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NO.

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Biographical.

SKETCH OF THE LIFE OF EDWARD S WHEELER.

BY GEORGE A. BACON.

PART II. After the lapse of a dozen years, the same friendly hand that penned the preceding has. by special request, been called upon to gather up the broken threads in the warp and woof of the life of the subject of these memoirs, and

to continue the narrative covering the latter portion of his life. This has been undertaken since the translation of Bro. Wheeler to his spiritual home, where his brilliant thoughts and active interest in all that relates to the well-being of hit-

manity will find freer scope for the exercise of and conscience of the people of these States, the printing rest powers of usefulness and his civil per philosophical Spiritualism. We are always glad to mai unfoldment

It was during the year he was regularly settled over the Spiritualist Society of Cleveland. Ohlo-1868-that Mr. Wheeler met and married Miss Sarah E. Griswold, a niece of the distinguished Rev. Dr. Rufus W. Griswold. She was a lady of about his own age, of considerable oulture, force of character, and finely mediumis-tio. Like her husband, she was born to poor bester. They lived hamily together for thir. teen years, each proving a mutual help to the other. After several years of invalidism, borne with rare patience and resignation, she died of cancer, at their home in Philadelphia, on the 17th of December, 1879. His tribute to her worth and memory, which subsequently appeared in the Banner of Light, is replete with tenderest pathos, appreciation and affection.

In connection with Mr. Wheeler's first visit to Cleveland as a delegate to the Fourth National Convention of Spiritualists, it is but common justice to all concerned to make record of the following significant incident, showing as it does the extreme and sudden susceptibility to spiritual promptings of one of the most helpful friends Mr. Wheeler ever had in mortal life—no less the modest man than the veteran editor, Luther Colby.

As the time drew near when those who proposed to attend the Convention were obliged to leave, Mr. Wheeler said to the narrator one day: "George, I not only want to go to the Convention with you, but I feel as though I must go; and as I know you need all the money you have got for your own use and so cannot loan me any, I am going down to see if I can borrow twenty-five dollars of the Banner friends." On his return he remarked: "See my good luck: bless your stars and take courage !" displaying the desired sum he had obtained. On going to the Banner, office, which was then on Washington street, Boston, he passed by the counting-room, the place where all business is transacted, and proceeded to the upper story, where the editorial rooms were altuated, and where he had not been for a long time. Immedistely on his appearance, and before he had time to fairly salute the editor, Mr. Colby rose, took out his pocket-book, and extending twenty-five dollars toward Mr. Wheeler, said: Here, I am impressed to give you this money I feel you especially need this amount at this particular time. It is not a loan, as I have no money to lend. Consider it in no sense whatever other than as a free gift!" It was just the amount he intended to ask for.

En passant, the narrator would say that he is knowing to repeated, instances of a similar character, sometimes involving larger and sometimes smaller amounts, given by the same party to others, under equally significant and pressing corcumstances; though in no other case that he can recall was the singular kindness thus bestowed so properly appreciated and re-oprocated as this one of Mr. Wheeler's. He often spoke of this incident as one of the many occurring in his strange and eventful life, indicating as it did the interest his spirit friends manifested in his behalf.

While lecturing before the Music Hall Society in Boston many years ago, he borrowed of copy of a Webster to Unabridged Dictionary, which the light of the world by proper that the exclusive right of a settle world, but the brilly court of yold me the 'took with him and 'approved by hahops, was a touce absurd, impended light proper time dent and treligious, but the heresy had a mitural or healther own of the meticles and approved by hahops, was a touce absurd, impended by halops, was a touce absurd, impended by halops, was a touce absurd impended by halops, was a touce absurd in the heresy had a mitural or healther own of the medical and treligious, but the heresy had a mitural or healther own of the medical and treligious but the heresy had a mitural or healther own of the medical medical and the mitural or healther of the medical med

American society and civilization; the remarkable course of political progress and material improvement in the United States, as shown in the history of New Jersey, with proof of the safety and benefit of Democratic institutions, and the necessity of Religious Freedom."

This broad-paged, elegant book, beautifully illustrated with twelve full-page engrayings from original drawings by eminent artists, was published by Lippincott & Co., Philadelphia, 1876. In a review of this book written at the date of publication the present writer said:

"The name of the author, Edward S. Wheeler, is well-known in New England and the West, as belonging to one who heretofore did good service with voice and pen toward elucidating before the intelligence note that members of the spiritual fraternity, distinctively known as such, are capable of seeing, saying and doing something else, when occasion requires, besides addressing unorganized societies by word of mouth, however desirable and necessary this may be, concerning the everlasting Gospel of Spiritualism; that they can sing songs in other keys as well, strike ce, truth and righteousness, evermore filling the soul with heavenward aspirations.

Despite, however, the popular hue and cry against the subject of Spiritualism, its public advocates and media, there is nothing more honorable or serviceable to humanity than to be intelligently and adaptedly engaged, as many of our lecturers are, in efforts to remove the conceit of the so-called scientific fraternity, the ignorance of the medical professor, the bigotry of the theologian, the prejudice of the press, and to help in dissipating the darkness which surrounds those who unthinkingly follow the dictum of these several leading classes of society,

The writer of this book demonstrates in his per formance, that his ben is now as facile and clever as formerly his tongue was eloquent and instructive."

The book is replete with gems of rare descriptions, philosophical observations, condensed statements of intuitive and practical wisdom, comprehensive views, etc., while over all there breather the spirit of catholicity and freedom that ever characterized the author's platform ministrations. As illustrative of this we quote from various pages-first from his dedication: "To my Christian Friends, ... to all who love truth better than their own conceit; to all who reverence God more than any theory; to all who seek the good, the true, and beautiful themselves, and devoutly labor for the welfare and eternal happiness of humanity,

I dedicate this volume." The following are from the opening pages:

"History evinces the exceeding potency of religious ideas as a cause of material progress, as the phenomena of Nature manifest the power of the Infinite Spirit. Ourlosity, avarice and ambition induce exploration and discovery, stimulate enterprise, found and foster states. But fanaticism, faith and spiritual convictions are the world's pioneers; these move more profoundly the passions of mankind, quicken higher and intensor energies, and develop more sublime results. Fanaticism, the June of religious growth, provokes the bigot to first the sword of exterminating con-quest, charging the character and boundaries of nations; the mad realet lights the fires of persecution, expatriating the flower of a country's population who carry religious and the arts into their place of banlaliment. Devotion inspires the propaganda, and missionaries penetrate the antipodean wilderness, domicile among barbarians, and plant divilization to flourish aboye their martyr graves. Faith, feeds, the courage of the believer, and impels to self-consecration;, fired by religious enthusiasm, bound by stern conviction and led by the 'inward light,' the dissenting Huguenot, the Covenanter, the Puritan, and the Quaker dare the ocean, the desert and the savage in search of a home of righteousness, for freedom and for peace. Hope stim ulstes them, a religious purpose sustains them, they confront every perili endure every trial survive all suffering, outlive every hindrance, and triumph at last over every difficulty, in the adorable name of od i... he deand does thewat at evel to be not in beat at in the time of Columbus it was the juncertain; inter-

national law of Christondom, that, Christian nations became entitled to any land or country its citizens disequered, took possession of and occupied, unless it was already the territory of other (Unistians. This

he arose, opened the book, held it up, and looking for a moment at the surprised congregation, said he would take his text on that occasion from his Bible—the book that contained the latest results of the explorations in lexicology, the science of languages; and after reading the definition of "Christianity" and "Who are Christians?" proceeded to discourse as only he was acoustomed to at times, upon these two subjects.

As illustrative of his unusual improvisational powers, he on one occasion invited his audience to give him a subject, which it did, when he immediately proceeded to deliver a lecture on the chosen theme, wholly in verse.

While in Boston during the summer of 1872, his life, in consequence of a severe hemorrhage, was despaired of for several weeks; in the careful nursing by his wife, watchful attention from friends, and generous contributions from friends, and generous contributions from from friends, and generous note swelling the all-parading melody, one perfect chorus, whose glad refrain was evermore of love, and still of universal, all-ephracing love. . . At Albany the industrious Walloom, put the spade in the earth, and when the next yacht sailed for Holland their corn was nearly as high as man, so that they were get-ting along bravely. Brive hearts, heroic souls, the verdant corn you tilled struck no root so deep in the soil of the New World anthe faith for which you were exiles, no harvest spread to rich a growth as the prin-ciples of freedom and toleration you planted here! Down the Hudson every year floats the wealth of

granaries richer than Reits, but the spirit of Religious Liberty, and Civil Independence, entrenched in the hearts of millions, bids defiance to intriguing priests and threatening tyrants at it breather the ben of! Peace on earth and order will to men! over the wast ornangs of a mighty conf. Sent. Of Corneling Jacob-sen May, who was formally installed during the sum-mer of 1623 as the first Director-General of New Notherland, there is but little more to be said, but that little is entirely to his credit. 'T is better to govern by love and friendship than by force, wrote his superiors in Holland, and Mey acted in the spirit of his instructions, to the great contentment of the people. Among the Indians at Fort Nassau, Mey's little colony of brides and grooms were unharmed, while at both Manhattan and Fort Orange the Indians were all as quiet as lambs, and came and traded with all the free-dom imaginable.' It required other men than Mey, and other means than 'loye and friendship,' to arouse the

These extracts indicate the spirit in which he wrote—a spirit at once akin with every manly, fraternal and progressive instinct. And though the book in question was prepared for a company of Christian gentlemen interested in the development of Sea Grove as a desirable watering-place in the summer-time, where the popular religious habits of the people were to be preserved and practiced as at home—we say that while it was written for a special purpose, a perfectly proper and legitimate one, it is, as can be seen from the extracts given, of scarcely less interest to the general reader. The seeming incongruity of such a radical as Mr. Wheeler was known to be, writing such a work for such a purpose, is at once removed when one understands the liberal spirit in which it was proposed, and the reciprocity it at once evoked. It was a wise selection on the one side, conscientiously and intelligently responded to by the

About the time this historical account of New Jersey was published, Mr. Wheeler became connected with Dye's Government Counterfest Detector, an old established monthly magazine devoted to the interest of banking-houses and others who are in the way of handling United States Treasury and National bank-notes. From a subordinate position at first, he worked himself up to that of its editor, and on the death of the proprietor he also became its publisher, holding those relations at the time of his decease. While engaged in these duties he came to be known as a superior money expert and a Numismatist. In addition to his other work, he also prepared a "Cyclopædia of Foreign and American Coins," which is a lasting monument

to his industry. Despite the exactions which these varied labors involved, he still maintained a personally active interest in the cause to which in his early youth he had dedicated his magnificent gifts and the years of his life. Whenever his health and other circumstances favored, he responded to calls to lecture within a convenient distance to his home. For several years, however, he chiefly employed himself with his own Society, being largely instrumental in organizing on a solid, basis the "First Association of Spiritualists of Philadelphia, of which he was one of the driginal corporators, if memory serves correctly, and for a long time Corresponding Secretary. His many friends and co-workers in that city cheerfully testify to his willingness on all occasions to respond to any call made upon him. The records of that Society bear evidence to his frequent appearance before in ble own country, and among his own people. These reflorts, however sudden the reall, were not excelled for quality of thought and brilliant oratory by the best and most renowned speak ers either from our own or from foreign lands.
Turing, the summer of 32, on the Mah of Au-

was very fortunate in being married to Miss Marie Louise Lester, a young and gifted lady of New York State. After a little more than a year of happily wedded life, the loving and beloved bride of sourcely fifteen months, mourned the departure of one of nature's noblemen, a husband who called forth in all their fullness her admiration, affection and reverence.

During the past few years, as his physical trongth warranted, his voice has been occasionally heard before some of the largest and most popular Societies, and at the several Spiritualist Camp-Meetings throughout the country -notably at Nesliaminy Falls, at Harwich, Onset Bay, and Lake Pleasant, at each place be-

ing regarded as a general favorite. The strain upon an highly inspirational psychic of finely intellectual calibre, subject to continuous influence for upwards of an hour, is fearfully exacting even under the most harmonlous conditions and more than any one who has not experienced the draft is able to realize; but when all the necessary conditions are wanting, when human feelings are excited, human passions aroused and violent contentions prevail—to speak under such circumstances the expenditure of nerve force or vital power, and consequent exhaustion, becomes four-fold. It is always attended with great danger even to the physically strong; to the physically weak it is sure to sap the foundations of physical life.

His annual visit to Lake Pleasant during the summer of 1883 was undertaken when his physical strength was at a very low ebb, and his nervous system well-nigh prostrate. Called upon to speak to gathered thousands on an unusually hot Sunday in August, with diverse elements prevailing, and under great mental pressure, not to say excitement, the effort resulted in a prolonged fever, which, after partial restorstion, finally ended in paralysis and death.

On the editorial page of the Banner of Light of the issue of Nov. 17th, 1883, appears the following announcement: 🔝

"DECEASE OF EDWARD S. WHEELER.

It would be difficult to imagine any more striking and practical exemplification of the uncertainity attending all human conditions than is afforded by this number of the Ranner of Makt: Our entire first nage and a portion of our eighth are devoted to a report of the reception tendered Bro. Wheeler at Horticultural Hall_Oct. 31st, where joy was radiant on every face. and hopes the brightest for his earthly future were showered around him-and now we have the sad duty, sad for the cause, but not for him, to announce that he has passed on through the gates of death. We can only state the fact at present; he may literally be said to have died in the harness, for he was stricken down by paralysis while addressing the Ladies' Aid Society of Boston, on Friday evening, Nov. 9th, and never regained consciousness in this life—passing peacefully away on the afternoon of Monday, Nov. 12th, in his fifty-first year of mortal experiences.

Thus another worker has gone home, bearing his sheaves with him.' Who next will be called out for heavenly promotion from the earthly ranks of the Grand Army of Truth?"

Turning to the first page of the paper we

find it and a portion of the eighth devoted to a report of a Public Reception extended to the subject of this sketch, from which we are permitted to make extracts. The account is prefaced by the following correspondence: "To ED. S. WHERLER-Dear Sir: In consideration

of your manifold services rendered to Spiritualism, and vour arduous and valiant labors in defense of Free Speech during the past thirty years, your numerous friends and admirers, in affectionate appreciation of your worth as a man and a teacher of inspired truth, hereby tender yourself and wife a reception in HORTICULTURAL HALL, Boston, on Wednesday, Oct. All those in sympathy with this laudable under-

taking are respectfully invited to be present on that

This was signed by many representative Spiritualists of New England as a Committee of Arrangements, and the reception took place at the time and place specified. Horticultural Hall was thronged to repletion, and the friendly enthusiasm of the people manifested itself at all points throughout the necessarily protracted but highly interesting services.

On this occasion the remarks of twenty wellknown public speakers and workers are given, each of whom bears grateful testimony to the character, worth and labors of the man whom they had met to honor, as well as to especially congratulate him and the movement with which he is identified, upon his recovery from a long and severe sickness.

On being introduced to respond to the several excellent addresses that had been made by

some of his friends, Mr. Wheeler was received with long-continued shouts of welcome by the great audience, when, after quiet was restored, he proceeded to deliver a speech in which manly honesty, magic eloquence, thrilling pathos, and the illuminating coruscations of his oldtime humor were artiessly and soulfully blend-

Referring to the causes of embarrassment that beset him in attempting to speak under such trying circumstances, he said:

"There were several reasons why he could not expect to address the people present as he would wish tor In the words of the song just closed he had met Satan on the way, in the shape of ten weeks of typhold fever, but had surmounted the difficulty, though his strength was not yet fully restored: that was one reason; and yet another was that of heartfelt gratitude to his friends present and absent, for their abundant kind-nesses had taken such entire and exclusive possession of his organism that but little hope that he could achieve lis expression was left to him. He desired, but lacked the power, to sufficiently thank his friends for what they had done for him during the past three months-for the many letters of sympathy, the choice truits and howers, the kind words spoken, the offers of material assistance from those who meant all they said, which had each and all accomplished so much toward lightening his pathway of pain; and had done ski in the city of Philidelphiis. Mr. Wheeler so much to cheer his faithful wife in her determined vidige brieffelt (graff backtrotil)

efforts for his relief. Referring to her, as she sat by his side, he wished to bear witness to her courage and tireless assiduity. At the crisis of his disease, when, after seven hours of insensibility, those around his bedside said, 'He is dead,' she only replied: 'We must bring him back again, for we cannot spare him ! and the efforts toward that end proved successful, as demonstrated by his presence before the people on this Bpeaking of what others had already said of his work

in the past; he desired to remark that he took no credit to himself for what he had accomplished in the years gone by: He owed it all to his parents. He was been right; and had but fulfilled what might legitimately be expected of one who was ante-natally afforded the true conditions to render him fit for the discharge o duty on the earth-plane. His father was a sturdy Abolitionist, when it cost something to be an Abolitionist he also affiliated with Methodism; but when he found the Methodist Church of his day, through its ministry, sanctioning slavery, he 'was angry and sinned not? and this was the burden of his speech: 'If I canno find a man in all the Methodist Church that dare eneals against slavery, I will have a son, and he shall talk and never be afraid! That fearless sentiment found echo in his mother's heart, and when he came into this breathing world he came truly armed for the duty assigned him. The fact of his own fearlessness, the speaker said, had been criticised by his friends as passing sometimes the bounds even of common prudence. Perhaps that was true, but he had done whatever he had accomplished from a devotedness to what seemed to him right and just.

