; but heaven and hell are from the human race—heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil, and thence in the understanding of falsity.—Swedenborg's Divine Providence, 27.

An exchange publishes an article headed, " How to tell a mad dog." We have nothing to tell a mad dog that we cannot communicate by telephone or postal

A Vienna despatch of July 13th states that as the train which left Pola after the one on board of which was the Emperor Francis Joseph was passing through a gorge near Podgaritz, it was discovered that the rails had been misplaced. The discovery, however, was made in time to stop the train before a disaster occurred. The criminals had evidently mistaken this train for the one containing the Austrian Emperor.

A female zealot who probably never read the vervy denunciation of Paul: "If any provide not for his own, and specially for those of his own house, he hath dented the faith, and is worse than an infidel," is in the habit, so a Newcastle, Pa., report avers, of locking in a room her turee little children. four months, and then going to the Salvation Army meetings !

The steamer State of Maine, of the International Line, plying between Boston and St. John, ran upon a reef in the Bay of Fundy, Saturday afternoon, 12th inst. No lives were lost. The vessel will probably be a total loss.

All small homesteads belonging to widows, minors and unmarried women in Guadalajara, Mexico, have been exempted from taxation by the local legislature. An example which could be followed with justice else-

A Philadelphia man buys for half a cent a pound tons of old rubber overshoes, rubber overcoats, belts. car springs and hose and makes them into toys for the children and chewing gum for the girls. Uon t

NOT A "MASCOT."-Joseph Mascotte, and Jerry and Frank Patnaude, were the victims of a terrific explosion on the 12th at Catlin's stone quarry, Burlington,

THE CHOLERA IN FRANCE.—Marseilles despatches under date of July 14th state that there were sixtysix deaths from cholera, in that city, during the twenty-four hours ending at 9 o'clock that evening. The rallway stations were crowded with fugitives who fought for tickets which the agents could not issue fast enough to satisfy the crowd. The number of deaths in Toulon, on the evening of the 11th, was seventeen. and there were five deaths between the hours of 10 A. M. and 6 P. M. of the 12th. One death from cholera occurred at Lyons on the 12th. An official report states that no cholera exists in Paris. The French Chamber of Deputies has by an unanimous vote appropriated a liberal pecuniary amount in aid of the cholera sufferers.

"Who was the straightest man in the Bible?" "Jo-Why?" "Because Pharaoh made a ruler of him."

Cincinnati News Journal: Here is how it looked in the programme book:

From mighty kings he took the spoil, And with his acts made Judah smile." And this is about the way it sounded after Madame

Nilsson had put her dramatic soul into it:

"Fro mlyslylyte kang ze toohoowoohook th' spoloiololi an' we thees ax mad Judah smlyeibismlyei

THE MECHANICS' FAIR.-The Fifteenth Triennial Exhibition will be opened to the public, at the Building of the Association on Huntington avenue, Boston, in September next, and it will be very complete. Space and power are free, and intending exhibitors should make early application in order to secure space, as but little remains. The Board of Government is using every effort to excel all past exhibitions, and every indication promises success.

As they were trudging along to school a five-year-old Boston miss said to her companion, a lad of six summers, "Were you ever affrighted at the contiguity of a rodent?" "Nay, forsooth," he replied, "I fear not the juxtaposition of the creature, but dislike its tendency to an intimate propinquity."—New York Morning Journal.

elosed for at least ten seconds. Then open the door and remove the finger, and add plenty of interjections.

### The Camp-Meetings.

#### Lookout Mountain Camp-Meeting.

Saturday, June 28th, was the opening day of the above gathering, a conference in the morning and a mediums' meeting in the afternoon constituting the exercises, the participants in which were Mrs. H. Morse Baker, Mrs. S. A. H. Talbot, Mrs. Sue B. Fales, Miss Zaida Brown and Messrs. A. C. Ladd and G. W.

Kates.
On Sunday, after vocal music and an invocation by
Mrs. Baker, the President of the Association, J. W.
White, explained the origin and purpose of the organization, and the Vice-President, A. U. Ladd, delivered an address of welcome. An elequent lecture was then delivered by Mrs. Talbot, after which Mrs. Pales described spirits clairvoyantly seen by her among the audience.

audience.

