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Original Essays.

THE OUTCOME OF SPIRITUALISM.

BY A. E. NEWTON.

Will it be a new sect-a sort of reformed ecclesiasticism, with its churches, "temples," or special meeting-places of whatever designation -its organized bodies of adherents, with creed, platform, or declaration of principles-its priests, preachers or lecturers—its hebdomadal assemblies, forms of worship, "services," or routine exercises of any kind-and its appliances for propagandism-in any degree after the pattern of existing religious or ethical sects? Or, will it lead to only a disintegration of all sects—a discontinuance of all combined effort in a religious or ethical direction—a lapse into complete individualism, agnosticism, indifferentism, and personal self-sufficiency?

These are questions which have been often raised, and which continue to press upon the mind of every thoughtful person who has received the light of the modern revealments; and they are variously answered from different standpoints of perception and prevision. Perhaps one who was an early and ardent participator in the new movement, and has been ever an interested though of late silent observer of its drift, may be allowed to state his perceptions as to what will or ought to be the outcome of this world-wide awakening.

At the outset, it may be safely assumed that if Modern Spiritualism be what its adherents generally believe-namely, the index of an impulsion originating in higher spheres of being, designed to lift mankind to a nobler and more spiritual grade of existence than has yet been reached on earth—then it may be expected to adapt itself to man's mental, moral and spiritual needs, to work in harmony with the laws of his nature, and to conserve and give new efficiency to all agencies promotive of human improvement.

The first question that arises is: Is there any need of a new sect? If there is, we shall have it, and ought to have it. If not, let it be avoided.

What is a sect? It is a body of people who believe on any subject differently from others, or from the great mass around them. Such differences are incident to differences in human mental constitution, and are unavoidable in human growth in freedom. They can be prevented or avoided only in the stagnation resulting from stolid ignorance or by the force of mental tyranny. A dead uniformity of belief is not possible where thought is in any measure free, nor is it desirable. The attrition of mind which comes of diversity of opinion, inducing profounder study, research, thought, is necessary to the best human growth—in this sphere of existence, at least. Perception and acceptance of a new truth, or a new phase of truth, always creates a new sect in its recipientsthat is, it dissects or outs them off (in belief) from those who fail to accept such truth. In so far, then, as Spiritualists have received any new light or truth which has produced in them convictions differing from the people around them, or from the mass of mankind, they are already a new sect, whether they like the term or not. And in as much as they differ greatly among themselves on many points of fact, of philosophy and of method, they are already divided into as many sects as there are diversities of opinion among them. And, further, if any believers in spirit-communion should come to entertain still other convictions of truth or duty than those now current such would constitute a yet additional sect. This, however, would be in itself nothing to be afraid or ashamed of. It matters little whether there be one; sect more or less in the world, in comparison with the importance of each individual being true to his or her own perceptions of truth and duty. The justification of any sect is to be found in the truth or use it stands for. It is plain, then, that there will be need for new sects in the world, and that they will be inevitable just so long as there are diversities of mental constitution, and so long as the mass of mahkind have not arrived at the highest perceptions of truth and of duty, while there are individuals capable of attaining such per-

far as we know, will be-always.

The thing to be deprecated and avoided is not so much the existence of sects, or the formation of new ones, as the sectarian spirit-that spirit which is so narrowly devoted to one sect that it can see little or no truth or good in any other, is jealous and prone to evil-thinking of all who do not pronounce its Shibboleth, intolerant and persecutive of all who cannot accept its creed. This spirit of bigotry and intolerance, which has hardly yet died out among Spiritualists, may well come to an end.

There seems to be great need even now of a new sect so broad that it can accept all important truths represented by past or existing sects, so discriminative that it can eliminate these from moss-grown errors and perversions, so philosophical that it can harmonize apparently conflicting views of truth, so rationally religious and religiously rational that it can meet all the growing demands of man's intellectual and spiritual nature, and so thoroughly humanitarian that it shall make the promotion of human welfare in this world as well as in the next, the comprehensive aim of its united efforts.

That Spiritualism, in its higher interpretation (meaning not merely acquaintance with a variety of curious phenomena, but an intelligent apprehension of the realities of man's spiritual nature, relations and destiny, to which these phenomena point), tends to the formation of such a sect, or the evolution of a new school of religious thought and action, seems clearly apparent. The light which Modern Spiritualism has already thrown upon many vexed problems of man's origin, duty and destiny—the profound study it compels in thoughtful minds of the essentials and fundamentals of all religious and ethical systems-and the recognition it enforces of the spiritual kinship of all mankind, and hence the duty of universal love and service-these characteristics, when their proper fruitage shall appear, must ultimate in the production of a class of people who will be both qualified and earnestly disposed to labor intelligently for the enlightenment, elevation and well-being of their kind.

They may not-in all probability, will notall think or see alike in regard to many minu points of fact or theory, or methods of proceedure; and, hence there will necessarily be many subdivisions, sections, or sects if you please, in the Grand Army of Reconstruction; yet all will feel alike the impulse to do what they may to benefit and bless their fellow-beings.

Will this army or sect be organized? course, if it proposes to do anything in which its members have a common interest—if it proposes to disseminate the truth it has learned for the benefit of others, or to instruct the ignorant, or to practically apply the wisdom gained to the amelioration of daily life and the abatement of its ills and the impulse to do these things is implied in its very existencethen common sense, a common purpose and fraternal feeling will lead to cooperation, united action, division and economy of labor - and these imply organization. A publication house, an educational institution, a philanthropic association, a well-regulated family even, cannot be successfully carried on without organization of some kind. A body unorganized is a headless mob. and is fit only for destruction, not for construction. True, there are now many unhappily constituted individuals, self-sufficient. cranky, unfraternal, unfitted for harmonious cooperation with others who prefer to act wholly in their individual capacity. But the number of these will grow less as the spirit of true brotherhood prevails. Man is a social being, and it is a need of his nature (with some possible exceptions) to work associatively.

Doubtless the Grand Army of Reconstruction will be organized in numerous sections, which may or may not be organically related to each other. Each prominent phase of thought or preferred mode of action will naturally want its own representative body and plan of opera tions. If all are seeking the one object—that of human improvement—they will be related in spirit, if not in outward form, and will fraternize with and not antagonize each other.

But it does not follow that these organizations shall be under the name of Spiritualism, or Spiritualist. Those terms have become indefinite, and therefore often misleading. They are applied to a wide range of conflicting opinions, and frequently to theories and practices which are detrimental to human devotion and welfare. The only point on which all who call themselves Spiritualists agree is the fact of spirit return and communion. On almost every question of philosophy, ethics, religion and practical reform—questions of vital import, to the well-being of the individual and of society there are wide differences of opinion; and each sect or school of thought among Spiritualists naturally insists that its tenets are Spiritualism. One class will have it that "Spiritualism is what spirits teach," apparently forgetting that spirits are in all grades of development, from the lowest to the highest; and hence, teach all sorts of incongruous notions and philosophies, as irreconcilable as are those of corresponding minds in the flesh. This fact, which modern spirit-intercourse has disclosed, renders it impossible for people of good sense to accept any doctrine on the mere authority of spirits; it compels thought, study, comparison, discrimination, in every mind capable of these, and thus Modern Spiritualism leads to the development of the individual's own power of discernment between truth and error, as no authoritative system can Outsiders will have it that Spiritualism is what Spiritualists believe. But this definition again. beyond the mere fact of spirit-communion, involves a mate of incongruitles and contradictions, for the reason above stated. A more

ceptions in advance of the mass. And this, so | proper definition would be that Spiritualism is | ing class of any designation, that while there a system of philosophy or truth which is of the spirit, refined, pure, morally elevating, an distinguished from all theories that are materialis, tic, sensualistic or degracing in any respect-It is in fact the true Philosophy of Life and of the Universe based in the demonstrated spiritual nature, relations and destiny of man; or, to use the admirable posthumous phraseology of its able ascended expounder, S. B. Brittan, it "is the science and Philosophy of the Universe as viewed from the standpoint of the spirit, and is identical with spirituality." But the word has become so commonly misapplied and perverted that its restoration to its proper generic use is apparently hopeless.

All attempts thus far to organize Spiritualists as a body have proved abortive, and, for the reasons above given, will no doubt always continue to be so. Some broader basis of organization, some more commanding object of effort must be found. There is no uniting force in the mere belief in spirit-intercourse, sufficient to overcome the repulsions arising from other sources. Interesting and valuable as is the fact of spirit-communion, recognized as one factor in a comprehensive system of truth, there are other factors at least equally important to a true life and to human welfare. And there must be essential agreement in those vital truths before individuals can profitably or successfully cooperate in organized relations for their own or the world's improvement. The name adopted will be of less importance than the principles avowed and the objects aimed at.

This leads to another important question Will the associated workers of the future have anything like a creed, or platform of principles, as a basis of union? If they are rational beings, as it is presumed they will be, they will act from definite convictions, and for definite ends, and these no doubt will be clearly set forth and intelligently understood. It will be because they see or think alike on what they deem vital questions, that they will wish to work together for common ends. To attempt to do otherwise would be irrational and absurd. But it is not to be expected that their creeds or basic principles will consist of merely speculative dogmas, believed on authority, and whose truth can never be proven, or if proven, of no practical value in daily life, but rather that their platforms will be formed chiefly of demonstrable truths, or at least of convictions founded on rational bases, and directly tending to noble and worthy living. Nor is it to be expected that all associations will subscribe to precisely the same statement of belief, or engage in exactly the same line of practical work. Differences of mental organization will always tend to differences in the expression of the same truths, and to different emphasis of correlated truths, as well as to different estimates of and for distinct There will or should be the utmost freedom to think, to believe and to work each in his own way, whether with others who are in agreement or alone. ' The use of a creed or statement of convic-

tions, in such an organization will be, not as an attempt to formulate absolute and universal truth, or to erect a standard by which to test the orthodoxy or heterodoxy of anybody, but rather to furnish a common standing-ground for united action, for persons who mean carnest work for human good. Of course, it will have no castiron, unchangeable qualities, and no restraint will be laid upon any one to prevent a change of belief whenever one sees reason for it. On the contrary, every sensible creed or statement of convictions will provide for constant search for further truth, and for perpetual openness to fresh inspiration. Thus the societies, associations, fraternities, churches, or whatever the organizations of the future may be called, will be ever "open at the top," and on all sides as well. In brief, they will be voluntary associations for all-sided personal culture and for philanthropic effort in all needed and feasible ways. They will thus subserve all the real uses of the present Church, omitting its objectionable features, and adding whatever the needs of advancing humanity may require. Some of the more liberal Churches, are already verging toward this ideal, and need but little modifica-

new order of things. Will these organizations be State and National, or will they be merely local? In so far as their object is personal culture—the education of their members or of young persons in the requisites of true living-or in so far as they propose to take note of "character" in membership—their function and work will necessarily be mainly local. The members must reside near each other, where frequent assemblages for educational and other purposes will be practicable, and where all may be known to and interested in each other as neighbors and friends. State, and especially National organizations, are unadapted to such work, and, at the outset, at least, there will be no use for them. If, when local societies shall become numerous, they shall find advantage in territorial, State or National cooperation, then will be the time to establish it; but such larger associations should never be invested with any control over the beliefs or opinions of local societies.

tion or addition to bring them into line in the

To answer in full the other questions raised in our first paragraph would require more space than can be taken for this article. Suffice it to say in brief, that the great Spiritual Awakening of our era may be expected to give us as its outcome all the institutions and agencies, educational and social, that are required by human needs, conserving all that is useful in the old, and adding such hew features as changed and changing conditions may demand. I will venture to add the opinion, however, as regards a priesthood, or a preaching or lectur-

must ever be teachers to instruct the young. the ignorant and the less advanced in every branch of useful knowledge and skill-includ ing the religious and spiritual as well as the soientific, technical and industrial-yet the teaching of the future will some day come to be less by word of mouth or the study of books-less by elaborate sermons and eloquent orationsand more by actually doing the things which constitute the highest style of living. Already the watchword of a new era in school education is, "Education for and by Work." Humanity cannot be redeemed from its manifold miseries until it is taught how to live, as a brotherhood of spiritual and immortal beings should live, in all the relations and duties of life. The great leaders of the New Age, thereforethose who will command and deserve the highest consideration of their fellows-will be, not the most eloquent pulpit or platform orators (though these will have their place and use), but those who show themselves most capable of organizing and directing the social and industrial forces of a community to the highest results of human happiness. These will be the true priests and priestesses of the coming era. The talkers must give way to the doers.

It will doubtless be said that the time for any such outcome of Spiritualism is in the far future-that Spiritualists are by no means ready for such organizations as have been indicatedthat "the world of spiritual thought and tendency is in a chaotic state," as one has recently expressed it. This is no doubt true with reference to Spiritualists as a whole. Large numbers of them are but recent recruits to the great Army of Progress, and have as yet little conception of the grand objects for which that army is being enlisted. Many have not yet been able to grasp even the outlines of a comprehensive Spiritual Philosophy, or to apprehend its bearings on practical life and its aims. Many have hitherto been so engressed in the pursuit and observation of marvelous phenomena, that they have given little thought to the deeper lessons these phenomena teach.

But are there not exceptions? Are there not thousands who have been for a quarter or a third of a century in the ranks, and thousands more who had obtained some knowledge of spiritual things and the higner sime or life even before entering these ranks? And is it not time that some of these should begin to gather the fruits of Spiritualism"-at least to perceive what manner of fruit it is to bear, and begin the earnest cultivation of those fruits?

Mrs. Rathbun, in her excellent discourse on The Fruits of Spiritualism," (see Banner of July 19th) has pointed out what some of those fruits are—namely, "temperance, righteous-ness, justice, peace, wisdom, charity and love." This corresponds very nearly with what the Apostle Paul enumerated as a "fruit of the spirit"—to wit, "love [f. e., charity, or universal good-will, joy, peace, long-suffering, gentleness, goodness, faith [or faithfulness], meekness, temperance [or self-controll." * Others might be named, such as humility, teachableness, sweetness of spirit, patience, etc.

No one need be told that these fruits are de sirable. The apostle above quoted well said, "Against these there is no law." They are the promptings or "fruit" of the inner or higher spiritual nature of man. Nor need any one be told that when they shall prevail in human society—in individuals and in institutions—this world will have become redeemed and the "kingdom of heaven" will have come on earth. This is to be the outcome of true Spiritualism.

But these fruits, like most others, need to be cultivated. Thus far, Spiritualists have given their attention mainly to the cultivation of through which demonstration of spirit-presence can be afforded. But the possession and activity of these "gifts" may prove a curse instead of a blessing, unless they are attended and controlled by the activity of the spiritual graces, such as righteousness, faithfulness or honesty, wisdom, humility, self-control and universal love. These graces should have precedence of the gifts.

Is it not time, then, for those who see and understand these facts to enter upon both individual and associative efforts for the promotion of a fully-rounded culture—spiritual as

unfold and perfect the happiness of life, but not the substance of which it is composed...

Life is phenomenal—substance in different modes o existence. Death is but another name for life : con tinued change—never ending awakements of the Eternal Cause in the creatures of its creation. Nature-God's mode of operation-is eternal and

never repeats itself. We die to the old discrete degrees of love, truth and affection as we are born to the new, and so on and on through cycle after cycle, apprehending clearer and clearer the Infinite Cause, but can never hope to obtain or fully comprehend it. Man is a complex animal—a microcosm, an epitome of ereation—a dual being; has an interfer or second self. The outer, by its wants and necessities, allies him to the animal—the brute creation; the inner the spiritual, by its love and aspiration, ailies him to God and the angel-world. The external man, the department

scientists tell us, is the protoplastic result of cell-formation, is an image made in which the Infinite Maker is to beget and embody himself.

The internal, the spiritual department of man, is a finite expression—an outbirth of the Infinite; successive and never-ending unfoldments of the Infinite, the Eternal, in the finite, through begetments, conceptions and births, embody and reveal the Infinite presence. In doing this, there is necessarily evolved qualitated differentialities which constitute the personality of the soul - its distinguishing presence, adaptability and mission, which we designate as good. better or best. In thus designating, we inferentially admit that there is or may be the Perfect—one alto-gether lovely; though its ineffable beauty and supreme

wisdom may be past finding out. An intelligent belief in a supreme personality-its all-pervading presence, principle or truth, well substantlated-generates vital faith, the substance of the personality, principle or truth believed in, in the believer, as well as in the heart and conscience of the race. Hope, the anchor of the soul, cast within its vail, holds to the good conceived, begetting more-unfolds the Logos and embodies the living Word.

It has been said that to all that believe in the Chris - the quickening spirit - is given power to become sons of God. foint heirs in the eternal, the almighty will, to eternal life : the perfection and enjoyment of all good.

If there be a Perfect Cause, Providence and Never ending Effect, which we believe in, worship and call God, there can be but one. Any number of parts can constitute but one perfect whole. Such is the solldarity of life, its object and mission, that no one member or part can suffer or enjoy without all the other parts participating therein.

We repeat: if there is a Perfect Cause, there can be but one, and that one must be almighty, eternal. everywhere present, and so related to each and every effect in the endless chain of causation, that all effects must be good-perfect as means to ends: the begetment, conception, birth, development and perfection of love, light and life in the heart and conscience of

The personality of the Infinite, the Eternal, pertains to the spirit, its presence and power: what it is, has done, is doing, or inspires its offshoots, outbirths, to

God is spirit; if worshiped, must be worshiped in spirit and in truth: He in it is the Supreme Intelligence, the Eternal Cause, the Almighty Mind, in which we live, move, and have our spiritual being.

"God is love"; love is to the soul what magnetism is to the compass—the power which inspires all its movements; what blood is to the animal or sap to the vegetable life-the channel of communication, yea, the very element itself of growth and vitality; ay, all, and above all, and more than all, it is to the numan soul what God is to the universe—the life thereof. God is Love: the attributes that constitute his char-

acter, personality and presence make what he is-is -in contradistinction to what is said, written or believed about him: his perfect love, will and wisdom—the begetment, conception and embodiment of these attributes-render regenerated souls (in which they obtain) sons of God, joint heirs in the Christ, already in possession of their eternal expectancy.

The innate capacity to conceive, unfold and enjoy was implanted in the image by the Infinite Maker; in the making thereof, the architect puts Himself into the work.

It is believed that mind and matter are Eterna that spirit is life. intelligence—that it knows all things and has no occasion to reason or think; that the human soul is a complex condition of differentiated substance, has a conscious and unconscious mind: that the conscious relates to the outer-the objective, the thinking world; that the unconscious, the instinctive, or intuitive, relates to the subjective—the spiritual world, its divine associations and service; that the outer and inner departments impinge and cooperate with each other; that education in its best sense is the unfoldment of the spirit-the Infinite in the finitethrough the conscious as well as the unconscious power to think, aspire, choose, will, and work out its own salvation in doing what may be done to inspire and benefit others.

It is believed that this unconscious consciousnessthis interior mind of the soul-is uncreated and indestructible: that it relates the soul to the Infinite: that through this relation, its corollaries and impingement, the Infinite operates and controls our involuntary system, its instinctive faculties and functions, rethe spiritual gifts"—those powers or faculties | newing, regenerating its life through each successive pulsation; that in this relation is unfolded in us our erfect cause, its perfect providence, our better selfits future home, its infallible guide, the eternal father and mother of us all; that such unfoldments uplift and beautify the soul, reveal its saviour-our salvation, not from sin or from the effect but rather through the effect-successive and never-ending awakements into higher and still higher, more spiritual and divine life. Buch unfoldment is the birth of God in man-his son

Such unfoldment is the dirth of God in man—nis son-ship in the race.

It is believed that in this interior indestructible men-tality exists the providence of life, which manifests itself in the mineral and vegetable as well as in the animal kingdom; that law is matter in motion—uni-form in its object and mission; that it conforms to and is the will of God demonstrating his presence and

motion of a fully-rounded culture—spiritual as well as mental—to organize upon something more than "a business basis" (as our sister has recommended)—that is, for intelligent, rational and well-defined educational and practical aims, looking at least toward the realization of a worthy Outcome of Spiritualism?

Vineland, N. J.

*See Gal. v. 22, 22, Revised version.

**See Gal. v. 22, 23, Revised version.

**BY JACOB EDSON.

Spirit in matter is the Infinite cause. Differentiated mentality its finite effect. Supreme intelligence is the finality from which we came, to which we hasten. Coming and hastening, may multiply and increase, unfold and perfect the happiness of life, but not the

**It is written, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, an i with all thy mind, and thy neighbor as thyself." This were received as new commandments, and are now accepted as new co

the supremely good, the unutterably lovely, knowing it to be so.

Is there evil in the city, and the Lord hath not done it? Is it a fault of our religious teachers that this divine beauty, this supreme good, has not been made apparent?

Bhail we curse the fig-tree for lack of fruit when the time of bearing has not come? But in proportion as it is come or is coming, is it not worse than foolish to dogmatically close our eyes, barricade our thoughts, lignore our conscience as well as our consciousness) to the sublime fact that morning dawns, that the eternal day is breaking, dispelling death and tears?

Supreme goodness, mercy and truth are within, around and about us, nearer to us than we are to ourselves, "Ask, and ye shall find"; knock at the door of divine life, and it shall be opened up within you. Light, more light—spiritual it lumination, is what we need. Untold millions, each in its discrete degree of qualitated love and affection, join in attuned at one ment to contribute their part in the begeiment, conception and development of the Infinite personality; its all-pervading, ineffable presence, Perfect Love, light, and life, as a vital entity in the coming man.

CAT.

thential, weirs, to Sphine akin.
That stands by vight strange things to tell;
District of convers the stanA mestir bitapheny 's thy spell,
Fronto to evoke
A similar was and

A shubber of a yell. Phon comess in with Constantine, Bycanome in thy travel late In western life from Setie's shrine; And yes, I taney, thou didst prate Koctic symbolism At Mant's Persian gate.

Whose heart, e'en in these clearer times, Thrills not when sounds the remaile its convoluted fugues and chimes, Editan walls and wild parade, Saracenic blast, And ghouls' fanfaronade.

'T was Avon's wondrous seer that named Thee "necessary," witting well Thou wast akin to fate, and blamed As oft, for household troubles fell—Broken dish, meat gone, Or unexpected bell.

A mystery in fur, and—then,
A furtive mystery thou art;
An arabesque of grace to men,
In music, quite "a thing apart,"
Hinting to the ear
Each anguish of the heart.

For him, who fittully hath slept Because thy tortures made sleep flee, There is one crumb of comfort kept: The smitten soul can grateful be,

Grimly noting how The baby tortures thes!

Spiritual Phenomena.

Earth-Bound Spirits.

To the Editor of the Banner of Light:

A great diversity of opinion exists amongst Spiritualists in reference to what are termed earth-bound spirits." A case has lately come under my personal observation that may prove of interest: Mrs. Elsie Reynolds has been an inmate of my family for several years past, and has repeatedly given me proofs of her varied powers of mediumship. The experience with a spirit I am about to relate is, to my mind, a convincing proof of the necessity of keeping under subjection any of the ruling earthly passions that tend to retard the proper unfoldment of higher and nobler qualities of the spirit. I offer facts, not theories, to substantiate the truth that spirits who have been under subjection to appetites and the various passions that degrade humanity, are for years held down to earth in bonds that cannot always be sundered after mortal death has supposed to have liberated the spirit from the body, but nave incerated the spirit from the body, but that such spirits often have to again meet with mortal death, and through the organism of some medium awaken to the reality that they have passed out of this and entered upon the realities of another life.

For nearly two months I was brought in contact with a spirit who held Mrs. R. in the most complete entrancement. I have ever witnessed.

tact with a spirit who held Mrs. R. in the most complete entrancement I have ever witnessed, giving the most unmistakable proofs of the genuineness of his control, such as facts of his earthly existence, names of intimate friends, his business connections, etc., constantly asking me, as his sister, to interfere and settle his business and not let his money be lost. All his conversation proved that avarice had been his ruling passion. This spirit was in entire ignorance that he had passed from mortal to immortal life, believing that he lay upon a sick bed with his mental faculties somewhat clouded by a long illness. The guides of the medibed with his mental faculties somewhat cloud-ed by a long illness. The guides of the medi-um and spirit-friends of persons who visited me during the day were living men and women to him, and when requested to describe those spirits (for which we had to allege the darkness

to him, and when requested to describe those spirits (for which we had to allege the darkness of the room as the reason for our not seeing them) complete descriptions would be given, with names and other tokens of identity, making it a wonderful proof of the reality of what we were witnessing.