He referred to his own trying experiences as an abolition speaker, in direct fulfillment of his father's prophecy; to his words, spoken, for the advancement of the cause of a recognized equality of woman with man—which were nothing more than a man who loved his mother ought to speak ; he spoke a word of loving tribute to the old ploneers of the cause. Some of the worthy veterans who yet remained in the flesh he was glad to see were present and participants in the exercises of the evening, and they could, as he did, recall to mind with reverent remembrance many who had laid down the armor of the earthly battle and gone on to bathe their heated brows in the river of Celestial

He was led to remark that there were those who criticised what he had said on certain occasions as not being particularly new; he did not claim it as such; Spiritualism itself was nothing new; it was old as the human race; but its primal facts had to be again and again restated for the benefit of those who were beginning to think for themselves, and coming into the movement, and for the young who were growing up. Whatever he might have said or done in the past he ould, however, consistently declare had been done from a sense of right and according to his light, for what he believed to be for the best interests of humanity, and not in obedience to the mere demand, or in the interests of any faction or class, either among spiritual believers or others. He desired to emphasize what had been said as to the necessity of sinking individuality for the common good of the cause; whoever had anything to do with Spiritualism from a personal or party motive was making a grand and serious mistake. Spiritualism comes to the world with the sweep of the north-west wind when the sky is dark and the waves are rolling high, and the navies of man plunge onward toward engulfing destruction; it is big with the fate of man-made institutions, rotten creeds. by-past ceremonials and all things which human brains have conceived and executed for purely personal ends and woe be to him who tries to stand in its triumphant path!

In closing, the speaker confined his attention to his Boston experiences. Here he had spoken in Fancuil Hall with Wendell Phillips; he had expounded the labor question in company with the same gentleman in this very hall, and the platform on which he was standing seemed even now to glow with the magnetism of that veteran apostle of the rights of humanity. He had been for the first time introduced to a Boston Spiritualist audience by the late Dr. Henry F. Gardner, at the old Melodeon. He had taken a prominent part here in the meetings and missionary labors of the Massachusetts State Spiritualist Association; there was scarcely a large and beautiful hall in the whole city wherein he had not at some time lifted up his voice for truth. He had known in Boston, twice at least, what it was to bow beneath the heavy hand of almost mortal sickness, and to be brought back to life and usefulness by the fostering care and warm-hearted sympathy of some of the noblest men and women upon which the sun's rays shone as they illuminated the revolving world. He was proud of the city, proud of his friends here, proud of the great cause of Spiritualism, which within its limits possessed such agencles for its advancement.

He would have his hearers remember that as Spiritualists they were in the advance of a great movement for the amelioration of human conditions everywhere. To that movement he had devoted the best years of his life; he counted what he had done, however, but as dust in the balance, and had he a hundred vears to live he would devote them unfalteringly to the same purpose and pursuit i"

These excerpts from his last recorded speech spoken with his customary freedom, as one friend utters his thought in confidence to another, reveal not a little of the true inwardness of the man and the causes that led him to serve his day and generation as he did.

This event, his public reception, taking place at the time and under all the circumstances, as it did, in the city where he was so well known and among those with whom he had been so long associated - as one of the speakers justly remarked-had a deeper lesson than that of any mere compliment to Mr. Wheeler, however welldeserved that might be ; it was meant to indicate a recognition and an appreciation of spiritual manhood in one who did not believe in putting the spirit-world under bonds; it stood! for mental liberty and spiritual progress; it was intended to show in what manner honest utterances on all the great social, political. moral and spiritual questions with which humanity is vitally concerned, frankly expressed by one who has given the subject thoughtful consideration, ought to be welcomed; it was meant. to serve as an expression of approbation of one who had intelligently and consistently worked for pure manhood and true womanhood everywhere-not alone for Spiritualism, but for humanity; not for to-day, but for the ages to:

Acoustomed in his discussion of public questions to deal the sturdlest blows he knew how, he was in no wise reluctant to receive the strongest if not the best his opponent had to offer in return-always with rare equanimity and dignity.

Speaking on one occasion to a mass-meeting laboring men in Fancuil Hall, Wendell Phillips being one of the other speakers. Mr. Wheeler was repeatedly interrupted by one of the audience whose evident potations had sharpened his wits while they rendered his tongue noisily controversial and quite unruly. One less poised than Mr. Wheeler would, under all the peculiar circumstances have been wholly disconcerted, but his readiness of repartee never failed. Waiving these interruptions till they became intolerable, he finally with a quick, quiet, but pungent rejoinder, silenced his noisy opponent, to the great delight of the audience. No further interruptions were attempted on that occasion. It is safe to say that the luckless wight who sought to measure swords with him in public debate invariably got the worst of it.

In any analysis of his character, it must be remembered, as has been previously remarked, that his intense nature and keen sense of justice, united to his naturally strong power of expression, often caused him to be misunderstood, even by those who claimed to have known him for years. But friends and foes were alike to him if they stood in the way of a divine principle. Under the force of his inspiration he felt it to be his duty to make the way straight and the path clear, if possible, and he sought to do it regardless of personal consequences. Not only had he to an unusual degree the courage of his convictions, with rare power to voice and make them felt, but in solemn truth he never knew what it was to fear. He considered no man, corporation or institution entitled to his respect that sought to stny the tide of human progress, subvert natural rights, violate the instincts of equity or ignore the dictates of justice. Against such, his inspired tongue was as a flaming sword, ever doing effective service for the best interests of humanity. The approval of his own conscience. with the verdict of " well done, good and faithful servant," from his chief inspirers, satisfied and sustained him.

Socially he was much sought after, no man being more heartily welcomed by his many friends, of both sexes, than he was. Liberal. full of good humor, an excellent conversationalist, his varied mental acquirements made him a most instructive talker. An appreciative reader and lover of the best poets, he could quote them antly and freely.

He never used tobacco in any form, nor wine or other spirituous beverages except when needed as medicine. In all such matters he was judiclously, not foolishly abstemious. Knowing the needs of his own system, he wisely adapted means to ends, seeking to compass in personal as well as in public matters the necessary thing to be done, by the most direct and feasible methods.

Let nothing that has been said in this account of our subject lead any reader to infer for a moment that he was unlike other gifted men-very human; he was not; and his outspoken frankness prompted him on more than one occasion to publicly confess it. Rarely, however, will one be found more free from the taint of selfishness; whose soul so rebelled at every manifestation of slander, falsity and kindred evils; who was more charitable in spirit, kind of heart, liberal with his means, noble in endeavor, or forgiving to those who, from whatever cause, felt to cast aspersions upon him. The petty vices common to most men he quietly disdained. Jealousy, envy, pride, etc., found in him but little to feed upon. What weaknesses were his were of the amiable, not the unamiable kind, while his virtues were both many and positive. In every sense Edward S. Wheeler was a man. Were there more like him, the world would indeed be the richer and the better

S. B. Brittan.

To the Editor of the Banner of Light: In regard to the communication from Dr. S. B. Brittan, published in the Banner of August 2d, to the vast number of his friends and acquaintances on the mortal shore, no word of mine is necessary in confirmation or attestation of its genuineness. That he wielded a power of elaborated concentrated thought, all closely interwoven in all his series of discourses in illustration and defense of the Spiritualism of lustration and defense of the Spiritualism of the nineteenth century, those who opposed and those who witnessed his displays of "the bright sword of Shelley," and others of his inspiring spirit guides, are ready attesting witnesses. History, though it be not yet seen on parchment in mortal, says, "His antagonists were always speedily floored, and then not as a cruel Britain, but a good Brittan, he lifted them up and with kindly words encouraged the continuance of the debate then pending."

The writer witnessed in Touro Hall, Hartford, Copp... in 1858, the overwhelming nower

ford, Conn., in 1858, the overwhelming power of S. B. Brittan in his discussion with Dr. D. D. Hanson, of the question whether spirits of departed human beings have power to return and manifest their identity to those who remain on earth, and in the mortal form. The discussion was, by agreement, to have continued three was, by agreement, to have continued three evenings, each speaker to be heard thirty minutes alternately, and twice each evening. But, on the second day, Dr. H. had so far forgotten the arrangement as to omit the winding gotten the arrangement as to omit the winding of his watch, and did not appear until one hour behind the time appointed. Then in his opening speech he had mistaken the question; and introduced physiology pertaining to the youngerstages of human life. The debate resulted, so far as Dr. Brittan was concerned, with a total defeat of his opponent. With his now greatly increased and increasing powers of soul, the opposers will have to try the best strength of their metal to cope with his keen edged Damascus blade. His words of truth may seem to ous blade. His words of truth may seem to wound them at first, but it will be only to cut away the impurities of their lives—their idols. He had the ability to strip off all masks, and did he had the ability to strip off all masks, and did so, asking, as he says, no favor from any spirit embodied or decarnated. To those who did not know him, I would commend the study of the theme of his present discourse, embracing so many important ideas and far-reaching thoughts.

thoughts.

That Drs. S. B. Brittan, J. R. Newton and Harriman and their combined influences, control one of the great sanitariums in spirit life, is doubtlezs well-known to many readers of the Banner. In the month of March I received an interesting message from him relative to the blending of forces for the benefit of spirits who had passed suddenly from earth-life: Some were burned in the conflagration of buildings; some departed through shipwrecks; others had been precipitated into rivers and there drowned; and still others mangled through collision of trains of cars; most of whom needed help from the earth-plane. More recent messages from the earth-plane. More recent messages from these noble ascended brothers give encouraging accounts of progress and the missionary work now being done by those who have been immated of their Sanitarium. I earnestly recommend the study of Dr. S. B. Brittan's communication to all.

New Haven, Ct.

The Evening Telegram of New York speaks truly when it says: "All prisons, reformation ries, insane hospitals and the like should be subject to visitation, by intelligent authorities, attemy bour of any date. This is the only way their lavistication take be made in a way calcu-lated to do practice to these this confided.

The Camp-Micetings.

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

We have had an exceedingly prosperous week at this camp ground. All the meetings have been well attended, and the strictest attention has been paid the speakers. The discourses given have been of a very high order, and all have traveled through those paths of deep soul felt inspiration that needs must lift huof deep soul-felt inspiration that-needs must lift humanity to a higher and nober field of labor. Here one
may sical away from the busy marts of city life and
enjoy the restful influence that pervades the grand old
forest that skirts the rock bound bluffs and sandy
beaches that hold in ever open arms the silvery waters
of this most beautiful lake. Here the cares that needs
must blend with joys of every-day life are for the time
forgotten and become as if they were not, for all faces
are wreathed with smiles, and all hearts throb with
the cestasy of tenderest love and sympathy. And here
where nature has spread with lavish hand so much of
the beautiful, the soul finds the most fitting temple in
which to worship God and commune with angel loved
ones.

Many were hard at work improving their lots, while others were constructing new and beautiful cottages. Services were held in Bledgett's Hall at seven in the services were held in Bladgett's Hall at seven in the evening. This was a conference meeting with the special object of considering the necessity of erecting a new speakers' stand. Remarks were made by the President, also by E. J. Durant, of Lebanon, J. P. Sanders, of Pennacook, T. K. Conners, and Calvin Rumrill. The discussion resulted in the election of T. K. Conners, V. C. Brockway and E. J. Durant, as compilities to relace funds and construct a receiver. committee to raise funds and construct a speakers

stand.

Tuesday, Aug. 12th.—The conference of the morning was participated in by Mr. Simon Keezar, of Sutton Mills, Mrs. Lora B. Craig, of Keene, Mr. R. J. Durant, Miss Julia A. Field and Mrs. Dr. Pitts of Lowell, Mass. In the afternoon Mrs. Lora B. Craig of Keene addressed the meeting. She gave a finely delivered and thoroughly serviceable address upon Fractical Spiritualism, confining her remarks to the clucidation of those great principles, so necessary for human unfoldment and growth, which lie at the very bottom of the Spiritual Philosophy.

great principles, so necessary for human unfoldment and growth, which lie at the very bottom of the Spiritual Philosophy.

Wednesday, Aug. 13th.—Materializations and physical manifestations were quite thoroughly discussed at the morning conference, and interesting experiences were related by Mrs. Lora S. Craig, E. J. Durant, Mrs. Dr. Pitts, Mr. Seth Hale and wife of Worcester. Mass., Mrs. Jas. A. Bilss of Boston, Joseph D. Stiles, Dr. Jas. A. Bilss of Roston, Joseph D. Stiles, Dr. Jas. A. Bilss and Geo. A. Failer. In the afternoon Mrs. Emma Paulof Morrisville, Vt., delivered under powerful spirit-influence one of her finest lectures, undoubtedly awakening a deep and lasting interest in the soul of every listener. In the evening a good audience assembled in the Pavillon to enjoy a concert and literary entertainment. Solos and duets were rendered by Mrs. Minnie D. Emerson, Mrs. Mina G. Sisyton and Mrs. Forence A. Gilbert. We have been highly favored at all, of our meetings this season so far as music is concerned, for the above-mentioned ladies are seldom equalled by the most accomplished vocalists, and never excelled. Mrs. Slayton is also an elocutionist of great ability. She rendered several pleces in a manner that elicited a perfect storm of applause. The readings and recitations by Miss May Knowlton, Miss Bertha Brockway, Miss Lilian E. Abbett and Master Wendell Slayton called out the applause of the audience. Mr. Joseph D. Stilles rendered an inspirational Bertha Brockway, Miss Lilian E. Abbett and Master Wendell Slayton called out the applause of the audience. Mr. Joseph D. Stiles rendered an inspirational poem, entitled, "Belsbazzar's Feast." in a manner to bring out the applauss of all. The poem of itself was a finely finished composition.

Thursday, Aug. 14th.—At the conference meeting short addresses were made by J. Commodore Street of Boston, Mrs. Abby Crossett of Waterbury, Vt., E. J. Durant, Mrs. Lora Craig, Seth Hale, Mrs. Dr. Pitts and J. P. Sanders.

Durant, Mrs. Lors Craig, Seth Hale, Mrs. Dr. Pitts
and J. F. Sanders.

In the affection of Waymonth, Mass., upon "The
Grand Possibilities of Man." It was a upon "The
Grand Possibilities of Man." It was a upon "The
Grand Possibilities of Man." It was a upon "The
Grand Possibilities of Man." It was a upon "The
Jord. Affect thelecture "Swift Arrow" controlled
his medium, and gave names of forty-eight spirits,
nearly all of whom were fully recognized.

Friday, Aug. 15th.—The conference was addressed
by Dr. H. B. Storer of Boston, Frod. A. H. Worthen of
Illinois, J. Commodors Street and others, and proved
to be exceedingly interesting. In the afternoon the
Address was given by Mrs. Rmma Paul. Her subject
was "The Divinity of Man." Her lecture was profound, eloquent and logical.

In the evening the Pavilion was well filled with anxint the evening the Pavilion was well filled with anxfrench texpectant people, walting to hear forespiritfrench texpectan

in his best condition; and all the tests given of a most satisfactory character.

In the evening Dr. J. Commodore, Street gave an exceedingly interesting account of his experiences in Europe, enumerating the experiments of secret societies which have, been formed there for the investigation of occult phenomena.

Thus closed an exceedingly profitable day at Sunapee—a peaceful and quiet day. The best of order prevailed. The people visiting us seemed bent upon acquiring all the information they could whom the Spiritual Philosophy, and paid the best of attention to our services.

services.

Dr. Frank O. Pierce of East Putney has many patients on the grounds, and some at the Lake View House in Sunapec.

Prof. A. H. Worthen and wife of Illinois are more than realesme guestis at Sumapec Camp Ground. His conversations, are all fillest with ripe scholarship, and are enjoyed by all the campens.

This has been a very bint wreak for all the unipers. The arrival of every boat brings hew campers, and their wants must be attended to. Never it the early stages of the meeting have we had so many with us. The dueting assemblies at the Pavillon are well at tender. The orthestra is sine and the dancers genial and well-bahaved. All Seem to enjoy themselves much. One novel feature in Mr. Putney and old geniceman with hair as white as mow, and his partner a beautiful little girl, Miss Nellie Hiodgett, only seven years old.

Dr. sad Mrs. James Ar Ries have larived on the ground and have been heartify welcomed by all. They are enjoying the pleasant drives in the refusity. These are enjoying the pleasant drives in the respect of all who seet them. istana en ga**prepares** brestación e anal o

wants to grasp their hands and give them a cordial wel-

wants to grasp their hands and give them a cordial welcome.

The poem written by Mrg. Hellis Rollisson of Sutton, N. H., and read by Mrg. Fuller at the entertainment, Was enjoyed by the entire audience, and contained the true essence of poetry.

Among the late arrivals may be mentioned a party from Manchester, N. H., consisting of Mrs. Eva E. Lamson, Mrs. Susan Watson, Mrs. Reed and Mrs. Philbrick. Mr. and Mrs. Edward Kimball and Mrs. Philbrick. Mr. and Mrs. Edward Kimball and Mrs. Rolle of Hillsboro; Capt. Worthen Hall of Croyden; J. W. Valentine of Natick, Mass., Mr. and Mrs. H. W. Churchill of Boston, H. Jones of Dexter, Mich., Dr. Davis and wife of Keene, and Frank Brooks, M. D., of Mariboro', Mass.