At the afternoon session an improvised song, "Look-out Mountain," was suug by Miss Zaida Brown. Mrs. H. Morse Baker then delivered an eloquent and impressive lecture upon "The Philosophy of Spiritualism," and was followed by Mr. Kates with brief remarks, and then by Mrs. Sue B. Fales with personal descriptions of spirits.

Monday merning a conference was held, presided over by Mr. P. R. Runnels, of Millersburg, Tenn., who greatly interested the audience with a recital of his experience with mediums attending the camp. A song and address by Miss Brown and an address by Mrs. Baker constituted the afternoon's exercises, and at night young and old engaged in the pleasures of a social dauce.

Tuesday morning there was an interesting season of Tuesday morning there was an interesting season of conference; in the afternoon, after an improvised song by Miss Brown, Mrs. Fales gave a lecture of great practical value upon "The Science of Spiritualism."

Wednesday, July 2d, a conference in the morning was succeeded by a lecture in the afternoon by Mrs. Talbot, on "The Needs of the Hour," Prof. J. W. Cadwell supplementing it with a few remarks. In the evening, after an invocation, Mrs. Baker spoke, Miss Brown improvised a song, and Prof. Cadwell entertained and instructed the audience with a short address on Mesmerism.

Brown improvised a song, and Prof. Cadwell entertained and instructed the audience with a short address on Mesmerism.

Thursday, July 3d, the usual Conference in the morning. In the afternoon Mrs. Baker gave an address. In the evening a dance in the hall, and a free séance by Mrs. Cooper in the hotel.

Friday, July 4th, special services in honor of the day. Miss Brown improvised a song, Mrs. Fales read an inspirational poem, Mr. G. W. Kates delivered an oration on "Liberty and Independence," Mrs. Baker and Prof. Cadwell following with short addresses.

Saturday, July 5th, Mrs. Bliverston gave psychometric readings in the morning; in the afternoon, Mrs. Fales a discourse, and descriptions of spirits.

Sunday, 6th, addresses during the day by Mrs. Talbot, Mr. Kates, Mr. Ladd and Mrs. Baker; descriptive tests by Mrs. Fales. In the evening Mrs. Cooper gave a physical and materializing séance in the open air.

Monday, 7th, was an off day, many being off to the different points of interest.

Tuesday, 8th. A Conference in the morning as usual, and in the afternoon an address by Zaida Brown on "Man's Unbellef."

Many mediums are present, among them Charles E. Watkins, Mrs. Anna Cooper and Mrs. E. S. Silverston. Others are to arrive, and numbers of Spiritualists, investigators and others are flocking to the grounds from every direction. The prospect is that the best gathering of the kind ever held in that section has just begun.

PARTIES FOR THE CAMP MEETINGS.

PARTIES FOR THE CAMP MEETINGS.

Light for Thinkers remarks that in nearly every city there are some who, desirous of visiting the camp-meetings, would like to know who else is going, so that parties might be formed for that purpose. To this end it proposes that some one person in each place be designated with whom a registry of names can be kept, and from whom information may be obtained. Mr. G. W. Kates furnishes a list of persons in various localities, who will act in the interest of the Lookout Mountain Camp Meeting, in this way, naming Mr. Alonzo Danforth [23 Windsor street] in Boston. The plan appears to bea good one and worthy of being generally adopted.

#### Onset Bay Camp-Meeting. To the Editor of the Banner of Light:

The commencement of the camp-meeting season at Onset, beautiful Onset, was inaugurated last Sunday, Inly 13th, by the introduction by Dr. H. B. Storer, the genial and pleasant President of this Association, of

July 13th, by the introduction by Dr. H. B. Storer, the genial and pleasant President of this Association, of Mr. George A. Fuller, whose splendid abilities as an orator were very heartily appreciated by the large audience gathered here in this cool and delightful resort. The steamer Monohansett from New Bedford brought its freight of excursionists, and the whole audience were much entertained by the celebrated niedlum, Mr. Joseph D. Stiles. After the morning exercises many of the visitors were made especially happy by an old-fashioned clam-bake at Hotel Onset. The interval between the morning and afternoon sessions was made very pleasant by music from the Middleborough Band. The introduction of these really fine artists will be a very nice and distinctive feature of the entertainments of the season. At two o'clock the President introduced to a very large concourse of people Mr. J. Clegg Wright of England, a gentleman who has the power of holding his hearers in rapt attention during his intellectual discourse; and so with music and flowers and sunshine and shade, and the gentle moving of the waters of the lovely bay, the brightest, finest day of the season passed away. May each Sunday gathering bring again and again happy and contented faces, and each Sunday evening close as this one, with peace, love, pleasure and solid enjoyment.