This control continued almost daily for two or three hours' duration. I nursod, soothed and otherwise treated him as avery sick brother, but all attempts to teach him that he was a spirit and controlling a medium were received with scorn and great irritation. This induced us to kindly tend and wait. I wish I could tell you of all the revelations that were given to us in those many hours of day and night; obeying that lost spirit's bidding, making him comfortable on bed or lounge, looking up papers, getting his lawyer, and doing much other work he wished done to prepare his business to his satisfaction, for him to be willing to die; humoring all his wishes and complying with all his requests, making all appears smooth and right to him. This was no easy task, seeing he was a spirit and we mortals; but we gave him our kindest attention, tenderly teaching, indirectly as much as possible, until finally the spirit informed us he was growing worse and knew he must soon die. Valny we endeavored to bring before him the fact of another life after mortal death, still trying to teach him of what he would find in that life, asking him what he thought that world like, and gently speaking of what we had heard of it from some Spiritualist. He said they were all a set of crazy people, and if any one talked that to him spiritualist. He said they were all a set of crazy people, and if any one talked that to him he should be a lunatic like them, and he knew and cared nothing about that foolishness.

The guides of the medium informed me that all such efforts would be useless, for death only would release the clinging spirit; and the time would release the chaping spirit; and the time came. In the stillness of early dawn I was summoned to the death-scene, and I entered the room of the medium with feelings of thankfulness, knowing that the morning sun would rise upon a spirit redeemed from earth. I lost sight of the medium as such, and saw before me a pale, emaciated mortal, whose brows were already dawn with the day of death; where surker damp with the dow of death; whose sunken eyes gazed anxiously into mine; whose lips fee-bly uttered a farewell to his dear sister, for such he supposed me to be, with kind remem-

brances to absent ones. With the sympathy of a dear sister I stood beside his death bed and watched for the moment of release, being assured that his spirit-friends would be present, and at the last mofriends would be present, and at the last moment open his eyes upon the glorious realities of spirit-life. I noted the flickering, fitful pulse, the death-rattle, the gradual lessening of the heart's pulsation. As the film of death set its glassy seal upon those upturned eyes, his spiritual sight was opened, and with a beatified smile he welcomed the approach of his former earthly companion, with upraised hands exclaiming, "Jane, my dear wife, I am coming to meet you!" Then with a convulsive shudder all was over, leaving us the mortal form he had held meet you!" Then with a convulsive shudder all was over, leaving us the mortal form he had held possession of, apparently enfolded in the cold embrace of death, which, to all appearance, would have been literally true had we not known that the medium was in the hands of competent guides, who in a short time would assume control and relieve us from all anxiety concerning the medium. The death-scene we had witnessed was the resurrection of only one soul of the many thousands held down to the

concerning the medium. The death-scene we had witnessed was the resurrection of only one soul of the many thousands held down to the surroundings of earth, as the result of lives absorbed in worldly gain, to the detriment of the inner life of the spirit.

"Wonder not," said one of the guides of the medium who subsequently controlled, "that our cause demands earnest workers in the broad field of earthly labors, for the proper education of mortal souls for the life to come. Would you hasten the advent of the morn that will usher in the light of our glorious belief in every home throughout your world?—then educate humanity to understand the laws governing their own nature and the necessity of proper conditions for a happy entrance to life everlasting. Leave not this work for spirits out of the body to accomplish, thus debarring the world from the benefit of our labors in other directions, but let each one reach out a helping hand to those in ignorance, ever striving to lead mortals to higher conceptions of the true duties and aims of life: Gradualty as time rolls on the laws of spirit return will be better finderstood, and through education and development of the spiritual faculties the world will be prepared to receive, and appreciate the glifts the spirit world is ever ready to bestow. Mankind will be advanced morally and spiritually, and understand that germs of purity and institute must.

earthly lives, so that when the change from mortal to spirit approaches, all can meet it in the light of an absolute knowledge that death is but the entrance to another and better life."

MRS. E. S. SLEEPER.

San Francisco, Cal.

Saved by a Spirit.

An interesting account of a prominent event in the early history of Colorado, is given in the Rocky Mountain News of March 3d, by Hon. Geo. T. Clark, one of the participants. In the spring of 1863, a great excitement existed on account of reports of the finding of large deposits of gold at Empire. Mr. Clark determined upon joining the crowd there assembled, and leaving Georgetown went afoot over a road but little better than a bridle-path, reaching his destination at midnight to find every place by courtesy called a hotel, crowded, and not even a vacant place in any shanty where he might rest himself for the night.

Standing in one of the many saloons, he was beard, who asked if he had not heard him inquire for a place to spend the night. He said he probably had, as he had made the request in at least a dozen different places.

After some conversation, the new acquaintance said: "If you want a lodging-place real. bad, I might find you a shake-down in my cabin until morning. There are three of us live there, and if you'll be pleased to stop with us you'r welcome, and if you don't like to why there's no bones broken."

He assured him he would accept his hospitality with only too great pleasure, whereupon the man desired him to remain where he was until he brought his partner. This took but a few minutes, the partner being engaged at a faro-table in the room. On being called. the partner at once quit the game, and the two retired to some distance and engaged in conversation of a very earnest nature. This finally ended, and Mr. Clark was beckoned to approach them, which he did, and the man who had first met him, introduced his partner as Jack Fillmore, his own name being given as Steve Langlade. The two led the way out of the saloon into the open air, when one of them drew from his pocket a flask of whisky and requested him to take a drink, and sit down with him upon a log while Fillmore would go ahead and make arrangements with the third occupant of the cabin for him to occupy his couch

It was fully half an hour before Fillmore returned, and when he did he appeared to be laboring understrong excitement. He took Langlade aside a moment, and the two conversed in drinking. Then they moved on toward their cabin, reaching which Mr. Clark found himself stupified by the whiskey he had drank. Of subsequent events he says:

subsequent events he says:

"When I recovered my senses it seemed as with a violent effort. I lay for some moments quite unable to move. Then I heard a low, solenn voice by the side of the couch. I turned my face in the direction of the sound. A startling sight met my gaze. A tail young man with long yellow hair met my view. His face was that of a corpse, and the front of his raiment was covered with blood.

I was not frightened in the least by the appearance of the figure, although I was fully impressed with the beliet that it was not human. I was given no time to ponder upon this, for the spirit repeated in solemn tones, 'A murder has been committed in this cabin to night and I am its victim. Less than an hour ago John A. Fillmore drove your knife to my heart. You will find it in my body there.'

I turned to the body which lay beside me and there saw the exact counterpart of the apparition before me, but still and calm in death. The glues went on: It is the design of Fillmore and Langlade to make it appear that you did the deed, and it was for this purpose that they brought you here to night. They are now engaged in jumping my claim, which they desired to get possession of. Later, they will return here and claim that they found you had killed me, and have you lynched. Take your knife and go. To-morrow, tell at the inquest what I have told you. The time of the jumping of my claim by Langlade and Fillmore will be sufficient to convict them.'

Then the apparition vanished. I did not wait a moment, but grabbing my knife, which Fillmore or

Then the apparition vanished. I did not wait a moment, but grabbing my knife, which Fillmore or Langlade had evidently stolen from my belt, I fled from the cabin. When the murder was discovered in the morning the camp was thrown into wild excitement. The murdered man was known to have made the richest strike in the camp, and was, consequently, well known. well known

well known.

A rude inquest was held which was attended by every man in camp. I was in the crowd, but managed to keep well out of sight. Langlade and Fillmore were the chief witnesses. They told a story which would have certainly hanged me if I had been found with the

This was practically all of the testimony bearing on the case, excepting what I had to give, and I had to give it. I felt that I owed a duty to the murdered man to see that his death was avenged, and there was an irresistible impulse driving me on.

'I have something to say,' I said, stepping forward. I then went on the stand and related exactly what had occurred.

'I have something to say? I said, stepping forward. I then went on the stand and related exactly what had occurred.

'The matter is easily decided,' said the foreman of the jury, 'If the cialm has been located by Langlade and Fillmore it's a pretty clear case.' The jury adjourned to the location of the mine, and there, sure enough, it was found the two men had relocated the cialm. The inquest was adjourned shortly, and Fillmore and Langlade were promptly strung up. The name of the murdered man, as near as I remember, was Casper Borgeli."

Matter Gathered from the Atmosphere and the Stems of Flowers.

The Press, published at Winsted, Ct., gives an account of interesting phenomena for the production of which Mr. E. L. Palmer was the medium. The circle consisted of five ladies and four gentlemen, who have adopted the consistent and only practicable method of obtaining manifestations of great power and constantly increasing interest: that is, each member is obligated to be present one evening each week. if possible; thus harmony is preserved and the invisible operators make their calculations and lay out their work in accordance with conditions they know will be provided them. Another help in the right direction is: the apartment used for the circles has been fitted up expressly for spirit-seances and is devoted solely to that purpose. The circle was formed in July, 1883

and has held regular meetings since that time. At one of the seances, says Mr. E. B. Parsons, the writer of the article in the Press, the Indian control of Mr. Palmer caused him to roll up his shirt-sleeves, satisfying all they held nothing whatever. The light was then lowered, but not so much but that all could distinctly see everything that was done. Mr. Palmer's hands were then raised above his head, and rubbed together quite briskly for about two minutes. during which time a substance was formed between his hands; this he rubbed on the wrist of each member of the circle. It was of a dull red color, and seemed to be of an olly nature. It remained on their hands until they washed it off, in the case of Mr. Parsons until the next day. This manifestation was repeated at different times. The coloring matter was claimed to be a substance gathered from elements in the atmosphere.

A few evenings later, while under control, and: a vase of flowers being at the centre of the table, Mr. Palmer, after rolling up his sleeves and exhibiting his hands and arms as before, held them a few inches above the flowers and commenced rubbing his hands. He seemed to and on her reappearance we walked together be drawing something from them. Very soon he around the room, and I introduced her to the sprinkled a substance on a plece of white paper which lay upon the table. I should think about

a half of a teaspoonful; it resembled fine coaldust. This the controlling spirit said was mineral substance from the stems of the flowers. The manifestation took place with a lamp burning brightly, every movement and object being plainly seen by all.

An inkling may be had from the above of the manner, or at least of the possibility, of spirits obtaining material from the atmosphere and objects in a room to render their forms visible to us. As the constituents of everything exist either in a seen or unseen condition about us, it is, looking at it from one point of view, nothing strange or miraculous that advanced intelligences are able to so gather, combine and condense those constituents as to produce whatever they may desire, and render it tangible to the senses of mortals.

More Electric Children.

Since the success of the Hurst girl in calling public attention to phenomena occurring in approached by a tall man, with a heavy black her presence, many things apparently strange and curious have been brought to the front. It has long been known that when the atmosphere is dry, various persons have been able to excite an electrical condition in their bodies by wearing a pair of ordinary slippers, though rubbers are better, and shuffling over a woolen carpet, to a degree that will enable them to ignite gas by simply applying their fingers to the burner, and to perform a few other experiments of a similar kind. Arubber comb run rapidly several successive times through the hair will emit electric sparks, accompanied by slight explosive

> The Cincinnati Gazette has recently published an account of two small boys in that city who have been looked upon as remarkable because of having been able to light the gas in the manner above mentioned, which is in fact no new thing, but seems to have been thought so by the mother, who, relating the discovery of it, said to a reporter: "I learned that it was necessary for him to shuffle his feet about, as it were, upon the carpet, in order to effect this result, which I was at once satisfied was of an electrical nature. The softer and heavier the nap of the floor covering, the more perceptible was the shock.'

Shortly after the discovery of this power in the children, the curiosity of the family was further aroused by reading the published accounts of the doings of Lula Hurst. The tests, as made in her case, were then tried, and creditable witnesses say that these little boys failed in none of them. A book was placed on the floor, and a gentleman cousin of the family induced to lie at full length upon it, and by placing a low tone of voice. They then returned and a his hands under the supporting volume, the litshort time longer was spent in conversation and the fellow, yet in kilts, was able to lift him clearly in the air.

Independent State-Writing.

To the Editor of the Banner of Light:

Mrs. Jennie R. Dady of Geneva, O., is the recipient of the gift of independent writing of a most extraordinary kind. I have given the case careful consideration by personal experience and the testimony of witnesses, and am certain that the writing occurs as follows:

The sitter may furnish his own paper, (private marks to suit) fold it one or more times, and then coyer it with his own hand. A pencil of his own, of any color, is then taken by the medium and passed over the hand covering the paper. Writing is thus produced on the folded paper in straight lines across the page, as if not folded; every i is dotted and every t crossed.

Dr. Joseph Edson received the following communication in a surprisingly short time, he selecting and folding his own paper and keeping it in his own hand, Mrs. Dady not touching it at all.

He placed a blank book, one half inch thick, on the folded paper, then one of his hands upon the book. She put one of her hands upon his. and with a pencil in her other hand, moved it inch shove her hand as if writing in the air, and in less than one minute one hundred and forty-two words were written within the folded paper.

MESSAGE.

"Year after year—nay, century after century—the great majority of people have been content to plod along in the path marked out by the footsteps of their predecessors, seeming to love darkness rather than light. They have rejected the truths eliminated by reason and experience, bolding the traditions of the fathers of more worth than the deductions of science and results of experience.

Precedent, with them, has been everything; the results of investigation, nothing. Thanks to the intelligence of the age, a different state of affairs has been inaugurated. The time has come when we are able to communicate with our friends yet in the body. We are always pleased to communicate any information we can to our friends. We have not been able to communicate as freely as we would wish. Space will not permit me to write more."

Mr. Clisby of Geneva received the following.

Mr. Clisby of Geneva received the following, written on paper examined and folded by himself and kept under his own hand, the medium not touching the paper at all:

not touching the paper at all:

"Life is matter set in motion by a spirit. The brain is the dwelling place of a living spirit having inherent motion and self-moving power. All spirits are invested with this power. The spirit of man having the power of its creator is an enthroned Deity, presiding over and controlling all the functions and actions of its house, the body. Its office and pleasure while in the body is to perpetuate life, and it will not stay in a body it cannot move, and will depart whenever it ceases to govern. Thus its that after we leave the body we are born into the spirit world, and on I how glorious it is here, compared to our life while in the body."

The mediumship of Mrs. Jennie R. Dady was not developed by sitting in circles, but she is one of those fortunate ones who are born mediums. This gift of independent writing is supplemented by pellet and mind-reading and healing. She has been known to the Spiritualists but a short time, and needs all the encouragement she can receive from the experienced Spiritualists of the country. At present she is not able to exercise this gift at will, but is improving. The houses upon our streets are not numbered. Mrs. Dady resides in the fifth house on the west side of the street leading south from the Nickel Plate Railroad. Geneva. O.

Joseph Brett.

Spirit Identity.

To the Editor of the Banner of Light:

I arrived at Onset Bay July 19th, and on going to the home of the Misses Berry to engage a seat for that evening's seance, was informed by Mr. Albrothatthey were all engaged. However, as one of the party failed to make his appearance, I was accommodated with his place. As you, personally, occupied a position very close to and nearly touching the cabinet, you will know whether I correctly describe what occurred there.

Almost as soon as Miss Gertrude Berry en tered the cabinet, the spirit-form of my wife. who died nearly three years since, came to me, and we held quite a long conversation together she then retired to the cabinet for strength.

friends present. After quite a number of forms had come out

and been recognized by their several friends, a lady made her appearance, holding a little girl of about ten years by the hand, and pointing to where I was seated, in the back part of the room, said distinctly, "Eunice." I immediately went up, and on examination found her to be my sister Eunice, who had passed over from New Orleans, more than twenty-five years ago. While engaged in conversation, the little girl took my hand in both of hers, and looking up into my face, said "Uncle," and presented me with a small flower. Knowing that my sister had had no children, I asked her about this little one, and was informed that she was a little girl whom my sister had adopted in the spirit-world. B. HIBBARD.

foreign Correspondence.

Letter from W. J. Colville. To the Editor of the Banner of Light:

I am pleased to see you have published the letter from "Omega" concerning the work of my guides in Leeds, which is now a very flourishing centre of spiritual activity. There are two societies there, one of which is large and influential, and officered by very efficient and earnest workers in the cause: the other is growing rapidly, and as Leeds has a population of considerably over three hundred thousand, two spiritual societies can scarcely be too many. I find whereever I go where there is the greatest number of spiritual centres the cause makes greatest advance, because in very large cities one hall, unless it is extremely central, cannot possibly accommodate the ever-increasing multitude of inquirers into Spiritualism; all that is baneful is division, in which bigotry and uncharitableness play a part. Rev. C. Ware ("Omega") was formerly a Methodist minister; he is now one of the most earnest Spiritualists in England, and is always busy conducting meetings, helping mediums in their development, giving useful addresses, or engaged in important literary labors. Yorkshire is now the chief centre of Spiritualism in

England. At Bradford, one of the largest manufacturing towns, with a population of over two hundred thousand, there are three very successful Spiritualist Societies. The largest of these assembles in a disused Baptist chapel, which seats about four hundred comfortably; has a good organ and nice ante-rooms. I occupied the platform there Sunday, July 20th, and the two following evenings. The church was crowded, so much so that on Sunday evening many persons could not squeeze their way in at all: and on the same day one of the other societies held its anniversary services, and was quite full also. Flower Sunday, as well as Hospital Sunday, is quite an institution in England. At Bradford there were at least one hundred beautiful bouquets of choice flowers, all gathered from the gardens of members of the congregation and their friends. No flowers cost the Society anything; they were all given by the members and their neighbors, and gladly given. The beautiful flowering plants which adorned the building were also loaned by friends. After the evening service the cut flowers were sent to the hospitals, where they were the means of gladden ing many lovers of the beautiful in nature, who, through illness or accident, are unable to take their usual walks abroad into the country; and to those who are obliged to work all summer in mills and factories, the presence of the beautiful blossoms at their place of meeting added much to the effectiveness of the exercises. The singing was good and hearty, and what is a pleasing feature in most English societies, the singing was not left entirely to the professional choir, as is so often the case in America. The choir sing the anthems, and the congregation join heartily in good hymns, the words of which they can obtain very cheaply in neatly bound volumes.

On Sunday, July 27th, I was called to the pulpit of a Unitarian Church, where I have enjoyed conducting delightful meetings previously. The minister of the church, (Tark Lone Chapel; near Wigan, Lancashire.) Rev. Geo. Fox, is a charming man in his private capacity, and one who is broad enough to welcome spiritual light from whatever quarter it may come. The influence in his church is extremely pleasant, and his congregation composed largely of young people, is a very pleasant one to address. Of course my guides inspired me just as fully as when I am on a Spiritualistic platform, but the discourses were of a moral rather than of a controversial character; therefore any difference of opinion which might exist on some points between the speaker and the audience was not made manifest. In the evening, on the same day, I occupied a Secularist platform, when the subject of the lecture was, "Property, Labor, Capital." The address was as rather in acco rell received, and v rd with come of the views put forward by Mr. Henry George in his two valuable books, "Progress and Poverty," and "Social Problems," which are now exciting a great amount of attention all over England.

So far as I can judge, the dynamite explosions and the cholera have been made unnecessarily much of. Though I was in London at the time when some of the most widely mentioned outrages took place, I could see but very slight traces of damage having been done; the wonder is that things are quiet as they are, considering the wide-spread feeling against the House of Lords, and the determination of the working people to be adequately represented in Parliament, and shake themselves free of tyranny in its every form.

My last visit to Paris was singularly pleasant. Lady Calthness, Duchess de Pomar, received me at her de lightful mansion, 51 Rue de l'Université, with the ut most kindness and cordiality. She invited a large circle of friends to meet me on two occasions, when addresses, answers to questions and poems were delivered through my mediumship, with which the Duchess herself and all her quests expressed great delight. She generously paid for the two lectures and a lengthy poem being reported verbatim, and they are now on sale in England.

The destructive fire which consumed the stereotype plates of my novel," Bertha," has not done me any very great or permanent injury, as kind friends have sprung up in various quarters and placed in my hands means for bringing out a volume of eighteen inspirational discourses and poems recently delivered in London through my mediumship. The book is now nearly I do not know if I shall return to America speedily,

but I know "Winona" has written a sealed letter to Boston friends in answer to their desire to hear from her relative to my return, so you may see me again in a few weeks or you may not: It rests entirely between my guides and my friends in Boston; I aman outsider, and strive to be a disinterested party.

My closing experiences in London were very pleas ing, and I am sure Mrs. Richmond must have been delighted with the meetings at Kensington Town Hall. She is now in the provinces, drawing immense audiences wherever she goes. She has hosts of friends, and her few enemies do not seem to advance their own interests by the policy they pursue. Certain artioles, in which her name was mentioned disrespectfully in a newspaper published in the North, drove many of the supporters of that journal from it. I believe the editor was a consolentious man, striving to do his duty all round, but no avowedly spiritualistic paper in England ever succeeds after it begins introducing offensive personalities into its columns—especially when they are leveled against representative instruments of the spirit-world who are necessarily dear to many, be. cause without them multitudes who are now rejoicing in the sunshine of spiritual truth and liberty would still be shackled with the oppressive bonds of superstition or burdened with that distressing doubt which causes so much pain to many who call themselves agnostics.

gnosucs. Mrs. Britten is much missed and often asked after thenever she returns thousands will welcome he with open arms. No one seems to have more true and tried friends in England than that noble exponent

and tried friends in England than that noble exponent of our glorious philosophy.

Because of constant, employment I seldom hear other speakers, and rarely attend seances of witners phenomena. I must therefore apologize for the meagre and uninteresting nature of this letter in that regard.

With best wishes both my many friends who see your paper, which I suggest permse week by week policy me your shocks friend and co-merks.

Witterfor Road, Essentials.

Witterfor Road, Essentials.

Cassadaga Lake Camp-Meeting. To the Editor of the Banner of Light:

The camp-grounds of Cassadaga are constantly recelving new delegations from various parts of Ohio, Pennsylvania and New York, as well as other far-off

The camp grounds of Cassadaga are constantly receiving new delegations from various parts of Ohio, Pennsylvania and New York, as well as other far-off States. The exercises thus far have been excellent, and fully warrant the assertion that the season of '84 will surpass all previous seasons. The names of Mrs. R. S. Lillie, Lyman C. Howe, W. F. McCornick, Geo. W. Taylor, O. F. Kellogs, I need no more than mention to assure all who have been connected with Cassadaga in the past that spiritual food will not be wanting; while the music of Damon's band, and the sluging of J. T. Lillie supplement the efforts of the speakers to entertain their audiences.

Thursday, July 31st, a conference was held in the morning, and in the afternoon an address was delivered by Mrs. R. S. Lillie on "The Mission of Woman." She said: "Religion is responsible for much of the inferior position of woman. How grudgingly has the church opened the door to women, and she did not open it until the spirit of progress compelled her to do so. Wesley was liberal on this subject. He said 'she shall speak at least in the class-meetings.' It took all the centuries from Paul to Wesley to evolve a man who should dare to say' woman shall be heard in the church!' From her emotional nature woman is allowed by the church to be an evangelist, but ordination is yet withheld. Woman is ordained by God, and when she feels the fire burning within her, she waits not for the holy gown. In the future there will be no distinction founded merely on sex. Already we have women physicians, lawyers, editors; and this is but a prophecy of the future." The lecture was jistened to with attention and frequently applauded. At its close platform-tests were given by Mrs. W. Emerson.

Friday, Jugust sty.—The conference was very interesting. Judge R. S. McCormick referred to Ohaukauna, the great centre of Orthodoxy, and then spoke of this growing centre of heterodoxy springing up and fourishing here so close to that place. He said was the past will be medium. He said that the slat

sitting with him, and obtained writing while nothing his own slates.

Mr. E. W. Emerson gives wonderful tests from the platform, describing and giving names of spirits present, together with circumstances of their earth-life.

Cassadaga Lake, Aug. 4th, 1884.

GRAPHO.

Neshaminy Falls Camp-Meeting.

Though the rainy weather of the week closing Aug. ed, was very unfavorable to the comfort and happiness

Though the rainy weather of the week closing Aug. 2d, was very unfavorable to the comfort and happiness of the Camp, the greatest amount of interest was maintained in the meeting. Monday in the Camp is an "off" day, the campers attending to personal matters. On Tuesday, a lecture was delivered in the afternoon by Mr. J. Frank Baxter; Wednesday, by Mr. J. Clegg Wright; Thursday, by Mrs. Emma Hardinge-Britten; Friday, by Mr. J. Clegg Wright and Saturday by Mrs. Nellie J. T. Brigham. The meetings were all well attended, and the lectures much appreciated.

Sunday morning, Aug. 3d, opened fine. White clouds careered threateningly in the sky as the trains moved out of the dépôts in Fhiladelphia laden with human freight for Neshaminy. Young foks and old foks were alike jubliant. The clouds broke in a down-pour of rain just when Mrs. Brigham commenced her lecture. The large meeting broke up, and the people took refuge from the rain in the large pavilion.