The new speakers' stand now in process of construction will be a very fine looking edifice when completed. A unique feature of the camp: Seth Hale of Worcester, Mass., and his violin very early in the morning. V. C. Brockway, our treasurer, and the obliging station agent at Newbury, is an indefatigable worker for the success of this camp meeting. He works not only with his mind, but also with his hands and purse. He deserves great credit for what he has done.

Dr. C. J. Gale of Weston, Vt., has made many friends on the camp-ground. He has a great power in his hands, as the writer can attest from personal experience. One treatment cured an attack of soute neuralgis. He is treating others with good success. Dr. Frank Brooks of Mariboto', Mass., is resting at the Forest House, enjoying the beautiful scenery and attending the meetings.

The scance given Saturday evening by Mrs. Jas A. Bilss was pronounced by those who attended as of a most satisfactory character. Geo. A. Fuller.

Lake Champlain Camp-Meeting. To the Editor of the Bauner of Light:

The Lake Champlain Camp Meeting at Queen City Park, Burlington, Yt., opens under very favorable auspices. The weather is all that can be desired for camping, the grounds have been put in excellent condition, spring-water has been introduced to all parts of the grounds, and everything gives promise of a suc-

cessful meeting.

Opening exercises were headen Saturday, 16th inst., with an Address of Welcome by Vice President Lucius Webb, followed by an invocation by Mrs. Lizzie Manchester and a duett by Mrs. Ely and Miss Mussey. The opening lecture was given by Oapt. H. H. Brown as announced, and was greatly enjoyed by all. being full of good thoughts and wise suggestions as to the best methods to be employed in making our meeting a success. Sunday meetings were largely attended by campers and many who came by steamer and came. The morning services consisted of a short but able address by Mrs. Lizzie Manchester, followed by a conference participated in by Profs. Jackson and Clayton and many others. In the afternoon Capt. H. H. Brown gave an interesting and spirited address upon "Spiritualism as a Factor in the Development of Character."

Mrs. Gertrude B. Howard, though not fully recovered from sickness of nearly a year's duration, held the attention of the audience for a half hour, giving many names and descriptions of spirits, all of whom were promptly recognized. The evening was occupied with a conference and social gathering in the Pavilion.

NOTES. NOTES.

N. A. Bailey of Rutland proves a very popular landlord at the Park Hotel. Mr. Truax and family of Essex Junction, Vt., are occupying their cottage upon Central avenue. Mr. and Mrs. A. E. Lamb of Bellows Falls, Vt. have arrived and are putting their cottages, "Forest Home," and "Lake View," in order for the reception of guests.

Large delegations from Onset and Lake Pleasant are exceeded.

reception of guests.

Large delegations from Onset and Lake Pleasant are expected.

President Smith is to be commended for obtaining such very low rates of fare in reaching the grounds upon all railroads and steamboats.

Please remember, friends from Onset and Lake Pleasant, you can enjoy some of the finest scenery in New England by coming here.

The employés of the C. V. R. R. are very courteous and obliging gentlemen.

Bathing-suits are in good demand these hot days, and our beach and bathing facilities are unsurpassed.

Mr. James of Boston, made-us a brief call while en route from Saratoga to Lake Pleasant, and pronounces this "a delightful location." Mr. A.R. Manum deserves great credit for his efficiency in clearing and keeping the grounds. We are expecting next scason to be furnished with electric lights. Telephone connection has been established between the Park and surrounding towns, including Montgelier, acconvenience which all will appreciate. It has being voted by the campers not to have a skating-rink Fatablished here until its benefits have been demonstrated at other camps. Fishing in the lake is said to be excellent. Abundant proof of the truthfulness of this is found upon landlord Balley's table, who, by the way, is considered an expert angler.

The steamers Reindeer and Albatross bring in large. pert angler.
The steamers Reindeer and Albertress bring in large

The steamers Reindeer and Albatross bring in large excursion and picnic parties nearly every day.

L. D. Smith and family: of St. Albans are enjoying camp-life in their comfortable cottage at Dickerman Square. Mr. S. is also buils of an addition to his cottage to accommodate his misby friends. Mr. and Mrs. Samuel Whalley of Charlotte, Vt., are occupying their cottage upon Ninth street.

Numerous excursion parties will make the trip across the lake to "Fort Ti," Port Kent and Ausable Chasm, whose scenery rivais that of the White Mountains.

G. W. Fowler and wife are occupying their new cottage at Park Square. "Medium's Rest," presided over by Mrs. P. A. Dickerman, promises to be as popular a resort as last season. Mrs. Dickerman has been a resident here since last May. Our speakers' stand is pronounced "agem" by all visitors. Mr., Wm. Gardner of Troy, N. X., is building alandsome cottage opposite the auditorium. A large force of mechanics are employed here, and improvement is the watchword. Capt. F. A. Boutelle of Boston, whose efforts have added largely to the success of, our meetings, arrived on Saturday and is quartered, at "Bay View Cottage."

Park Square. Vice-President Lucius Webb and wile of Grapulle Vice-President parts was a statement of the standard of the standard

Saturday and is quartered at "Bay View Cottage."
Park Square. Vice-President Lucius Webb and wife of Granylle. Vt., are enjoying camp and their friends at their cottage on Central avanue.

Every day adds to the number of tents everted, and many fine cottages will soon be built. Secretary Bugbee, whose efficiency is conceded by all, is busily engaged getting ready for the season's duties. We are pleased to see Mr. Kimball, who served us so fattailly last season, at his post behind the grocery conter. Mr. Balley has made a wise selection. The genial presence of Dr. Bronson of St. Albans is welcomed by all campers. The Doctor is a successful magnetic healer.

by all campers. The Doctor is a successful magnetic healer.

Numerous select dancing assemblies will be held at the pavilion during the season for campers. The santary arrangements, in the hands of Mr. Manum, are said to be this season perfect. Benjamin Drew of Boston is quartered at Dickerman Cottage. The scenery about Lake Champlain is said to be unsurpassed. The view from the grounds, taking in the Adirondacks in the distance, is fine in the extreme. Mr. J. C. Drake and family of Malone, N. Y., are ensconced, in "Old Folks" Home," Dickerman Square: President E. A. Smith of Brandon, Vt., is: doing some earnest work, alding very materially to the success of the meeting.

Reader, if you wish to enjoy pure mountain air, invigorating breezes laden with balsamic odders of the pine, the spruce, the hemlock, if you would enjoy rest from business cares; where you can listen to the advanced thoughts of some of our most gifted speakers—buy a "Camp-Meeting Ticket" for Queen City Park, and you will be satisfied and gratified. F. W. G.

Temple Heights Camp-Meeting. To the Editor of the Banner of Light:

The second camping season on these grounds at Northport, Me., was opened in a severe northeast storm on the 12th of August, by a few sturdy ploneers,

Northport, Me., was opened in a severe mortheast storm on the 12th of August, by a few sturdy ploneers, and on the 14th the writer reached the grounds, and found some thirty cottages and tents, and nearly all occupied. In spite of the cloudy sky and loggy atmosphere we had a grand meeting in the afternoon, with an audience of overtwo hundred.

These grounds were selected and purchased last year by a few individuals, and a substantial wharf has been built, where the Penobscot boats can all land. The lands are mostly shaded by a fine growth of timber; gomantic rocks project from its hillsides and a grand and never-falling spring of water opens just above the rostrum. The camping ground, beautifully located on the west bank of the Penobscot consists of about one hundred acres, a good part of which is listed out, and lots sold to those who build. The cottages, some of which are aiready nicely improved, show a disposition to make the place a permaneni location for spiritual camp meetings.

Friday the sky cleared at moor, and the afternoon was occupied by Sister Morse, and Sister Wentworth of Knox, and others. Among the speakers who took particularing the last two days, which were pleasant; a large, crowd for a new place; being in ditendance, were Lucy A. Barnicoat of Cheisea, who was highly appreciated; Mrs. M. G. Thompson of Portland. A. Wery Pleasant and finely imprired speaker; Rev. A. Cushing of Creston, Ia., a Instartan preacher, who made one of the best and most highly appreciated in the Bright's abind man, who, full of grand ideas, easily imparted them to his haddoors, Mrs. Bradbury, a well-developed and highly interesting speaker; Rrs. Moorad, were pleasant and finely imprired speaker; the speakers who was made one of the best and most highly appreciated in the substance of the meeting. The list speach was full speaker, full of the substance of the fact of the speakers who was made one of the best and most highly appreciated in the substance of the personed in the substance of the section.

The substance of

Mount Pleasant Park Comp-Meeting

To the Editor of the Bitting of Lights (1994) and bluit of Lights (1994) and bluit of and well babayed. All seem to enjoy themselves much. One povel feature is Mr. Putney, an old gent them and in partner, a beautiful little girl, Miss Nellie Riedgett, only seven beautiful little girl, Miss Nellie Riedgett, only seven years old.

Dr. and Mrs. James A Ries have initived on the ground and have been heartly released by all. They are employing the pleasest furives in the riemity. These thousand thinks of homeses several sitisses. On Sunday, and the recomplished at the ground and have been heartly released by all. They are employing the pleasest furives in the riemity. These thousand thinks of homeses several sitisses of homeses several sitisses of homeses several sitisses of homeses several sitisses. The Eddys are constantly inquired for Mrs. My Mrs. These thousand thinks of homeses several sitisses of his many factors and the property of the several sitisses of homeses several sitisses of his many factors of his many fac

cation from my first wife, what had been in spirit-life four years: Before the wedlen want on the platform, I desired mentally first the wedlen with factor mentally first the wear possible the woold write for us. Been sites the medium went on the platform, after exhibiting a clean siste to the andience, she placed it on the palm of her hand, and in this way held it under the fable, without a pencil. In a few moments the chairman announced that there was a private sommunication signed "Katie Biddison." That being my first wife's name, I went forward and read the seamunication, which was as follows: "My dear Husband and Stella—Take good care of little Ned. (Signed) Katie Biddison."

Stella is the name of my present wife, and Ned is the name of our cight months old child, who had been quite sick for a month, but was better at that time. There were others who received equally as good tests. At 3 o'clock Moses Hull delivered a lecture, and in the evening Mrs. H. S. Lake addressed the people. On Monday the exercises, were deeply interesting. In the evening a test meeting was given in which all the mediums took part. An admission of ten cents was charged, and the proceeds went toward improving the grounds. Among the mediums present we noticed Mrs. L. Hopkins, formerly of Boston, Mrs. De Wolf, Mrs. Wilson Porter, Mrs. Pet Anderson, Mrs. Weeks and many others.

Tuesday morning was set spart for the Red Man's benefit—the order of exercises allowing all the Indian controls of the mediums to manifest.

Any one visiting Mount Pleasant Park will go away salished that the camp-meeting is a success, and will surely feel benefited.

This being the first Spiritualist Camp Meeting rever attended. I cannot say how it compares with others, but the surely feel benefited.

attended, I campot say how it compares with others, but it all spiritual camp-meetings are conducted as this at Mount Picasant Park has been, and are as interesting, they will surely be patronized better each year.

Yours truly, S. M. Biddison. Chicago, Ill.

A Visit to Neshaminy Falls, Pa. To the Editor of the Banner of Light:

I cannot allow the pleasant incidents and experiences at the Neshaminy Falls to pass into the world of memory, without making some effort to record them. The weather has not been very propitious during the past week, and the lectures of our distingulahed speakers have not met with that hearty response that they otherwise would, for the Sunday audiences at Neshaminy are unrivalled as to numbers by any other camp meeting in the country. I wandered up and down the pleasant street, thinking of the changes in the places and faces that had occurred since I was here last, until I found myself stopped before a tent upon which was the unpretentious card of "Mrs. Patterson, slate-writer," I rarely have a slitting with any medium, but I felt "impressed," as the Spiritualists say, that now was my time. I found myself scated before a table, faced by a quiet, unassuming lady, in modest attire. She handed me two slates, hung together with hinges, and said: "Write a question, sir, on paper, put it between the slates and screw them together?" ed speakers have not met with that hearty response

I wrote, "If Louis B. is present, will be communicate with me?" cate with me?"

The slates were screwed together. Shortly after raps being heard she opened them and found this message:

"Mon Ami-I am here; am often near you, and am glad to see the love in your heart inspires the wearing of my last gift.

Louis B."

This was so remarkable a test that of itself it would have proven the presence of unseen power. The m dium then took up a pencil and wrote the following:

have proven the presence of unseen power. The medium then took up a pencil and wrote the following:

"Dear Fistcher—I am glad to meet you: will do all I can to assist you; the meeting will go off all right.
They say I have gone back on my principles. You might as well try to get an old hen into her shell. I thank God that I am not atraid of anything in heaven or hell.
The truth is the world's Saviour and the devil's enemy. Give my love to the folks at Lake Pleasant. I will try and bring Ploits there again; it did him good.
Now, young man, you may wear small shoes if you like, but never take a back step, and do n't forget to fight when the time comes.

Any one who ever knew Bro. Wheeler cannot fail to see the point of his letter is characteristic as anything could well be. His reference to Ploits is very marked as a test, since Mr. Ploits did pass an evening with us some week's ago, introducing himself as a friend of B. S. Wheeler. His reference to small boots was a standing joke between us, and the sentence entire he has said to me an hundred times. I cannot be too grateful to the medium nor yet to the spirit.

What shall I say of the immense crowds of people that attended the Sunday lectures? Every seat and every inch of standing room was filled by an eager multitude, surpassing "anything ever seen here before," to use the language of Fresident Woods. The lectures and the test-sences were splendidly received, and I shook hands and said adieu to Neshaminy with many regrets, yet strengthened for future work by the encouragement and sympathy which was showered upon me by the friends.

Yours for the truth,

J. William Fletcher.

THE REILEASE.

THE RELEASE.

As a tribute of love to his many friends, these lines are sent out through the mediumship of Mrs. K. R. Stiles, under the inspiration of SPIRIT I. P. GREENLEAF.

At length, through Nature's law, my soul is free. Thou camest not unbidden, Death, to me: No "King of Terrors," nor with visage grim, But as a mother, singing a sweet hymn.

I waited for thee as one waits a guest; For I was weary, and I longed for rest; At last so gently didst thou come, oh! Death. Scarce did I know when thou didst claim my breath. I followed thee, and thou didst lead me where

The breath of flowers perfumed the summer air; Their fragrance soothed me like a healing balm, While o'er my senses stole a heavenly calm. As in a dream I heard the glad refrain

Of low, soft voices, singing " Home Again !" I turned to see from whence the sweet sound came. And as I turned, lo? some one spoke my name. It was my mother's voice—I knew it well— It fell upon my ear with magic spell:
'Mother!' I oried, and at that single word All the deep fountains of my life were stirred.

In tender tones she said: "My darling son ! Fought is the weary fight, the victory won; Thou hast been faithful and thou shalt be blest; Yonder behold thy home-enter, and rest." Scarce could I speak, so great was my surprise, But as I looked I saw before me rise, As by some magic power, a manion fair: Enter," my mother said, "and rest thee there."

I passed within, and lo! the beautoous sight Filled all my being with intense delight: Here Nature spread her charms, and Art combined To form a pleasing picture for the mind.

'Now rest thee here awhile," my mother said. The while with tender touch she stroked my head. 'T was sweet to lie thus pillowed on her breast. No thought had I, save Mother, Home and Rest. How long I know not there in sleep I lay, When to my ear there came from far away A sound of sorrow, like a sigh or moan, And words low-whispered, in a broken tone:

He rests at length," I heard a soft voice say: And then I watched them robe the lifeless clay-.Watched as one watches ofttimes in a sleep, Scarce knowing if 't were best to smile or weep.

At length I woke to perfect consciousness; Awoke to feel my mother's fond catess; Awoke to find that the long night was o'er. And that life, health and strength, were mine once more.

g the flower of a commercial Farewell, old body I house of clay, farewell the received Apart from thee my spirit now must dwell; Yet would I linger for the moment near the state of the s To give to thee the tribute of a teaming first internation

"I was through thy windows that my soul did view The outer world, and faces fond and true; But I shall look through them no pore no more! For they are barred, and boised is thy door. Bo fare thee well, old house of clay [arewell]

What fate awaits thee time alone can tell For me the present thought is that I live: And whatsoe'er the future hath to give I will accept with thanking trusting heart.

Asking but this: That I may still bear part

He weet his place (the coldary countries going to the coldary coldary countries going to the coldary coldar

Correspondence.