### Cape Cod Camp-Meeting.

The Spiritualists of Barnstable County, Mass., inaugurated their Eighteenth Annual Camp-Meeting in Nickerson's Grove, Harwich, last Sunday. The morning session convened at 9 o'clock, and, the election of officers for the ensuing year being the first business, it was transacted with the following result: President, Hon. Warren Chase; Vice President, Watson B. Kelley; Secretary, Mrs. B. Nickerson. The remaining time of the session was devoted to conference. At 2 o'clock J. Frank Baxter greatly interested the audience with a lecture upon "Spiritualism and Morality."

The meetings will continue until Bunday. July 20th. Addresses delly by able speakers, among whom are Hon. Warren Chase, Dr. H. B. Storer, Mrs. Dr. Severance and Rev. James Kay Applebee, A portion of the time will be devoted to conference meetings, with a platform free to all.

### Cassadaga Lake, N. Y.

The announcement made by the management on our fifth page indicates that the gathering for '84 will be a worthy continuation of the series of camp-meetings at this popular resort. The grounds are eight miles from Lake Erie, and easily to be reached by rail from all points. The pleasure of water scenery is here matched with the purity of mountain air, the presence of good speakers and mediums. All who attend the meeting will, beyond peradventure, have occasion to remember their visit with pleasure.

### Materialization in New York.

To the Editor of the Banner of Light:

With the increasing warm weather the oppressive atmosphere of large cities becomes more oppressive still. Sweltering humanity, cooped up as it were between overheated brick walls and still hotter pave

tween overheated brick walls and still hotter pave ments, sighs for the vitalizing influence of sea-brevzes or the refreshing relaxation of a period of repose from arduous toil among the shady walks and grassy lanes of tranquil country scenes.

The tide of summer travel has fairly set in, and tourists are preparing to leave and are leaving the city in large numbers. Among Spiritualists, many are attracted to the different camp-meetings, where opportunities are offered both for recreation and enlightenment; many of our prominent mediums are transferring their field of labor to one or the other of these places of reunion, or are seeking recuperation in the peaceful far ments of congenial country homes.

Here in New York, those who are bound to remain and those who are passing through the city toward their destination, will be pleased to learn that we have still among us one of the best mediums for full-form materialization, and I hope and trust a liberal share of patronage will induce her to remain among us for some time to come. Mrs. Carrie M. Sawyer, who is now located at No. 59 West 24th street, New York City, is no novice in the field of mediumship. For years she has ranked high among materializing mediums, and the convincing and remarkable manifestations which occur through her instrumentality have brought to many a glorious realization that the grave is not the end of men her presence lately during her atay in Washipton.

man.

The wonderful phenomena which have taken place in her presence lately during her stay in Washington, D. C.—have attracted the attention of scores of prominent people there, and been chronicled in the leading papers of that city—are a guarantee of the marvelous power displayed through her mediumship under favorable conditions.

old Boston miss said to her companion, a lad of six summers, "Were you ever affrighted at the contiguity of a rodent?" "Nay, forsooth," he replied, "I fear not the juxtaposition of the creature, but dislike its tendency to an intimate propinquity."—New York Morning Journal.

To make good jam: Place one finger in the crack of a door. Shut the door slowly, but firmly, and keep it closed for at least ten seconds. Then open the door and remove the finger, and add plenty of interjections. Never use your own finger if you can avoid it.

Will Andrew Watson, Sen., of Govan, Glasgow, Scotland, please write or send his full address to Annie Latt Chambellain? Excitable or Scottish Spiritual parameter is an away a wise and instructive utterances of little Mandle, the medium's familiar control, form an interesting feature. Mandle appears at every scance, and the child like form and childish voice and deportment strangely contrast with the able manner in which abe answers, questions that would amhairness many a wise and learned head.

The materialized forms, is a rive, are very beautiful, the materialized forms, is a rive, are very beautiful, and the materialized forms, is a rive, are very beautiful, and a wise and learned head.