Mrs. Emma Hardinge Britten lectured in the pavilion in the afternoon. The crowd was very large, and listened as closely as conditions would permit. She spoke well, and her remarks were appreciated. At the close of her lecture she bade her friends farewell, as this was the last time she would ever address them on earth; and she asked the great audience to sing, "Nearer, my God, to Thee," which was sung with great feeling. As Mrs. Britten neated the stand, Dr. Truman, the Chairman of the meeting, announced that Mr. J. Clegg Wright, the future speaker of the First Association, of Philadelphia, would address them. Mr. Wright passed as plendid eulogy upon the character and genius displayed by Mrs. Britten, and took for his subject "Reform and Reformers." The large audience heard Mr. Wright distinctly, and often expressed its appreciation by loud applause.

Had the weather been fine, a tremendous crowd would have gathered at Neshaminy. The people who did come show what a hold Spiritualism is taking on the mind of the public.

Mrs. Nellie J. T. Brigham finished her morning l

comfort of all, and maintain order.

Meetings at Hanson, Mass. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

George A. Fuller of Dover, Mass., lectured before large and appreciative audiences in the Town Hall, at Hanson, Mass., Sunday, Aug. 3d, at 10:30 A. M., and 1:30 P. M. In the morning he chose for his subject "The Religion of Science," and discoursed for more than an hour in a strain highly satisfactory to the audience. In the atternoon the following subject was presented by the audience: "Is Spiritualism a Finality? or need we expect something as yet unknown to take its place in the future?" It was handled in a very able manner. At the close of the lecture Mrs. W. W. Hood, the President of the society, remarked: "We have listened to day to two very extraordinary lectures. We have seldom heard them equalled on our platform, and never excelled, and I would now suggest that we extend to Mr. Fuller a vote of thanks for the able and eloquent lectures he has given. I know that this step is a new one for our society to take, but I feel as though we ought to show in every manner possible our full appreciation of the inspiration that has fallen from the lipsof Bro. Faller." The motion was carried by a unanimous vote. Mr. Fuller responded in a very feeling manner, thanking the President and the society for the great honor they had conferred upon him, and concluded by saying, "Yetif is not myself, after all, that you are thanking, it am but the humble instrument whose trembling chords have been touched by unseen fingers, and the 'olbrating wires have simply given out the harmony and beauty that is inherent in Spiritualism, 'Ou are thanking the langel-world for 'Spiritualism, 'May 'it prove to every member of the human family a means of growth to a higher and more perfect manhood." Thus closed a most profitable day's work.

All our meetings thus far have been well attended, and the speakers have given the very best of satisfaction. We continue them through the summer and autumn months.

August Magazines.

THE BLECTRICIAN AND ELECTRICAL ENGINEER ditorially discusses "Electrical Fallacies," The Uncertainty of the Law," particularly in the bearing of one recently enacted in reference to placing telegraph wires under ground. Several illustrated artioles, abstracts, extracts and correspondence, complete the number. Published at 115 Nassau street, New York.

THE PHRENOLOGICAL JOURNAL gives portraits and pen-sketches of Cleveland and Hendricks, an essay upon "The Trance State; or, Suspended Animation," etc. Fowler & Wells, New York

FREETHINKERS' MAGAZINE (July) contains articles by F. E. Abbot, Courtlandt Palmer, S. P. Andrews, Elizur Wright, Geo. Chainey and others, with a Directory of Freethinkers in the United States and Canada. Salamanca, N. Y.: H. L. Green.

THE UNIVERSE is filled with pleasant reading in prose and verse. Several engravings add to its attractions. Universe Publishing Company, St. Louis,

THE INDEPENDENT PULPIT gives the third article of the discussion of the question?" Did God write, or inspire anybody else to write the Bible?" Mr. Price

inspire anybody else to write the Bible?" Mr. Price taking the ammative, and the editor, Jas. D. Shaw, the negative. Several, meritorious articles follow, mainly of a liberal and progressive line of thought. Waco: Texas. J. D. Shaw, published.

Ladyes. Fronal Clauser, published by a company of the same passes at 25 Years street, New York. This magazine in another second matter, other special altractions else month—in the way or seal liberations and pressure letter month—in the way or seal liberations and pressure letter may be the fine ested in botanical research. Sany work as The present number is at able continuation of an accept.

The Suprage And Wood Workers of Englands and your later and the suprage of the present purpose of the Hodgen published.

For the Banner of Light. BREAD OF LIFE.

BY J. LATHAM. Sitting lone beside the portal Where life merges with the grave, Sudden light from land immortal, Stirred my soul in thrilling wave; So like golden sunshine streaming, Or the morning's flooding light ! Was I still awake, or dreaming? Whence had fled earth's chilling night?

Oh! the transport of those hours, And the days that since have sped; With the soul's unfolding powers, Teaching life hath heavenly bread; Bread of nourishment and healing, Bread of usefulness and power; Till my soul finds joy in kneeling To receive its heavenly dower.

I am sitting sad no longer; Grave for me bath lost its sting; For my soul grows daily stronger, Life is but an endless spring. And I think of promise olden, "Heaven descending as a bride": Of its streets so radiant golden, Angels walking by our side!

Toll and sorrow, long distilling From this crucible of earth. Its grand mission now fulfilling Giving man his final birth. How the spheres of earth are shining, Many millions speed this way; 'T is a plan of God's divining, Now doth come earth's triumph day.

Banner Correspondence.

Massachusetts.

ONSET.—J. D. Moore writes: "At the close of the lecture by Mr. Warren Chase, on Thursday, July 31st, a collection was taken, by previous arrangement with Dr. Storer, President of the Association, for the benefit of the 'Home for Little Wanderers,' located in the Baptist Meeting-house once occupied by the church Baptist Meeting-house once occupied by the church of which Rev. Baron Stow, D.D., was pastor, Baldwin Place, Boston. Rev. Mr. Cummings, representing the institution, had with him a number of little girls belonging to the Home, who sang several sweet metodies, and elicited much applause. An eloquent appeal was then made by the Rev. gentleman in behalf of these homeless children, which was readily and heartly responded to by the audience, several gentlemen passing among the people and receiving their contributions, which amounted to the handsome sum of twenty-two dollars and fifty-six cents, a very liberal donation, considering the size of the audience—and it came from warm hearts beating responsive to humanity's call.

liberal donation, considering the size of the audience—and it came from warm hearts beating responsive to humanity's call.

Whilst the collection was being taken, Mrs. Stevens, a medium from California, sitting upon a seat behind me, said that a lady near her would like to adopt one of the children, and wished me to ask the Rev. gentleman if one of these little walfs would be placed in the family of a respectable Spiritualist if the desire was made known. The reply was that he could not answer that question. I then asked if there was any paper or periodical in which the doings of the institution were published. He replied that there was. I asked if he would have the kindness to see that an answer to the question, whether one of these children would be allowed to enter a Spiritualist family, was published in that publication. He said he could not promise to do that.

Would an Orthodox gathering of any kind—prayer, conference, church or camp meeting, allow a Spiritualist come into their midst, ask for and take up a collection for any purpose whatsoever? When will Orthodoxy become sufficiently Christianized to place humanity above creed? Well, Spiritualists can afford to wait for that 'good time coming'—and come it surely will—when superstition and bigotry will have to take a back seat, and Humanity step to the front."

ONSET.-Mrs. Mary Eddy Huntoon met with the misfortune of a severe injury to her wrist while at the Skating Rink. A. S. Hayward writes that a scance of twelve persons was held by her soon after. "The cabinet," he says, "was simply a bay-window with a curtain in front—the medium, with her broken wrist tied up tight and the other hand filled with flour, sat outside the cabinet. Bells were rung and thrown out from behind the curtain, a guitar and tambourine were played upon, Sometimes the guitar was upon the floor, and then again upon the table, and all the while being played upon.

floor, and then again upon the table, and all the while being played upon.

During the scance, Capt. W. A. Atkins and wife of Provincetown, Mrs. Sarah C. Ames of Malden, J. R. Chaplin and wife of Laconia, N. H., Fannie Esterbrook of Boston, Mrs. S. Chandler of Cambridge, and others received unmistakable proofs of the presence of their spirit friends. Names were written, hands seen, and other demonstrations rendered the occasion very pleasing and satisfactory to every one present.

In the case of Capt. Atkins, on the evening in question, outside of the physical test of an ecessarily independent hand appearing and writing legibly for him, since that of the medium was known to be totally disabled for use, he had the additional pleasure on the mental plane of having the name of his first wite 'Ablgai,' written upon the slate. Capt. A., who is well and fa-

Michigan.

ALBION.-John Phipps writes, upon renewing his subscription for the Banner of Light: "My wife remarked the other day that she wishes it as long as she marked the other day that she wishes it as long as she lives. How consoling are the communications coming from spirit-friends and published in its Message Department. There are but few Spiritualists in this place and but few meetings are held. But if we few are deprived of lectures we can read one or more very often in the Banner, and they are consoling and instructive to us. I am glad there is such an interest taken at the camp-meetings held in the different States, particularly those of New England. What pleasure it must be to those who are fortunate enough to attend them and enjoy their benefits. Long may they continue for the elevation of mankind."

MONROE.-M. D. Hamilton sends us an account of what is termed "A Singular Electrical Phenomenon," that occurred in the early part of last year, he being acquainted with the patient, a former merchant of that place, and the physician, and vouching for the truth of the statements. The patient, a man sixty-line years of age, had been suffering from attacks of paralysis. During one of them the physician "took a position at the head of the bed, his arms resting on the bedstead. Suddenly he observed the bedstead trembling and vibrating forcibly, and felt a continuous electric current passing into his arms and through his body, becoming too strong for his comfort. He then grasped the head-plece with his hands, and in a moment again received the charge. He then passed to the foot of the bed and placed his hands upon it with the effect of receiving a still stronger electrical current. He called the attention of the patient's son and daughter to it, and had them place their hands upon the bedstead, when they experienced a like electric shock. As the electricity passed off, the patient's improvement progressed, and in about one hour he was able to sit up in bed without assistance. Pains in the right arm and leg, of which he had complained daily since his attack: a year previous, head entirely disappeared, and also the dizziness which had troubled him. From this time he lived about ten days. that occurred in the early part of last year, he being

n days.

The atmosphere at the time of the electrical phe-The atmosphere at the time of the electrical phenomenon was clear. The room-seemed to be charged with electricity, so as to be plainly perceptible to every one in the room, whether they took hold of the bedstead or not. So strong was it that the som and daughter of the patient deemed it advisable afterward to have medical treatment to eradicate its effects; and the physician; a strong and healthy man, found it necessary to adopt a very careful vegetable diet, to eschew tea and coffee, and even then, six weeks after the occurrence, effects of the electricity upon his system were still apparent to him.

What generated this wonderful volume of electricity? where did it come from, and why? It could not possibly have been generated by the sick man. He was apparently stricken with death; and even had he been well, could not have generated it by his own volltion. But it was generated in him or forced into and through his system by some unseen power; his system and the bed and bedstead were saturated with it, the physician received it by contact with the bedstead, and it even filled the atmosphere of the room so as to be apparent to those who did not touch the bedstead at all.

da de Obio.

TIFFIN. William B. Wagner writes : "For many years the Spiritualists of this city were talking about organizing a Society in order that their power might organizing a Society in order that their power might be increased and united and that the great truths of Spiritualism might be promigated, but nothing was done until John Y. Saylor, Mrs. Hollenberger and other energetic workers produced financial aid, and rented the Knights of Labor Hall for one year. The first meeting was held May 18th, Mrs. Susan G. Wagnet being the speaker; a woman of fine intellectual abilities and wonderful meeting was held May 18th, Mrs. Susan G. Wagnet being the speaker; a woman of fine intellectual abilities and wonderful meeting the prediction of the intellectual abilities and wonderful meeting middle pour successful and alternities following Bunday evening there was another meeting and the number of hearers was greatly increased. When the next lecture was de-

livered the hall was completely filled; many could not be accommodated with scats. The meek lambs of piety threw aside their prejudice and secular ideas, and sought wisdom and moral elevation, by becoming the recipients of the grand truths of Spiritualism. On the fourth evening, not withstanding the excessive heat, the audience compared favorably with that of any church in the city. No meeting was held on the next Bunday evening, June 18th, and a large number of prominent citizens were disappointed on account of the absence of the speaker, whose husband, Levi Z. Wagner, had died the Friday before.

The medium intends to go to Baltimore, where her peculiar mediumship will doubtless bring her success. At present we have no speaker, but our success up to this time makes us feel encouraged, and we will secure the assistance of the best lecturers in the field."

Pennsylvania.

PHILADELPHIA .- J. P. H. writes : "As early as 1837, ten of the most distinguished physicians in London openly employed 'spiritual clairvoyants' to examine their patients, diagnose and prescribe. Thousands of physicians in America employ clairvoyants to day. I am told by one whose circumstances are such he must know, that a very large number of the best physicians of the most populous city on this continent employ spiritual clairvoyants, notwithstanding the fact that they hold such practice (on part of others than themselves) in a degree of abhorrence that manifests itself in desperate efforts to procure legal enactments that would subject to penalty of the and imprisonment all persons practicing medicine who have not received diplomas from regular schools. This, notwithstanding the fact that much of medical practice of to-day is even more dangerous than that of the last generation. Unfortunately those self-stuilified parties have succeeded in obtaining such enactments in some of the States already.

I recollect very well when physicians declared cold water the worst thing possible, almost, for a patient who was parched with fever; burning with thirst, and begging for it.

It was denied him with just as good reason as a fire warden might forbid use of water at a confiagration, because water is the most disastrous thing possible for flames, and so it is to be sure, as well as for fever.

It does not seem possible that at any age of the world persons could be so ignorant of the laws of health and common sense as to suppose water is fatal to a patient suffering with fever.

I recollect very well when a physician would have as little thought of making his daily round among his patients without a lancet in his case as a cobbler would of seating himself at his beach without a waxed end.

Who ever hears of a lancet to-day, at least for blood letting, so rarely is it used for such purpose.

Why this opposition by physicians to the practice of healing by spiritual mediums?

I will not attempt to fully answer this question, but will remark that throughout the length 1857, ten of the most distinguished physicians in London openly employed 'spiritual clairvoyants' to exam

scarce a tithe of the charges of weirestaument agalars.

No doubt these save many hundreds of dollars to those who avail themselves of their services. This mustbe a serious reflection upon the Regular Faculty whose charges are not only dear, but oppressively so to these who are not rish.

those who are not rich.

I must, however, before closing, say: No one more than myself appreciates and admires the generous habit of some of the regular physicians who aid the poor at greatly reduced rates, and often for nothing, irequently presenting them with material aid."

Iowa.

MECHANICSVILLE,-Prof. Huber writes that during a sojourn of two months in Chicago, occupied by him in healing the sick and developing mediums, one of his patients was a lady who for twelve years was in an extremely helpless condition, resulting from a stroke of paralysis. Though attended by the best physiciaus, no relief had been obtained. Frof. H. began his treatment and says: "She is now able to stand on her feet, and is getting stronger every day. During her treatment I made it a point to develope her splritual powers, and to day I consider her one of the best test mediums. She converses with and accurately describes the invisible ones—reads diseases, answers sealed letters, and in cases where only the name is given, will tell what is the matter and what to do. She is now giving tests to the entire satisfaction of all parties, and only charges \$1,00 for each sitting, five two-cent stamps additional when addressed by mail. Her address is Mrs. R. M. Ball, 588 West Erie street, Chicago, Ili." him in healing the sick and developing mediums, one

New York.

WESTBURY .- L. Hakes writes: "By urgent request I made a visit to Northampton, Florence and vicinity in Massachusetts, some few weeks ago, and was much in massachusetts, some few weeks ago, and was much surprised, on arriving there among total strangers, to find myself among a warm-hearted friendly class of live Spiritualists; it was like going from the cold blasts of winter to the gentle breezes of summer. I there met Mr. and Mrs. Clark, Mr. French and his wife, Mrs. Strong, Mr. and Mrs. Cobb, Miss Hill, Miss Bishop, and many others whose names I cannot recall, all warm-hearted Spiritualists. I shallever look upon that visit as a sunny spot in my life. I am still trying to do all the good I can to suffering humanity, and, if letters received from patients are true, with good success."

Swedenborgianism. To the Editor of the Banner of Light:

I attended on Sunday, some time since, the third lecture of a series of six given by the plane of having the name of his first wife 'Abigal,' written upon the slate. Capt. A., who is well and favorably known to many as a man of sound and practical business capacity, states that he never saw Mrs. Huntoon before, and she could not have known his wife's name, as written on the slate. He was called up to the cabinet, and was satisfied that it was his wife before she wrote her name."

third lecture of a series of six, given by the Swedenborg Lecture Bureau at the New Jerushies and Church, Beston, the subject being "The Resurrection and the Spirit-World." The pastor, Rev. James Reed, was the speaker. This denomination was then altempting to get up a revival, which was something new with that have the subject being "The Resurrection and the Spirit-World." The pastor, who is well and favorable to the subject being "The Resurrection and the Spirit-World." The pastor, which was something new with that tor, Rev. James Reed, was the speaker. This denomination was then attempting to get up a revival, which was something new with that heretofore staid sect; the object being to show how rapidly the advanced beliefs of the present time are approaching the religious system taught by Swedenborg.

As a Spiritualist I have looked upon his teachings and those of Jesus as being the philosophy of Spiritualism in their day and generation. Doubtless Mr. Reed spoke the sentiments of the sect. although some of them are accent-

tion. Doubless Mr. Reed spoke the sentiments of the sect, although some of them are accepting spirit communion to day as a fact in the nature of things. The speaker said he had no sympathy with Spiritualism, and did not want anything to do with it. He claimed that spirits in the spirit-world could not see mortals on the earth-sphere, but persons here often had their spirits vision over to see them. If don't supin the spirit-world could not see mortals on the earth-sphere, but persons here often had their spiritual vision open to see them. I do not suppose that he advanced one idea beyond what is found in Swedenborg's writings. I understand that most of the thinking Spiritualists look upon Swedenborg's teachings as Spiritualism in his day, and that Spiritualism of to-day better explains the philosophy of life here and there, than is done in Bible history or the pages of Swedenborg; also, that there is no possible way of demonstrating the teachings of Swedenborg, except by the philosophy of Spiritualism, as demonstrated by and through the various spiritual gifts of mediums. Doubtless Spiritualism more than Swedenborgianism causes the change of the religious views of to-day, but Swedenborgians can and are doing a good work in calling, public attention to the spirit-world as being inhabited by our spirit-friends gone before; yet they seem inconsistent with their own teachings when they claim that the spirit-world is the home of our spirit-friends, and at the same time, with all their boasted purity and strength of character, do not dare to have them return to commune with them for fear that some undeveloped spirit will return and contaminate them.

Mrs. Horace Greeley had an antipathy to kid gloves—she would never put them on. A correspondent remembers a bout she had with Margaret Fuller on this subject. We all met on the street, and instead of saying "good-morning," or some such human salutation, Mrs. Greeley bouched Margaret's hand with a little shudder and said. "Sting of a baset is still of a

New Publications.

A PALACE-PRISON; OR, THE PAST AND THE PRESENT.

"Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?" 16mo, cloth, pp. 347. New York: Fords, Howard & Hulbert.

The purpose of this book is to direct attention to an evil that calls loudly for immediate, reformatory action, and the facts it gives, woven into a story of the most intense interest, cannot fail to effect much in that direction. It is a forcible illustration of the truth of the adage, "Truth is stranger than fiction." In this instance one might wish it were less strange. but the author assures us that what he has written is true, and that the girl whose experiences of suffering. brought about by inhuman treatment under the sanction of law and custom, yet lives, and the institution it describes yet stands and flourishes, a disgrace to modern civilization and a sad commentary on a religion that professes to bring peace on earth and good will to all mankind. The central figure of the story is a girl who was

overworked in school and absurdly restrained within what were considered the limits of ladylike deportment at home, the result of which was she passed into a condition of what is now denominated "nervous pros-tration." Her brother, after unsuccessful dosing, finding that she became no better, but, rather, worse from his treatment, and fancying her mind was somewhat affected, consulted a friend, a "distinguished allenist," who prescribed for her" a few weeks perfect repose"in his palatial "retreat." At this point the spirit of the story commences, and the veil is raised that conceals from public view the interior management of "asylums," within whose walls many of our tenderest and most sensitive friends—those who have been wearied if not worn out by the intense activity of American life-are condemned to pass their lives, as in this instance, subject to treatment that incites the bitterest feelings of indignation even to read a recital of. 'If," says the preface, "incredulity is aroused by any of the seemingly incredible incidents of the narrative, the answer must be that they are facts, within the author's personal knowledge; the names and the groupings of incident being the sole imaginative portion." We cannot too strongly recommend a reading of the book, or hope that the reform it seeks to institute may be speedily effected. What "Uncle Tom's Cabin" was to an evil of the past this is to an evil of the present.

THE "DELUSION" OF SPIRITUALISM COM-PARED WITH A BELIEF IN THE BIBLE. By J. W. Cadwell. 16mo, paper, pp. 52. Pub-lished by the author, 401 Centre street. Meriden, Conn.

There is so much common-sense in whatever Prof. Cadwell writes, and the conclusions he arrives at are so fully supported by facts of his own observation and experience, that any book from his pen is admirably adapted for general circulation among the masses. In this pamphlet he undertakes to prove from the Bible itself that many of the dogmas claimed to be founded thereon are not so founded; gives directions for obtaining the best spiritual phenomena, instructions for developing mediumship, including that for full-form materialization, and closes with a sharp reply to Talmage's tirade against Spiritualism.

Singing on the WAY. A Collection of Hymns and Tunes for Sunday-schools, Social Worship and Congregations. By Mrs. Belle M. Jewett, assisted by Dr. J. P. Holbrook. 12mó, bds., pp. 160. Boston: Oliver Ditson & Co.

One hundred and seventy-five metrical expressions of old dogmas and beliefs, the best part of the book being the tunes to which the words are wedded, some of them being very fine.

WIT, WISDOM, AND PHILOSOPHY of Jean Paul Fred. Richter. 16mo, paper, pp. 228. New York: Funk & Wagnalls.

No person of fine taste comes upon a quotation from Jean Paul Richter without reading it. As has been remarked, Richter has long since taken his seat among the immortals, but with the exception of scattered fragments met here and there, American readers are comparatively little acquainted with his pungent and profound writings. To enable them to become more so this volume of two hundred and fifty selections, made with good taste and discrimination, has been prepared and is published at a price that places it within the reach of all.

CHINESE GORDON. By Archibald Forbes. 16mo, paper. New York: Funk & Wagnalls. All that relates to the subject of this memoir, in

whom a world-wide interest exists, will be read with avidity. And no one is better fitted to measure his exploits, and appreciate the difficulties he has encountered, than the famous war-correspondent who has given us this narrative, written in a clear, lively manner, and in rare good taste.

THE LABOR QUESTION. By Wendell Phillips. 8vo, paper, pp. 34. Boston: Lee & Shepard. The publishers are doing good service in placing be-

fore the public the addresses of the eloquent Phillips on good paper, large, clear print, and in a form that admits of a wide circulation being given them. In this we have two stirring addresses: one, "The Foundation of the Labor Movement," delivered in Music Hall, Boston, in 1871; the other, "The Labor Question," before the Knights of St. Orispin, in 1872, embodying questiens and reforms of greater importance than the public now fully realize, but which will. as the years pass by, grow into a problem that will tax the wisest minds to satisfactorily solve. Phillips's far-seeing mind over-reached the intervening time and lived in a future when that problem will be a fact, and devoted the best thoughts and energies of his last days in earth-life to impress the public with what he saw. These addresses should be read by every one who looks for the advancement of mankind.

THE HOME IN POETRY. Compiled by Laura C. Holloway. 16mo, paper, pp. 244. New York: Funk & Wagnalls. A collection of poems on home and kindred subjects. No. 119 of "Standard Library."

An article published in the New York Commercial Advertiser, has been going the rounds of the press, the purport of which is that in 1870, '71 and '72, in a house on Columbia Heights, Brooklyn, there lived four ladies, all of them writers, and all but one of them (Miss Rebecca W. Easterbrooks, an author of considerable promise, who died in 1878) now alive. Their names are: Miss Caroline B. Le Ross, teacher of elecution at Vassar College; Mrs. M. F. Butts, a well-known writer and journalreturn to commune with them for fear that some undeveloped spirit will, return and contaminate them.

With their boasted high standing in morals, they should be able to assist both spirits in and out of the material body to a better and higher condition of life, instead of taking a cowardly position by declaring that they do not desire to have anything to do with disembodied spirits for fear of being harmed. Let us be consistent: if spirits survive the body in identity make of reflecting Spiritualists.