BAINT STEPBEN, N. B. - Joseph Donald under date of Aug. 16th says: "I write your few words conbanks of the lovely Saint Croix on both sides of the line, both in Calais and Saint Stephen. In the first part of July, Mrs. Isabella A. Brown paid us a short visit, and we gave notice that a free meeting would be held it my house on Sunday evening. Although the notice was very giver there were about fifty persons present, all of whom seemed anxious for even one small erumb of somiolation from their loved ones on the other side; and I rejoice to say that nearly all were gratified; and Hany sided tears of loy to know for a truth that their loved ones gone before still live and are ever near them, and not confined in the bosom of cold mother Earth entil that great and notable day of some remote period termed the resurrection. Mrs. Brown's control announced that he would day evening, as it would be the fast Sunday evening as it would be the fast Sunday evening the medium would be here. The news spread to Saint Stephen, four miles above where I live, and the result was there were a great many came from that town, amongst them a lawyer and a dector. We provided seats for forty-five or fity persons but to our sarprise every seat and all the standing-from was occupied long before the time for the meeting to commence, and atill they came. banks of the lovely Saint Croix on both sides of the

seats for forty-five or fifty persons, but to our sarprise every, seat and all the standing-room was becapied long before the time for the meeting to commence, and still they came.

The expectations of the people seemed so great, we feared they might be disappointed; for the medium had been unwell; all the afternoon; but, istrange to say, I never knew her to do so well, though she has been a medium for over thirty years, and for twenty years we never saw anything of Spiritualism outside of my own family circle, whereher gitts were first developed. On this occasion, a notable one for this place, has control, exceeded all previous efforts. Such grand and beautiful thoughts I never before beard externed. Every one was held spellbound for hearly an four and a half, and many thought that they could recognize the Doctor, her control, who was, when or earth a Chinch of England, elergyman, and for a long time a recident of Saint, Stephen. The lawyer told me of all the discourses he; ever heard in his life, he mover heard anything to equalit, and henceforth he must be a believer in Spiritualism, as a person like Mrs. Brown could not possibly utter such thoughts without the inspiration of some unseem influence; and, as both myself and Mrs. Brown are too well known for any one to raise the cary of fraud or humbug, the inspired works of that day have driven the bigoted church-goers and the preachers to their wits end, and given the dead and dry bones of Orthodox Christianity such a shaking that they will never recover from the shock on the beautiful Saint Croix, where now the fing of Spiritualism triumphantly floats."

Illinois.

CHICAGO .- A correspondent, "O," writes: "While making a stop in this city for a few days on my journey westward, the good fortune was mine to be invited to a select scance in the parlors of Mrs. S. E. Bromwell, 435 West Madison street, the sensitive for the occasion being the well-known W. Harry Powell of Philadelphia... This being the last scance prior to his departure for the Clinton, lowa, Camp. Meeting, a few people had convened at Mrs. B.'s invitation to witness the wonderfull and truthful manifestations that come only through Mr. Powell "organism". The "Gaders of the Banner are too familiar with Mr. P.'s slate-written to meet any creations of the surface well-surface.

only through Mr. Powell's forginism! The 'feaders of the Banner are too familiar with Mr. P.'s slate-writing to need any repetition of the modus vystands in these notes; but let me say that out of seventeen persons present, twelve who had written pellets (one written in the French' language) redelved convincing assurances that their friends were at their side. All the pellets were answered, and the slate-writing was done with a full light and the medium in plain view of the company, most of whom were completely carried away in their enthusiasm.

Aug. 18th.—Since writing the above, Mr. Powell has been summoned to Philadelphia to bury the earthly remains of his younger slater, who left the mortal early saturday morning; the 16th of this month. The heartfelt sympathies of hosts of friends in the West go out in commiseration and earnest prayer for Mr. Powell in his great affliction. This favorite sister had expressed a wish to see her brother ere taking her departure for a brighter home, which fact made; the, bereavement the harder for the heart broken brother to hear. Let us hope that her better condition may bring more strength and enoquizagement to him who is so faithful to the work that has been allotted him to do; and may her presence be an encouragement to him to manufully and bravely go forward, convincing; all peopls with whom he may come in contact that there is no death."

This has been richtwork above the transfer MATCHELLVILLE.-Mrs. 8. O. H. L. Tracy writes :

"I need not tell you I love the Banner; my taking it from its first issue is sufficient evidence of that, and that I always have a good word for it all my friends

that I always have a good word for it all; my friends can testify. After enjoying its perman, I give it to those to read who are not able to take it, but are very much interested in the subject of Spiritualism, and when returned send it; to those who I know are too poor to take it, thus trying to bring light and comfort to as many hearts as I can.

I wish you and your able contributors to know that wherever your paper is read it, is appreciated, and many of their inames have become familiar to thousands who will never see them in this life, and yet whose hearts overflow in warmest love, and good wishes to all who are instrumental in making it what it is, without its peer. We are all hoping Bro. Hazard may live here for years to wield, his pen in defense of mediums and our most giorious cause and inspreading phenomena. Mediums are all over the country who: phenomena. Mediums are all over the country who need every encouragement that can be given them. In my lown experience are some things given to med that are inexpressibly beautiful and comforting which have driven away all fear of the change called death, as I know there is no death, but life, which when circumstances will admit, can be demonstrated."

a through Conficultellifer a hind-attrove

SOUTH MANCHESTER .- A. M. Brown writes: My subscription has nearly expired, and again I' send a renewal for another year. While doing so, I wish to express my gratitude to the editor and the many able writers whose productions, lead human minds out of the misty maze of error, up to the clear and sublime helpits of truth. I am led the more earnestly to advocate the truths of Spiritualism from having read in the Banner of August 16th, in correspondence from Onset; of a refusal by the Rev. Mr. Cummings to answer questions put to him by the writer of the article in regard to the Little Wanderers being adopted into the homes of Spiritualists, etc. When I see such things, the spirit that is within me is moved, but, as the writer says, we can afford to walt, and if, we cannot, our Heavenly Father can. I wish sometimes I had the voice of an angel to proclaim the grad tidings, that all could hear and understand the truth." wish to express my gratitude to the editor and the

September Magazines.

THE CENTURY contains a pleasantly told and interview esting" Story of Monterey;" and the frontispiece is a refined interpretation of its heroine, "Pancha," drawn by Mary Hallock Foote. "From Coventry to Chester. on Wheels," Is the opening article, describing the experiences of the artist, Joseph Pennell, during a trip on a tricycle in England, the illustrations imparting a good idea of rural English life and scenery. Legends of the Passamagoody," by C. G. Leland, will prove very interesting reading to all; the illustrations being from drawings on birch bark by a Quadi Indian. A Aumorous story of Southern life is entitled, "The Brief-Embarrassment of Mr. Iyerson Blount.", Several-other litteresting prose articles and half-a dozen poems. are given, and an attractive feature of the "Open Letters" is Gen. R. E. Colston's account of his experiences in the Soudan, when, as a member of the gent eral staff of the Egyptian army, he was the leader of exploring caravans, the main purpose (of the article being to point out the difficulty of reaching !" Chinese Gordon! by caravan up the Nile of Brie & Bree !! is: bright, breezy and blithesome. The Century Co., Rew York. Cupples, Upham & Co., 283 Washington street. THE MAGAZINE OF ART.-An interesting descrip-

live sketch of "The Ship Before Steam" is illustrated by seven engravings. Part III. of "Current Art".
gives accounts of four artists, with specimens of their
works. "Old Church Plate" has ten engravings of challess, flagons, etc. The most interesting to this number is a full-page duginving. " St. Agues Eve," from the picture by Adolf Schweitzer. Cassell & Co. to to others, anden equally signification, well

CASSELL'S PANILY MAGAZINE - Continuations of serials, a number of complete short stories instruc-tive essays on the practical affairs of life, made and a song and numerous engravings sorps to reader this a wilcome visitor to American houses. Cassell & Co., New York.

New York Control of the Control of t

LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle Fair are the nowers and the children, but their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret that clasps it is rarer;
Sweet the caultanes of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing; Never a river that flows, but majesty scepters the flowing:
Never a Shakspeare that soared, but a stronger-than
he did unfold him;
Nor ever a prophet foretells, but a mightier seer hath
foretold him.

Back of the canvas that throbs, the painter is hinted Into the statue that breathes, the soul of the sculptor is bidden; Under the joy that is felt, lie the infinite issues of feel-Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;

Vast the create and beheld, but vaster the inward

the doing;
The heart of the wooler is warm, but warmer the heart of the wooler;
And up from the pits where these shiver, and up from the heights where those shine,
Twin, voices and shadows move starward, and the essence of life is divine.

RICHARD BEALF.

Spiritual Phenomena.

Remarkable Materializations at

Onset Bay Grove. To the Editor of the Banner of Light:

I have just returned from a second visit of some two weeks to this beautiful grove, the success of which as a summer resort and spiritual camp-ground seems now fully assured; lots are selling at rapidly advancing prices to persons wishing to build cottages for themselves or to let to others.

I was accompanied by a prominent editor of one of the Boston dailies, and it seemed to me that our invisible friends made every effort to impress his mind with truths that are as yet but little understood.

We spent the evening of August 1st at the séance of Mrs. James A. Bliss, where my sister Sarah came to me with her usual warm greeting. I asked her if she could bring the sister of my friend, the editor; she assured me she would, and retired. I had given over expecting to see her again at this séance, when just before the close she came, accompanied by another form. My friend was called forward, and said he fully recognized the spirit as that of his sister. She had been gone many years, and he expressed great joy at the happy meeting.

On the evening of August 11th a complimentary and highly successful benefit was given Dr. James A. Bliss, on which occasion the spirit-form of Dr. I. P. Greenleaf, who had passed over some fourteen hours before, appeared, and several persons at once recognized him, myself among the number. A few moments before Dr. Greenleaf passed out of the body he said to a near and dear friend, "I feel that the hour is at hand. I will meet you at Dr. Bliss's scance this evening." The friend to whom this prophecy was made was there, and did receive and welcome this ardent defender of the truths of Spiritualism. Dr. Bliss was entranced by a spirit who gave his name as Josiah Dunham, an ex-alderman of Boston; he approached the editor and gave him a most cordial greeting, they having been friends during the life of Mr. Dunham. Dr. Bliss was also entranced by the late Dr. Henry F. Gardner, who delivered a beautiful address in memory of the newly arisen spirit, I. P. Greenleaf.

Here let me say that to the efforts of the late Dr. Gardner we are indebted for much of the good that has come from Spiritualist camp-meetings. I recollect having heard Dr. Gardner, some as well as to the officers of the Association. years ago, at Silver Lake, say that he saw with clear vision that great results would flow from these meetings, as the spiritual aura that would be gathered would work wonders that he hardly dared to anticipate. Therefore, let us as Spiritualists, one and all, "ever keep his memory green," and I trust that some day in the near future the:"Onset Bay Company" will honor his name in a fitting and lasting manner.

Mr. and Mrs. Bliss left Onset on the 12th inst. for Sunapee Lake, where they intend to remain until Sept. 8th, and then return to Onset for the remainder of the month.

On Saturday evening, Aug. 2d, we attended a seance at the cottage of the Misses Berry, at which the strength shown by the spirit-forms was something wonderful. Three spirits were seen at the same time, and nearly or quite thirty spirit-forms came from the cabinet, most of whom were recognized. Among them was the spirit of my sister, and also that of my father, who gave me some valuable information. My friend, the editor, was also greeted by a brother and sister, who have been in the spirit-world many years; he said he fully recognized the form and features of the spirits. At one time we were informed by a voice from the cabinet that the spirit of a young lady was present, giving the name of "Carrie," stating that she was educated in a convent and embraced the Catholio faith before the passed from life; that at her last conscious moment she kissed the cross. but found when she reached lier spirit-lione that this act of devotion to the faith was nelther a benefit nor detriment to her spirit-life. She then islid she would try to come out; that her name was at Carrie Lippitt." As she said this, Gen. Lippitt of Washington being present sprang to his feet and hastily met the spirit as it entered the room. The General said it was his daughter, and that he could not be mistaken, and the statement made from the cabinet was correct. After this his brother, Edward Lippitt, came and was also recognized by the General. I have since attended one of these scances, where I had the pleasure of meeting Bro. Luther Colby, who is taking a short vacation from his editorial labors; the spirits, as usual, gave him marked attention, showing, as a spirit expressed it, their love and gratitude for his faithful labors in opholding and promulgating the truths of spirit philosophy, as well as his tenderness of feeling toward them. Spirits "Rosa" and "Bright Eyes" were assiduous in their attention to Mr. Colby.

Mys. Helen. J.S. Mill. London: E. W. Allen.

"Are the J.S. Mill. London: E by the General. I have since attended one of Miss Helen C. Berry is now daily holding a

series of private sittings for a scientific gentleman, who, I hear, is obtaining ancient historical facts and scientific knowledge of a wonder-

Sunday afternoon, Aug. 8d, we visited Mrs. Stoddard Gray and her son, DeWitt C. Hough Botho Mrs. Gray and her son are mediums of

At this seance the spirit of my sister came from the dabinet, and after throwing her arms around my neck and saluting me with a loving kiss. said: "Brother, I want paper and pencil," which were promptly furnished by Mrs. Gray. The spirit drew a chair to the table and sat down, saying as she did so: "Brother, stand beside me; I want your strength." I could see her hand and pencil move, and when she had finished she arose, folded the paper and handed it to me, then said: "Give me the solssors," which were passed to the spirit, when she out from the robe or mantle a piece of lace about the size of a silver dollar; this she handed to me, and saying, "Bless you, brother," dematerialized beside my chair, fully five feet from the entrance of the cabinet. When I came to the light I read the following note, as written by the spirit, which I have since compared with the chirography of my sister when in earth-life and find them to be identical:

Vast the create and beheld, but vaster the inward creator;

Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives, thrill the sensitive nerves of receiving.

By a come only by our ald.

There are many watting to particular of our creater of our creater are many watting to particular of our creater are many watting to particular.

There are many waiting to partake of our powers to help them progress out of their low condition, and many more would remain in darkness only for your love, strength and sym-

pathy.

Be ever true, dear brother, to the highest light that dawns within your soul. Speak kindly to all who bear the imperfections of conditions and generations. My soul goes out in love and sorrow to all of these.

God bless you, dear brother, in your work for humanity, is the prayer of your loving sister, SARAH.

Later on. I attended another seance at Mrs. Gray's in company with Dr. J. D. Moore, who spent the previous evening in a discussion with a learned professor from California. The professor took the ground that Solomon's Temple. as described in the Bible, was a myth, while Dr. Moore upheld the truth of the narrative. At this seance a male form called Dr. Moore and myself to the cabinet; he greeted us kindly; taking my hand he gave me the Masonio grips belonging to the first three degrees; then turning to Dr. Moore he said-"Sir, you were right in your discussion last evening. The existence of Solomon's Temple was a fact." Whereupon I asked his name. He replied, "Hiram Abiff." I said, "Indeed! and you wish us to consider you to be the spirit of the 'Grand Artificer' of King Solomon's Temple?" His reply was "Yes!" He then said to me, "You were born in troublous times for Masonry, and your father then being Master of a Lodge, gave you my name!"

This last statement of the spirit was correct, as I was born about the time of the "Morgan troubles," and was named in part for the Grand Artificer" of the Temple.

The seances held at the Caffrays' are attracting much attention by the slate-writing and other marvelous manifestations. The materializations at these scances are truly wonderful, and I know of investigators who have attended them expressing their entire satisfaction and belief in the demonstrations there seen as that of spirit-control. I hope all persons who wish to see the wonders of spirit intelligence and power will avail themselves of an opportunity and visit Mr. and Mrs. Caffray, whose seances give startling evidence of immortality.

Dr. A. W. S. Rothermel is at "Onset" giving spirit-tests. The spirits at his circles will write upon a handkerchief, paper, or other material if desired. They allow the person to hold the tablet of paper while they are writing upon it, and generally parties find the writing to resemble that of friends who have passed to spiritlife. There can be no question of his wonderful mediumship.

The last few Sundays there have been at 'Onset" from 7,000 to 10,000 persons to pass the day, and the best of order has been maintained, which is creditable to Chief of Police Burgess,

HIBAM E. FELCH. 16 Brattle Square, Boston, Aug. 15th.

New Publications.

THEBE ONCE WAS A MAN. A Story. By R. H. Newell (Orpheus O. Kerr). 16mo, cloth, pp. 530. New York: Fords, Howard & Hulbert.

The metropolitan society of the patrician old Knickerbockers of sixty years ago is the scene of the opening of this story. At that time and place mingle in a series of adventures and incidents the best social types of American and English citizenship. The subequent chapters narrate the singular career of Rajah Brooke of Borneo. Conspicuous among the characters is a Darwinian naturalist, who has visited the home of the Orang outan to work out the problem of the "missing link," and no less consplcuous, an enormous Ape, which, by a series of striking pictures, brings a denouement that, to say the least, is somewhat singular and startling. The story contains nunerous pleasing surprises and touches of humor characteristic of all this author's writings.

Number One, And How to Take Care of Him. A Series of Popular Talks on Social and Sanitary Science. By Joseph J. Pope, M. R. O. S., L. S. A. 16mo, paper, pp. 158. New York: Funk & Wagnalls.

The remarks here given on that very essential re-quisite for human happiness, the preservation of health, are marked by sterling common sease and a mastery of sanitary science. The volume is No. 120 of the "Standard Library," a series of books which for practical value and low price is unsurpassed.

PROPERTY IN LAND. A Passage-at-Arms between the Duke of Argyle and Henry George.

16mo, paper, pp. 77. Funk & Wagnalls, New York.