The materialized forms, is a rive, are very beautiful, the materialized forms, is a rive, are very beautiful, and the materialized forms, is a rive, are very beautiful, the materialized forms, is a rive, are very beautiful, the materialized forms, is a rive, are very beautiful, and the materialized forms, is a rive, are very beautiful, the materialized forms, is a rive of the conditions.

The materialized forms, is a rive of the conditions.

The materialized forms are conditions.

and exhibit a great deal of strength, appearing in good, sometimes in very strong light. Many are recognized by friends and acquaintances. Under favorable conditions they use their vocal organs with efficiency and

by friends and acquaintances. Under favorable conditions they use their vocal organs with efficiency and power.

The illuminated forms which are seen when the light is turned out are surprisingly beautiful, and sometimes appear floating from the cabluet. I have seen two of these illuminated forms appear together, moving independently, and both speaking. Their light, which makes them appear as white as snow, plainly reveals every detail of shape, every fold of drapery, and is concentrated upon the form, none of the surrounding darkness being at all dissipated by it. As a whole these scances are of a most interesting and convincing character, and investigators would do well to avait themselves of this opportunity to witness the surprising manifestations of spirit power exhibited through Mrs. Sawyer's mediumship.

Those who have not as yet escaped from the necessity of making test conditions a necessary requisite of satisfactory investigation, will be pleased to learn that Mrs. Sawyer generally sits under test conditions, her guides refusing to manifest unless the medium is placed under such restraint as will physically incapacitate her; and though I do not approve of it myself, I admire the patience and forbearance of this estimable lady in thus conforming to the wishes of her controls, who probably have a special motive in view.

J. F. JEANERET.

#### July Magazines.

THE ELECTRICIAN notes discrepancies in the Underground Telegraph law recently passed by the Legislature of New York, and argues that since the overhead construction was in compliance with existing statutes, and no provision for repealing previous legislation is made by the bill, electrical companies are justified in continuing the old method. Noting the attention directed in Europe to the question whether any benefit is derived from artifically guarding buildings against injury from lightning, it is remarked that it cannot be correctly determined, for the reason that work of this character has been almost; universally defective." The writer points out these defects, suggests remedies, and trusts that protection against lightning may become recognized as a legitimate field for thorough electrical work. Elec. Pub. Co., 115 Nassau street. New York.

THE PLATONIST .- No. 5 of Vol. 2 contains Taylor's "Hymn to the Sun"; continues Alex. Wilder's translation of "Iamblichos on the Mysteries," "Thoughts concerning 'Natural Law in the Spiritual World,'" by Mrs. Lizzie Jones, etc. Osceola, Mo.: T. M. Johnson.

THE HOMILETIC gives its readers the excellent sermon of Dr. Bartol on "Mind Cure"; a sermon on "The Natural in the Supernatural," by Dr. Parkhurst; "Views of Leading Clergymen on the Eternal Punishment of the Wicked," and its usual variety of articles on clerical topics. Funk & Wagnalls, New

THE PULPIT TREASURY has a portrait of Moses D. Hoge, D. D., also one of his sermons. This monthly, which is similar to the Homiletic, has recently been united with the Southern Pulpit, and both are in future to be published as one. New York: E. B. Treat, 757 Broadway.

THE INDEPENDENT PULPIT fearlessly attacks at various points the creed of what is rapidly losing its claim to being termed "popular religion." The discussion between the editor and Mr. Price upon the Bible is continued; the doctrine of vicarious atonement defined and analyzed, "Hell according to the Scripture" portrayed in glowing words mainly from the Bible, and other articles upon prevalent erroneous bellefs given. Waco, Texas: J. D. Shaw.

THE LADIES' FLORAL CABINET treats of garden beauties and duties in midsummer, home decorations, housekeeping, etc. Cabinet Co., 22 Vesey street, New York.

THE BUILDER AND WOODWORKER fully sustains its high character as a journal of industrial art. F. A. Hodgson, 294 Broadway, New York.

### The Lecture Field in England.

Mrs. Richmond having closed her series of lectures in London, her guides propose that four or five centres of provincial labor be chosen by the Spiritualists, as it will be impossible to visit every locality. As the first of these Mrs. R. was announced to speak in Nottingham the last Sunday of June and the first Sunday of July.

Miss Rosamond Dale Owen is meeting with a large degree of success upon her lecturing tour. Under date of Keighley, June 24th, she writes that on the Sunday previous her afternoon audience numbered seven hundred, and in the evening many left, being unable to obtain seats or even gain entrance. She had spoken six times that week; was to speak in Leeds that night, and then in Leicester.