In speaking of Samuel's spirit appearing in the presence of the "Woman of Endor," Mr. Reed made the same error that most ministers make by styling her "the Witch of Endor." It is strange that these Biblical students will misquote the Book they so much worship as being infallible.

Observer.

Observer.

Mrs. Horace Greeley had an antipathy to kid gloves—she would never put them on. A correspondent remembers a bout she had ist, who resides at Westerly, R. I., and Mrs.

North Collins Yearly Meeting. The Twenty-Ninth Annual Meeting of the Friends of Human Progress of North Collins, N. Y., will be held a Hamlock Hall, in Tucker's Grove, Brant, Eric Qo., N. Y., Sept. 8th, 6th and 7th, 1884, opaning each day at 10 A. M. J. Frank Baxter of Chelsea, Mass., Mrs. B. S. Lillie of Philadelphis, and Lyman C. Howe of Fredonia, N. Y. ar the engaged speakers. Platform tests will be given by J. F. Baxter. Music by Mr. and Mrs. Lillie and J. Frank Baxter, Warm meals and refreshments will be furnished or the grounds.

By order of the Committee,

The Semeraet Spiritual Temple Association Wilroommene its Annual Camp-Meeting at Hayden Late, Madison Center, Bomerset County, Me., Best. 11th, continuing four days. Good speakers will be singaged. All friends are invited to come to the feast. Railroad reductions will be made to Skowhegan. Further notice will be given be made to Skowhegan.

The Freeihinkers' Convention.

The Freethinkers' Convention.

The Seventh Annual Convention - Where Held - The Speakers Engaged - The Hotels, Ratiroads, etc., etc.

The New York Blate Freethinkers' Association, in accordance with its sestablished custom, has invited the Freethinkers of all the other States, and also of Canada, to meet with its members in annual Convention at Casadaga Lake, N. Y., on the 3d, 4th, 5th, 6th and 7th days of Espienther next.

The Speakers - The following well-known speakers have been engaged to address the Convention: Hon. Thaddens of St. Louis; Courtland: Paimer of New York; Charles Watts of London, Kugland; Allin Pringle of Selby, Canada; Col. John R. Keiso of Modesto, Cal.; ex-Rev, George Chainey of Boston: ex-Rev. J. H. Burnham of Haginaw City, Mich.; Mrs. Dr. Juliet H. Severance of Milwaukee; Prof. Slephen Pearl Andrews of New York; Dr. John Stolts of Chicago; ex Rev. William S. Hell of Hoston: Judge R. S. McCormick of Franklin, Pa. : Prof. John E. Remaburg of Atchison, Kansas; Lyman C. Howcof Fredonia, N. Y.; Col. M. E. Billings of Waverly, Iowa; Hon. A. B. Bradford of Enon Valley, Pa.; ex-Rev, Charles B. Reynolds Robester, N. Y.; cx-Rev, Kamuel P. Putanam of New York; Dr., William F. McCormick of Franklin, Pa., and Rev. Richard B. Westrook, D. D., Orthodox, of Brooklyn, N. Y. And the following have also been invited, the most of whom are expected to be present: F. E. Abbot of Cambridge, Mass.; Hon. Ellur Wright of Roston; Judge Arnold Krekle and Mrs. Judge Krekle of Kansas City, Mo.; James Parton of Newburyport, Mass.; Judge Carter of the Supreme Court of the District of Columbia, and B. F. Underwood, editor of the Index, Boston, Mass. Col. Robert G. Ingersol has given assurance that he will be present and address the Convention.

The Binging. — Prof. A. D. Lane of Olean, N. Y., one of the most popular professional singers in the State, accompanied by as good a quariette of voices as can be found in western New York, has been engaged to keep the Casadaga Convention in an lively condition.

The Prof. Hell o

theatre, with a yeating capacity of twenty-fivehundred popple, with the seats in a semi-circle, which gives every one present an opportunity to hear all that is said from the speakers platform.

ROUTES OF TRAYEL AND RAHROAD RATES.—Eastern and Western passengers over the Nickel Prate, Lake Shore and Michigan Southern Railroad, and Eastern from the presence over the New York, Lake Eric and Western from the Pitteburgh Railroad change cars at Dunkirk, N. Y. . and take the Dunkirk, Alegheny Valley and Pitteburgh Railroad to the "Cassadaga Camp-Meeting Grounds."

Kastern and Western passengers over the New York, Pennsylvania and Ohio Railroad (formerly Atlantic and Great Western), and Eastern passengers over the Buffalo and Jamestown Railroad, change cars at the Atlantic and Great Western Crossing, and take the Dunkirk, Allegheny Valley and Pittsburgh Railroad to Lily Dale Statton.

To be more definite, persons coming to the Convention from most of the cities and large towns in the United States will find it the cheaper to purchase ex ursion tickets to Chautaqua Lake, These can be obtained very cheap, and then leave the cars at the crossing of the Dunkirk, Allegheny Valley and Pittsburgh Railroad, the Dunkirk, Allegheny Valley and Pittsburgh Railroad mer Jamestown, and then take the last-mentioned road to Lily DaleStatton, tear the camping grounds. Persons coming from any station on the New York, Lake Erie and Western Railroad, or any of its branches west of Binghamton, will pay full fare to Dunkirk, Allegheny Valley and Pittsburgh Railroad will sell excursion tickets at two cents a mile from any station on that road.

THE HOTEL RATES.—The following prices have been established at the hotels for board: \$1.50 per day, for one day and less than three days; and over, \$1.00 per day. Table board—Breakfast, 40 cents; dimer, 50 cents; Supper, 30 cents. Lodging, 25 to 30 cents. The hotel accommodations are sufficient processed and the grounds with a large assortment of Freethought publications for sale, Full reports of the C

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. Pagles 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.

beginning on Thursday, Sept. 4th, and closing on Monday, Sept. 15th, unless further continued at the option of the Association.

The Association has secured fifteen across of land, situated three-fourths of a mile east of liwace, W. T., on Baker's Bay, at the mouth of the Wallicut River. The location is in every way finely adapted to camp-meeting purposes.

There will be a lecture or address given each day of the meeting, at hair-past ten o'clock. At, and in the evening at seven o'clock. At hair-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 turnished during the entire occasion.

While there is considerable hotel accommodation at Il-wace, still the hotels will not by any means be able to provide 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 the healthiest and happiest people, and that "God's Temples" are unexcelled. Provisions, such as vegetables, fruits, meats, fish, 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-grounds as may be deemed necessary, for sanitary measures and to maintain good order, and such rules will be strictly enforced. The camp-grounds will be opened to campers the Monday before the meeting begins. Lots will be leased to parties wishing to erect cottages on the grounds.

to campers the stonesy vertice the account of the grounds.

Those coming from the interior of Washington Territory or Oregon will leave Kalama or Portland per steamer, and land at the camp-grounds early in the evening of the same day. Reduced rates over the following lines of travel will be given to all those who come for the purpose of attending the meeting: Oregon and California Railroad, East and Westbide Divisions; Oregon Railway and Navigation Company's lines of steamers; Columbia Transportation Company, and liwaco Steam Navigation Company. Those paying full fare one way, upon presentation of certificate will be returned at 80 per cent, off of regular fare. There is a daily mail to Ilwaco, and telegraph facilities at Fort Camby.

By order of the Executive Committee,
A. W. KMBD,
D. MARKHAM,
A. W. KMBRE,
E. PAGLES,
S. EMBREE.

The First Maine State Spiritualist Camp-Meeting

Association
Will hold its Seventh Annual Meeting at Buswell's Grove, Etna, commencing Aug. 29th and closing Sept. 7th, 1884. Buswell's Grove is situated on the line of the M. C. H. R., one-half mile from Etna Station, and is easy of access from all parts of the State by cars or team.

There will be reduced rates on the Maine Central Italiroad and its branches.

There will be reduced rates on the Maine Central Railroad and its branches.

Etna cannot boast of ocean scenery, but it can boast of a beautiful Grove, and of being the central location for a Camp-Bleeting in the State, and of having, the same as elsewhere, the beautiful blue arch dome of heaven above, with all the privileges of worshiping God according to the dictates of our consciences.

This Association is free from debt, and is working harmoniously for the best advancement and development of the human race through the channels of Spiritualism. It acknowledges the God-given right of all to think for themselves, and therefore extends a cordial invitation, regardless of creed, to every soul who whelse to hear the Spiritual Philosophy expounded from a bread and liberal platform.

The following able and eloquent speakers have been engaged:

gaged:
For the entire meeting—Hon. Warren Chase of California, Abby N. Burnham of Boston. For Sept. 22 and 3d—
Prof. J. R. Buchanan of Boston. For the last four days—
Capt. H. H. Brown of New York. For the entire meeting—Mrs. P. D. Bradbury of Fairfield. Me., Mrs. Abble
Morse of Scarsmont, Mc., Mrs. Mary E. Thompson of Rockland. Mc.

Morse of Searsmont, Me., Mrs. Mary E. Thompson of Rockland, Mc.
Communicate with Daniel Buswell. Etna, in regard to
Tents and Cottages; also Board and Lodging.
A new boarding-house has been erected, while cottage
lots are being taken up rapidly. Those who wish to erect
cottages can do so, and only have one dollar per year to pay
for use of ground.
An admittance fee of ten cents will be charged for the ten
days to help defray the expenses.
Officers of the Association are as follows: President, Dr.
Cyrus Chase. Monroe; Vice-President, Dr. S. I. Emery,
Glenburn; Trassuror, Daniel Buswell, Etna; Secretary,
Charles M. Brown, Glenburn; Trustees, B. D. Nowcomb,
South Newburg; Dr. H. E. Field, Dexter; A. J. Farmer,
Garland; Directors, B. D. Newcomb and F. M. Garland,
North Newburg; A. J. Farmer and Mrs. Georgie A. Field,
Dexter; Mrs. Bella H. Smith, Corinna; Mrs. Olive Emery,
Glenburn.
All mediums and the public are corriedly lawted.

Glenburn.
All mediums and the public are cordially invited. Come onel come everybody! Per order Directors.
CHAS. M. BROWN, Secretary.
Glenburn, July 25th, 1884.

Camp-Meeting in Kansas.

The Spiritualists of Northern Kanass will hold a Camp-Meeting in a beautiful grove in the Burialo Valley, five miles west of Jamestown, on the C. B. K. P. R. R., commencing Aug. 29th, and to continue ten days. 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 greeny store will be on the grounds. Meals will be turnished at 22 cents 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 Eden, afording 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 5th, 1884.

Hemoka 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. 32th 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.

The arrangements for railway rates will be found in circulars which will be issued at an early date.

By order of the Executive Board.

MRS. M. J. MRAD, Secretary.

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

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ing Books, of his or herown selection,

BANNER OF LIGHT.

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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; on, PHILOSOPHY OF KNOWL-EDGE. Based upon the perception that the emanations which are continuously radiating from the forms of sub-stance 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 qualities—tangible, sapid, odorous, luminous, and sonorous—of the forms to which they are fruital. By Jean Morv. Cloth. 12me, 784 pages. Jean Story. Cloth, 12mo, 784 pages.

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Or, instend of a book, choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which Night has traised her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candie nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. Painted by Joseph John, and engraved on sicel by J. R. Rice. Bise of shoet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds throughs landscape of hill and plain, bearing on its current the time-worn bark of an agod Filgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points loward the open sea—an emblom of oternity—remining "Life's Morning" to live good and pure lives, so "That when their barks shall float at oventide," they may be like "Life's Evening," fitted for the "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. J. Wilcox. Size of sheet, 22x23 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 beat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful extaract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistess impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the beat 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, 22228 inches; engraved surface, 1520 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," """ from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The 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, 2128 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 Gurfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Biein, copied in black and two tints. Size of sheet, 22128 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesyllie, 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. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-A mother and her conducts which the conduct to the in 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-Pespe" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

For each additional Engraving 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 Pamphists:

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AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, easily and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE BUN-RAYS. What Hans Christian Anderson tells a dear child about the Sun-Rays. Dedicated to the Dear Child Banda, by the Spirit Hans Christian Anderson. Written down through the mediumship of Adeima, Baroness Von Vsy., of Gonobits (in Styria), Austria, and translated by Dr. C. 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" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AM INVESTIGATOR. By a Medi-

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SPECIAL NOTICES.

AT In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed orotherwise) 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 utterance.

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

perusal.
Notices of Bpiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the Bannes of Light goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, AUGUST 16, 1884.

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

The "Neizing" Test.

We are in the frequent receipt of communications from different parts of the country, in which the writers justly comment in terms of indignation on the ignorant, vulgar and brutal practice of violently "grabbing" the form produced from the medium in the subtle process of materialization, and especially on the suffering and peril thus inflicted on the medium. Spirit sensitiveness is not regarded by these materialistic detectives as a factor or force in the case at all. The reading of these protesting communications naturally inclines us to a careful revision of the whole subject of materialization; but there is one of them that contains a request for the republication of Mr. Al fred Russel Wallace's clear and convincing article on the subject, which was published in the columns of the Banner a considerable time ago: In place of its literal republication, we will present the leading features of Mr. Wallace's article in their order and sequence, confident of the timeliness of their influence.

Mr. Wallace asks what do we indeed know of this "most stupendous phenomenon," except simply "the constant conditions under which it appears, and the uniform statements of the agencies who produce it." The form that is seen in process of formation seems to grow out of the body of the medium. When it departs from view, it goes back to the medium. Oftentimes it returns to the medium to gain strength. "A well-attested phenomenon," adds Mr. Wallace, "is that marks made on the form, or injuries done to it, appear on the body of the that our years are threescore and ten, that we medium." In one case that is cited, food taken by the form reappeared in the mouth of the medium visibly to several witnesses altogether above suspicion. There is, likewise, some evidence to show that as the weight of the form increases, that of the medium is diminished. These facts positively prove the existence of an intimate and real connection between the form and the medium, "a connection utterly beyond the powers of our material science to understand."

We are told that the forms are produced mainly from the body, or aura, of the medium, and that they must return to it or injury will result. Yet those who think they can test the reality of materialization by seizing the form and keeping it away from the medium ignore all these essential facts, and persist in believing that the forms are real, independent entities, who come from some other world, who have no connection whatever with the medium-except as helping them somehow to come to us—and who can be forcibly kept away from the medium for our examination and amusement. Even many advanced Spiritualists hold such notions. phenomena, and having compared the testimo- him. ny of large numbers of competent and reliable witnesses, Mr. Wallace unhesitatingly deduces the inference that there is a close material and spiritual connection between the form and the medium.

He asserts further as the result of his investigations, that "the fact of a person seizing the form and finding the medium is not, and cannot be, a proof of fraud, but is, in all probability, the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with without danger to the human body, whose abnormal organization supplies the material for the temporary materialization of these marvelous existences." The sentence just quoted deserves to be printed in italics for the sake of emphasis. This hypothesis, Mr. Wallace maintains, is the only one which is directly supported by the facts; and therefore the only "exposure" made is of "the incapacity of experimenters who deal with the greatest mysteries of an unknown universe, as if they were mere questions of terrestrial mechanics." The

matter could not be better stated. . Mr. Wallace concludes with saying that, so far as he remembers, every medium for materialization, however perfectly their powers may have been tested, and however good their character, has been subjected to accusations of fraud on somewhat similar grounds to those object of accusation in England. "The fact," says he, "that whenever a form has been selzed ments duration, to merge into the medium, lends additional support to the view thus advanced; since, on the doctrine of chances,

one genuine form seized, if such a capture is possible." He says he has shown reasons for thinking it not possible; and he expresses the belief that even where the medium and form have been seen separate, a forcible seizure would result in their speedy amalgamation. Therefore, he concludes that "selzing a materialized form can never test its genuineness."

Where are the Dead?

In the Bismarck, Dakota Territory, Weekly Journal we find the full text of a deeply thoughtful "Sunday musing" under the caption, "There are no Dead," by Rev. J. G. Miller. Opening his musing with a pertinent quotation from Jesus, and a few beautiful verses, he proceeds to raise a solemn protest against the use of the epithet "dead" as applied to the departed. To him it has a chilling sound, and he thinks it must be as repulsive to them as it is to us. He pleads for its entire disuse from this time forward forever. To the disembodied, he says, life is as real as it is with us-yea, even more so. The earth is superficial, arbitrary, accidental, and conventional; the life of the world to come is real, spiritual, and substantial. The flowers we pluck here are but shadowy semblances at best constructed by the forces of nature out of the elements of earth, and colored by the solar ray. They fade in an hour and are strewn on the ground. In the other world, the same forces, on a higher plane, burst forth in the foliage and blossoming of paradise. There is no death.

Mr. Miller goes on to say that the superstitions which we have inherited from a darker age have surrounded the deathbed with anguish and decked the hearse with the sombre trappings of unutterable woe. This is what a better philosophy seeks to dispel. The heavenly world, he says, is drawing nearer to earth, and we feel its influence more and more clearly from year to year. It is rather a matter of knowledge than of faith that our departed loved ones are living still-living in all the exuberance of eternal life; and that the veil is but thin that divides us from them. In remote ages, he continues, when divine inspiration first was felt, a dim and uncertain light began to shine upon the pathway to the tomb. It has proved to be a light that shineth more and more unto the perfect day. He thinks, however, that we have not fully understood the import of the teachings of Jesus. From a misapplication of the word "resurrection" we have fallen into the idea that the immortal part of man is to lie in the grave, or in a semisomnolent state, until the last great day, when our old frames are to be brought forth from the tombs, or out of the depths of ocean, or gathered from the winds and elements, and quickened by the return of the long absent spirit.

Hence has arisen the dread of death. He does not, he asserts, so understand eternal truth. We never really cease to live. Death is not an accident which has befallen the race; it is a process as purely natural as when the butterfly emerges from the chrysalis. It is no more fraught with strangeness or mystery than when the grain bursts forth into the tender blade. It may indeed be precipitated by accident, violence, or disease; but when normal, it comes not until the ripeness of age, when all things are ready and nature has run its course. The spirit is ripened, and the form is dropped like the husk from ripened fruit. But even when the change comes in the earlier years of life, the immature spirit is received, nurtured, and fully developed in conditions favorable to progress. And may we not hope, inquires Mr. Miller, that the sins and follies of life may be finally overcome by that divine love which never faileth even in the world to come?

In an article in the same paper the following week Mr. Miller remarks that although in consequence of the departure of our friends we may have lost the elastic spring and buoyancy of former days, we are nevertheless higher, better and holler; and that it is for this end may develop the latent angelhood within us, ever praying for help to teach us so to number our days that we may apply our hearts unto wisdom.

The Palsy of Fear in Belief.

We notice in a recent number of the Saratoga Eagle that the pastor of the Free Methodist Church in that place preached a brief discourse from a text in Psalms, which conveys a promise that God would help his children to tread down their enemies. After the regular discourse, President Blanchard, of Wheadon College, preached for half an hour from the same text. It is soothing to learn that, Mr. Blanchard still delights in his belief in a personal devil and in fallen spirits under him, as he says he does. Satan, he said, is the God of this world. In that case, it is cruel that the President of Wheadon College will not tell us more about Satan and who he is. Christ remarked to his followers that it would be hard for them to believe in one whom they had not seen, if they could not believe in one whom they had seen. President Blanchard, then, must be gifted with a wonderful power, Having repeatedly witnessed these striking if he can believe in Satan, unless he has seen

> If he has seen him, will he tell us what he looks like? If he has not, then what is the ground of his belief? He cannot believe in Satan as the universal creator and sustainer of life, for God is that. But if he believes in him as an universal destroyer, then he believes in two Gods, hostile ones; and he is not Orthodox according to the profession of Orthodoxy's belief in but one God. How strangely these theologians get tangled up in their belief! Satan. said this President of a college, leads on the spiritual forces "that oppose everything that is good and true." By this he more particularly means Spiritualism, and what he is pleased to call secretism. They are in the service of the Prince of Darkness, he said. He said that Spiritualists worship devils, and that mediums had communication with "familiar spirits." He said that every place in the land with a dozen houses and a blacksmith shop had its secret Lodge or Society. [As he draws near the close of life it seems as if he shook with terror because of the company of devils about him, when he should be sustained and soothed in the presence of angelic hosts and ministers.]

Mr. B. went on, growing more excited by his talk the more he talked, and offering not a single reflective thought by way of refreshment. He edits, we are told, the Christian Advocate, and is zealously opposed to all secret societies. Secretism, as he styles it, is his pecualleged against Miss Wood, who was then an liar bane. But what makes him think that his rational fellow-creatures, from whom he is willing to buy the meat and flour he eats, preit has been found, after a struggle of some mo- fer to "worship devils"? If he accounts them good citizens, what is it that converts them into such bad worshipers? It is the old, old form of lunacy, which pronounces everybody wrong to cought to have been, by this time at least, who does not see and think as you do. It is a

childishness that ought long since to have gone out of fashion and existence. It is going now fast enough, and just such silly screeds as this of Mr. Blanchard's (which perpetuate a doctrine of Fear and oppose the incoming and broader tenets of the new gospel of Benevolence,) are speeding the day.

Victory for Charles E. Watkins.

successful result of an acceptation by Charles E. Watkins of a challenge to produce independent writing on the public platform, under test conditions and the surveillance of a committee chosen by the audience. Later accounts show that while Mr. Watkins was faithful to his part of the contract, those who challenged him were not. Before the event came off a Maj. G. C. Connor made a blustering demonstration of his skepticism, by repeatedly offering to give one hundred dollars to Mr. W. if he would cause independent writing to be produced under the conditions above mentioned. It appears from remarks in Light for Thinkers that "Mr. Watkins endured these banters until human tolerance ceased to be a virtue, and then in a commendably dignified manner accepted the challenge; but it turned out that all these public displays were for effect, and not sincere, for the gallant Major retreated twice when the money was asked to be put up; once there came a check on the bank which the latter refused to honor."

Failure seems to have occurred at quite the opposite point from that at which it was confidently looked for by the opponents of Spiritualism. The writer above quoted very justly remarks that in all these instances of challenging mediums the over-confident parties so challenging are apt to offer money in a measure of freedom far outrunning their readiness to pay in case of defeat:

"The wagerers [remarks Editor Kates] usually say : Produce a materialized form or independent writing. and the money will be paid;' but when the negotiations are entered into, or the evidence summed up, demands will be made that the form must be positive. ly proven to be, and identified as, a spirit, or the writg must be proven to have been done by a spirit. They are not satisfied that the forms and writing shall appear without any possibility of human cause - a plentiful supply of identity must follow, and every conceivable advantage for the wagerer be hatched, in order to also prevent any manifestation."

Spirits in the Synagogue.

A thoroughly Orthodox and thoroughly conservative Jew-an individual common enough in Eastern Europe, and by no means rare in England-is, says a writer in All the Year Round, firmly convinced that the "shool," as the house of worship is familiarly designated, is regularly frequented by the "meisin" or departed members of the congregation, who assemble there for the purpose of prayer and study, just as they did while alive. For this reason no Orthodox Israelite under any circumstances ever enters a synagogue, without giving three preliminary knocks at the door, in order to warn the dead of the approach of a living co-religionist, and thus afford them time to vanish ere any one disturb them.

There is a tradition that many years ago the "Rabbetsen" - the chief rabbin's wife - of Sluezz rose early one morning in autumn, and started for the synagogue before daybreak in order to attend the propitiatory services held during the week that intervenes between the new year and the Day of Atonement: how the wind blew out the candle in the lantern she carried; and how, on entering the synagogue. she was surprised to find the place lit up, and the men's seats below filled with devout worshipers. And then, requiring a light, she called to the attendant down stairs to bring her one; when, lo and behold! a hand was stretched up from beneath the gallery, a mysterious hand; and in this hand was the light for which she had asked. Two hours afterward she was found by the living worshipers, who came later, insensible upon the floor. And to the end of her days, runs the tradition, she was blind, she who had inadvertently looked upon the dead. To this day, no Jewess enters a synagogue by herself. If alone when she reaches the "shool" she remains outside until one of the male members of the congregation arrives. When he has passed in, then, and then alone, will she follow him into the sacred edi-

J. W. Fletcher at Onset Bay.

Mr. Fletcher's appearance at Onset was looked for with great interest, for he has not only a fine reputation as an orator, but is also possessed of the rare gift of describing to his hearers spirits present on the occasion of his addresses. Every seat was occupied on Sunday, August 3d, and hundreds crowded the aisles. Dr. Storer introduced the speaker, who after rendering a poem entitled "Eternal Justice." proceeded to deliver a lecture on "The Critics Criticised," (Talmage's onslaught on Spiritualism, and the strictures of other opponents, being noted in caustic vein,) which was highly appreciated by his hearers, and given in extended synoptical form to its readers by the New Bedford Standard, its account closing with the following paragraphs:

"Mr. Fletcher is an excellent speaker, and held the undivided attention of the immense audience. Public tests were then given from the platform by Mr. Fletcher, and among the many names were those of Rodney French and Otis Seabury of New Bedford, Capt. Handy of Pocasset, James A. Bicknell and Charles A. Nourse of Brockton, Frank and Isa Richardson, Hannah Dean, Wm. C. Binney, Matthias Clark of Middleboro', Dr. Edward Nye, Benjamin Starbuck of Troy, and Charles Luce and Clarence Luce of Vineyard Haven. Rodney French was reported as saying that he not only advocated temperance principles while living but practiced them, though some people said he did not."