This work challenges attention because of the intense interest existing in the question it treats upon, the character of the disputants, and the skill with which the controversy is conducted.

PAMPHLEYS BECKEVED: MAN, THOUGHT AND CERREBATION. By Alex. Wilder. AN UMMARKING OF BRLIEF Respecting Things of Paramount Importance to Mortals. By Dr. E. Collins, Little Rock, Ark.

Little Rock, Ark.

VACOUMATION 1883. By Alexander Wheeler. "He who knows only his own side of the case knows little of that." J.B. Mill. London: E. W. Allen.

Dunedin, N. Z.

THE LIAND QUESTION. What it Involves, and How Alone it can be Settled. By Henry George. New York: John W. Lovell & Co., 14 and 16 Vesey street.

SUMMER RESORTS and Points of Interest of Virginia, Western North Carolina and North Darolina. H. P. Clark; 229 Broadway, New York.

THE WINDERS ARGUMENT In the Legal Tender Case of 1884. By Thomas H. Talbot. Boston: Cup-ples, Upham & Co., School and Washington streets. REPORT of the Trustees of the Cooper Union—Twen-ty-fifth Annual.

Griginal Essay.

EVIL — "EVIL SPIRITS" — SIN — CON-BOLENCE. Through direct communion and discussion with the

spirits on these topics I have obtained the following

Rvil, as a substantive element or force, does not exist. It is what is called by sectarians "original sin"; and if it obtains, it must be imputable to the Power which controls the existent. Every factor of the existent is an inevitable element of the positively causal; and every event which transpires is an effect of causation. Neither the element nor the effect is conceivable to be evil; it must be assumed that the actual in the universe is right because inevitable, and inevitable because right. The universe as an entirety cannot be an Evil. Nor in essence are any of its parts. The Positive most be "good." What is supposed to be evil implies an essential opposite to good; and an antagonizing capacity to disturb the unity of design, consistency of elements, order of action and progress, and the unimate of intelligence and beneficence, in the great world of what is. The irreconcilable in any way cannot exist.

Is there any constituent or event in matter which abstractly can or should be called evil? Which of them can be concretely dispensed with in its economy and laws? None. The whole is dependent on the parts, and the parts on the whole. Look at the material creation around you, and observe its ceaseless coherence and adaptation. The intelligent power which governs it has in these essential general harmonies — which are the expression of their causal origin—a manifestation or exemplification of unique omnipotence and divine wisdom. From the atoms to the mass, consistent is in prevail.

Reasoning thus from the external, it is impossible to

conceive of Evil as a positive entity, or to perceive it as A general concrete force, without surmising (as imaginative religionists have done,) two rival powers : an Evil Being contesting the sovereignty of the universe with a God of Good. But inasmuch as method and harmony characterize the microcosm of existence, the surmise is a petty mistake of ignorance, incommensurate with creation's grandeur of unity and design.

Mere words do not constitute things; and words are mostly used figuratively, to express similitudes or to intimate the relative. So with the terms: evil, sin, moral, ignerance, error, etc. I might here enter not only upon mere contrasts, but on the grave subjects of positivity and relativity both in the material and spirit-ual entities; but they are too immense, varied, profound and complex for a newspaper article. I can only outline general truths.

Every event, even an idea, is a necessary link, either as cause or effect, in the infinite web of the universe and its action. Whatever is or whatever happens is in itself or character an inevitable. Free will is an attribute, and free agency a function of man's spirit; and they attach to its intelligent comprehension and designing force. Yet spirit action is itself both an effect and a cause in the relation of the forces of the existent and its workings.

If a man puts his finger in a fire, and it is burned, there is no positive evil in the transaction in any aspect. But it teaches him a lesson, to wit : the relative incongruity of the material forces involved; and he suffers physically and mentally from the violation of the laws inherent in his body-sensuous and psychometric. The sensuous and psychic results are commonly regarded tokens of avil; but they are not-they really work for good. It is not so fully erroneous, however, to designate them indiscretions or even

All the qualities of man, mental and physical, are necessary to him; all his dispositions are for real and wise ends. They are, in themselves, essentials in fact and virtues in purpose. They are useful to the working and teaching of his intelligence and free-will. The physical functions must be permitted; but not misapplied in relation or quantity, as by touching fire or taking the deleterious, and as by over-indulgence.
The mere physical everal are strictly natural; and being normal are not of any essence of evil. A man's death of the body at the hands of another person, is only the mode and event of his dissolution, and is no more of the nature of evil than his death by fever. It is appointed unto all men to d'e physically, as well as to have lived physically. Man's ignorance or mistakes about physical elements or laws cannot properly be called sin, as "sin" is usually meant to imply a quality or something inherently wrong in the positive. It is not applicable, where knowledge does not or can-not exist in man. Hence "original sin" is an absurdity, even if man's soul, when informed, is capable

Evil and sin are separate ideas; and they are strictwere a substantive entity which is neither essential nor rightful, it might be called evil; but all nature repels such inharmony of element. The idea, therefore, originates in contrasting good with its own negative or absence. Evil, as such, is unknowable. But sin is not love for the suppositious "evil"; it is merely the error of man's intelligence and free will, within the actual and possible. Evil may be idealized as a negative of good, as may analogous negatives in the aspect of a contrast or foll. For instance, the absence of light is called darkness; of heat, cold; so lights and shadows are folls. Yet darkness, cold and shadow are nonenities. But these contrasts are useful, for by comparisons we learn. Ephemeral changes of conditions usually suggest to our limited comprehensions imaginative speculations as to the better or worse, the right or wrong.

But let us reason now from the internal and not the external—from the spirit side of existence. All man's mental (in the sense of spiritual) propensities are palpably given him as incentives to efforts and objective purposes. I say palpably; for observation and selfconsciousness will prove it. A spirit freed from the body cannot be presumed to be other than a distinctive intelligence largely unconstricted. Intelligence, from its nature, must repudiate the wrongful; it incites to learning, achievement, glory. Its innate propensity is to acquire knowledge; and knowledge makes the right or truth a fascination. Hence there is no inherent evil in the soul. I was not at all surprised when the spirits informed me that no soul is ever lost, either by annihilation or being thrown into s local hell of fire and sulpaur forever, or through any eternal punishment. Spiritualism teaches us that in herent evil does not exist in the spirit nature, as the soul's eternal mission is progress in knowledge and goodness.

Sin is only transgression through ignorance. The inexperienced child clutches at the beautiful fire with innocent delight. No act is sinful that is not injurious to man; and the injurious we are to learn by ex-perience and information. Only an erroneous thought can be called a bad thought; and there is a negative side in the psychic: moral obliquity springs from reticence of the spiritual sense of right in conduct. The incarnated spirit is going in its earth-life, through a

school of instruction on these matters.

As to our qualities: Vanity is not an evil; its real basis is only a desire to be esteemed and glorified by others. Pride is our self-estimation, and it tends to conserve self-respect and dignity. Both are virtues, if not carried relatively to excess; and excess punishes. So the desire to supply our mundane need and purposes; it is only the excess which becomes avarise or venality. Ambition, or the glorious disposition to emulate, is a rightful aspiration; but many induences cause it to degenerate too frequently and much into envy, jealousy and hate. And thus through-out. Yet, at last, while our errors are mostly from ignorance of what is best for us, our faults are chiefly educational. Palse education is worse than ignorance. Man's natural qualities are good, and inclined to be normal; but perverted human nature ever harps more on the faults than the virtues of mahkind, and it is su-perficial to misconstrue human natural incentives as evil qualities. Conventional habits and ideas are the dangerous manners and inducements. Hence, man

now needs Spiritualism. But man has a restraining guide in himself: soul

is sinful which conscience disapproves, because transgressive in that person. The conscience of one per-son is not precisely that of another; it depends largely in its action on relative knowledge, circumstances and purposes. What may be right for one may be wrong for another, and vice versa, according to conscience, and the surroundings and consequences. I refer to the general substantive influences, not trifles; the latter reason can and should govern; if it does not, the person deserves to be called fool, ignoramus or culprit.

Whence, then, and who are "evil spirits"? There are none. The disincarnated human spirits who may be so wrongly called are only the ignorant, or undeveloped or miseducated. They may be still errant or audacious. We help to educate ourselves and others here.

Mankind should not be wantonly discouraged by educated fears, but rather induced to learn and develop the noble and useful qualities of persons. Terrorizing is an ecclesiastical policy, to subject man to dependency on priestly government and dogmas. The epoch is at hand for man to assert his soul-worth and diguity, as well as his civil liberty. He is not an evil slave, and his soul has no rightful master but his Omniscient Father. Fraternally,

JOHN CUNINGHAM. Charleston, South Carolina.

The Freethinkers' Convention

The Freethinkers' Convention.

The Secont Amual Convention - Where Held - The Spackers Engaged - The Hotels, Rathroads, etc., etc.
The New York State Freethinkers' Association, in accordance with its established custom, has invited the Freethinkers of all the other States, and also of Canada, to meet with its members in annual Convention at Cassadaga Lake, N. Y. on the 2d, 4lli, 5th, 6th and 7th days of September next. The Beakens of States and Art the days of September next. The Beakens of Mew York; Miss Helen H. Gardner of St. Louis: Courtlandt Palmer of New York; Charles Watts of London, England; Allin Pringle of Selby, Canada; Col. John R. Kelso of Modesto, Cat.; ex. Rev. George Chalney of Boston; ex. Rev. J. H. Burnham of Saginaw City, Mich.; Mrs. Dr. Juliot H. Severance of Milwaukee; Prof. Siephen Pearl Andrews of New York; Dr. John Kolts of Olicago; ex. Rev. William B. Bell of Boston; Judge R. S. McJormick of Franklin, Pa.; Prof. John E. Remsburg of Atchison, Kanassi Lyman C. Howeof Fredonia, N. Y.; Col. M. E. Billings of Waverly, Iowa; Hon. A. B. Bradford of Enon Valley, Pa.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, N. Y.; ex. Rev. Charles B. Reynolds of Rochester, Rev. Rev. Charles B. Rev. Balley Charles B. Rev. Rev. Rev. Charles B. Rev. Rev. Rev. Rev. Rev. Rev. Re

Sulfacturation tickets at two cents a mile from any successful excursion tickets at two cents a mile from any successful excursion that road.

The HOTEL RATES,—The following prices have been established at the hotels for board: \$1.00 per day, for one day and less than three days; and over, \$1.00 per day. Table board—Breakfast, 40 cents; dinner, 50 cents; Eupper, 30 cents. Lodging, 25 to 20 cents. The hotel accommodations are sufficient to entertain all who may attend.

Rev Pork State Fresthinkers* Association.

Ralamanca, N. Y.

Salamanca, N. Y.
P. S.—I am glad to announce that the Truth Seeker Company will have an agent on the grounds with a large assortment of Freethought publications for sale. Full reports of the Composition will be published in the New York Herald, the Buffalo Courier, and other secular papers. H. L. G.

Will hold its Seventh Annual Meeting at Buswell's Grove.
Etna. commencing Aug. 29th and closing Sept. 7th, 1834.
Buswell's Grove is situated on the line of the M. C. R. 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 Railroad and its branches.

There will be required land to branches.

The following able and eloquent speakers have been engagod:
For the entire meeting—Hon, Warren Chase of California, Abby N. Burnham of Boston. For Sept. 24 and 31—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 Searamont, Me., Mrs. Mary E. Thompson of Rock—

Moreot Searsmont, Mo., Mrs. Stary E., Andrewsell land, Me.
Communicate with Daniel Buswell, Etna, in regard to

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; Treasurer, Daniel Buswell, Etna; Secretary, Charles M. Brown, Glenburn; Tuttees, B. D. Nowcomb, South Newburg; Dr. H. E. Field, Dexter; A. J. Farmer, Garland; Directors, B. D. Nowcomb and F. M. Garland, North Newburg; A. J. Farmer and Mrs. Georgie A. Field, Dexter; Mrs. Bella H. Smith, Cerinna; Mrs. Olive Emery, Glenburn.

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

Camp-Meeting in Hansas.

The Spiritualists of Northern Kansas will hold a Camp-Meeting in a beautiful grove in the Buffalo Valley, five miles west of Jamestown, on the C. B. K. P. R. R., commencing Aug. 20th, and to continue ten days. By special arrangement, daily trains will be run between Jamestown and the camp-grounds. Hound trip tickets will be on sale at that office. This branch connects at Jamestown with the main line, running to all points east. A grocery store will be on the grounds. Meals will be furnished at 22 cents each. Good speakers and mediums will be present.

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

Jamestown, Cloud Co., Kan., July 5th, 1884. Camp-Meeting in Kansas.

The Wisconsin State Association of Spiritualists Will hold its first Annual Meeting for election of officers and other business, in Omro, Wis., Sept. 5th, 5th and 7th, 1884. Bpeakers engaged: A. B. French of Oli de, Ohio, and Mrs. H. S. Lake of California. The Cross Concert Troupe

will furnish the vocal music.

The Chicago and Northwestern Railway will return all who pay full fare to Ripon or Oshkosh 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, \$1,25 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.

DR. J. O. PHILLIPS, Secretary.
Omro, Wis., Aug. Sth, 1884.

Nemoka Camp-Meeting. The Nemoka Camp-Meeting of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 18th 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 heat results.

est results.

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

By order of the Executive Board.

MBS. M. J. MEAD, Secretary.

Morth Collins Yearly Meeting. The Twenty-Ninth Annual Meeting of the Friends of Human Frogress of North Collins, N. Y., will be held at Hemlock Hall; in Tucker's Grove, Brant, Bris Co., N. Y., Sept. Sth., 6th and 7th, 1834, opening each day at 10 A. M. J. Frank Baxter of Chelsea, Mass., Mrs. B. S. Lillie of Philadelphis, and Lyman C. Howe of Fredomia, N. Y., are the engaged speakers. Platform tests will be given by J. F. Baxter. Music by Mr. and Mrs. Lillie and J. Frank Baxter. Music by Mr. and Mrs. Lillie and J. Frank Baxter. Warm meals and refreshments will be furnished on the grounds.

By order of the Committee.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestawonderful powers, but the son cannot demonstrate without the assistance of his mother, strates without the assistance of his mother, and together they form a battery that has for in the United States, in proportion to population, than him from the negative of good which heighties in the United States, in proportion to population, than him from the negative of good which heighties is the Banner of Light Bookstore, Bosworth street.

Years been the study of submitted investigators. In any other nation in the world, but any other nation in the world, but any other nation in the world, but any other nation in the world. That

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ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, '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 liluminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Bise of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolising the life of an, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the hein, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," 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. J. J. Wilcox. Blze of sheet, 22x28 inches; engraved surface, 18x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the well of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond allearthly help. As it neared the brink of the fearful cataract 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 resistiess impulse that thrilled through her whole being, she grasped the rope that lay by her alde, when to her aurprise the lost turned, as by some unseen power, ward 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, 2x23 inobes; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," *** from the church 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 plots his weary way," and the tired horses look eagerly toward their homes 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, 2x2

"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 Curriew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Belin, copied in black and two tints. Size of aheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its siorious and uniquing mission of tight and love. From the original painting by Joseph John, Exgraved on steel by J. W. Watts, Else of sheet, 20224 inches,

"WOODLAND HOURS."

OFFERED AS A FREMIUM FOR THE FIRST TIME. A mother and her child are away from the city for recrea-

A mother and her child are away from the left for the ville's book of happy hours. The mother is seated in the forest shade. Her little girl "Bo-Pape "Janual a traviting the foliage, her face radiant with a loving, gleeful, rogulah expression. Both faces are full of sweetness and joy. Painted, by Meyer Von Bremen. Engraved on sheet by J. A. J. Wilcox. Size of aheet, 22:728 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 own of the following Pamphlets:

BUMMARY OF BUBSTANTIALISM; OR, PHILOSO-PHY OF KNOWLEDGE. By Jean Story, The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultiva-tion of the Good in humanity; thence urges the utter repu-diation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading-men, or sammals, or inanimate things. Theo, paper, small pics, 113 pages.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allein Futam. This steeling work combines in their the characteristics of memoir, easy 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 SUN-BAYS. What Hans Christian Anderson tells a dear child about the Sun-Bays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Anderson. Written down through the mediumship of Adelma, Baroness Yon Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, R. X. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the comain of religion and morals) greater than dictation has. Paner.

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

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

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FPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannet 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 perusal.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, AUGUST 30, 1884.

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HOH. Banner of Light Publishing House, Boston, Mass.
Il other letters and communications should be forwarded

of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S. B. BRITTAN.

The Banner of Light Public Free Circle Meetings

Will be resumed at 9 Bosworth street, Boston. on the afternoon of Tuesday, Sept. 16th, at 8 o'clock-doors open at 2 o'clock.

These meetings have been maintained free to the public by the publishers of the Banner, at great expense to themselves, ever since the first year of the existence of this paper; and have per week. Digested in a single statement, the been instrumental in bringing an amount of comfort to sorrowing hearts heretofore "mourning as those without hope," the volume of the good results of which is beyond calculation by any of the standards pertaining to earthly mensuration.