Mr. R. S. Clarke's labors in Plymouth have resulted in his engagement by the Society for a term of six months. He therefore announces his inability to speak in other places, unless the requirements that he sh do so are specially urgent, until early in 1885.

W. J. Colville closed his Sunday lectures in London June 29th. A farewell concert and testimonial were to be tendered him July 3d. He was to deliver two addresses at Pendleton, Sunday, July 6th, each to be followed with an impromptu poem, and two at Salford, July 7th and 11th. Other engagements are to be filled by him during July in Manchester, Sowerby Bridge, Bradford and other places.

Mr. J. J. Morse is attracting large and appreciative audiences to the Cavendish Rooms, Mortimer street, Regent street, W.

Mr. W. H. Robinson of New Castle occupied the platform of the North Shields Spiritual Investigation Society on the 22d ult, Mr. J. G. Gray of Gateshead having done so on the Sunday previous.

Mr. W. Johnson of Hyde spoke for the Spiritualists at Pendleton the 15th ult., his guides announcing the subject to be "Does Spiritualism Teach Immorality, as Reported by Dr. Talmage?" treating it in an able and eloquent manner, declaring that the unsound and false system of theology the Brooklyn preacher claims to be holy and of divine origin, is what drives humanity to immorality and insanity, while Spiritualism teaches man how to live and how to die, and that he is responsible for that which he does.

Other speakers actively employed in various parts of England are: Rev. C. Ware, Mrs. Groom, Mrs. Barnes, Mr. Schutt, Mr. E. W. Wallis, Mr. James Doney, Mr. Jno. Husson, Mr. Gavan, Mr. James Campbell, Mr. Bent, Mr. Plant and Mr. Chambers.

### A Huge Joke.

To the Editor of the Banner of Light: In bringing upon the stage of the largest met-

ropolitan theatre of our city Miss Lula Hurst, the "Georgia wonder," Mr. Wallack has perpetrated upon the theatre-going public a huge joke, in that he has really introduced by stealth a strong physical medium! The joke was received by an audience of some eighteen hundred appreciative wonder-seekers, and perhaps

ceived by an audience of some eighteen hundred appreciative wonder-seekers, and perhaps twenty-five Spiritualists, who have been familiar with this form of physical phenomena, such as raising weights and the moving of chairs and tables, for the past twenty-five years.

Miss Hurst is evidently a strong physical medium, with a pleasant, good-natured face and quiet manners. The expressions of surprise at the simple feats of physical power manifested in the performances, according to the programme presented, were very amusing to me. But there is also a sad side to the joke—and that is the lamentable and culpable ignorance of an intelligent community, who, with the floods of spiritual facts and phenomena deluging society for the past twenty-five years, still grope on in spiritual darkness, and hall the phenomena by thousands as a marvel and wonder when presented to them through the instrumentality of a play-house!

I saw among the audience the veteran lecturer and medium, Mrs. Emma Hardinge Britten, and was deeply grieved when I contrasted the amused audience of two thousand pleasure-seekers—and many turned away—with the select audiences of Mrs. Britten, numbering perhaps two to three hundred persons, who listen to grand spiritual teachings which flow from her entranced lips. Cortainly the enlightenment of the people in spiritual thing is of very slow growth.

Very truly

### Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week).

J. H. Randall is engaged for four days at the Cassa-daga (N. Y.) Camp-Meeting, and one week at Olinton, lowa; so he informs us in the course of a private let-ter. He can be addressed for lectures at Jamestown,

N. Y.

Hon. Warren Chase is at Harwich Camp this week and till the 21st. He will speak at Onset 23d and 30th; at Niantic Camp-Meeting Aug. 3d; in Paine Hall, Boston, on "Christian Spiritualism," Aug. 10th at 8 P. M.; at Northport (Me.) Camp Meeting Aug. 15th, 16th and 17th; at the Etna (Me.) Camp Grounds the last Sunday in August and first in September; last two Sundays of September in Portland, Me.; October 12th and 19th in Newburyport, Mass., and the five Sundays of November in Worcester, Mass. The fourth Sunday in August and first and last in October are not yet engaged and are open to engagements at places contiguous to above appointments.

Frank T. Ripley was, at last accounts, having ex-

Frank T. Ripley was, at last accounts, having excellent success at West Charleston, Me.

cellent success at West Charleston, Me.