At the close of the tests Mrs. Willis Fletcher, wife of the speaker, explained by request the meaning and object of the "Fraternity of the White Cross." One could scarcely realize that the speaker, whose incarceration in an English prison, because of her mediumship, has been so graphically portrayed in her recent book, could be the same, but no one could fail to see that she spoke from large experience, and in her eloquent appeal for a higher Spiritualism struck a responsive cord in many a heart.

On Tuesday Mr. Fletcher gave his second and last lecture before a crowded audience. Directly after the lecture Mr. and Mrs. Fletcher left Onset, bearing with them the good wishes of a host of friends.

Hon. Warren Chase's address in Paine Hall, Boston, last Sabbath afternoon, called together a good audience. His theme was : "Christian Spiritualism: the difference between Spiritualism and Christianity." The veteran was

Congress of the National Liberal League.

The Call for the eighth annual Congress of this body is issued by T. B. Wakeman, its President, Elizur Wright, its first Vice-President, and T. C. Leland, Secretary, 744 Broadway, New York. The place of meeting is at Cassadaga Lake, Chautauqua Co., N. Y., and the time has been assigned to Monday and Tuesday, 8th and 9th of September (at the close of the New York We mentioned in our issue for August 2d the Freethinkers' Convention).

In the wide-embracing language of this earnest call, "All citizens of the United States, whether they have heretofore acted with this League or not, who believe in a secular government and a secular republic; separation of Church and State; the equality of all citizens before the law, without distinction of creed or race or sex; justice for all, and privileges and monopolies for none; the need of universal secular education, free speech, and a free press as the basis of universal suffrage, are invited to appear or to be represented at this Congress."

After stating at greater length the views of the League regarding the necessity of maintaining a total separation of Church and State, and supporting the freedom of the press; the vital importance of "the impartial secular administration of the laws by secular authorities only," etc., etc., the representatives of this organization proceed to say :

"Year by year we find that the above principles and measures are openly or covertly violated more and more in every State and by the general government, chiefly through church influences. Any sect, church, 'religion' that militates against these principles openly or covertly, directly or indirectly, is the enemy of American liberty and of the American people. The League is opposed to the churches and 'religion' only as they are opposed to liberty and to the rights of man, the general education of the people, and the progress of mankind."

All American citizens, therefore, to whom these principles and objects commend themselves, are invited to rally at Cassadaga in their support by a common and permanent organization, and strive to make the League the nurse and defender of freedom in every town and State, as well as in national affairs.

A Great Day at Onset.

Aug. 10th, the closing Sabbath, was characterized at this popular resort by delightful weather and the convocation of about 9000 people to listen to the remarks of the speakers, and enjoy the natural advantages of the spot. Excursion trains from points adjacent, the regular Boston train, and the steamer from New Bedford, combined to convey pilgrims to this shrine of nature.

The seats of the auditorium in the morning were fully occupied, and many hearers were in default obliged to stand, Cephas B. Lynn giving, however, an eloquent discourse which richly rewarded them for the effort.

In the afternoon Mrs. Emma Hardinge Britten occupied the rostrum, and was listened to with closest attention by the multitude present. Hotel Onset and the other hotels and cafés found full occupation in satisfying the appetites of the crowds, by which they were besieged during the day—a duty which they performed to the satisfaction of all. Everything during the day passed off "decently and in order," speaking volumes alike for the skillful arrangements of the managers and the refinement and courtesy of campers and visitors. Though the regular season has closed, as by announcement,

and 31st of August at the auditorium. Onset Bay has won for itself the position, in our opinion at least, of the great Spiritualistic camping-ground of the United States.

Sunday meetings will be held on the 17th, 24th

Years ago when some one adopted secular music as a part of church service, a distinguished preacher met the objections made by saying that he did not propose to let the devil have all the best tunes. Now-a-days, it appears, the same disposition seems to manifest the world's people," and single chairs, such as are employed in theatres, are to be substituted for pews in church edifices. They are already in use in the Collegiate Reformed Dutch Church in New York. Enumerating the advantages they possess over the old-fashioned pews, a dealer in church furnishings says they are more agreeable to the eye, comfortable to the sitters, and "give better cash returns; churches that have substituted chairs for pews have obtained permanent increases of income from the sittings of from sixty to eighty per cent." This last must be a very effective argument, since nearly every plan conceived of in the past has been resorted to, from a grab bag, through all the line of strawberry parties, fairs, etc., to a grand lottery scheme, to accumulate funds for the maintenance of what, if its claims are true, should be self-supporting. Now let the sinners be made comfortable while being shown their sins, and "the lake that," etc., awaits them, and it may be they will flock to the sanctuary like doves to their windows

Our thanks are due the Secretary of the Spiritualist Society, Rochester, N. Y., Mr. J. W. Post, for a finely executed photograph, imperial size, of Mrs. Amy Post, whose name has been associated with Modern Spiritualism from its inception, she having tenderly befriended the Fox Sisters upon their first visit to that city and public appearance as mediums in 1848. For that reason, as well as for her firm adherence to the cause, and aid and protection given to all mediums who from that time to the present have come within her sphere, she has been known as "the Pioneer Spiritualist." Mrs. Post is now eighty-two years of age, and is yet deeply interested in the spiritual movement, and actively engaged in advancing its interests, being the Vice President of the Society above named. Copies of the photograph may be obtained at one dollar each by addressing J. W. Post, 82 State street, Rochester, N. Y.

The Rev. N. B. Thompson (Baptist, of New York) evidently has no fears whatever as to any evil resulting from Sunday concerts at the Park, whatever apprehensions other gentlemen of his cloth may entertain on the subject. In his clerical vernacular he declares:

"As a humane man I would rather say, reinforce the bands and make the Park bigger, if it will con tribute to the good of a great majority. The majority of the churches are closed, and many Christians are out of the city. Have they a right to say no to Sun day concerts? If our Lord was on this earth and in New York to-day, he would administer to the wants of the people before he spoke about their souls. Make the people happy and healthy, and they will seek the good."

We are sorry to note as we do in the Saratoga Eagle of Aug. 2d—that the notorious urged by his hearers to speak there again, and Anna Eva Fay (with her usual troupe. Bradmay at some future time when his engagements don, stall; we presume.) is now "operating in the Empire State.

Fraternity Hall, Detroit, Mich.

Mr. Augustus Day of Detroit, Mich., has erected in that city a building in which is a hall capable of seating six hundred and forty, and can if required, by opening the doors of adjacent parlors, accommodate eight hundred. Access is had to the hall by a broad stairway of easy ascent: there are also stairways at the rear. As soon as practicable arrangements will be made for continuous Sunday services in the hall, consisting of lectures on Spiritualism and in advocacy of other liberal and progressive movements; it is also intended to establish in the building a free reading-room, furnished with Spiritualist publications, and a circulating library. Mr. Day has been laboring for this the past twenty years, and we congratulate him in having lived to accomplish his noble purpose, and the Spiritualists of that city in now having so fine a hall from which to disseminate the truths of the New Dispensation.

That something better and more satisfying to the mass of mankind than the formal, soulless sermonizing of the popular Church, whose only recommendation to the patronage of a majority of its supporters is the height of its steeple, the sumptuousness of its adornings and the luxury of its pews, is wanting in this world, is shown by innumerable signs; and though they who are dependent upon the salaries they receive, and the fees they gather in from collateral sources, try to conceal the fact, it nevertheless exists, that the chief of these signs is the great declension of interest in the service and consequent falling off of attendance upon what is called "religious worship." This is very noticeable in this country, and equally as much so in Europe. A letter from London recently appeared in the public prints, in which the writer said:

" I think few Americans who have not spent Sunday in London, and wandered from church to church, can have any idea of the feeble attendance that characterizes most of its places of worship. I have entered them when my very presence seemed an intrusion upon what seemed a well-nigh awful solitude. There are churches in London with a regular income of ten thousand dollars a year where the average attendance is not over twenty."

It has been said there is never a demand without a supply that in due time will reach it. In this instance Spiritualism comes at a very opportune moment, and is feeding a world that seemed well-nigh famishing for spiritual food, and likely to perish in its need. And though the dispensers of husks may seek to prevent their flocks, from going to the green pastures and fountains of living waters, they will go, and no obstacles they throw in their way can prevent them from doing so.

Aug. 7th, "Oklahoma" Payne and his followers were ejected from the Indian Territory by two squadrons of the 9th U. S. Cavalry, acting under orders of the general government. The new trespassers were escorted to the Kansas line, but six old offenders, viz., D. L. Payne, J. B. Cooper, D. G. Greathouse, T. W. Ecklebarger, John McGrew and D. L. Mosely, were loaded into mule wagons and started for Fort Smith, Ark., three hundred miles distant. Later on, other settlements were broken up by the cavalry, and J. D. Ross, J. J. Clark and C. W. Holden added, as old offenders, to the number now en route to Fort Smith for trial. At one of these settlements, Pearl City or Staffordville, valuable records pertaining to the colony were captured, including a stub-book of certificates of membership, showing the issuance of 1887 certificates at five dollars each, bearing the seal of the colony, and the plats and field notes of the survey made by H. H. Stafford. Payne and his co-workers being now 'in quod," it remains to be seen what the government will do with these persistent disregarders both of the laws of their country and the principles of eternal justice.

Those who assert that nothing is true that is not in harmony with what they are Itself in regard to other good things in use by pleased to call "the laws of science," and who, discarding the various phenomena of Spiritualism as mere food for curiosity-seekers, command that the study of Spiritualism be conducted in accordance with those laws, little realize the fact that the laws of nature that are unknown are far greater than those which are known, and there possibly may be that in the limitless universe of God which will overthrow and supersede the science which they proclaim to be infallible. To such we commend this passage from Carlyle's Sartor Re-

"To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar. But does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all of which the condition of its little creek is regulated and may from time to time (unmiraculously enough) be quite overset and reversed? Such a minnow is man: his creek this planet earth, his ocean the immeasurable all, his moncons and periodic currents the mysterious course of Providence through mons of mons."

A correspondent of the Buffa'o (N. Y.) Express furnishes that paper with interesting reports of the proceedings at the Cassadaga Camp-Meeting, and the liberality of that paper. in thus giving place in its columns to them is to be highly commended. Of the address on Friday afternoon, August 1st, by Lyman C. Howe, the writer says:

"Speaking of Spiritualism, he (Mr. Howe) said that some say it will do to live by, but not to die by. Yes, it will do to live by forever, and let death go flown to the abyss of night, for the Spiritualist knows no death. At the close of his eloquent address he delivered an extempore poem whose beauty of imagery, melody of rhythm and perfection of rhyme stirred the emotions of the audience." .:: : ...

The young industry of silk culture, which already bears promise of being at no distant day one of our important sources of wealth, will receive a needed stimulus in the investigations that are being made this year by the United States Agricultural Department into its condition. The government representative, Mr. Walker, is now going through; New Jersey, visiting the silk farms in that State, which has thus far taken the lead in silk production.

A line dated August 4th, from the veteran Thomas R. Hazard to his whilom physiclan, Mrs. F. A. Dodd, 48 Winter street, Boston, Mass., sets forth that he arrived in Chicago at eight o'clock A.M. of that day and purposed continuing the journey Californiaward at nine P. M. He, at the time, of writing, anticipated reaching his destination without great discomfort or fatigue.

Mr. Stondard Gray, and husband and Mr. De Witt O' Hough insterializing medicine called at this office on Thurday, Aug. 7th on their way/from Onset to Lake Pleasant, where the will tend in few weeks before Yestifully. to New York in the second second

Another Veteran PassediOn.

Dr. L. P. Greenleaf, who as a platform speaker, trance-medium and medical practitioner. has endeared himself to thousands of Spiritualists all over the country, passed to his reward. at a ripe age, at 4 o'clock on the morning of Monday, Aug. 11th, from his residence on South Boulevard, Onset Bay Camp-Ground, East Wareham, Mass. He has earnestly identified himself with the growth of the Onset Bay Camp-Meeting since its inception. His native place was Haverhill, Mass. Funeral exercises conducted by Miss Lizzie Doten, assisted by Mrs. M. S. Townsend-Wood and other speakers occurred at the camp auditorium on Wednesday afternoon, Aug. 18th—the remains having been previously viewed at the house.

Rev. R. E. Macduffy, a Cleveland clergyman, was recently arrested in that city for riding a bycicle on the sidewalk. He pleaded guilty, offering in extenuation the bad state of the street, the importance of his office as a minister, in answering the calls attendant on which he felt he was obeying a "higher law" even though he might violate those "made by man," etc. In fining the Reverend defendant, the matter-of-fact justice gave him the following advice, free gratis:

When the laws of humanity, or higher laws, as you call them, conflict with the laws of this State and city, the higher laws are going to come off second best. I respect your calling-it is a noble one: but the laws. to enforce which I am placed here, are applicable to everybody, without distinction as to person or occupation. For the present, I'll stand by the ordinance. My advice to you is 'to keep in the middle of the road. If you take to the sidewalk, you must go afoot."

A pleasant gathering of capitalists and others met a few weeks since at Tate's Station, forty-four miles above Atlanta, Ga., whence the company was conveyed in buggles, wagons, etc., to the marble quarry a mile and a half distant, for the purpose of realizing the truth of the claim that there are "millions in it"; of this they must have been fully convinced by a single statement of one of the largest stockholders, Mr. Siddail of Philadelphia, who said: "Allowing 18,000 pounds to the car, which is good allowance for a narrow gauge road, it would require over one million cars to carry one foot of marble off the surface of what we own in this valley, and this is not one-fourth of the marblebeds we own."

Among the list of guests on this occasion we notice the names of Joseph Kinsey and Dr. Jackson and wife of Cincinnati.

A Baltimore correspondent writes us: "I sincerely trust that you may remain many years still in your present field of activities, as the true friend of mediums, and as an honest and generous advocate of that just appreciation which should be had of all those deleterious conditions surrounding our sensitives, and which so often lead to painful misconception and unwarrantable denunciation. Long may you remain in the form, dear brother, to bless all true mediums with your counsel, and encourage them with your confidence."

A Philadelphia friend says: "The Banner is decidedly the most efficient spiritual journal we have, and every medium ought to bless you, as every good spirit does, for your noble labors in this great cause."

"EARTH-BOUND SPIRITS." - An article on page two, bearing this title, will be read with deep interest by all who would learn concerning the laws that govern the spiritual existence, both while manifested and experienced in earthly bodies and when liberated therefrom. An observation extended over the past twentyfive years has rendered us familiar with many instances of similar interviews with those to whom the conditions of earth have been as millstones about their necks-stones at the door of their sepulchre that none but the angels of. higher spheres could remove. The narrative given in our columns to-day has a lesson to imand we trust it will.

We are informed that the meeting recently held at Four Mile Lake near Paw Paw. Mich., was one of the most successful and harmonious ever convened in that vicinity. The audiences were large both Friday and Saturday, and on Sunday a very large crowd assembled by rail, while carriages poured into the grove from all the neighboring country, some coming twenty-five miles. A. B. French and Mrs. Lake furnished the speaking during the three days. L. S. Burdick was again unanimously elected President of the Society, over which he has presided for several years, and all parted on Sunday evening, feeling they had greatly enjoyed this annual gathering.

According to a London despatch, on July, 28th, in the court of the Queen's Bench, a verdict of £1.000 was rendered in favor of Mrs. Weldon in a suit for damages against a physician who had signed a certificate for her seclusion as "a person of unsound mind a fit sublect for care and treatment." under which an attempt had been made to take her to an asylum. Mrs. Weldon conducted her own case

On our third page allusion will be found, under the heading of "New Publications," to Prof. Cadwell's latest brochure, "The 'Delusion' of Spiritualism Compared with a Belief in the Bible." This is an admirable pamphlet, and just the kind of reading calculated to do good missionary work among those in the churches who dare to think for themselves. See the Professor's advertisement, on fifth page.

ington, D. C., writes that the Spiritualist meetings in that city have adjourned for the summer. He would like to correspond with speakers for the coming season: "Washington has

The Slayton Lyceum Bureau, Central Music Hall, Chicago, Ill., in its alphabetical list of talent, issued for the season of '84. remarks as follows regarding Prof. Almon B. French. who is announced to speak when desired on "Pre-historic America," "Our Worlds; or, The Narrowness of Human Life," "Mohammed and the Faith, and Wars of Islam":

"Wherever Prof. French lectured last season he es tablished himself as a great favorite. His subjects are specially attractive, appropriate and full of interest, and his fine oratorical gifts display them to the best advantage. He is engaged in some of the finest and best established lecture courses in the country."

It was expected that the editor of Light for Thinkers, G. W. Kates, who is also a very able public speaker, would attend the Camp-Meetings in this section, but in the last number of his paper he says that appearances indicate he will not be able to do so, his time and services being urgently called for at home. This, he remarks, is a great disappointment to him, and we assure him it is equally so to thousands of his Eastern friends who anticipated much pleasure from his visit.

Prof. J. W. Cadwell, the noted mesmerist. called at our office Tuesday, Aug. 12th, on his way from Onset to Lake Pleasant, where he was to pass some two weeks, going thence to the Queen City Park (Vt.) Camp-Meeting. The Professor is doing wherever he goes a continuous and valuable work for Spiritualism.

Read the notices of Grove and Annual Meetings, etc., which will be found on our third and eighth pages.

NEW ENGLAND INSTITUTE FAIR .- The Fair at this fine building on Huntington Avenue, Boston, will commence Sent. 3d. and continue to Nov. 1st. A choice array of articles, curious, interesting and practical, will be displayed, and the success which has attended the enterprise in former years will beyond peradventure be repeated. Among the pieces de resistance at this place for 1884 will be about 1800 specimens of Mexican art and industry, obtained by Mr. E. R. Ware of Worcester, the nature of which display will prove, it is announced, a revelation to people in the

The editor of the West Durham News, published at Bowmanville, Canada, has suddenly met with bereavement in the transition of his wife, who with himself was temporarily residing in the home of his mother, with the expectation of soon occupying a new house just completed. Mr. Gale has our sympathy in the grief he must experience at the loss of the visible presence of his companion, and we hope that he may realize the fact that

The dear, immortal spirits tread."

THE MECHANICS' EXHIBITION at the Massachusetts Charitable Building on Huntington Avenue, Boston, is rapidly approaching completion. Already more applications for space have been received than the management can accommodate, and everything points to an attractive collection and an appreciative endorsement of the enterprise when the doors are thrown open to public patronage.

A. S. Hayward, magnetic physician, of Boston, was at Lake Pleasant Camp-Meeting last Sunday, on his way to Saratoga Springs. He intends to return to the Lake the last of this week.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by anday night's mail to insure insertion the same week.]

A. B. French lectures at Omro, Wis., on the 5th, 6th and 7th of September, and at Cleveland, O., Sept. 14th, 21st and 28th.

21st and 28th.

Geo. A. Fuller of Dover, Mass., will be at Sunapee Lake Spiritualist Camp-Meeting from Aug. 6th until Sept. 8th—presiding over the meetings and occasionally lecturing. Societies desiring his services in any part of the country for Sunday work during the coming winter and spring had better write him immediately, for many of his Sundays are already taken. During August he may be addressed, Blodgett's Landing, Newbury, N. H.

M. Milleson, supit artist writes: "Dr. E. L. Lyon

Ing, Newbury, N. H.

M. Milleson, spirit artist, writes: "Dr. E. L. Lyon, who has been delivering lectures at intervals in Boston and vicinity for the last two years, with marked success, is now on his way westward, and wishes engagements. He is an able speaker, a profound reasoner, an able physician. I know of none better qualified to present the subject of Spiritualism, or to defend it. Address him, Au Sable Forks, Essex Co., N. Y."

it. Address him, Au Sable Forks, Essex Co., N. Y."

Hon, Warren Chase spoke in Paine Hall, Boston, last Sunday, as announced, and left this city on the Bangor boat for Rockport (Temple Heights), Me., to attend the Camp meeting there the 15th, 16th and 17th. He will be at the Etna camp during its term, and speak in Portland the last two Sundays of September; in Newburyport, Mass., Oct. 12th and 19th; in Chatham, Mass., Oct. 26th; in Worcester, Mass., the five Sundays of November.

Mrs. P. W. Stephens, slater of E. V. Wilson, is in Sacramento, Cal., where she lectured last winter, and is now holding public scances twice a week, and private ones when called upon. She expects to be in Arizona and Oregon during the autumn months.

Mrs. Nettle P. Fox, editress of the Spiritual Offer.

Mrs. Nottle P. For, editress of the Spiritual Offering, has so far recovered her health that she has accepted an engagement to speak for the Spiritualists of Minneapolis, Minn, the Sundays of September. She will respond to calls in that vicinity for week day evenings. Mrs. Fox is one of the most efficient advocates of Spiritualism, and we are glad that she is able to again enter the field of active work.

Cleveland, O.

To the Editor of the Banner of Light: The church of the Spiritual Era of this city has made

The church of the Spiritual Era of this city has made arrangements to open the lecture season the 14th of September, with A. B. French, Esq., of Clyde, O., as speaker for that month.

Mrs. Anna Kimball we have secured for the month of October, and the last two Sundays of November. J. Frank Baxter will occupy the platform the first three Sundays of November. C. Fannie Allyn will be with us in December, and we expect to have good speaking the whole of the lecture year.

Our meetings will be held in Welsgerber's Hall, corner Prospect and Brownell streets.

The present officers are: David S. Critchley, President; Mrs. M. C. Batchelder and Charles L. Watson, Vice-Presidents; Thomas Barker, Recording Secretary; Mary C. Batchelder, Corresponding Secretary; Mr. W. A. Lathrop, Treasurer.

MABY C. BATCHELDER,

859 Lincoln Avenue.

CUBRENT EVENTS .- A bolt of lightning, Aug. 8th, Gurrant Everta.—A bolt of ligating, Aug. 220, just the kind of reading calculated to do good missionary work among those in the churches who dare to think for themselves. See the Professor's advertisement, on fifth page.

EF J. B. Wolff, 6ic 3d street, N. W., Washington, D. C., writes that the Spiritualist meetings in that city have adjourned for the summer. He would like to correspond with speakers for the coming season: "Washington has become a sort of missionary ground; and yet there is a good basis on which to build."

EF Mrs. Julia E. Andrews of Joliet, Ill., and Mrs. E. T. S. Jenifer (her aunt) of Chicago, are making a tour of the New England States, intending to return home by the way of Portland and Montreal. We received a pleasant call from them a few days ago. Mrs. A is one of the most successful healers in the country.

EF Rev. Charles P. McCarthy will address the Labor Lyceum, meeting at 296 Bowery, New York, on Sunday evening, Siat inst., having for his topic: "Our Dual Existence, or, Physical Mediation, and its Relation to Spiritual Phenomena."

EF On our third page will be found the call for the Frieffinkers Conventions to be held at Cassadaga Lake, N. Y., Sept. 3d, 4th, 8th, 6th and 7th. The instrument merits an attentive reading.

Dr. Fish, Vitalizer, Healer, S Bond st., Boston. struck a building at Villard-Lurin, near Brides-les-Bains, France. The flames spread rapidly, and deSpecial Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

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.

Spiritualist Meetings in Boston:

TIS 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 chicles, 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.

College Hall, 24 Easex Street.—Sundays, at 10% A. M., 2% and 7% P. N.

Harmony Hall, 24 Easex Street (ist flight).—Sundays, at 10% A. M., 2% (ceats free) and 7% P. M.; Thursdays, at 2 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.—

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.

SECULAR PRESS BUREAU.

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, 137 West 85th Street, New York.

HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANERET, Secretary. J. F. JEANEIET, Secretary.

The Secular Press Bureau has been reërganized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon biritualism coming under their notice which they feel should be taken in hand by the Bureau, to

J. F. JEANEIET, Secretary,

J. T. JEANEIET, Secretary,

J. T. JEANEIET, Secretary,

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50.
THEOLIVE BRANCH. Published monthly in Utica, N.Y. \$1,00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price manity, both Here and Holoston. Author, 2018, 200 per year, 7.00 per year, 20,00 per year, 20,

For Sale at this Office:

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohleago, Ill. Price 5 cents per copy, \$2,50 per year. FACTS. A Monthly Magazine. Published in Boston. Single copies 10 cents.