Investigators concerning the manner and method of spirit-communion are cordially invited (together with the Spiritualist public generally) to visit these meetings, where, through the lips of an entranced medium of a high order of development-Miss M. T. Shelhamer-clear proof is attainable of the verity of the claims put forth by the New Dispensation as a demonstrator of the continued, conscious identity of the human spirit after the decease of the physical body, and the power of such decarnated intelligences to communicate under proper conditions with their loved ones yet left on the plane of

City Workingwomen.

material life.

According to the last census of the city of Roston, there were 20,000 women and girls employed here in other than domestic service. The State Bureau of Statistics of Labor last year undertook to ascertain the condition of this large body of our population, moral and physical, sanitary and economical. The result has recently been made public on the first 133 pages of the annual report of the bureau. The number of 1032 girls and women is taken as representative of the entire body. Only about one in eight had home surroundings that could be called poor and unpleasant. Of the 1032, there are 917 single, 70 wives and 45 widows, The majority are not over 23 years of age, and but 28 are 50 years old and upward. More than half of the whole number went to work before they were sixteen years old. They have worked on an average eight years, though they average but five years in their present avocations. Besides their outside work the most of them do more or less of their own housework and sewing.

The statutes forbid the employment of any minor or woman in any manufacturing, mechanical or mercantile establishment more than sixty hours in a week, or ten hours in a day. Nevertheless, it is found that about nine per cent of them do work over ten hours a day. In large places of employment, in busy seasons. the hours of labor are frequently extended beyoud the legal limit, especially during the holiday season, when the dinner hour is curtailed and often without any extra pay. Three girls out of four get one hour for dinner. Only 233 out of the 1032 enjoyed a vacation during the last year, and only 40 of these received their pay right along. 758 of them lost on an average 12 weeks and more each during the year.
It therefore becomes a vital question, as the report says, how they manage to live for that lost quarter of the year. It is during that period, caused by dull times, lack of work, sickness of self or dependents, disorder of machinery, and so forth, that they are most exposed to temptation. In a good many instances, holidays are deducted from the regular week's wages, Christmas Day itself being no exception no matter how hard and faithfully they may have worked during the holiday season. In some establishments, being late even a minute to work causes just that amount of deduction from the time for which wages are paid.

Some employers deduct fifteen minutes' time from a girl's credit for being even one minute late, and some deduct even a whole hour for such an offence. In other places fines of ten to twenty-five cents are imposed for being at all late in the morning, though abated on giving a reasonable excuse. Sometimes for being fifm minutes late a half-day's wages are abated. Yet there are employers that do not make any such hard exactions. In regard to their pliyald surface condition, fully three fourths diums, to which

work, while one in every six had suffered a deterioration in their physical condition. Large numbers of them were found living in very limited quarters from necessity, the sanitary conditions being therefore unfavorable. In some instances, girls were found living in small attic rooms, lighted and ventilated by the skylight alone; the furniture consisting of a small single bed, bureau and chair, with no wardrobe except what might be curtained in a corner. In other cases they had to take up with small side-rooms, and to do without a fire when they most needed one. In still other cases, however, to live in more commodious rooms, with perhaps a side-room added.

The work-rooms report is by no means a favorable one. Bad ventilation, or no ventilation, is the chief cause of complaint. The trouble comes from closely built buildings, leaving no cool, impassioned manner, and the lecture as a space for light and air, for the large number of persons that are crowded into a small room; also from the odors exhaled from the ingredients in certain manufactures, from the draughts but able to lead others, not only by argument through open windows in low-studded rooms, and sometimes because windows cannot be opened for fear of interfering with some process of manufacture. Some work-rooms are reported in an unusually filthy condition. Girls are very often compelled to climb from four to seven long flights of stairs to get to their work, a hardship of which they make special complaint. In a good many shops, from three to six stories up, no fire-escapes are provided; in one instance it is stated that the entrance is a very poor one. being but a dark and narrow passage-way, not wide enough for two persons to pass one another, and in a building in which from 250 to 300 persons are employed.

While long hours and standing all day are usually mentioned as the cause of the deterio- aware of this except the spirit purporting to ration of the health of the working-girls, the report names the nature of the work as the real cause of such decline. This, taken with the other causes described, is prevalent in all the different branches of their work. Much testimony is given as to the deleterious effect of different employments.

Wages are not so high in Boston as in other parts of Massachusetts, though higher than in Canada or European countries. The average wage figures are \$6,13 per week in personal service, \$5,71 in trade, and \$6,47 in manufactories. Of the 1032 women investigated, 921 earned less than \$10 per week, and 331 less than \$5 per week for the actual number of .weeks in which they were employed. If the earnings are distributed over the fifty-two weeks of the year, it will give \$4,91 as the average weekly earnings of the working-girls above-named for the whole year. The average weekly income from all sources, whatever, for 544 girls was \$5 per week or less, while 435 received a total average weekly income of from \$5 to \$10, only 53 of them receiving a total average weekly income of over \$10 for all involved was \$5,17 per week from all sources, earnings, assistance, and other work of the working-girls of Boston. In this view. their average expenses for supporting life become of very great comparative interest.

The figures presented show that the average of all their expenses for the year was \$261,30. Only 120 out of the 1032 girls made any savings during the year, and they made an average of \$72,15 per year; 30 girls ran into debt to the amount of \$36,60 per year on an average; and the remainder merely met their expenses with the aid of their friends and with what they could do outside of their regular work. The report makes an attempt to show how these women work for others-for parents, brothers, sisters, and sometimes husbands. It is a story to excite profound sympathy and sometimes to start tears. As to the oft-repeated and widely believed charge that working-girls are compelled to accept low wages, with the expectation of poisoning, and there was some question of ammaking up the deficiency by resorting to im- putating the arm, Sir William Jenner and other establish any such accusation. Col. Wright's in consultation, but to this Miss Terry strongconclusion is, that "the working-girls of Bos- ly objected, and said that rather than lose her ton are making an heroic, an honest and a virtuous struggle to earn an honorable livelihood. and that it is rare that one of them can be found following a life other than one of integrity."

The report abstains from any suggestions in relation to the improvement in wages, but it by law to subject themselves and their children does positively suggest that the hours of labor should not be more than ten daily, since eighty-five per cent. of them do their own tunately yet so narrowly escaped; and that in housework and sewing, either whollyor in part. Employers can do more in this direction for parental love is as close and tender as in those working-girls than can be accomplished by law. It also suggests that the honest working-girl engaged in honest labor should be respected by all honest-minded people; should be made welcome in the city churches; should be drawn into the best associations, where social and moral surroundings would aid her in cultivating her self-respect and in which mutual assistance would be rendered. Also, that institutions, or schools, for free instruction in various branches of work should be established, in addition to those now in existence, and that homes for working-girls should be established. like those of John Shrimpton of London, the residents living on an independent basis and not as objects of charity. And finally, that rich men making their wills should liberally endow such institutions, or establish new ones on broader and better plans. Money should be left so as to help relieve those who are forced to make the contest of life with the barely elementary education furnished by the lowest grades of schools, and who are too often obliged to forsake even these schools for the shops and work-rooms in order to provide for their own

On the whole, this is a thorough presentation of the condition and hopes of a large and important part of our urban population, who cannot be overlooked any longer if we seriously propose to advance with our civilization. The actual figures and facts in the case are of universal interest, and not less in the cause of justice than of humanity. We sincerely trust that this exposition of the working-women of Boston. standing as they do for their sisters in all other large cities, will have the effect to awaken attention in quarters where it has long slumbered. and not only excite employers to consider the actual justice involved in their relations to the employed, especially when the latter are defenseless working-girls, but likewise enlist the sympathies of men of wealth to such an extent as will lead them to make generous provision for a class whose habitual neglect has become a reproach to our boasted Christian civilization.

Hiram E. Felch/Riq., has an article on third page regarding certain strikingly convincing phenomena witnessed recently by him while at Onset Bay, in presence of several mediums, to which the resider's attention is specially called.

Spiritual Lectures in New Zealand. Latest advices from New Zealand give ac-

counts of a continued growing interest in Spiritualism; halls are being crowded with attentive listeners, mediums developed in private families, and attention to the subject generally awakened by frequent notices in the daily papers of occurring phenomena of the most convincing nature. The Wairarapa Standard, published at Greytown, of July 16th, devotes upwards of a column to a report of a portion of a lecture delivered the Sunday evening previous on Spiritualism by Mr. W. C. Nation, its progirls would economize in other matters in order prietor, in response to the request of residents, and to one of the largest congregations, says the report, ever assembled in the place of meeting. A most thorough and searching review was given of the objections made by the church to the subject. The objections were met in a whole, listened to with intense interest, convinced the audience that the speaker was not only well assured of the truth of Spiritualism, but by facts of which he had been cognizant, to a like conviction. He told his hearers that abundant proof exists that our departed ones can return, and that if the subject is honestly investigated the inquirer will be richly rewarded. "Drawn first," he remarked, "to examine the phenomena from motives of curiosity you will soon learn that it is no bauble or parlor game with which to amuse yourself. but a truth of infinite importance to the whole human race. When your father or mother, or brother or sister, comes and gives you word after word and sentence after sentence of the last hour of death, describing to you circumstances in your history of which the medium is entirely unacquainted, and no other soul is communicate—I say nothing in the way of mesmerism, psychology, hallucination, or disease of the nervous system can explain these facts away." In closing his lecture, Mr. Nation said:

"Millions of Spiritualists have been made such, not through visiting public séances or public mediums, but through the mediumship of some loved child, or maybe of wife or husband. Time would fail me to relate the numbers of instances that illustrate the truth of spirit intercourse, but it is within the power of all present to prove that it is 'the most stupendous and glorious thing of the age.' I will, however, give you one instance: Not many evenings since I sitting with a few friends in my own house investigating. One of the visitors was controlled to give a message which related minutely the circumstances of a visit I made between sixteen and seventeen years ago to a young woman who was dving. Even the subject of our conversation was related, and then came the name of the individual, 'Alice King.' Now, the person through whom this message came knew nothing of the circumstances, nor had they been mentioned in the house. I said, 'If this is Alice King, tell me what it was you left for me as a token of remembrance because of my visits in your last hours?' Immediately the hand of the medium was raised to the neck and general average of wages for the whole year | the breast tapped several times. It was right, and my wife went to another room and brought a gold necklet which I have had in my possession all these years. There are those present who can testify to the truth of my statement, and I think you must admit it was a remarkable case of identity.

But, my friends, you who are interested in investigating spiritual phenomena as a means of edification. let me say that you will find the progress of spiritual science contested at every step by unbelievers in spirit communion. They will dispute your facts, deny your ability to use your senses, attack your intellect-ual integrity and almost procedure you morally de-prayed. Be not dismayed. This great truth will expand yet more and more. Keep your faces to the light, and it will spur you on to grander and loftier attainments in the endless progress of the soul to ward the boundless wisdom of the Creator."

The evil effects resulting to the actress. Miss Ellen Terry, from vaccination, were of far greater seriousness than first reported. At one moment the danger was great of fatal blood moral practices, the statistics furnished fail to | celebrated physicians considering the matter arm she would die. Happily, all thought of amputation was dismissed, and she went to the seaside to pass the period of convalescence.

This incident should serve to attract attention to the fact that the people of England, and of this and other countries as well, are forced to the same process of blood poisoning, from the fatal effects of which Miss Terry so forthe homes of the poor and unknown, where of the rich and the known, death often follows in the footsteps of the vaccinator.

Great reformers should not be egotistic. Their cause is more potent than themselves. The men to whom the world owes most have never had to publish the fact in ten thousand words. No matter if their contemporaries have not done them justice. It matters but very little. They have done their work just the same, and they have only to trust to time for the recognition of their worth. The grand law of compensation never fails. It does not take any great length of time for a discriminating public to consign abounding egotism to that oblivion to which it is inevitably destined to arrive. It should ever be borne in mind to advocate principles rather than abuse persons.

Waterman's "Ideal" Fountain Pen, patented Feb. 12th, 1884, of which Mr. H. S. WIL-LIAMS of New York is the wholesale agent, is a useful instrument, and specially fitted for the hand of "the ready writer." It uses a gold or steel pen, not a sharpened spindle, at its point, thus preserving the individuality of the chirographer; its mechanism is simple, the principle on which it works is practicable, and the high estimation which it evolves wherever parties have encountered it in actual use, is demonstrated by a popular demand for it which is constantly on the increase. [Manufactured by a company of the same name at 10 Murray street. New York.]

23 Dr. Samuel Watson, under date of Aug. 12th, writes thus of Dr. Peebles's book, "Immortality; the Homes and the Employments of Spirits":

"I read that volume of Dr. Peebles, entitled, Iramortality; or, Our Homes and Employments Hereafter, when it was first published, and marked it. And since reading those letters from England and Oregon, as published in the Banner of Light a few weeks ago, praising the contents of the book, I have re-read it with great pleasure and profit. In the course of Mature it cannot be long before I shall know by arperience something of the condition and employments of spirits over there. Last Sunday I passed my seventy-first year."

James R. Cooke, musical and test medium, has removed from a Concord Square to 20 Wornester Square, Boston The Work of the Mortons in San Francisco.

At the Annual Meeting of the First Spiritual Union of San Francisco, Cal., held Aug. 4th, the following named persons were elected to serve as officers for the ensuing year: Albert Morton, President; M. B. Dodge, Vice President; J. M. Matthews, Treasurer; C. H. Wadsworth, Secretary; R. A. Robinson, J. M. Matthews, William M. Rider, Building Committee.

The Society is in a good condition financially, owning a valuable property and a large and well selected library, but is holding no public meetings at present, preferring to give its support to the independent meetings in Metropolitan Temple, under the ministrations of Mrs. E. L. Watson.

The Children's Progressive Lyceum, under the able direction of Mrs. L. Matthews, now meets in the Temple immediately after the morning services by Mrs. Watson, and is constantly gaining in attendance and interest.

It is but just that we revert at this time to President Morton's record of work done for the cause since he entered the ranks of its believers; and also speak a word, in passing, regarding the service wrought in the same direction by his estimable lady: Mr. Morton has been publicly and constantly identified with Spiritualism for twenty-nine years. He conducted the spiritual meetings in Milwaukee, Wis., for about two years; he held the position of Assistant Conductor of the First Children's Progressive Lyceum of Boston for upwards of two years; and was one of the Trustees of the Massachusetts State Association 'of Spiritualists for several years, during the presidency of the late William White. He was the Corresponding Secretary of the New England Lyceum Convention in 1868; was, with William Denton, Dr. Gardner and others, one of the founders of the American Liberal Tract Society, and acted as its Secretary and agent until his removal to California in '72. He has been publicly engaged in mediumistic work in San Francisco since that time; was business manager of Mrs. Richmond's lectures in Metropolitan Temple, and has been sole manager and Chairman of the meetings under the ministrations of Mrs. Watson for the past year.

We are informed by correspondents that Mrs. Morton (formerly Mrs. Littlejohn,) is one of the best mediums for general work they have ever known. She numbered among her sitters in Boston some of the best people in this city, and has been sustained (so we are informed) by the same class in San Francisco. Her powers for healing, developing and equalizing, and for clear-seeing, both clairvoyantly and psychometrically, are highly developed.

Going out as they did to the Pacific Coast from this city, after performing earnest and successful service for the cause hereabout, we have watched the useful career of this esteemed lady and gentleman in their new home with interest and pleasure, and wish them length of days and new laurels in the spheres of labor they so conspicuously adorn.

Walter Howell at Onset.

Be sure and visit the Onset Bay Camp-Ground next Sunday, Aug. 31st. Train leaves the Old Colony dépôt, Boston, at 7:30 A. M. It is the last of the three additional Sabbath gatherings advertised by the Association. Walter Howell won golden opinions from his hearers last Sunday, and his reengagement for the 31st should be signalized by a large party of excursionist hearers from this city and vicinity.

A writer in a Buffalo (N. Y.) paper, who had a very satisfactory experience with W.A. Mansfield, referring to the various theories advanced by those calling themselves scientists to account for independent slate-writing, says:

"The trouble with all these theories is that they do not cover the facts. When a scientist will take my slates, and, under the same conditions imposed upon this medium, will produce writing thereon, embodying names and facts not known to him. I will accept his theory, but not till then. Science proposes many theories, but until they are verified by facts they cannot be accepted. When an alleged cause is adequate to produce certain results, we accept it as the cause, in preference to another alleged cause, which cannot produce them."

From the following item in the Medium of August 15th, we infer that Mr. Colville is to leave Liverpool at an earlier date than that mentioned by us last week-Sept. 5th. instead of 23d, and on a different steamer:

"Mr. Harry Dashwood wishes us to correct an error which crept into the letter from which we quoted last week. The steamer 'Austral,' sailing from Liverpool, Sept. 6th, is on the Anchor Line, to which the 'City of Rome' is also attached. W. J. Colville will take a last farewell of his friends in England on Friday, Sept. 5th, in some well-known hall in Man-

The Democrat, published in Scranton, Pa., prints a lengthy report of the experiences of a gentleman connected with that paper at a seance held by Mrs. F. W. Sanborn. He went as a skeptic, but received such proofs of the ability of his departed friends to return and communicate with him, that he left, if not a Spiritualist, at least fully convinced that the phenomena are worthy of further investigation and determined to give it; the result is easily foreseen.