Capt. H. H. Brown desires his friends and correspondents to note that he will be at the following camps on the given dates (inclusive): Onset Bay, Mass., July 20th to 29th; Yearly Meeting, McLean, N. Y., Aug. 1st to 3d; Lake Pleasant, Mass., Aug. 10th to 14th; Queen City Park, Vt., Aug. 16th to 22d; Lake Sunapee, N. H., Aug. 23d to Sept. 1st; Etna, Me., Sept. 2d to 9th. He speaks in Richville, Vt., July 20th. He is ready for fall and winter engagements. Address at his appointments. pointments.

Mrs. Jennie R. Warren, test medium, will be at On-set Bay Camp-Meeting at the residence of Dr. George Mussey, Union street.

A correspondent informs us that Mrs. Dr. Nellie M. Filnt, No. 55 Lawrence street, Brooklyn, N. Y., is hav-ing excellent success in her special field of labor.

ing excellent success in her special field of labor.

Miss L. Barnlooat gave many fine tests at the opening of the meetings at Dungeon Rock, Lynn, in June, also spoke under the purported control of Ed. S. Wheeler on Onset platform, June 18th (opening day). She may be addressed after July 18th at Onset Bay, Wareham. She has engagements at Temple Heights, Me., and at other camp-meetings; dates to be given later.

later.

Mr. F. B. Hawkins is making preparations to give readings from the new novel, "An American Iconoclast," to be published during the coming winter. Friends of Spiritualism will find that special prominence is given the hero of the story, in this regard, who wages an unrelenting warfare against creeds. For full particulars address the above gentleman at Mt. Vernon, New York, Lock Box 95.

The Spiritualists of Saratoga were addressed on Sunday last by Miss A. M. Beecher, a relative of Henry Ward Beecher, in the morning on "Rational Spiritualism," evening on "Education in its Relations to the Era of Woman," At the close of the evening lecture Dr. Mills interested the audience with very convincing proofs of spirit presence. convincing proofs of spirit presence.

A correspondent speaks very highly of Mrs. Clara Banks, whom he met in Haydenville, Mass., as an inspirational speaker, and suggests that for the spread of truth she should be frequently heard on the platforms of Spiritualist societies in the Connecticut Valley.

### Spiritualist Meetings in Boston:

Washington Street.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis. Secretary.

Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (istflight).—Sundays, at 10½ A.M., 2½ (seats free) and 7½ P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman. Working Union of Progressive Spiritualists.— J. Comodore Street, Secretary, 275 Columbus Avenue.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

HARMONY HALL, 84 ESSEX STREET.—Sunday was characterized by a succession of intellectual feasts at Harmony Hall. Drs. Tripp and Thomas and Mr. Harmony Hall. Drs. Tripp and Thomas and Mr. Bradford gave excellent tests; Prof. Milleson spoke on the Laws governing spirit return. Dr. Lyon spoke twice, probing the errors of the Christian priesthood with a power seldom found on our rostrums; Mrs. Kirsch spoke of the symbols of spirit return; Mrs. Leslie gave some fine tests; Mrs. Abble N. Burnham spoke, and gave descriptions of spirits. The hall was filled with an intelligent audience.

### The Camp-Meetings.

LAKE PLEASANT, MASS. The great camp at this place will be formally opened Aug. 3d. This year the railroad facilities will be superior to all former years. Already there are over one

hundred familles on the ground. NESHAMINY PALIS, PA.

On July 20th the initial exercises will take place at this flourishing camp. Thousands of people visit the grounds from Philadelphia, and acres of carriages are driven to the camp from the surrounding country. A representative of the Banner of Light will be present at the opening exercises.

Warren Chase will be the first to speak at this camp Aug. 3d. The tall tower is nearly completed, and each mail brings letters to the officials relative to renting cottages and tents and purchasing lots.

Secretary Lyman is very courteous to all visitors at this camp.

CEPHAS.

### In re H. C. Gordon.

To the Editor of the Banner of Light: DEAR SIR-I see by the last Banner that you

recommend contributors to the wants of the needy and sick medium, Henry C. Gordon, to make their remittances to the subscriber. A better way is to send to the sufferer postoffice orders addressed to "Henry C. Gordon, No. 691 North 13th street, Philadelphia, Pa.," my health being at present in too feeble a state to allow my attending conveniently to any hysiallow my attending conveniently to any business matters, however trivial.