THE ROSTRUM. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents. 10 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10

THE SHAKER MANYFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Bingle copies 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Bingle copies, 50

cents.

LIGHT FOR THINKERS. Published weekly in Atlanta,
Ga. Single copies, 5 cents.

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.

Husiness Cards thirty cents per line, Agate, each insertion. each inscriion.

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 13 H. on Haturday, 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. Jy.5.

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 coöperation of all friends of Spiritualism on the Paolic Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

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

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

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Hanner can be obtained at 4d. each: If sent per poet, 3d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by BICH.

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

And Agency for the BANKER OF LIGHT, W. H. TERBY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory, Works published by Colby & Rick, Boston.

HAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Beformatory Works published by Colby & Rich. They will also receive subscriptions for the Beamer of Light at Rupces 11-12-0 per annum.

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The Spiritual and Beformatory Works published by Colby & Bich can be found at the come of The Tysth-Sester, 21 Clinton Place, New York City. PHILADELPHIA BOOK DEPOT.

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Aug. 16.—6wis

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nt time. The Spiritualist will find a complete manual of every henomenon he wishes to refer to. The Investigator will obtain a compendium of all he needs to study.
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The "Delusion" of Spiritualism COMPARED WITH A BELIEF IN THE BIBLE.

THOSE who have been interested in my "Experiences" in the Banner of Light may be glid to know that I have just published a small work of fifty-two pages bearing the above title.

If the History of the Creation and Fall of Man is not true, it there is no need of a Jesus to save from the fall, which is proven untrue by the Bible itself; therefore a belief in Jesus to save you is necessarily the greatest "delusion" the world has ever known.

to save you is necessarily the greatest "dolusion" the world has ever known.

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J. W. CADWELL, Mesmerist, Aug. 16.-3wis 401 Center St., Meriden, Conn.

No matter how trivial your property may be, if it is insurable and liable to be lost or damaged by fire, there should be no hesitation about insuring it.

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DR.C.S. BATES, Magnetic Healer OF SARATOGA SPRINGS, N. Y., who has been and is doing a wonderful work in treating successfully all kinds of diseases, will be at the Lake Fleasant Camp-Meeting for a week or ten days after Saturday, the 18th inst., where he can be consulted, if desired. 1w—Aug. 16.

where he ban be consulted, if desired. lw—Aug. 16.

PROF. BEARSE, Astrologer, 259 Meridian atreet, Boston, Mass. (Ward 1), celebrated for the accuracy of his predictions; foretold and published 9 months before its occurrence the danger to the late President Garneld, Beliable on Business. Marriage, Disease, and all conditions of life; Mysteries solved; points and clues given to Destactives, from the planetary configurations. Full particulars and horsecops free. Send age, stamp, and hoes of birth if possible. Prof. Bearse's new book on Astrol gy soon to be published.

Lake Champlain SPIRITUALIST CAMP-MEETING,

THIRD ANNUAL ASSEMBLY,

TO BE HELD AT Queen City Park, South Burlington, Vt., Under the auspices of the Queen City Park Association, commencing Aug. 14th, and continuing until Bept. 15th, 1884.

SPEAKERS ENGAGED.

SPEAKERS ENGAGED.

Capt. H. H. Brown, Brooklyn, N. Y.; Mrs. Sarah A. Byrnos, Boston, Mass.; Mrs. Emma Paul, Morrisville, Vt. A. E. Stauley, Leicester, Vt.; Joseph D. Stiles, Weymouth, Mass.; Geo. A. Fuller, Dover, Mass.; Mrs. Fannie Davis Smith. Brandon, Vt.; Jennie B. Hagan, South Royalton, Vt.; Mrs. Abbie Grossett, Waterbury, Vt.; Geo. Dutton, A. M., M. D., Boston, Mass.; Mrs. M. E. B. Albertson, Middlebury, Vt.; Dr. H. B. Storer, Boston, Mass.; Mrs. H. Morse Baker, Granville, N. Y.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. Sophia K. Durant, Lebanon, N. H. Other eminent and distinguished speakers are expected to be present. be present.
Test, Musical, Slate-Writing and Materializing Mediums will be present, giving Béances and Tests during the entire meeting.

Test, Musical, Slate-Writing and Materializing Mediums will be present, giving Béances and Tests during the entire meeting.

A good choir has been secured.

Oroquet Grounds, Patent Swings, Pleasure and Row-Boats, etc., in abundance.

Queen City Park is a woll and favorably known pleasure resort. It is situated on the eastern shore of Bhelburn Ray, about two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. It has one of the finest boaches for bathing, beating and fashing in New England, and with its beautiful grounds, magnificent scenery and pure air, is second to none. Its location is all that can be desired, being but a few hours' ride from all parts of the Biate, and easily accessible from all points.

Trains, Boats and Teams will run between Burlington and the Park, so as to accommodate all visitors. Excursions both by land and water will be a prominent feature. Many improvements are being made, and no pains or expense will be spared to make this a first-class camp-ground. Water has been brought from the springs for the convenience of the campers, and it will be the sim of the managers to supply the most ample means for the welfare of all who may visit the grounds. Numerous evening entertainments, concerts, etc., will be held in the Pavilion.

The Ladies' Ald Society of Queen City Park Spiritualist Association intend holding a Fair during the Camp-Meeting to useful and fancy articles, for the bonefit of the Association. A very hand-ome Oriental silk bedquilt will be dispessed of by ticket, and it is hoped that friends overywhere who are interested will send in contributions of fancy work, or anything that they may see fit, to assist the object. A pleasant, social time may be expected. Contributions should be sent to Miss. W. L. Thowrsox, Secretary, care Dr. E. A. Smith, Brandon, Vt., and during the Camp-Meeting to Queen City Park, Burlington, Vt.

All who wish to purchase inte, rent tots for tents, purchase lumber for tent floors or building purposes, or have te

will be Queen City Park, Burlington, Vt., till closs of Camp-Meeting.

The Boarding House will be in charge of N. A. Bailey of Rutland, Vt. The satisfaction given by Mr. Bailey last year will guarantee excellent entertainment to all.

Table board \$5 per week; dinners 40 cents; supper and breakfast 30 cents each. Lodgings in tents, 25 cents. Rooms in cottages, 50 cents per day. Overcharges should be reported to Headquarters at once.

Good Hotel accommodations can be secured in Burlington at moderate prices.

Good Hotel accommodations can be secured in Burlington at moderate prices.

This camp-ground is but two miles from the city of Burlington, and campers can supply themselves with all needed articles to make camp-life pleasant and agreeable.

Circulars giving full information will be sent on application to the Secretary, O. G. BUGBEE, East Barnard, Vt. Aug. 2.

Niantic Camp-Meeting. The Connecticut Spiritualists' Camp-Meeting Association. THIRD ANNUAL SESSION.

SEASON OF 1881, Commencing July 15th and Closing Sept. 15th. 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; Bunday, 31st, and Wednesday, Sept. 3d, and Sunday, 7th, Mrs. Amelia Colby.

Niantic, Ct., is situated about six 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 Frovidence and Frovidence and Frovidence and Stonington R. R., and from New York and intermediate points via the N. Y. and N. H. and Shore Line, The New London and Northern Railroad will sell excursion tickets at about one-half regular rates to New London.

The steamer Sunch Leaville.

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.
Tide-water nearly surrounds the grounds. The new Dining Hall will be conducted by S. F. Fenn of Putnam, Ot.
Dancing or Roller Skating daily. Music by David Wight
and son. Good bathing, beating, fishing and claming. A
beautiful pine grove. A refreshing sea broeze. A Tower
125 feet high, which overlooks the ocean and surrounding
country.

country.
Address letters of inquiry to JAMES E. HAYDEN, Ni-antic. Ot. D. A. LYMAN, Secretary. antic, Ct. July 19.-7w FITCHBURG RAILROAD.

LAKE PLEASANT Camp-Meeting.

On and after July 15th, 1884, until further notice The Saratoga Specials, Due to leave Boston at 10:00 A.M., and to pass the Lake for Boston at 1:19 P.M.,

Will stop at Lake Pleasant. July 20.—4wis JOHN ADAMS, Gen'l Sup't.

ONSET BAY GROVE ASSOCIATION.

CAMP-MEETING

Commences July 13th, closes Aug. 10th; also three extra Sundays in August. Best speakers and mediums. Sond for, Programme containing particulars, and time-table. Ex-cursion Tickets now ready for entire season, July 5.

July 5.

QUARTERLY FACTS

Half Price for AUGUST.

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A and 2, 1883. These five numbers contain about 600 pages of the most interesting statements of phenomena ever published, illustrated by full-page fac simile pictures, on fine paper. Address FACTS PUBLISHING CO., P. O. Box 5359, Boston, Mass.

4w—Aug. 2.

Now is the Time and Opportunity For Health and Spirit Communications. Won-derful Cares are Wrought; Truthful Memages and Beliable Information and Advice Given by Spirits through

DR. PEIRCE, For many years in successful practice of this system. Upon receipt of 50 cents he will mall to writer sorder, as requested, either a Diagnostia of the patient's diseases, if curable, etc., or a Prescription of needed (spirits prescribed) Remedles, or one (spirits) powerful curative trial Realing Treatment by magnetizes medicated paper cards, letters or other vehicle, prepared especially for the patient, which may be all will need to cure; or a brief Communication from a spirit friend, person, or relative, which (spirit), if selected, state, with order, such spirit's name in full at death, sex, age and relation to applicant. Other tests than names, etc., given for identification. For required services, exceeding a brief trial, remit #1,10, \$2,10 to \$5,00 or more. For a Test Examination of the patient for disease, omit disorders and send him \$1,10 or more for that. Permanent address, DR. G. AMOS PEIRCE, P. O. Box 1185, Lewiston, Maine.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

MATERIALIZING MEDIU 118, will be at Lake Pleas ant during August, at the Stedman cottage, and at home, 323 West 84th street, New York, after Sept. 10th. Aug. 16,—3w* St. Vitus Dance Cured.

THIS Remedy was administered as directed by a medium under control, and it cured my daughter.
All afflicted can be cured by writing to W. E. YATES, No. 3 Chartiers street, Mansfield Valley, Allegheny Co., Pa. Aug. 16.—4w*

LOSS OF MANHOOD

URED by a spirit prescription in 60 days. It is an outside application. No medicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FELLOWS. Vinciand, N. J. CHARGES REASONABLE. Feb. 23.—26wis*

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by Jesus, the Christ.
CHAP. 3.—Faith and Fear, and their Relation to Health and Disease.
CHAP. 4.—The Morbific and Sanative Induence of the Spiritual World, and How to Communicate with that Realm of Life in Harmony with the Laws of Mind.
CHAP. 5.—Prayer as the Means of Spiritual and Bodily Health, and the Principle of Mediation.
CHAP. 6.—The Imposition of Hands or the Magnetic Acceptance of the Mediation. CHAP. 6.—The Imposition of Hands, or the Magnetic Move-ment Cure, and the Rationale of its Efficiency.

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Message Bepartment.

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

more.

It is our carnest desire that those who may recognize the sites ages of their spirit-friends will verify them by informing us of the factor publication.

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

LEWIS B. WILSON, Observads.

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 May 9th, 1884. Invocation.

Invocation.

Oh! thou Spirit of Eternal Truth, we desire to learn of thee, we would come into nearness with thee, so as to understand thy laws and appreciate the revealments of the present time. We desire to come into close communion with thy angel hosts, in order to receive instruction from them. To this end, may power be given returning spirits to send forth this day tidings of great joy to mourning hearts. May such lessons of immortality be taught, that those who sit in darkness and tremble in doubt and fear, not knowing whither their loved ones have gone, may receive light upon this important subject. May hearts that are now bowed down with anguish be uplifted in strength, and may those who falter on the way, bearing their burdens of pain and affliction, be given power which will enable them to press on with willing spirits, knowing that beyond all sorrow and strile there is a realm of peace and happiness, toward which all are tending.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present

CONTROLLING SPHIIT.—You may now present your queries, Mr. Chairman.

Ques.—[By H. H. H.] Is it possible that, under proper conditions, the physical body may acquire substance, or increase in weight, beyond the accumulation by ordinary nourishment, through materializing?

Ans.—It is possible for the spirit-bands of a retailizing readium to extraorize all selections.

materializing medium to extract material ele-ments from the atmosphere, and from the bodies of those present, and convey them to the physical form of their instrument, and by incorporating such elements with her system or surrounding her with an envelope, so to speak, composed of them, the weight, or her body, would be visibly increased. It is just as possible for this to be accomplished as it is for possible for this to be accomplished as it is for the operating spirits to extract material elements from the physical form of their medium, and thus lighten her weight. Let us add, however, that we have seen spirits, for purposes of their own, so interfere with the indicator upon the scales that when their medium was placed upon them the weight of her body would be apparently increased or diminished, according to the spirit's will, although no elements had been extracted from her form or any new particles added to it. ticles added to it.

Q.—[By M. C.] Are not our whole judicial, political and religious systems based upon the false idea that education will of itself make men better, showing the fallacy of such teaching? If "the salt has lost its savor, wherewithal shall it be salted"?

withal shall it be salted"?

A.—If by this the questioner means that those systems are based upon the idea that the education of the intellect merely will make mankind better, then we concur with him that it is a false idea. But if the hope is based upon a scheme of instruction, which means education in every department of human life, intellectual, saliritual and prorel then we affirm that it sends in every department of human life, intellectual, spiritual and moral, then we affirm that in such a scheme of instruction lies the hope of the future; to it we look for the unfoldment of the higher attributes of being. We would educate our youth in morality, and in spirituality, as well as in intellect; then will the result be the rounding out of a pure and noble manhood and womanhood, which must certainly tend to make the world better and happier.

the world better and happier.
Q.—The Pone of Rome has recently implored the blessed Virgin to protect or sustain the Romish Church against the secret societies of

which pertains to the elevation of humanity. and can, therefore, not interest herself in the doings of any particular system of religion the adherents of which are bigoted and superstitious. The final outcome of the conflict between truth and error, knowledge and ignorance, wisdom and folly, in our opinion, must be in favor of higher principles, or else human progress would be a myth.

Lillie Sprague.

[To the Chairman:] May I come? [Yes.] I do n't know you. [It is time you got acquainted with me, then.] Why? [Because I like little girls.] How do you know I am a little girl? [You seem like one.] Well, I am. I do n't feel good, though. [You'll soon get over that bad feeling.] There's a little Indian girl bers and show I was a little Indian girl here, and she says I can have these roses if I want them. [Alluding to a bunch upon the table.] Will you send em to my mamma? It isn't far away; she lives in Boston. I don't feel good! what's the matter? [You have the don't have it all the time. Do you want to know who I be? [Yes.] My name is Lillie Sprague. My mother's name is Hannah Sprague. Sprague. My mother's name is Hannah Sprague, She lives in Boston; can't you find her for me? I do n't know the name of the street where she lives; it is only a little ways from the water. I want you to tell her I've come, will you, please? and say I has n't got any old cough now. I know I'm coughing now [the child had been coughing badly], but I mean when I am way up in the spirit-world. I've been gone away, I guess, most three years. My mamma felt awfully bad, she did, and she cries now when she talks about me, because she do n't know I come

guess, most three years. My mamma felt awfully bad, she did, and she cries now when she talks about me, because she do n't know I come to her, and I want to tell her. Won't you please say I bring her lots of love? and I wish you would let me give her these flowers. She don't have lots of flowers like you do round here. You're got a heap of 'em, have n't you?

My papa is with me in the spirit-world. Do you want to know his name? [Yes.] It is Henry Albert. He has been gone away a good while. He didn't go away from this place, because we didn't live here then. I was six years old when I went away, and I think it is going on three now, since then. I had an awful feeling in my throat, like a big lump; it wouldn't go away, and it was so sore! Then I went away, don't you know? My mamma cried all the time for ever so long; she said she had n't anything to live for. Then I wanted to take her some pretty flowers I had in my papa's home, but she could n't see 'em. My mamma works so hard, she gets all tired out, and sometimes, when she goes to bed at night, she wishes she never would wake up any more. I come to her and try to make her feel better, but she gets so tired, so tired! she don't know anything she sees or hears in hersleep, and so it don't do her tired, so tired! she don't know anything she sees or hears in hersleep, and so it don't do her sees or hears in hersleep, and so it do n't do her much good. My papa says he has been trying ever so long to send her a letter, but he could n't find the means, so he thought if little Lillie could come and tell her we bring our love and are happy in the spirit-world, perhaps she would feel better. It makes us feel bad to see her so sad. My papa said she would hear of it if I came here.

if I came here.

I want her to have my posies, I do; can't you send 'em to her? Can't I take this lady (the medium) where she is? [Do you think you could find her, then?] I think I could. She lives at what you call the "North End." A little Indian girl gave me these flowers; she made a big man go buy 'em out on the street—a big man with white hair. She said: "If I get 'em, your mamma shall have 'em, if you can take 'em to her." [That is true, these flowers were brought here by a big man with white

hair.] Can I come some time again? And do you suppose I could bring my mamma here? [I think you could.] And if I do, can I come right in, and talk to her? Will you let me? [Yes, indeed. You try and see if you can't impress her to come on Tuesday or Friday, in the afternoon, and when she comes, ask Mr. Pierpont to let you come in.] She can't come on Friday, but she can come Tuesday. My mother is busy every Friday in the afternoon; I know she is, because I see her.

every Friday in the afternoon; I know she is, because I see her.

Will you say I send lots and lots of love? papa does, too, and she must n't feel bad anymore, because she is going out of her body one of these days, and going to come over where I live, then she'll have a pleasant home with flowers in it. She loves flowers; she likes to tend'em and make'em grow, and she's got some right in her window, one, with a great bunch of bright red flowers. Good-by. I think you're real nice.

Charles T. Worthen.

Good afternoon, Mr. Chairman. I am a stranger, but I have been introduced here by a spirit who informs me that he has manifested from this place, and received great benefit by attracting the attention of his earthly friends to his spiritual condition; and he has advised me to make the experiment of trying to reach my followed through this channel. I am most hanny

his spiritual condition; and he has advised me to make the experiment of trying to reach my friends through this channel. I am most happy to take advantage of any opportunity opened for communion between the two worlds. I was not a resident of the North; my home was in Richmond, Va. I was, sir, the senior partner in a well-known business firm of that city.

It seems to me that by coming here and sending out a greeting to my friends in Richmond, I may porhaps accomplish some good. I very much desire to inform those friends of my existence in the spirit-world. They are not Spiritualists, they do not understand the possibility of intelligent communion between the denizens of earth and those of the eternal world, and if mine be the privilege of demonstrating to them even a fragment of knowledge concerning these things, I shall deem it a very important one.

I do most certainly send my love and regards to dear relatives and friends. I wish them to know that I am interested in their doings. I can tell when they reach out in thought unto the spiritual life, as I understand it, or to the eternal world, and I also know when their minds are entirely engrossed in material affairs. I was something of a materialist myself, not in theory, but in practice. My attention was confined principally to earthly scenes and matters, so I cannot find fault with others for doing likewise. I do, however hope to see their spiritual natures attended to, as well as their physital affairs. likewise. I do, however hope to see their spiritual natures attended to, as well as their physical, and whatever little knowledge I have to impart on spiritual things, I shall be very happy to give them.

to give them.

Spiritualism is not very flourishing in the South, nor has it taken so deep a hold on the minds of the people as it has in the North. I have given it some attention since becoming a spirit myself. I have studied it in its various phases, and have become quite interested in them. them.

This is not my first visit to this section of the country; although I have never attended this circle before, or come in contact with any one present, yet I have visited mediums and spiritual meetings, with the hope of making myself understood, while at the same time learning something of the laws governing the control of matter by spirit. I intend to extend my investigations until I learn more on these important points, because I feel that my own countrymen require more knowledge respecting them; and if I can do anything to enlighten them, surely it is my duty to do so. I will merely announce myself as Charles T. Worthen. The name I give you belongs to the head of the firm, and I am persuaded that some of my friends will see my message, and perhaps respond to it. my message, and perhaps respond to it.

Thomas Lyford.

Good afternoon, Mr. Chairman. I am pleased to greet you, for I recognize your kindness in providing this means of communication with spirits. Were I in the body I would be called an old man; but I do not feel aged now, and my earthly friends perhaps would hardly recognize me could they gaze upon my spiritual body. I come here hoping to reach them. I am not alone; I bring my wife, Susan, with me, she having joined me in the spirit-world. She, as well as myself, is more than happy at the opportunity of sending love to earthly friends, assuring them of our companionship in the other portunity of sending love to earthly friends, assuring them of our companionship in the other life and of our pleasant conditions over there. I have friends in different parts of Boston, especially Dorchester. I believe you call it a part of this city now. I want them all to realize that I have come back from "the far country." The spirit-world is not so far away, after all for we can reach it in a moment-at a sin-

the world, which, he says, are enemies of the church. Has the mother of Jesus any special interest in the Romish Church? and what will be the final result of the conflict?

A.—It is to be presumed that the mother of Jesus, like all exalted and advanced intelligences, takes a special interest in only that which partning to the elevation of humanity.

ing their friends who are on earth. Ido not come here to give any discourse, nor would I make any extended remarks. I want my friends to visit some Boston medium, in private, and give me an opportunity of coming to have a good, old-fashioned talk with them. I want time to express myself in my own manner, and I hope I will receive what I ask for.

There is a young man in this city in whom I am very much interested. His material affairs are somewhat complicated just at this time, and a little advice concerning them would not be out of place. But I do not desire to ventilate the private affairs of my friend in public. I would not care to have my own thus canvassed were I here, and so I seek an opportunity of holding a private interview with him, or with other near friends.

If my dear ones wish to know what I have been doing since I passed out of the body, I

been doing since I passed out of the body, I will just say that I have been going to school.

They may think that strange—but we are none of us too old to learn. When I reached the other side I found there were many things of which I was totally ignorant, and that I must begin just where the little child begins when it begin just where the little child begins when it commences to learn the alphabet, and plod along slowly in my search for knowledge—so I have gained a little experience in that way, and I think I can express it to my friends if they will give me an opportunity to come to them; indeed, they may feel I am doing it, even by coming in this feeble manner. My name is Thomas Lyford. Thomas Lyford.

Alice C. Mayo.

Alice C. Mayo.

[To the Chairman:] Do you want to know my name? It is Alice C. Mayo. I lived in Watertown—do you know where that is?—and my mamma and my papa, too? My mamma's name is Alice, like mine. She has n't got a big A in her name, but has got a big M between the two, you know. My papa's name is Emery M. Mayo. I was n't four years old when I went to sleep. I went to sleep. I did; do n't you know?—and when I woke up, I was n't with my mamma—I was away in another place. Was n't it funny? It was cold weather when I went to sleep, and when I woke up it was warm and sunshiny—the when I woke up it was warm and sunshiny—the flowers were blooming, too. I was most four years old when I went away,

and I'm over nine, now. I've been gone a good while; but I haven't been asleep all this time, I've been going to school. But I never saw such a funny school as this one; all the people grown up, and they isn't studying. [They are listening to what you are saying.] That's a nice kind of a school. I wish I could go to such

I want to send my love home. Will you please do it? Say I've been going to school all this time, and learning in the spirit-world, and this time, and learning in the spirit-world, and I've been growing, and I know when I have my spirit-birthday. I know when the other birthday went round. I know I am over nine years old, and I'm going to grow up to be a big woman. I want them all to think just that, not think I'm a little bit of a tot all the time, because they will be disappointed if they think so. I want to grow and learn the same as the big folks do. I don't want to stay a baby all the time, would you?

ine, would you?

I think you are real nice to letme come. I'm
ever so much obliged. Good-bye. When you
come over to the spirit-world I'll give you some
flowers. Allie Mayo.

Maria P. Anderson.

My name is Maria P. Anderson. I lived in New York City. Lworked in a large clothing house. I run a sewing machine as long as:1 could, until my health failed me, when I was obliged to give up. I have some friends in New

York whom I would like to reach, especially a dear shopmate of mine, whose name is Carrie Louisa Miller. We had many talks together concerning our affairs, and also about a future life. We shared the same room, and had mutual confidence in each other. About a year before I died Carrie and I were in company with some friends who believed in the return of spirits, and at their home a circle was formed for the nurrose of receiving communications for the purpose of receiving communications from departed beings. Nothing of any consequence was obtained at that time, but I afterwards learned that our friends did receive written messages from those who had gone to the higher life.