THE INSTITUTE FAIR. - The fair will open Wednesday afternoon, Sept. 8d, at 2 o'clock, in the fine building at the end of Huntington Avenue. Boston, and will close Saturday, Nov. 1st. at 10 o'clock P. M. It has been decided to make certain alterations whereby a few more exhibits can be received; and persons desiring to be represented can obtain full particulars by addressing the general manager, Mr. John F. Wood, Institute Fair Building, Boston.

A letter received at this office from a correspondent, "B. M.," at Hotel de Prusse, Brunswick, Germany, under date of Aug. 14th, has the following paragraph:

"We regret to state that we have been called upon to say good-by to two carnest devoted workers in the spiritual field. I refer to Dr. and Mrs. [G. L.] Ditson, who started last month for America."

We are informed that memorial services for the late Edward S. Wheeler will be held at Lake Pleasant, Mass., Sept. 6th, under the auspices of the White Cross Society, on which occasion Mrs. Wheeler will be present.

The London Journal of Science for August pronounces the slate-writing phenomena produced through the medial agency of Mr. Eglinton in St. James Hall to be "simply astonishing."

Bernott Double to Boston of the Company of the Comp

Dr. S. B. Brittan on Alleged Fraudy. lent Mediums.

To the Editor of the Banner of Light:

Permit me to give you a communication which I have lately received from our earnest and faithful friend of old, Dr. S. B. Brittan. He writes me through an automatic medium of whose accuracy I have had years of proof, as follows:

"My Friend—I am feeling most earnestly the heavy drag on our cause that comes from the trickery of many of our mediums, or their guides; on our cause—I might say our beloved cause—for the advancement of which the best years of my earthly life were given.

The truthfulness of our mediums has always been an important factor in the progress of our principles; for what truth is there that will not surely be hindered by falseness? But now, and in the future, as this Philosowhat truth is there that will not surely be hindered by faiseness? But now, and in the future, as this Philosophy begins to fasten the attention of the more learned and scientific minds, it is of the pimost importance that nothing false should be presented. At present, the mediums or their guides—the mediums on our side—will, too many of them, create phenomena when they think they have a market value. Just as soon as they see this cannot be had they will drop all deception, and consequently what powers they have will have increased strength. This end will not be reached until the more intelligent among the Spiritualists demand that there shall be no fraud, or suspicion of fraud, on the part of mediums.

I feel this with deep conviction, and trust I may make the impression on your mind that I desire.

Yours most fervently,

S. B. BERTTAN."

On reading this I remarked in reply that I felt as

On reading this I remarked in reply that I felt as he did about it, but my difficulty was to see how the evil could be effectively checked. I had thought of. going to some mediums who seemed sometimes to condescend to trickery, or allowed themselves to be the instruments of it, and trying to show them of what a monstrous wrong they were guilty. Dr. B. rejoined: a monstrous wrong they were guilty. Dr. B. rejoined:
"The thing cannot be done in a quiet way. The
iniquity is voids-spread, and must be attacked in a
manily, steadfast, public way. No reasoning with a
medium would be of use, when he or she found the
dollars coming in just as fast. The stand that must be
taken is just this: What is without doubt genuine
shall be enjoyed and patronized, but any medium who
is REASONABLY SUSPECTED of fraud shall be let
entirely alone by those in high positions until he is
willing to come into truth." willing to come into truth."

I inquired if something could not be done on his side toward suppressing fraudulent mediums by obstructing their deceitful controls. He replied: "Their controls are very powerful, and we cannot do your work for you."

What intelligent Spiritualist can doubt that Dr. Brittan has here touched upon a point of vital importance to the progress of our truths in the world? If the frauds are "wide-spread," as he says, who of us can be indifferent to such a peril? No more damage ing foe to Spiritualism can exist than falsehood and fraud within its own ranks. Outside, all unfairness and misrepresentation would play only a constantly losing game, if there were no deception and knavery to be found within-among those who profess to represent our cause. It is this abominable treachery to the truth within our ranks that all lovers of truth have a common interest in suppressing by every legitimate

means within their reach. In the honest purpose to do this, the Banner of Light-whatever representations may be made by any one to the contrary-is as strong, I believe, as any other true Spiritualist. What conceivable inducement has it to cover known fraud? What could be gained by this ultimately but reproach and disaster? Its charitable judgment is of course due as much to mediums as to all our other fellow-creatures. But in its warfare on known frauds I know of no reason to think it behind any other journal or individual. It feels on this point as deeply as Dr. Brittan himself.

So I wish to take occasion of this communication of the Poctor to invite it to a consideration of the greatevil which so distresses him-of its magnitude and the best means of suppressing it. Our friends all over the world are evidently alive to it, as their representative press shows.

Especially would I call attention to Dr. Brittan's position as stated by himself: "What is without doubt genuine shall be enjoyed and patronized. "Any medium who is reasonably suspected of fraud shall be let entirely alone." Are these positions sound, and is it of course the duty of all Spiritualists

By "reasonably suspected" the Doctor of course does not mean "convicted," nor even suspected to such a degree as to cause a general belief of their fraudulence: But only is there enough about their ways to justify suspicion?-the suspicion, of course, not of the outside world, ignorant largely of the facts and principles of Spiritualism, but of intelligent and experienced students of the subject, who are also of candid disposition.

Some definite ground on this matter must be soon taken, one that can be clearly stated and practically Yours fraternally, applied. JOSEPH D. HULL.

3 Copeland Place, Boston.

The Banner of Light has always been ready to denounce and has denounced willful deception and proven fraud wherever found. Mere personal doubts or the opinions of inexperienced and sometimes prejudiced theorists it has ever refused to receive as evidence. It: has always insisted, and will continue so to do. that owing to the intricate conditions surrounding mediumship -- conditions quite as often produced by the sitter himself as by any other cause - the true course to be pursued, whether by private investigator or public writer, is to give the medium the benefit of the doubt in mooted cases: The medium must be regarded innocent until proved guilty ! This course is pursued in all jury trials toward those brought up for breaking even the merely material laws of the land; how much more should such! leniency be exercised toward the passive and sensitive medium for spirit-communion, who is often wrought upon at the same time, both by spirits clothed in the flesh and those outside the domain of physical life.

We would not for a moment be considered as being willing to countenance trickery in mediumship, but we have ever counseled caution in speaking against, these instruments; the broadest charity should be exercised where a doubtful case arises, since some after developed fact or experience may show the suspected party to have been really innocent. Thousands of newspaper columns are open; on the instantail throughout the United States, to denounce the Spiritualist mediums unheard; but the Banner of Light, itself established by spirit intelligences, intends that while it goes out to the Spiritualists of America, it shall be found. first, last and always, speaking the best words at its command in defense of the medium agents of the invisible world, without whose presence among men Spiritualism itself would be but a philosophical nullity, and the rest is the

Read George A. Bacon's excellently conceived tribute to the memory of the late ED. S. WHEELER, which will be found on the first and second pages of the present issue. It is the intention of Messrs. Colby & Rich to bring out this two-part memorial of an earnest life in pamphlet in which form it deserves to be sent out broadcast among the general world of residers as a missionary pledged at all times to the interests of mental freedom everywhere.

M. Frank White paid us & visit recently, while en route from Lake Pleasant to his post in Washington Bro. White looks hale and hearty, and evidently receives but a light touch at the hands of Father Time.

Almos Almos

ALL SORTS OF PARAGRAPHS.

W. H. Ballou of New York, a member of the American Association for the Advancement of Science, has for many years been engaged in studying and collect-ing facts respecting the intelligence of animals, and now advertises for incidents relating thereto to be sent him to add to the vast accumulation already in his possession. He states his belief that within the next hundred years there will be perfected a system of communication between men and animals.

A New Jersey strawberry farm has produced on the average two hundred bushels a day during the season, and the number of pickers has sometimes been three

So submit to legislation, and apply for vaccination To condemn to extirpation one particular complaint And instand of one affection, you can have a whole se

So you'll kindly choose your favorite hereditary taint.

The Springfield Republican records, in facetious vein, that an elderly lady, having seven marriageable daughters, fed them exclusively on a fish diet, because it is rich in phosphorus, and phosphorus is the essential thing in making matches.

Drawing near her death, she sent most pious thoughts as harbingers to heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body.—Thomas Fuller:

One of the most remarkable telegraphic feats on record was the recent delivery of a message from Mel bourne to London in twenty-three minutes. The mes sage went by land and sea over 13.898 miles of wire.

THE OLD COLONY BAILBOAD has done some exbellent distributory service for tourists the present ason at Onset and elsewhere. Its line is extended, ts connections are varied; and its patrons have been ransported "on time" and in safety: which facts ierit remembrance on the part of the traveling

Two men were talking in a horse-car the other day. "Whenever," remarked one, "you mention the name of Darwin, and somebody hops up to inquire, Do you believe man has descended from monkeys? you may be sure that man never read Darwin." "Then what a number of people must talk about him who have never read him!" was the reply. "Just so. It's the people who know things only by hearsay that are always most ready to talk about them."—Boston Transcript.

A little girl joyfully assured her mother the other day that she had found out where they made horses; she had seen a man finishing one. "He was nailing on his

Bartholdi's statue of Liberty has eyes which measure six feet from corner to corner. And yet she is unable to see a fund large enough to complete her pedestal.

Sometimes I think it may be no delusion-

The pleasing fancy that my child is near, And that I feel, amid the rude confusion,

The influence of her serener sphere.

I doubt that in the churchyard she is sleeping;
I somehow seem to have become aware
That she eluded us while we were weeping,
And that "my child" was never buried there.

—J. L. McCreery.

The Paris municipality has just selected the names of forty new streets. Among the names are "Darwin," "George Sand," "Saint-Beuve," "Henry Heine" and "Gustave Dore."

"It's a pity," remarked a preacher, "that the world is so prone to be untruthful." "Well, yes, rather," replied a layman. "I have noticed, for some time past, that the evil has been growing, and not only in great things, but even about small things lies will be told." True, very true," answered the layman sadly. "I was reading only yesterday that heaven ites about us to our infancy!" Then the preacher put on his hat and went out to commune with the hitching-post.—Ex.

A newspaper in Paris has the following unique advertisement: "Found, on Sunday last, a lace mitten ambroidered with pearls. If the person who lost it will be kind enough to leave the other one at the office of this paper she will greatly oblige the person who found the first!"

"What is your name?" asked the merchant of the book agent, after being bored fifteen minutes. "Phyre," answered the vender of literature. "Fire? Then I'll have you put out." And he did. And Phyre became hot with indignation.—Norristown Herald.

In pineteen years the national debt has been reduced from \$2,756,000,000 to \$1,450,000,000, and the annual interest charge from \$150,900,000 to less than \$50,000,000. No nation has ever made such a record.

Do thou thy work : it shall succeed In thine or in another's day; And if thou miss the victor's meed, Thou shalt not miss the toiler's pay.

churches in that city have dispensed with the use of pells to summon attendants to their places of worship. This," says Light for Thinkers, " is certainly a wise reform, and one asked for by the general public." The Atlanta example is likely to be followed by churches in many other localities.

Every one is said to talk cholera in Paris. It is the kery one is said to talk cholers in Paris. It is the subject of conversation as popular as the weather. Here is a cholera witticism. "Well, doctor, you see the cholera is abating everywhere. Now do you think it was the real, genuine Asiatic cholera, from Asia?" "Oertainly, my friend, certainly; only it was from Asia Minor, and that accounts for the epidemic being such a little one." "Oh, I see."—Ex.

Amid the swarm of contradictory reports from hins this much is certain: Admiral Courbet shelled -Chow, August 23d, destroying its arsenal, a very hable one, as to building and stores, throwing 1800 in out of employment; sunk several Chinese warels; and sustained a temporary check from the Friver forts on the 25th. It is appounced that France tin the main, with the exception of Foo-Chow, acting n Bismarck's advice: "Blaze away at the Chinese nt let the treaty ports alone."

"No. I haven't been to the bird show," said a mar who was very deeply in debt; "there are too many bills here to suit me, and just now I'm trying to find a way feather my own nest."

"Money goes a great ways nowadays," observed a New York bank cashier, as he pocketed \$50,000 of the mank's funds and set out for Canada, —Norristoon

Over 4000 persons have, thus far, died of cholers, in e. Italy is much exercised by the prospect of e plague spreading in that country. A case of cholis reported in Ireland. ...

the "bad lands" of Dakota west of the Missour prare turning out to be splendid pasturage for cat-The country furnishes ample shelter, and not eve two percent, of the stock has been lost from all

Unickens get upon the world's deck through the chway.

From New Orleans to the City of Mexico eta Ki aso, it is 2,423 miles; from St. Louis it is 2,578 miles; rom Unicago it is 9,874 miles; from Washington it is 406 miles.

English Courts have decided that a man has no right to keep a dog that barks and howls in his back yard. Neither is it lawful for hand-organs to be played when forbidden.

Things don't turn up in this world until somebody urns them up.—Garfield.

A bold Vassar girl declares that chewing gum propares them for the duties of the household. Why, of course; we might have thought of that. It teaches them to always keep their jaws going.— Tonkers Statesinger.

We learn from a correspondent that Mrs. Mary Hunon Eddy has received twenty-five dollars, the result of a size given for her benefit by the Berry Sisters. The points was sent by Mr. Whittock, and arrived since the term in the last laste of the Banner, stating that she had not received a benefit of such a nature. Mrs. Huntoon sels very grateful for the assistance thus rendered her by the statement of the sentence of the rendered her by icel very girsteriti for the assu-tion very girsteriti for the assu-tion Berry Shites.

BANNER

Our meetings in camp are progressing finely.

Mrs. Lizzle Manchester addressed a large audience at the auditorium on Tuesday, and many things were said worthy of record, which will be remembered by the audience and have their influence in society, but will be missed in your columns on account of the absence of our reporter. A conference is held each morning in the Pavilion, and many important truths promulgated. Mr. L. K. Joslyn of Providence renders efficient service at conference. "The hell of the future," he said, "as believed in by the church is not to be so much feared as those of the present, for the former is but a myth, while the latter are a reality. Let us commence eternal happiness by living a true and useful life." Mrs. Craddock of Sunapee, N. H., also adds practical words of wisdom. She said, "Emancipate your wives and daughters, for the river of freedom runs through eternity. Woman is as necessary in the legislative hall as in the home, and happy firesides will give us a happy nation."

On Wednesday afternoon Capt, Brown spoke

is as necessary in the legislative hall as in the home, and happy firesides will give us a happy nation."

On Wednesday afternoon Capt. Brown spoke from the text "Thy kingdom come," etc. The more a man is moved from the interior life the faster he will develop. The kingdom of heaven will come through spiritual culture. The first spiritual gift is honesty. Death strips us of all pretence. The nearer we come to spirit the more we feel. Listen well to your presentiments. Business now conflicts with honesty; we have put mammon against God and admitted the devil of deceit and worldliness. "Take no thought for the morrow" is a most foolish saying as applied to matter, but a very wise one applied to the ever-present spirit. Growth by mere force of argument is premature; convinced against the will is evidence that we have not grown to the position. The object of life is love, growth, spiritual culture. The millennium will come by evolution. The mists in which we now walk come from our ignorance. True to thyself, thou canst not be false to any. At the close of the address Mrs. Gertrude B. Howard gave a large number of names of the departed, whom she said were present to be recognized. Among them were the following: Dr. Joel Stone of Charlotte, Vt.: Isaac Smith of Shelburne; Mary Chapman Loomis, wife of Horace Loomis of Burlington; Edmund Manly and Henry West of Dorset; Mary Davis of Randolph; Sam Tyler of Essex Junction; Mary Holden and Arthur Holden of Clarendon; also Alvin Heywood, Jenness Wheeler of Randolph, and Clara Kellogg of Middlebury.

The Conference Thursday was opened by Mrs. Harlow of Boston. Afternoon address—"A Search for Personal Responsibility," by Capt. Brown. We are responsible only so far as we are free. The law of heredity accounts for much of our character and differences. The law of variety is manifest in the mother. She is peculiarly the founder of character. The responsibility lies in our fidelity to self—to truth. Others are responsible for our ideal. The law of force is passing away. We must a

remember that the blessing comes in proportion as you are true to yourself.

Friday and Sunday afternoon we had two admirable discourses from Mrs. Sarah A. Byrnes of Boston. Subjects: "The Essentials of Spiritualism," and "The Chemistry of Religion." All science has been cradled in the arms of its phenomena. Mediumship is governed by the common law of chemistry. Our aspirations are often futile on account of the quality of physical and mental structure which we possess. Spiritualism is the natural religion of man and all that tends to his development is worthy of our attention. A pure body is one of the es-Spiritualism is the natural religion of man and all that tends to his development is worthy of our attention. A pure body is one of the essentials of Spiritualism, for mental purity and elevation follow physical purity. Extend charity, not talk it. Our religion is powerless unless adapted to use. The "ism" is not sufficient. The beauty of Lake Champlain would soon cease to please us but for its force and motion. We might believe in electricity, but to no profit, without fulfilling the law of adaptation. Religion is tame without adaptation and practicality. Leave no issue that will help to culture and elevate. We have yet little conception of liberty or freedom. Man's spiritual nature cannot express itself under our present environment. The mental is the doorkeeper, the spiritual the occupant. May the God within you stir, you up to better thoughts, which will bring about better deeds.