Yours truly, THOMAS R. HAZARD.

Yours truly,

We understand that the Psychical Society, led by Professors Barrett and Sidgwick, has turned its attention to the remarkable phenomenon of "slate-writing," the "medium" for the production of which is the well-known William Eglinton, now of Old Quebec street, Hyde Park, London. It is said that some very singular results have been obtained. The "impossible" is always tending to become the true; and we should not he at all surprised to find possible" is always tending to become the true; and we should not be at all surprised to find this astounding experiment verified in a hundred scientific laboratories within twenty years. The writer of these lines may, in a future number, put on record the results of some experiments of his own.—The Truthseeker, London, Eng., Rev. John Page Hopps, Editor.

The Rev. Mr. Spurgeon of London, having been interviewed as to whether he thought the world had grown better or worse since he came into it fifty years ago, replied that while he noticed an improvement in the character of current literature, and a hopeful decrease in intemperance, yet he thought in some respects it was worse. "The struggle for life," he said. 'is harder now; it is more difficult to make a living, and the destitution is more appalling, I think, than it has ever been."

### Three Days' Grove-Meeting near

Cleveland, Ohio. Cleveland, Ohio.

The Spiritualists of Cieveland and neighboring towns will hold a three-days' grove-meeting at Geauga Lake (in Kent's Grove), Friday, Saturday and Sunday, July 25th, 25th, 27th. Speaking by Walter Howell, trance speaker, of London, Eng., and others. Singing by the Grattan Smith family of Painesville, O. All invited. Special invitation to mediums. A grand time anticipated. This grove is beautifully situated on the N. Y. P. & O. Ballroad. Excursion rates. Commodious hotel; reasonable charges. For further particulars address.

106 Cross street, Cleveland O. THOS. LEES.

Spiritualist Meetings in New York The American Spiritualist Alliance meets every Sunday atternoon at 2% o'clock in Republican Hall, 56 West 33d street. Headquarters and Reading-Room for members at 187 West 25th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneret, Becretary, 187 West 25th street.

# JAMES PYLE'S PEARLINE.

# THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

BAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

### JAMES PYLE, NEW YORK.

A N AMERICAN ICONOCLAST" is copy-A righted. The hero of this forthcoming Novol wars against creeds. Undersigned gives readings from this work. Of interest to Spiritualists. For particulars, address F. B. HAWKINS, Lock Box 95, Mount Vernon, New York.

### EVIDENCES OF A FUTURE LIFE

"If a Man Die, Shall he Live Again?"

A POSITIVE YES! BY CAPT. H. H. BROWN. Paper. Price 10 cents. For sale by COLBY & RICH.

Camp-Meeting.

The Michigan Association of Spiritualists will hold its annual Camp-Meeting this year on the Fair Grounds at Lansing, Aug. 7th to 18th. These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp-meeting purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire.

Speakers engaged: A. B. French, Glies B. Stebbins, H. P. Fairfield, Mrs. L. A. Pearsail, J. H. Palmer, Mrs. Sarah Graves, Onas. A. Andrus. Others expected.

A. B. French will speak on Baturday and Sunday, the 9th and 10th.

rah Graves, Chas. A. Andrus. Others expected.
A. B. French will speak on Baturday and Sunday, the 9th and 10th.
Oile Childs Denslew, the inspirational singer and public test medium, will be present and take part in all the meetings. The Lapeer Choir will assist in furnishing music. Public tests will be given from the rostrum every day, inquiding the fire test. Nearly all phases of mediumahip will be represented on the grounds.
Parties wishing to rent tents will please address the Secretary at Lansing.
Hotel rates: Lansing House and Hudson House \$1,50 per day; Chapman House, \$1,25 per day; Everett House and Commercial House, \$1,00 per day. Attragements have been made with Messrs. Porter & Goodrich, buss and hack line, for round-trip tickets from depts to the grounds or hotels at 30 cents; fare from hotels to camp-grounds, 10 cents. Dining rooms on the grounds; also lodgings for a limited number.
Raliroads: The Michigan Central and D. L. and N.

ing rooms on the grounds; also lodgings for a limited number.