Carrie and I often wondered if it could be true—if spirits really had the power of coming back and communicating with their friends. I knew I would not live a great while, and I promised my friend that if it were possible I would make myself known to her. I have tried for the last few years to do that, endeavoring to manifest in some way, but I have not succeeded. My friend has married since I went away, and has a little girl two years old. I wish to say that that child is a medium. My friend's married name is Henderson, and I believe her companion's given name is Edward; I am not quite certain; anyway I know she calls him Ed. I think that conditions are forming so that after a while I will be enabled to keep my promise better than I do to-day, and come into personal communication with my dear friend. This is what I am waiting for.

We had some very sad experiences together; our lines were cast in hard places just about the time that we were thrown into association, and we often wondered if life afforded anything better to the second communication of the second communication with the places is a second communication, and we often wondered if life afforded anything better for such poor give as we were Carrie and I often wondered if it could be

the time that we were thrown into association, and we often wondered if life afforded anything better for such poor girls as we were. My friend was outspoken in her nature, and she is at the present time: she never hesitated to speak her mind on occasion, and I well remember many times when she did not hesitate to speak to the overseer of our establishment concerning his attitude toward the poor working girls under his employ, and also to express herself very forcibly concerning the action of

ing girls under his employ, and also to express herself very forcibly concerning the action of the firm in keeping their employes down to the vory lowest notch. I used sometimes to expostulate with Carrie, fearing that it would cost her her situation. She declared she did not care; she should speak out what she believed to be right, at all hazards.

I want to say to her, if she should see my message, I now believe that her outspoken manner and fearless attitude really had an effect upon those with whom she came in contact—that didafter a while, cause them to change, in a small degree, their attitude toward those beneath them. I have seen a disposition in them to do better by the poor girls in their employ, and I believe that my friend was made an instrument by spiritual powers to effect a good work in by spiritual powers to effect a good work in that direction.

Oh! I am so glad that I am not now confined to the earthly body. Life was very hard to me; its cares and afflictions pressed heavily upon me; I saw no gleam of brightness in the future, save through escape into another life. I am happy in the spirit-world, for I have been released from the feeble physical body; I have been given opportunities for gaining that been given opportunities for gaining that knowledge which I so longed for, but could not obtain when here.

I am attending school, as the little girl said, trying to understand and learn those lessons which open before me. I had a great desire to gain an education, but had no advantages, and my longings had to be repressed. My father and mother passed away when I was a little girl, and I did not know the comforts of home-life. I have them now in the spirit-world. My parents are with me; my dear sister is my com-

ents are with me; my dear sister is my companion, and together we live in loving association.

I think my friend will be pleased to know this, and I tell her, because many times I have talked with her of my early life, my childhood's days, when with a dear father and mother I lived in happiness. I do not know as a have anything more to say, only that if I succeed in accomplishing my object I shall feel very happy, and I know I will give happiness to my friend. I thank you, Mr. Chairman, for permitting me to come. mitting me to come.

Charles E. Codman.

[To the Chairman:] Good-afternoon, friend. I am a stranger to you. I do n't know why you should take an interest in me, but I appreciate your kindness. My name is Charles E. Codman. My home was in New York City, although I was not always found in that metropolis, as my business called me to visit other places. I have been absent from the material body of faw years; they will soon round out. body a few years; they will soon round out into a dozen. I never before manifested in this way. I have often thought I would like to do so, for I have interested myself greatly in the manifestations of spirits as exercised in connection with mediums, and I have thought if I could come in contact with just the right kind of an organism, one that I could control to my satisfaction, I would desire no higher work than that of taking possession of it, and demonstrating the truth of immortality to mortals.

I have not, as yet, found an agent for such work. I hope to do so by and by.

In the meantime I wish to send my regards to earthly friends. They will be greatly astonished to think I have turned up after the lapse of years, and am ready to make myself known. I wish to renew old acquaintances and re-form associations that have almost faded away. associations that have almost faded away. I know I can call to the remembrance of my friends many transactions in which we were engaged, and which will at least interest them as manifesting my identity. I hope they will seek a medium in New York City, where I can come to thom come to them.

Some time before I died I held quite a conver-Some time before I died I held quite a conversation with a company of friends at my own home on the mysteries of life and the uncertainty and doubt overhanging the future. I could not accept what was called "revealed religion"; I did not believe that it afforded good evidence of its authenticity, of its reliability; it did not appeal to my reason; at the same time I did not like to think that man's consciousness terminated with the dissolution of the body.
I longed to understand something of what lay beyond the narrow pale of earthly life. I was also fond of discussing these abstruse matters with intelligent friends.

Quite a while before I passed out of the body—indeed, before I had any intimation that I was soon to travel to the great beyond—I held a conversation on religious matters with a party of friends, and one, a delicate young lady, the daughter of an esteemed and intimate friend of my own, seemed to passinto a strange condition. Her eyes were fixed upon the opposite wall; her whole appearance indicated abstraction of her whole appearance indicated abstraction of thought; and when we attempted to arouse her to her surroundings we found it impossible to do so. Upon being touched, she sank away in what appeared to be a swoon, so that her father was obliged to leave her at my home for the night. In the morning, however, our young friend seemed to be herself again. We attributed her condition the night before to physical weakness, to nervous exhaustion. I have since learned that my young friend was and is a powerful medium, and that at the time of which I have spoken she was under the influence of a spirit-friend of her father's, who was attracted to us spoken she was under the influence of a spiritfriend of her father's, who was attracted to us
by the nature of our conversation, and held
possession of her in order to receive the full
benefit of it. This spirit had been a great
doubter concerning religious things, and had
passed to the spirit-world an acknowledged
Atheist—disbelieving in a God as well as rejecting revealed religion. I have met that friend,
whom I also knew, and together we have endeavored to make our influence felt. We have
visited that young lady, and I know she has come
under our power; but her friends, not understanding her mediumistic gitts, have sought to
repress them, so that at one time it was though
she would soon pass from the body. Her father
has passed on to the spirit-world, and she has
experienced great changes since I was here; but
I am persuaded, through the agency of a friend,
she will see my message, and will remember the
evening to which I refer, with its experiences.
I trust she will have confidence enough in her
old friends to act upon their advice, which is
that she will sit quietly alone two evenings a
week in the twilight, and remain in a passive
condition of mind, for I think by thus doing
in a little while she will receive written communications from departed friends which will
be of great service to herself and others on the
earthly plane.

I do not know as my message will amount to

anything, so far as any practical result is con-cerned, but I am here to give it, trusting it will produce an effect which will benefit many. In the meantime I shall work in the same line In the meantime I shall work in the same line which has interested me for the past few years, and endeavor to demonstrate the truth to whoever shall have need of its illuminating rays. I know some of my former friends will see my message. I trust they will not be indifferent to it; for if it only proves to them that one soul lives after the physical body which it once inhabited has gone to dust, it brings pretty good evidence that all human kind occupying the same plane of life, and living in the same way, will have an immortal existence likewise. will have an immortal existence likewise.

Helen Prince.

Relen Prince.

Perhaps my friends will refuse to believe that I came here to send them a few words. I trust they will not, but that they will investigate the claims of Spiritualism, and ascertain whether or no I and others have the power of returning to mortal life. Boston affords many facilities for the examination of this subject; and I am sure that if my dear ones will only faithfully endeavor to learn something of the truth concerning this beautiful philosophy, they will be amply repaid for their time and trouble.

I passed to the spirit-world a few years ago, in the bloom of early maidenhood, when sweet and beautiful things were opening before me in mortal life; when rich promises and prospects for the future were mine, and life appeared glad and sunny. I passed on after a few days' illness, leaving my dear parents and friends mournful and sad because of my early departure. Since that time I have been studying Spiritualism, because it offered me an avenue through which I could return into association with those dearly loved ones, and bring them the affection and sympathy of my heart, while at the same time I could gain from them the many sweet thoughts and memories which they sent out after me to the heavenly condition; and I have visited mediums, hoping to manifest, so that

thoughts and memories which they sent out atter me to the heavenly condition; and I have visited mediums, hoping to manifest, so that my dear friends could know I do come to them. I have within the last year or two frequently visited materializing mediums, and I know that I can make myself so plainly visible to my friends that they can recognize my features and form, and realize that I am once more standing beside them. I find that I can do best with the mediums who are called the Misses Berry.

I want my friends to visit them, and allow I want my friends to visit them, and allow me to come to them. I feel that I can give them undoubted evidence of my spiritual existence—and perhaps accomplish some good by the tidings which I may bring them. I am also desirous of benefiting humanity, those who are weak and suffering, who long for some knowledge of their dear ones beyond the vell of earthly life. I wish to convince those who know not what lies in the future of the truth of spirit-communion. I am so interested in this subject. communion. I am so interested in this subject that I shall—as I have done within the last few months—attempt again and again to satisfy human cravings for information on spiritual things. I think this is a work not to be despised, and I hope my dear friends will not feel that I ought not to pursue it, but give me their blessing and encouragement in this as well as in other matters.

I want my dear ones to feel that my love sur-rounds them, that I hold them in my heart in beautiful memories of my happy earthly life. By-and-by I shall meet them all again in that By-and-by I shall meet them all again in that world where there is no sorrow or crying, neither any more pain, for the former things which belonged to the earthly condition—which have only been experiences for the unfoldment and discipline of the soul—will have passed away, because their purposes have been accomplished. I am Helen Prince. My father is Frederick O. Prince, once known as Mayor of this city.

Samuel A. Downes.

[To the Chairman:] How do you do, stranger? I am glad to see you, though I don't know you and have never seen you before that I know of. My name is Samuel A. Downes. I come here hoping to reach friends way down in Louisville, Ky., by the name of Hart. I have a matter of importance on my mind, connected with them, which I wish to discuss, not in public, by any means, but I hope to find a private avenue, instrument, or whatever you have a mind to call it, for the purpose. I had held some business transactions with those friends about two years before I went out, and the afsome business transactions with those friends about two years before I went out, and the affair was not settled to the satisfaction of all concerned. It was neither their fault nor mine. By means of some unforeseen circumstances which arose just about three months before I went out of the body, I found a clue to the whole mystery. I was not then where I could communicate with my friends and give them this fact, which would have straightened things wonderfully and would have benefited them. I have it in mind in my spirit-home, and it seems to me that it is clear enough to be it seems to me that it is clear enough to be plainly presented to my friends, if I can only find some way of putting it before them. I was told that perhaps I could hasten matters by coming here and telling them of this thing, and expressing my desire to have means furnished me to come into close communication with those friends. I do so, hoping that some way will be provided. I also wish to send my affectionate respects to all my friends. I want them to know that I am all right. I was guite a sems to me that it fectionate respects to all my friends. I want them to know that I am all right. I was quite a vigorous man when in the body; people had no idea I was soon to pass away, because there was no sign of feebleness, of age, or anything that marks the approach of death, and so it was quite a surprise all round when I stepped out; but I went just as I always wanted to, in a because and without weiting for any prepared. burry and without waiting for any prepara-tions. I believed in dispatching business im-mediately, and that is about the way I went into the other world. I have not come back that way, by any means; I have not come back that way, by any means; I have been a long while getting here, and I grew quite impatient. Think of one who has been in the habit of pushing himself along having to wait to be pushed by the crowd and elbowed out, while he sees some puny little individual stepping in. It made me feel rather uncomfortable; but I suppose it is all right—so I have n't any fault to find.

I would like to come here again and tall of the come here again, and tall of the come here again.

find.

I would like to come here again and tell a long story—not that one I referred to, but another—concerning family relations and matters which need attending to, perhaps; although certain parties here don't think so, I do, and I have the thought in mind to ventilate them. I won't do it at this time, because, if I succeed in calling the attention of James Hart and other friends to what I have said, I will feel quite satisfied. If I don't, I shall have to make another attempt to come here or to some place nearer home. I give you my thanks, sir, for opening the way to let me in.

Lizzie Allen.

I want to send my love to my papa; do you know my papa? [I don't. Can't you tell me his name?] It is John Andrew Allen. He lives in Boston, he does. My name is Lizzie Allen. Do you know me? [No.] Well, I know you, because I have been here before. I never talked before, but I have been here and seen the little girls and big men come and talk. I have seen them lots of times, so I know you, don't I? I want to send my love to my papa, and tall him that Anni Anniers he want to the

do. And one time, don't you think, mister, my papa felt me doing just that, and it made him jump. Then he said to himself how foolish he was; his little girl would never do that any more; and he cried, too, he did. I was there all the time. Wan't it too bad he did n't know it? I guess he'll know it now. I go to him in the big shop; but there's so much noise made by the big machines he don't know it. I see him working so hard, the sweat comes out on his working so hard, the sweat comes out on his forehead, and I just kiss him; then he sometimes wonders why he feels better. It is because his little girl is there; aint it so? I want to come again, sometime, and talk to my papa.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 13.—Wash, A. Danskin; Adelaide E. Sonnemann;
Gen. W. T. Spicolog; Mrs. Mary Downing; Caleb Martin;
John Macomber; Namnie Graves.

May 16.—Horce Gleason; Charles J. Hauley; Mrs. Emily A. Van Alen; John Close; Hannah M. Stevens; Georgiana Carver; Henry Wolfe.

May 20.—Mary Williams; Jacob Hedly; Seth Perkins;
Julia Mackintosh; Dr. B. B. Mershon; Mildred Howard;
Mrs. Clara Stillman; Nellie Foster.

May 23.—Gearfield Learned; Minnie Palmer; Capt. John
K. Hyer; William H. Brown; Barah E. Coolidge; George
W. Roger; Mrs. Beulah A. Slevenson.

May 27.—Robert Anderson; John Tyerman; Susie Grant;
Delia Grimn; Mrs. Has Bawyer; Ella Mayo,
June 3.—Mrs. Elvira J. Swan; Cella Leonard; Isaish
Atkins; William H. Brown; Hannah Hunt; Laura A.
Martin; Addie Callahan; Jonathan White; Rosswell;
Foreat Flower

June 6.—Gen. William MacRae; Mrs. Mary Ann Lamson; Jefferson Currier; Melissa Howard; Marion K.
Young; John Ward.

June 13.—Fanny Burbank Felton; Oliver Moses; Emma
F. Dallinger; Margaret Newman; Henry Howard; Samuel
Henderson; Violetta.

June 24.—Mary Elizabeth Burbank; John W. Edmonds;
Fanny Green McDougal; Harriet Jackson; Willard Hutchlas; Sliver Tongue,
June 27.—John Pierpont; Lotela, for Margaret S. Ram-

si Silver Tongue.

June 27.—John Pierpont; Lotela, for Margaret B. Ramn, George Jardine, Samuel A. Hastings, Matooka, Frans M. Leonard, Water Lily, Hiram Marsh, Nelle Ricker, Villie Knapp, Job V., Cant. John Richardson, Sarah Ann phnson, Harrison Clark, Clara Bacon, "Dick."

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

As far as matters spiritual, such as meetings, seances, etc., are concerned, there is a full in this citythe only meeting being the one lately organized by Mrs. Althadine Smith, one of our prominent test mediums, convening every Sunday evening in Thompson's Hall, 569 Pearl street. Mrs. S. introduces her meetings with a short address on the philosophy of Spiritualism, and concludes with the presentation of facts, giving tests from the platform: Sessions are held by the Liberal League of this city, in Room 29, City Hall building—both meetings being free to the public.

City Hall building—both meetings being free to the public.

Apropos of the Cleveland Liberal League, it will send three delegates to the National Congress, which convenes Sept. 3d, at Lake Cassadaga Camp-Meeting grounds.

As already reported, the three days' grove-meeting at Geauga Lake, July 25th, 25th, 27th, was regarded as a successful initiatory step to the organizing of a permanent Camp-Meeting in Ohio. The attendance was quite large, not only from Cleveland, but from the surrounding counties, Mr. Walter Howell and Miss E. Anne Hinman giving excellent satisfaction as speakers, and the melodious vocalizations of the Grattan Smith family were indeed a perfect treat to all who have any appreciation of music within their souls.

Cassadaga Camp-Meeting.—Many from Cleveland have already taken their departure for this popular spiritualistic resort, and many more are waiting to avail themselves of the cheap ten days' excursion, which starts from this city, Friday. Aug. 22d, 7:20 A. M., city time; tickets, only four dollars for the round trip, will be on sale at the following stations on the N. Y., P. and O. Railroad: Cleveland, Newburgh, Solon, Mantua, Garrettsville, Phalanx, Levittsburgh, Kent, Ravenna, Warren; good until the close of the meeting, Sept. 1st.

I attended the twenty-fifth yearly meeting of the Spiritualists of Mantua last Sunday (3d), and with the hundreds of others assembled, highly enjoyed the services—Mrs. E. C. Woodruff and D. M. King being the speakers. I also noticed Miss Himman and Walter Howell among the visitors; the former, by request, opened and closed the afternoon meeting.

Fraternally yours, Thomas Lers.

Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers the messages published in the Banner, we are often in receipt of private letters repeating the question. We are fully aware of the anxiety many have whose dear ones have passed on, and can readily pardon them for writing to us so often upon the subject. All we can do in the premises, however, is to republish Mr. Pierpont's answer to such correspondents who may not have seen the number of the Banner containing it :

taining it:

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

To the Liberal-Minded.

As the "Banner of Light, Establishment," is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Passed to Spirit-Life:

Aug. 2d, 1834, Miss Addie J. Pierce, of Hudson, Mc. Funeral services at her home Monday, Aug. 4th.

Miss Pierce was aged 17 years and 11 months. She was dearly loved by all who knew her. A very large number of friends were present at the funeral, and the foral offerings were many and beautiful. Trank T. Ripley of Boston preached the funeral sampan.

From her home in Adrian, Mich., July 28th, 1894, Mrs. J. From her home in Adrian Mich., July 2811, 1884, Mrs. J.
N. Chandler, aged 80 years and 9 months.
She was one of the busiess Spiritualists of this place, and her house has long been a home for mediums and lecturars. Her observed semigroups and kindly greating made all feet wiscome who came there, as many can ustify.

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Adbertisements.

Dr. F. L. H. Willis May be Addressed till further metics. Clenora, Yates Co., N. Y.

D B. WILLIE 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 unrivaled, combining; as he does, accurate scientine mowing with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervolm system. Cancers, Errobials in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres.

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

Bead for Circulars and References. July 5.

Dr. Joss 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 pictures que jocation in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Barcognomy will be issued next August price wo dollars. MRS. BUCHANAN continues the practice of Psychometry. In the language of the practice of Psychometry.

CRATEFUL-COMFORTING.

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Aug. 9.—3w*

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8w*-Aug. 9.

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Aug. 16.—4**

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low in the morn thy cod.

beauty. They're calling us over the

more.
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ALL SORTS OF PARAGRAPHS.

More hearts pine away in secret anguish for unkindness from those who should be their comforters, than for any other calamity in life.

The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses.

. A person of healthy physique, with an active and well balanced mind, is a rare and beautiful sight! When the way is made clear, we shall not sigh for a sight so rare and beautiful, for then we shall have learned wisdom in all departments of ilife, and man shall become a grand union of strength in his physical mental and spiritual natures, which shall be indeed "the blessed trinity." Spiritualism has already done much toward making the way clear....-Mrs. Millon

"N. B. H." inquires—"Can you inform me whether the Spiritualists at the Onset Bay and Lake Pleasant Camp-Meetings invite the Liberals to attend and take part in the meetings?"—[We are not able to say, but probably no Liberal would be stopped or found fault with if he should attempt to speak at either of the above places. We say this, because we have often spoken at spiritual meetings, and been treated considerably better than we deserved, considering the quality of our utterances.]—Boston Investigator.

So long as the women have but half the pay for the same labor or production of values as would be given to men, they are absolutely in the labor market competing with and breaking down the wages of their fathers, husbands, brothers and sons. The same work should bring the same pay, by whomever done.

Queen Victoria has entered upon the 47th year of her reign, and is now only 65. Only three English sovereigns have reigned longer, but she bids fair to exceed them all. No administration in England has been more successful.

M. Liegard, the poet, and owner of the Villa des Vio lettes, Cannes, says that the Duke of Albany had supernatural warnings of his approaching end two days before he died. At the last ball at which he danced he told his astonished partner that he had come to the end of his lease of life. The Duke said that between sleeping and waking on the morning of Tuesday (his decease took place on the morning of the Friday following) his sister Alice came into his room to tell him she watched over him, and that he was soon to be she watched over him, and that he was soon to be with her and other kindred spirits in a sphere where all was peaceful happiness.

It is said that during the first visit of cholera at St Petersburg, in 1832, a firm of iron-founders, employ ing 500 men, informed them that all those who would not take a teaspoonful of powdered charcoal on entering the works in the morning must leave their employ. The consequence was that they did not lose a single man when myrlads were dying around them.

THE SUMMER "COLD SPELL."—Jones—"Hello! Where were you all last week?" Smith—"Down to the seashore." Jones—"Did you have a comfortable time?" Smith—"Oh, yes; I made friends with the cook, and she let me sit by the stove."—Philadelphia Call.

Beware of prejudices; they are rats, and men's minds are like traps. Prejudices creep in easily, but it is doubtful if they ever get out.

In vain they seek the northern pole;
In vain they seek for Symmes's hole;
There is no pole;
There is no hole;
The ice-field doth but men cajole.
—Louisvills Courier-Journal.

The volcano of Popocatapeti is 2000 feet higher than Mont Blanc, yet two American women are said to have climbed to the summit.

A cablegram reports that "Canon Warren has been sued for breach of promise by a young lady, and the letters abound in osculation." Bhe has evidently been seeking the bubble reputation at the Canon's mouth,—Rochester Post-Express.

The deposits in the State and savings-banks of the country since 1880 have been nearly \$500,000,000.

An out-of-town paper has discovered that the reason a country editor can live on one square meal a day is because he has "patent insides." — Gardiner (Me.) Home Journal.

Although Frenchmen were the original frog-eaters, it is asserted that more frogs are now eaten in New York alone than in all of France.

Some inventive genius has produced a machine that will darn stockings. One by one the few remaining inducements for men to marry are being withdrawn, and it is not surprising that women are casting about

for new spheres .- Detroit Free Press. In 1882 the cost of liquor-drinking in England was six hundred and thirty-one million dollars. That was for thirty-three million people. In this country, for over fifty million people, the cost that same year was

nearly a thousand millions. Boston teacher-"What was the Revolutionary

war?"

Boston pupils (in chorus)—"The first contest for the championship of America."

"Who were the contestants?"

"George Washington, backed by Congress, and Lord Cornwallis, backed by King George."

"Correct. How did it result?"

"Lord Cornwallis was knocked out in seven rounds of twelve months each, and then King George threw up the sponge."—Call. A French Canadian gentleman claims that of the

8,000,000 Roman Catholics in the United States between 2,000,000 and 3,000,000 are French Canadians and their

The Russian Synod has published a Russian version of the Bible, as the result of twenty years' labor.

You have no right to pick a photographer's pocket,

even if he has pict-ures. Cremation is finally gaining favor in England, cremation is many gaining rayor in England, the city authorities of London having decided to establish a crematory at Illord, a suburb of the east end. An American paper recently said that although cremation will not soon become general, it will speedly become so common as to cease to attract any more public attention than an ordinary funeral.—Every Other Saturday, Boston.

A physio-psychological student with railroad proclivities defines a dimple as " a side-track to let a grir pass a wrinkle."

To speak a sharp, a caustic word, be never in a hurry Our neighbor's burden may be great, then add not to Revenge is sweet, but what is gained by adding to a

Let's speak the kindly word to-day, the caustic on to-morrow.—Somerville Journal. Mrs. Mary Stillwell Edison, wife of the inventor, Thomas Alva Edison, died suddenly at 2 A. M., Saturday, 9th inst., at her late residence at Menlo Park, N. J. She was twenty-nine years of age, and leaves sur-

viving her three children. This time he is a councilman of Philadelphia, and the amount was between thirty and forty thousand dollars. It is the same old story of the "nimost confi-dence," etc. His name is Henry A. Haworth,—Boston Globs.

Geologists assert that if the continents and the bottom of the ocean were graded down to a uniform level, the whole world would be covered with water a mile

deep. --- "I'm going to board," as the log remarked on entering the sawmill.

"Time's money," growled the disappointed creditor. "Well," replied the persecuted debtor, "haven'd I always said I'd pay you in time?"—Life.

Reading that is bad for the eyes-volumes of smoke

"Oh, mamma, if you will believe it," laughed a pretty girl on her return from the picnic, "the boat joited as we touched the wharf and threw me right into the lap of a young gentleman!" "Why!" was the horrifled rejoinder, "what did you do?" "I-I saked him if he would please excuse my landing a little prematurely."

An orange tree at Versailles is over four hundred years old. It was planted in 1422 by Eleanor, wife of Charles III., King of Mayarre.

The Camp-Meetings.

Lake Pleasant (Mass.) Camp-Meeting.

The first week of this famous eamp-meeting passed off in a quiet manner. The camp is large, and hundreds of veteran reformers have cordially saluted each

dreas of veteran reformers have cordially satisfied each other, and talked over the battles in the world's intellectual arena of other days. There are many prominent Spiritualists here from all parts of the country. The West and South are well represented.

The details of the camp are ably conducted. Mrs. C. Fannie Allyn. Mrs. Sarah A, Brynes. Mrs. R. S. Lillie and Chas. Dawbarn addressed good audiences during the week. On Sunday, Aug. 10th, Mrs. Lillie and Capt. H. H. Brown delivered the regular discourses.

during the week. On Sunday, Aug. 10th, Mrs. Lillie and Capt. H. H. Brown delivered the regular discourses.

The railroad facilities are better this year than ever before, more trains stopping at the Lake. Call for excursion tickets on all connecting lines with the Fitchburg Eailway. The 10 a. m. train from Boston is a favorite with Eastern people.

Accommodations are ample at reasonable rates in the hotel and cottages. Rational amusements abound—the akating-rink, dancing pavilion, etc. The number of professional mediums present is large. By another week the meeting will be under full headway.

Rev. E. P. Powell, of Uttea, N. Y., will deliver the leading address on bunday, August 17th. This will be Mr. Powell's first appearance at the Lake. He is a very brilliant and original thinker, and those who listen to him may expect an address of a very high order. Mr. and Mrs. Hudson Tuttle will speak here for the first time. Mr. Jackson, Judge Dalley, J. Frank Baxter, Mrs. Emma Hardinge Britten and other celebrities will address the people. The meeting will close on Sunday, August 31st.

Each day adds to the list of visitors and permanent campers. A cordial invitation is extended to the general public, by the managers, to visit these beautiful grounds.

The Pitchburg Band concerts are highly commended by all. The great audiences applaud the performers to the echo.

Readers, come to the camp, listen to the speakers and mediums, indulge in rational amusements, hear the inspiring music and you will return to your homes with renewed vigor for the toil of the fall and winter.

CAMP CHIPS.

Geo. A. Bacon is expected dally.

CAMP CHIPS.

.Geo. A. Bacon is expected daily.

.... Flora Malony is on hand this year.Mr. Dawbarn is full of enthusiasm.

....The hotel clerks are affable gentlemen. .The Burlingame family are here, as usual.

....Dr. H. B. Storer has a host of friends here.

.... The Troy brethren are having a good time. .Officer Dunbar is welcomed by the campers.

.John Lanning is en route for Lake Pleasant. .Dr. Towne will speak his piece in due season.

Mrs. John W. Wheeler never misses a lecture. .Many campers send kind regards to Colby &

....Missed: Mrs. Mary Hawkes and Mrs. Kate Beals.Wanted : A large delegation from New London, Conn.

....Mrs. Phœbe Hull of Chicago is sojourning in camp.

....Mrs. Jackson is with her mother on the new grounds.

...J. William Fletcher left for Neshaminy Falls Aug. 8th.Montague street seems to be the great centre for mediums.Mr. Budington's "symposium" begins to show signs of life.

'Sam'' Maxwell is asked for by over one hundred urchins.Mrs. R. S. Lillie was cordially welcomed by many friends.

....Mrs. Addle Coburn is loudly called for by former acquaintances. ...,Mrs. Sada Kingsley is glad to find herself at the Lake once more.

....Geo. Cleveland, head waiter in the hotel, is a good bass singer.Frank Reed of Brattleboro'l promenades the streets frequently.

....Mr. and Mrs. Reynolds of Troy are at home in camp-life at Lake Pleasant.

....Mr. Matthews has given illustrations of medium-ship daily after each lecture. ...David Jones and wife, of Utica, N. Y., always enjoy the season at the Lake.Maud E. Lord's séances are largely attended. She is a remarkable medium.

...Dr. Vosburgh of Troy, a noted healer, is busily engaged in professional work.President Beals always greets the Banner of Light representative cordially.

....Superintendent JOHN ADAMS of the Fitchburg Railway visited the Lake Aug. 7th. ...Mr. and Mrs. Bacon of Stamford, Conn., were transient guests at the hotel, Aug. 6th.

....Mrs. Lincoln is looking on, observing tenden-cles and prophesying as to the outcome.Excursion tickets from Onset Bay to Burlington $vi\alpha$ Lake Pleasant are a feature this year.

...The best of order prevails in the camp. The Gallupe Brothers are a terror to evil doers.
...Mrs. Williams of New York City, the noted medium, greatly enjoyed her brief stay in camp. ... Keep the children away from the station, Mr. Holton, Mr. H., you are doing your work well.

...J. William Fletcher and wife arrived Aug. 6th. They received many callers in their cottage home.

...Mrs. Addie Austin receives many compliments over the appearance of the yard in front of her tent.Six regularly ordained ministers and one licensed preacher were counted in the congregation on Aug. 7th.

....Mrs. Beardsley, of Bridgeport, Conn., who made many friends here last year, has returned for the sea-

Mr. and Mrs. Pierce of Providence are ensconced eir nice cottage, where they cordially greet their

."Heavenly Court" is radiant and harmonious.

y people regret the absence of Miss Blanche

....C. Fannie Allyn makes many bright and pointed statements in her lectures. She received a warm wel-

....Allie Fletcher is enjoying life. He is a great fa-vorite, owing to his courteous manners and intelligent conversation.

...Mr. Henry, Secretary of the Association, and the faithful guardian of the camp, is attending to his duties enthusiastically.Dr. E. A. Smith, Mrs. Fannie Davis Smith, the well-known speaker, and Mrs. Thompson left for a short visit to Onset Bay, Aug. 7th.

...."Where is John Wetherbee, the poet and philosopher?"—this interrogation is frequently made in the Banner commissioner's presence.

...Miss E. M. Gleason of Geneva, Ohio, a promis-ing lecturer, is making her first visit to the camp. Her voice should be heard from the platform.

....Carrie Twing is at her old quarters in the rear of Mr. Budington's unique platform. "Ikabod" will engage in his choice matines during the meeting.Burt V. Brooks of Greenwich Village, Mass., a first-class landscape painter, is on the grounds, doing some excellent work in his line for different campers.

....Considerable interest is manifested in the "White Cross" meeting which will follow the present meeting at this place. Many distinguished speakers will de-....There are many inquiries for A. B. French, Esq. His eloquent discourses of last year, at this point, are remembered with pleasure by all who were fortunate enough to be present.

Duchesse d'Angouleme pear, weighing nearly one pound, which he picked from a tree in his garden just before leaving home for Ouset.

J. William Fletcher has proved to be one of the most interesting speakers and mediums upon the platform. His second lecture upon the mediums of the past and present was greatly enjoyed, and the public scance that followed the lecture revealed the presence of sereral spirit-friends, who were all recognized.

A reception to Dr. J. V. Mansfield, the great spirit-postmaster, given by Mrs. M. S. Townsend-Wood at her cottage on Tuesday evening, convened a house full of friends, who listened to the Doctor's recital of his early mediumship, and to short addresses from S. P. Cheney, Dr. A. H. Bichardson, Prof. Severance, Mrs. Dr. Severance, Edisha Waters of Troy, Dr. Storer and Mrs. Wood.

An evening trip upon the bay, either on sail or steam yachts, is a delightful preparation for a good night's sleep. Merry companies not the moonlit waters, and song and laughter float with the breezes.

L. K. Washburn is a liberal orator who should be kept busy throughout the country. His lecture on Wednesday called out a large audience, and he inside a most cloquent plea for "The Life instead of the Bellef." as the saving element.

Prof. J. W. Cadwell, the mesmeries, is here—Tun and laughter following in his wakes. His mesmerie experiments amused a large company on Wednesday that first exceptions.

torium, and each has been much enjoyed by all pres-

torium, and each has been much enjoyed by all present.

A select concert and character entertainment was given on Wednesday evening at the Casino, under the direction of Mr. Frank E. Crane, organist and musical director of the Onset Bay Grove Association. It was in every respect an artistic performance of a high order. The acoustic qualities of the hall are excellent, and the entertainment as a whole was much better than anything before enjoyed at Onset. The following artists participated: Frank E. Crane, pianist; Mrs. A. M. Hanaford, soprano; Mrs. D. M. Wilson, mezzo soprano; Mrs. D. S. Cook, contraito; Mrs. A. L. Adams, alto; Miss Sadi Ballou, readings and fancy dance; Mr. C. W. Bullivan, songs and character sketches; Messrs. S. Cheney and B. F. Caswell, bassos; Mr. Joseph Caffray, serio-comic songs; A. W. S. Bothermel, harmonica; Mr. George C. Hosmer, violinist, and the Rink orchestra, under direction of Prof. H. W. Church.

Dr. A. G. Wolf, healer, of Mystic River, Ct., is enjoying the last week of camp. A whole-souled man, and healer of great power. "Not for a thousand dollars would I part with the experience I have had at Onset," asys Bro. Wolf.

A letter from A. B. French of Ohio, the brilliant orator, regrets his inability to be at Onset this year, owing to preparation for his literary work before Lycouns the coming season. He sends love to all.

Dr. Fred L. H. Willis is seriously ill at his home in Glenora, N. Y., and with regret gives up his engagement at Onset, Ang Irth.

The coming of Walter Howell, the fine trance speaker, is anticipated with pleasure.

The kind hearted, genial Dr. A. H. Richardson of Charlestown, lends the benediction of his presence to nearly all the meetings.

Rev. L. S. Beal of Brockton gave an account of how

Charlestown, lends the benediction of his presence to nearly all the meetings.

Rev. L. B. Beal of Brockton gave an account of how he became a Spiritualist, on Thursday afternoon, and the Pavilion being crowded, a wonderful outpouring of the spirit was manifest. Charlie Sullivan led congregational singing of old-time tunes, and then spoke of the spiritual vision which he enjoyed during the Old Folks' Concert, many of the friends whom he had formerly known, and a great company of other spirits, being present and participating. Other speakers followed, and a truly pentecostal feast was enjoyed.

Bro. Weaver of Providence says: "In thirty-five years as a Spiritualist I have never learned so much as at Onset this year."

years as a Spiritualist I have hever learned so much as at Ouset this year."

On Friday, Mrs. S. R. Stevens of California, an excellent trance and inspirational speaker, by request of many friends, gave an interesting lecture at the auditorium. She was followed by Mrs. Dr. Severance and Mrs. Wood, and by Prof. Cadwell with mesmeric exceptionals.

Mrs. Wood, and by Prof. Cadwell with mesmeric experiments.

Dr. R. A. Smith of Brandon. Vt., President of the Queen City Park Camp-Meeting Association, with his wife, Mrs. Fannle Davis Smith, and three other ladies, arrived on Friday. Dr. Smith has been working zealously for the beneft of the various campmeetings, and has secured a very low-rate ticket from Onset Bay to Lake Pleasant, thence to Bellows Falls, Brattleboro' to Queen City Park and return, for \$3.00. From Bellows Falls a ticket to Sunapse Lake Camp can be taken, and returning to the Falls continue the trip to Queen City Park.

The combination of all the camp-meetings to obtain low-priced excursion rates from all the great Western, Middle and Southern cities that shall accommodate people who wish to spend the summer in visiting the Spiritualists' convocations isgreatly to be desired, and will probably be made another year.

Eighteen States, the District of Columbia and the Provinces are represented by visitors to Onset.

Provinces are represented by visitors to Onset.

Mrs. Fay and Mrs. Beste of Boston, materializing mediums, are delighted with Onset; they have given private scances to a few friends only, but with grand

results.

Rev. Irvin Gill of Lawrence has had positive demonstration of spirit-materialization at a scance of Mrs. Fay's, and reve his unqualified testimony to the genuineness and importance of the phenomena at the Fact-Meeting on Saturday morning.

Mr. C. B. Lynn's address on the "Endurance of Religion" was a fine presentation of the permanent fact of religion amid transient forms. The true sphere of the ministry was ably set forth.

On Friday, Aug 8th, occurred the death of Mr. Edward Willis, father of Mrs. H. E. Bullock, the resident director of the Association, at the house of the latter. The deceased was seventy-seven years of age, and died from paralysis. Miss Lizzie Doten officiated at his funeral, with the assistance of Mrs. Townsend-Wood.

friends will recognize the fact that the great work he is doing will accomplish more than anything else to teach Spiritualism to the world as a pure and simple truth, dependent upon its phenomena, and that we shall all help to carry out the work.

Mr*. Townsend-Wood followed, making a motion that a vote of thanks be tendered to Mr. Whitlock, which was seconded by Dr. J. D. Moore, and carried enthusiastically by the audience.

Mr. Whitlock in response thanked the President, Dr. Storer, for his kind wishes and complimentary remarks, and the audience for its vote of thanks, saying that he did not feel that all this credit was due to himself; if so, he should not have waited until he was over forty years old to have commenced this work; that his faither, who is in the spirit world, had had much to do with it; that for thirty years he taught in different colleges in the earth-life, and that he left that he had not finished his work; and the speaker hoped he might be able to help him do so. Mr. Whitlock then turned to Dr. Storer sgain, thanking him for his kindness, hoping that he might live long to be the President of Onset Bay Association.

Mr. Robert Hare came forward from the audience

hoping that he might live long to be the President of Onset Bay Association.

Mr. Robert Hare came forward from the audience with a few pleasant remarks in regard to the work Mr. Whitlock is doing, saying, "If he (W.) was forty-one years old before he commenced this work, my thought is. God knew when he was ready for the work, also when the work was ready for him to commence."

Thus ended a very successful course of "Fact-Meetings," in which large numbers of people have taken part.

The Closing Day.—It took three heavily loaded trains to bring the excursionists from Boston and way stations. Aug. 10th. The Monohansett took four hundred and fifty from New Bedford, and many hundreds came by carriage. Throughout the day the scene was a most animated one.

The Middleboro' Band gave its usual morning concert at 9 o'clock, and at 10 A. M. the service at the stand was very largely attended, Cephas B. Lynn being the speaker. His subject was "The Future Work."

The Onset Bay Quartette rendered several fine selections, both morning and afternoon, and solos were given with excellent effect by Mrs. Wilson and Mr. Bullivan.

In the afternoon thousands again rathered at the

Ities addresses.

There are many inquiries for A. B. French, Esq. Bis eloquent discourses of last year, at this point, are remembered with pleasure by all who were fortunate enough to be present.

Frank Chase, the Excursion Agent for the Lake Shore and New York Central Ballroad, visited the Camp Ang. 7th. He intends to inaugurate excursions, from Lake Pleasant to North Adams and return, including dinner. Buch a trip will be a welcome pastime to campers—the ride through the Tunnel being an episode in one's life.

Onset Bay Doings.

Pomona, the goddess of fruit, inspired Bro. R. C. Kerr, of Augusta, Ga., to present Dr. Storer with a Duchesse d'Angouleme pear, weighing nearly one pound, which he picked from a tree in his garden just before leaving home for Onset.

J. William Fletcher has proved to be one of the most interesting speakers and mediums upon the platform. His second fecture upon the mediums of the past and present was greatly enjoyed, and the public scance that followed the lecture revealed the presence of several spritt-friends, who were all recognized.

A recention to Dr. J. V. Mansfield, the great spirit.

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In the atternoon thousands again gathered at the greit of the Association, the dedication of the grove, eight vears ago, and stated that the three speakers who took part then—Mr. H. B. Storer, President of the Association, the dedication of the grove, eight years ago, and stated that the three speakers who took part then—Mr. H. B. Storer, President of the Association, the dedication of the grove, eight agon, and the association, the dedication of the grove, eight defined and the dedication of the grove of the Mrs. Bullivars ago, and stated that the three speakers who took part then—Mr. H. B. Storer, President of the Association, the Surling and the religion of the age." Mrs. Britten is one of the most end invection, and the ranks of the Spiritualism is the reform, the spiritualism is the r

" THE MORNING LIGHT IS BREAKING!"

Later from Cassadaga Lake Camp. To the Editor of the Banner of Light: Here at Cassadaga the truth of immortality is demon-

strated daily, and inspired speakers teach the relations of the present life to that higher one now brought to light. During the past week we have listened to adlight. During the past week we have listened to addresses by Mrt. R. S. Lillie, Lyman C. Howe, O. P. Kellogg, Dr. W. F. McCormick, Judge R. S. McCormick and George Chainey; the latter delivered two lectures, the subject of one being "The Church of the Fruture," and of the other, "The Genius of Shakspeare." Mediums for various phasts of the phenomens are on the grounds, W. A. Mansfeld confounding skepties and delighting friends with his sonders in slate withing, E. W. Emerson giving tests from the platform, and others exercising their respective giving in a sustance or manner.

The writer was cap of a circle of mine is wored with

a dark séance for physical manifestations by W. A. Mansfield—E. W. Bond, Judge McCormick and George Chainey being among the number. Under strict test conditions, the writer holding one of the medium's hands and Mr. Bond the other, all in the circle were patted on face and hands by spirit fingers, my watch was detached from the chain and placed in the hand of another of the circle, as was also Mr. Bond's; a guitar was taken into the air and carried about the room over the sitters' heads, the strings sounding all the time; a slate carried into the air and, from loss of power, dropped outside the circle and broken; a watch chain taken from one man in the circle and placed in Mr. Chainey's hands, as was also a handkerchief, afterward found to be tied in two knots; one man declared that his father's hand was placed in his, as he recognized it by a deformed finger—and this man was a sateptic before coming to the grounds, but is now thinking pretty hard; two hands were placed on top of my head from behind, and lights floated in the air before our eyes. There could be no question as to the genuineness of these phenomena, and it is to be regretted that Mr. Mansfield cannot sit more for their production, but he is compelied to give his strength to the slate-writing, which, after all, is more convincing to skeptics, and his success in that phase is truly wonderful.

New faces arrive daily, and everybody feels good over the success of the past and the indications for the future.

Aug. 10th, 1884.

At Neshaminy.

J. Wm. Fletcher addressed the Spiritualists at Neshaminy Falls on Sunday morning and afternoon. At the second lecture the largest audience ever assembled since the opening of the grove, we are informed, listened with close attention to a brilliant address, which was followed by test delineations recognized in every particular.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West Edstreet. Headquarters and Reading-Room for members at 127 West 53th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneret, Secretary, 137 West 55th street.

The First Society of Spiritmalists holds its meetings every Sunday in Republican Hall, 55 West 23d street, Morning service 11 o'clock; evening, 7:45. Seatsfree, Public cordisily invited. Areanum Hall, 57 West 25th street, corner 6th Avenue. The Feople's bipiriual Meeting (removed from Froblaber Hall) every Sunday at 2% and 7% F.M. Frank W. Jones, Conductor.

People's Spiritual Meeting, New York. The afternoon session of the People's Spiritual Meeting, Aug. 3d, in Arcanum Hall, was opened by Mrs. Mary C. Morrell, who read a very interesting account of the entrance into spirit-life of her sister, given through the hand of a medium in her presence, before she knew her aister had departed this life. The remainder of the time was filled by instructive and

remainder of the time was filled by instructive and entertaining remarks from Mr. J. F. Snipes, Dr. Gibbs and Mr. Burton.

Mediumship was the theme for the conversational meeting in the evening, Mr. J. B. Booth leading the speaking, followed by Mrs. Morrell, Dr. Gibbs, Dr. J. K. Briggs, Mr. Philleo and Mrs. J. F. Coles.

Bunday afternoon, 10th inst., "Our Spirit-Homes" was the topic for consideration, Mrs. Morrell again leading off by reading a highly instructive and interesting description of the home of the spirit-guide of her spirit-sister. Mr. Snipes followed with an essay upon our moral conditions and identification in spirilile, also giving some interesting facts in his investigations in the phenomena. Mr. Bunce, Mr. Swackhamer and others made the rest of the time pass profitably to all present.

and others made the rest of the time pass profitably to all present.

"Mediumship" was the subject for conference in the evening. The conductor read from "The Gadarene" articles upon mediumship, also a paper enumerating the sixty-five variations of mediumship. Remarks were made by Mr. Snipes, Mr. Booth. Mrs. Spencer and Mrs. Preston. Mrs. Morrell exhibited the test phase, by several descriptions of spirit friends, also giving a large number of names, which were nearly all recognized. Dr. W. H. Comin of Brooklyn spoke in an unknown tongue. Mr. Gade expressed himself as more highly pleased with our meeting than any he has attended in the city.

Next Sunday afternoon we have a conference and séance, and in the evening the inexhaustible subject of "Mediumship" will be again discussed.

F. W. JONES.

25 Great Jones street, New York, Aug. 11th, 1834.

did from paralysis. Miss Lizie Doten omclated at his funeral, with the assistance of Mirs. Townsend-Wood.

So satisfactory was the illumination of last week that a movement is on foot to have another of the same sort, which is styled the Citizens' Illumination. The affair was started by Mir. B. J. Reith of Hotel Brockton, and that gentleman has already secured some \$210 for the earrying out of the event, which is to take place one week from Saturday, 16th. The affair will be a grand one, as every effort will be made to make this the time of Onset, so far as an illumination is concerned. Fireworks will be displayed in the vicinity of the grove, and Martiand's Band of Brockton is to be in attendance.

The Fact-Meeting of Saturday morning was made especially interesting by extra singing, under the direction is to be in attendance.

The Fact-Meeting of Saturday morning was made especially interesting by extra singing, under the direction of Mir. Frank Crane, the organist—Mrs. Wilson, Mirs. Cook, Mirs. Adams and Mirs. Whitlock singing sevier also provided in the series of Mirs. On the most remarkable and wonderful tures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen of Albion, Calhoun Cook, Mirs. Adams and Mirs. Whitlock singing sevier at the case of Mr. Geo. Young, a highly respectable citizen of Albion, Calhoun Cook, Mirs. Adams and Mirs. Ray were among those who made statements of phenomena.

Mir. Whitlock, in making his farewell remarks, thanked the people of Onest for their kindness and cooperation in these meetings, and hoped he should have the pleasure of meeting them here again next year. He spoke of the necessity of harmony and kindness in the investigation of Spiritualism, and the right of every possible of the pleasure of meeting them here again next year. He spoke of the necessity of harmony and kindness in the investigation of Spiritualism, and the right of every possible of the pleasure of meeting the meeting than the possible of the plea as there is in Michigan, and can do as hard day's work, and I know that Dr. Dobson cured me. I took four months of his treatment—two months after I was well—and it has nearly if not quite made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over one hundred patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive.

GEORGE YOUNG. Albion, Calhoun Co., Mich. The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his rest. his work during the last few years of his resi-dence in this city. He is warm-hearted and generous with his friends, while with those disposed to deride or oppose his work he is not afraid to answer a fool according to his folly.—

Maquoketa (Iowa) Record.

Please write to Mr. Young.

Married:

June 27th, at the Parsonage, by the Rev. F. W. Smith, assisted by C. F. Allen, D.D., Mr. Rugens A. Blacklock of Randolph, N. H., to Miss Helen C. Elliot of Boston, Mass.—The Mountaineer, Gorham, N. H.

MR. JAMES PAYN, in his "Recollections," gives a misleading description of Mr. Foster, the once renowned medium. Mr. Foster... was never convicted of fraud in his manipulations, upon whatever ground these may have been accounted for. We have no sympathy with Spiritualism or mediums, but we like to see fair play.—The Evening Telegram, New York.

The Wisconsin State Association of Spiritualist will hold its first Annual Meeting for election of officers and other business, in Omro. Wis., Sept. 8th, 6th and 7th, 1884. Speakers engaged: A: B. French of Olyde, Ohio, and Mrs. H. B. Lake of California: The Oross Concert Troupe will furnish the vocal music. Mrs. H. S. Lake of California. Also Consults will furnish the vocal music.

The Chicago and Northwestern Ballway will return all who pay full fare to Ripon or Oahkosh for one-fifth fare. The St. Paul road will not give reduced rates, consequently those coming on that road will buy round-trip tickets. Hotel rates as formerly, 81,25 per day. Should the Wisconsin Central road give reduced rates, will publish in time for those interested. interested.
All Liberals invited. A limited number will be entertained by the Omro friends.
WM. M. LOURWOOD, President.
DR. J. C. PHILLIPS, Secretary.
Omro, Wis., Aug. 8th, 1884.

Spiritualist Meetings in Brooklyn. Churches the Mew Spiritual Dependance holds religious services at the half of the Brookly in Institute Building, Washington street, near Concord, every Sunday, at 2 and 755 2 M. The public are contain daying the Daniel Com. Clark.

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