Railroads: The Michigan Central and D., L. and N.
R. Rs. will sell round-trip tickets on Aug. 7th. 2th. 18th and 16th. good to return until 19th. The D., G. H. and M. R.
R. will give return tickets over their read at Leent per mile on certificate of Secretary of Association. L. B. and M. B.
R. R. round-trip tickets 1½ fare from 6th to 19th. Lansing Branch; as tations on main line same rates by application to Secretary. C, and C. T. Ry. Is expected to give 1½ fare for round trip, but as yet has not reported rates.

No charge for tenting privileges. Accommodation and feed for horses may be had on the grounds. A small admission fee will be charged. Good music for dancing parties every evening except Sundays. A cordial invitation is extended to all. For special information, address Secretary.

Dr. J. A. Marvin, Secretary.

Address Lausing, Mich. (care Chapman House).

Four-Mile Lake Camp-Meeting. The Spiritualists and Liberalists of Van Buren County and Southwestern Michigan will hold a five-days' Camp-Meeting on the boating-grounds at Four-Mile Lake, near Paw Paw, from July 31st to Aug. 4th, 1884.
Good speakers are expected, among whom are A. B. French of Clyde, O., and Mrs. S. H. Lake, late of California, Mrs. Olic Childs Denslow, of South Bend, Ind., will furnish

Olio Chilos Densiow, or South Dend, that, with automatic.

The beautiful grove being on high, rolling ground, with good wells of water, and boating and fishing facilities adjacent, is truly a desirable resort.

The grounds are accessible by narrow gauge railroad, which crosses its border and connects with the Mobigan Central Railroad at Lawton and the West Michigan Railroad at Hartford.

A small admission fee will be charged, and special trains will run Sunday.

L. S. Burdock, President,

E. L. Warner, Secretary,

Raiamazoo, Mich.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

137 West 35th Street, New York.

HENRY KIDDLE, Chairman.
HENRY J. NEWTON, Corresponding Secretary.
J. F. JEANERET, Secretary.
The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

J. F. JEANERET, Secretary, 137 West 85th street, New York Otty.

Spiritualist Meetings in Brooklyn. Church of the New Spiritual Dispensation, Olinton Avenue, below Myrtie (entrance on both Olinton and Waverly Avenues), holds religious services in its church eddince every Bunday at 8 and 7½ F.M. Bunday School for adults and children at 10½ A.M. Ladies' Ald Society meets Wednesday at 2½ F.M. Church Bocial meets every Wednesday evening at 7½ 0'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ 0'clock. All meetings free, and the public cordially invited. A.H. Dalley, President.

cordially invited. A. H. Dailey, President.

The Eastern Districts piritual Conference meets
every Wednesday evening at Composite Room, 4th street,
corner South 2d street, at 7%. Oharles B. Miller, President; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meete every Saturday evening at 30 clock. Spirtual papers and books on sale, and meetings free, W. J.
Cushing, President; Lewis Johnson, Vice-President.

### BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

ISSUED WEEKLY At Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH, Publishers and Proprietors.

SPIRITUAL PHILOSOPHY.

THE BANNER is a first-class Family Newspaper of RIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embricing A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
OHIGHNAL ESBAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CUNTRIBUTIONS by the most talented writers in the
world, stc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year 83.00
Six Houths 1.50
Three Months 75

In remitting by mail, a Post-Office Money Order on Botton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Bioth, is preferable to Bank Notes. Our patrons can remit usible fractional part of a dollar in postage stamps—ones and those preferred.

ADVERTHEMENTS published at twenty cents per line for the first, and afficencents per line for each subsequent insertion.

Bubscriptions discontinued at the expiration of the time paid for.

paid for. Specimen copies sent free. As The Liss of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen. Dr.; James M., Peebles, Henry C., Wright, Gifes B., Stebbins, D. D., Home, T., R., Hannyl, William Denton, Bey M. B. Oraven, Judge J. W. B. M. William Denton, Bey M. B. Oraven, Judge J. W. B. M. W. B. Sancian, B. B. Brittan, Allen Putnam Epes Sargent. W. F. Evant-Berery Graves, A. B. Ohld, P. B. Bandonb, Warren B. Barlow, J. U. Barrett, Mrs. Emmas Harding, Britten, Mar Lairis, Done, Mrs. Maria M. Eine, and J. Ary Book published in England or America, not out of print, Mills shull by sail or express.

M. P. Barlow, D. B. Berert, B. Barlow, D. B