Saturday afternoon, address by Jennie B. Hagan. Miss Hagan generally improvises upon subjects selected and given by the audience, and some of her poems are very fine. She spoke this afternoon of "Responsibility." She said that even the wooden image of the tobacconist has an influence, and in much greater degree must we. We cannot escape the law of compensation. At the close of the address a large portion of the audience enjoyed a delightful trip upon the Lake.

Sunday forencon Mr. A. E. Stanley gave a

portion of the audience enjoyed a delightful trip upon the Lake.
Sunday forencon Mr. A. E. Stanley gave a scholarly and finished address. The world comes slowly to great truths. Popular wrongs against the lowly must be grappled with and uprooted. We need the example of Voltaire to give us courage to do right. Each person is supreme in his own mental realm. Speak your thoughts. Good work comes of good thoughts. The monitor that saved the fleet in Hampton Roads was John Ericsson's iron-olad thought When Garrison was released from jail in 1885 he said. "I am in earnest," "I will not retreat a single inch, and I will be heard." Until a man can echo these sentiments he has not reached his complete manhood. At the close of Mr. Stanley's address Mrs. Manchester gave by request of the audience a poem on "Contentment," and "The Good Time Now," which was well received. was well received.

was well received.

At the afternoon meeting on Sunday, Aug.
24th, Mr. J. C. Wellington of Cambridge, Mass.,
took the stand and suggested that the audience subscribe money sufficient to provide
backs to the seats of the auditorium, and startbacks to the seats of the auditorium, and started the subscription with five dollars. Many others followed, until by the aid of a very enjoyable entertainment, given by volunteers after the regular meeting, the sum of \$100 was raised for improvement of the seats, in addition to a collection taken in the morning. And thus ended the second Sunday of meetings at Queen

City Park.
All remark the beauty of our location, the harmony of action, and the fraternity of feeling here.
GEO. DUTTON, M. D.

Meshaminy Falls Camp-Meeting. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Sunday, the 24th, was a beautiful day, and the Spiritualists and liberal thinkers of this section of the country availed themselves of it, and gathered here by thousands. Mrs. Fannie Allyn spoke in the morning to a large and attentive audience, every seat being occupied and hundreds standing around. In the course of her remarks she advised the holding of home-circles as the means of learning that spirits return, and teach us of the better way of religious faith and knowledge. She remarked that goodness is a matter of fact, and hence the progress of humanity must move along as the facts of Spiritualism are learned and practiced.

Does your Spiritualism make you better fathers and mothers? Does it make you better men and women in all the duties of life? If not, then you have not the true principle of the religion and philosophy of Spiritualism. Seek it, all you who desire to become true Spiritualists, and truer men and women in this life.

Lyman C. Howe spoke in the afternoon on "Bible Spiritualism" to a very large and attentive undence.

"Bible Spiritualism" to a volume tentive audience.

There was a Young People's Love Feast on the grounds in the afternoon, which was attended by some two thousand persons from sixteen to twenty-four years of age.

So endeth the sixth Sunday of Neahaminy camp. Next Sunday will be the last for this season.

J. H. R.

J. F. Conantia doing remarkably successful and creditable work at Onset Bay as a photographer. Some of his latest schievements consist of water views of Wicket's Island, the recovered her health simplement to be at Lake Pleasait Damp, rescaling her priceion. Mrs. Stockard Give radio pler, the yearst lying at the Company's with Health kindly consist of the Lake Brooker by Small be the Company's pler, the yearst squadron, etc., etc. Those visiting the triends of Miss Hamilton of the Lake Brooker be small be triends of Miss Hamilton of the Company's the Company's the Company's the Company's the yearst state of the Company's the tographer. Some of his latest schievements consist of water views of Wicket's Island, the

No. 170 Chester Square. To the Editor of the Banner of Light:

The afternoon meeting was held as usual at Mr Ayer's residence on Sunday. This, you know, is the new society for spiritual work which is building the fine temple on the Back Bay. The parlors were wellfilled, and there was, as usual, the pleasant religious atmosphere that seems to pertain to that institution or to that place. I think a spiritual gathering is not hurt any by having a little flavor of devotion. It may seem churchy to some, but suppose it does; the religious atmosphere of a church never was its evil, but

priestly or pulpit dogmatism—a sort of holy assumption mixed with bigotry has been the offence of the Church. There is none of that offence in the meetings of this society. There was present on this occasion Mrs. Isabella Beecher Hooker, who was the principal speaker. She opened the meeting with a modest invocation, followed by Judge Ladd with a short address; then Mrs. Hooker made her speech. I was glad of the opportunity of listening to this distinguished lady from the tribe of Beecher. She has the courage of her convictions, and made it man-ifest at the Concord School of Philosophy, after several remarkably fine addresses by distinguished people on the subject of man's immortality, from the side of reason or agnosticism, quite affirmatively expressed, as much as they could be from the know-nothing side of this thought, showing the need of the one thing the Spiritualists have—other-world testimony. It was a happy thought in Mr. Harris to ask Mrs. Hooker to speak of her experiences as a Spiritualist. There was some criticism by some who made reports of the speeches, showing even to that society for liberal thought it was casting pearls before swine—yet those who were like-minded with the speaker or hospitable to the thought, considered Mrs. Hooker's experiences the thing needed to warm up their cold though often brilliant logic into happy truth. The worst thing I saw reported of her speech was that it was "painfully interesting." I have no doubt it was interesting, but I suppose the reporter had to add

the adjective to keep up the agnostic dignity of the occasion. On this occasion at Mr. Ayer's meeting, she read some remarks from the *Index*, written by Mrs. Underwood, of her friend, Mrs. Leonard, who had lately died. Mrs. Hooker then spoke of her as being present, or hoped she was, and had brought and read the article as the prelude to her address, having an impression that she might, as a spirit, be present; and, though now making no attempt to report Mrs. Hooker's remarks, which were listened to with marked attention, I will add one remark, however, where the lady said for a year or two past Mrs. Leonard was spiritually inclined, and had found a comfort and a rest in its belief in her otherwise agnostic ideas.

After Mrs. Shattuck, a medium, entranced, who made the next speech, which was from the spirit-side of life, Mrs. Hooker pronounced a benediction and the meeting closed. SHADOWS.

Power of the Spirits. George Chainey, a Prominent Liberal of Boston, and an Associate of Col. Ingersoll, Repudiates Materialism.

Under the above heading, and date of August 18th, a correspondent of the Buffalo (N. Y.) Express, writing from Cassadaga, says:

correspondent of the Bufalo (N. Y.) Express, writing from Cassadaga, says:

"To-day George Chainey, the prominent Liberal of Boston and intimate associate of Col. Ingersoil, delivered a lecture, announcing his subject to be My Relizious Experience. He turned his back upon Materialism, and came out squarely on the side of the Spiritual Philosophy. He said that having written this lecture at a time when he knew nothing of a future life, he now found himself in the light of recent experience compelled to re-write it, as when you write a letter to a friend, and sign it Yours forever and ever. He had written one chapter, and now he writes the other—and this one is not the last. He proceeded to give his experience in the Methodist Church, the reasons which he found for leaving it, the mental struggles which he endured before he could bring himself to cut away from dear associations, and the final conclusions which compelled him to embrace Unitarianism as the expression of his highest ideals of truth. He said that at that time he believed in God as the tender father and mother of us all; in the Bible as containing much divine truth and much human effor; and in Christianity as the highest code of morals in the possession of man. The Christian doctrine of immortality he found to be based upon the story of the resurrection of Jesus; and when he discovered errors and contradictions in that story he began to doubt. He was compelled to say, 'I do not know.'

The speaker here quoted, as his sentiment at that time, a passage from Ingersoil, expressing agnosticism as to that doctrine. He sometimes hoped and sometimes doubted. When troubles came thick upon him he was pleased to think that all would vanish in the sleep of death. 'He could not,' he said, 'accept the immortality of the Church. Better be dust in the highway, trodden by feet on errarids of mercy, than writhing in the names of hell, or sitting with folded hands in the orthodox heaven, passing an eternity in idle nothing.' But never had he said one word against the im

writhing in the fiames of hell, or sitting with folded hands in the orthodox heaven, passing an eternity in idie nothing. But never had he said one word against the immortality of the Spiritualist, in which the untuilitied hopes of earth will be realized, and we shall clasp the hands of those we have loved and lost. Until he came to these camp-grounds he could only say of what they claimed as facts, 'I do not know.' He finally went to Boston and instituted an independent lectureship. His halls were crowded. One hundred and twenty lectures were delivered and published. The work of taking care of a weekly paper and preparing a weekly lecture broke down his health. After two years of laborhe found that agnostics had little enthusiasm in propagating their ideas. A mere negation has not the vital force of a grand and living truth. He became disheartened and began to think of preparing himself for the stage, confident that the drama can be made a grand instrument for the propagation of truth. But for a seeming incident which brought him to Cassadaga he would have carried out his purpose. 'That star for me has set, but a far grander one today shines in its place. When I came here I no more expected to become a Spiritualist than I expected to jump over the moon; but now I can no more doubt the fact of spirit-communion than I can doubt my own physical organism. If I can believe my own senses, I know that those who sit before me are but a few compared with the cloud of immortals who listen to my words. Between slates are written communications from loved ones in their own handwriting. In dark circles where all are adults, childlah fingers, soft and delicate, lovingly carest he cheek. I sak for no more proof, for I do not need it. I make this confession first to you, because to you I am indebted for my experience—and that experience I would not part with for all the gold of earth. I now experience a new desire to pray—not to an unknown God; but to the arisen friends who stand by our side and know our griefs and wants, not

[Since the above was put in type we have received the full text of Mr. Chainey's discourse, which we shall give to our readers next week. -Ed. B. of L.

Movements of Mediums and Lecturers [Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.]

Jesse Shepard, who is now in New York City, intends to return to Europe, and go on with the work but just begun by him at the date of his sudden departure, as soon as the cholera panic ceases to exist, which was the occasion of his leaving.

Frank T. Ripley is having excellent success in Maine. He will attend funerals anywhere in that State, if summoned for such service. Address him at Skowhegan,

Me.
Bishop A. Beals will speak in Grange Hall, Whittier, Ill., next Sunday, Aug. Sist.
Mrs. Hardinge Britten lectures at Lake Pleasant, Aug. 28th and 81st; at Brooklyn first Sunday is September: Providence first Sunday in October. Permanent address, 265 West 34th street, New York.
Miss L. Barnicoat will visit the Camp-Meeting at Etna, Me. She speaks highly of Temple Heights as a favorable place for meetings and ay summer home. Miss-Barnicoat's address is at present 30 Cumberland street, Bangor. Me.

Miss Barnicoat's address is at present 30 Cumberland street, Bangor, Mc.

Hod. Waifen Chase lectured in Glenburn, Mc., last Sunday, and will be at the Etna Camp-Meeting till Bept. Sth.: He speaks at Madison, Mc., Camp-Meeting, Sept. 18th and 14th; in Portland, Mc., Sept. 31st and 28th; in Newburyport, Oct. 12th and 19th; in Chatham, Mass., October, 28th; in Worcester, Mass., during November, and in Haverhill, Mass., Dec. 21st and 28th.

Address accordingly.

Mrs. H. Morse Baker has been engaged to lecture in Daisy; Tesin, neat November.

U. Commodore Street addressed an audience at Croydon Tiss. R. H., last Sunday, on "The Philosophy of

A. R. Newton, Esc., is to addition the Social Sciences. Class at Vinciano, N. J., on the first Sunday in Sep-

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

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SPECIAL NOTICES.

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

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

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

The subscription price of the Hammer of Light is \$2.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known Epglish lecturer, will act asour agent, and receive subscriptions for the Hammer of Eights diffeon 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 Hammer can be obtained at 4d, each; if sent per poct, d. extra. Mr. Morse also keeps for sale the Spiritus and Reformatery Works published by RICH.

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J. W. CADWELL, Mesmerist,

J. W. CADWELL, Mesmerist, Aug. 18.—8wis 491 Center St., Meriden, Conn.

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DR. H. F. TRIPP DOSTON'S Heater and Psychometrist, who has so suc-cessfully labored for Boston and other places, is still at 32 Common street, Boston, Mass. lw*—Aug. 20.

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Mrs. Salome Merritt, John Orvis, Mrs. Clara A. Field.

Mrs. fiattle Mason.

Saturday, Sept. 6th. Subject-"Labor Question." Speakers.

Imogene Fales, Rev. James K. Applebee.

Sunday, Sept. 7th. Subject-"Spiritualism." Speakers.

J. William Fletcher. Mrs. Willis-Flotcher, John Orvis.

Mrs. Isabella Beecher Hooker. Societies interested in the above topics are requested to

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JOHN ORVIS, Secretary.

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pany.

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Aug. 10,—6wis

Niantic Camp-Meeting. The Connecticut Spiritualists' Campmeeting Association.

THIRD ANNUAL SESSION. SEASON OF 1884. Commencing July 15th and Closing Sept. 15th. Breakers and Dates: Sunday, Aug. 2d, Warren Chase, 10th, J. Frank Baxtor; 17th, Mrs. Sarah A. Byrnes; 24th, and Tuesday. 26th, J. Clegg Wright; Sunday, 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 Providence and Providence and Btonington 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.

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selling the Nickei Tidy Holder. Every samily can use two to six, and cannot afford to be without them. Sample and Agents' Price-List sent by mail on receipt of 15c. in 2 or Ic. stampt. WILLIAM HASSELBAOH, General Agent U. S., 16. Columbus Avenue, Sandusky, Ohio. 4wis Aug. 15. PROCEEDINGS OF THE

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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 aphere in an undersloped state, eventually progress to higher conditions. We sak 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.

At the process of the series of the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

LEWIS B. WILSON, Ukasirman.

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.

The Free-Circle Meetings

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

Report of Public Séance held May 16th, 1884. [Continued from last week.]

Charles J. Hanley.

Charles J. Hanley.

I have not much to say, Mr. Chairman, but I thought if I could only come and announce myself I might reach the ear of some friend, and perhaps open the way te get into closer communication with those whom I knew on earth. I have been out of the body a few years, and I suppose my friends have no idea I ever look in upon them. They are certainly mistaken if they think so, for I do sometimes appear and try to make myself understood.

I come from New Haven, Conn. I want those in that city who are related to me, and those who are connected with me by ties of friendship, to feel that I send them my regards. I am de-

who are connected with the bytes of relations, to feel that I send them my regards, I am desirous of coming personally to them. I have some matters which I desire to talk over—certain explanations to make. I will do so if I ever find the proper means. My name is Charles J. Hanley.

Mrs. Emily A. Van Alen.

Two years ago last fall I passed to the higher life—it will soon be three years since that time. I have not before visited you, or tried to make myself known. Occasionally I have thought if I could only reach my dear friends on earth and assure them I love them still, that I take an and assure them I love them still, that I take an interest in their affairs and would like to have a conversation with them, it would give me great happiness; but I have not exerted any positive will in the matter until to-day. I wish to send my love to my friends, and tell them that if possible it would give me great joy to have a private interview with them, there are so many things we could talk over, affairs connected with the past, of which I do not wish to speak in public, but which in private ways might be canvassed with advantage.

And then, too, I desire to tell them of my home in the spirit-world, and how very different it is from what I supposed it would be. I found a pleasant one, yet it is not exactly what I might have chosen had I been consulted.

I have been trying to accomplish some work

I have been trying to accomplish some work since I went over, for I feel or perceive so much since I went over, for I feel or perceive so much need of labor, and see so many who are unfortunate, poor, and so sad—those who not only need instruction but require real sympathetic, magnetic assistance—that I am trying to help them. I hope my friends will not think it strange that I come and speak thus. The affairs of the spiritual life are not altogether like those of the mortal; there we do not pay so much attention to personal grandeur and affluence as to the worth, the real spiritual worth of individuals. Where there is the greatest need and a desire for labor—where the fullest amount of sympathy goes forth for others—there we find the truest work and the highest grandeur of life.

I was connected with an influential family here, and of necessity much of my attention was given to external life. Those with whom I am connected, and in whom I take great interest, are high in social and business circles, and est, are high in social and outsiness circles, and are very much engrossed in the affairs of material existence. I would like to call their attention to higher things, to assure them that worldly aggrandizement goes but a very little ways in the spiritual world. It is important that very strict attention be paid to the interior nature, in order that one may enjoy the greatest ad-

My father is William Astor; my husband is Mr. J. J. Van Alen, and I am Mrs. Emily A. Van Alen.

John Close.

Some years have gone by since I ascended, and many are forgetting the old man; but I don't mean to be forgotten; I want to rouse up the sleeping ones and tell them they must have an eye to the affairs of the spirit; it will never do for them to get drowsy and forget that they are immortal beings, and are to render an account by and by of their life here. Now I do n't mean to say by any means that I believe one has to render an account to an invisible, personal being who judges the affairs of all men; I believe in no such nonsense; but I do say that every one has to render an account to himself. The one has to render an account to himself. The strictest judge, the gravest censor I know anything about, is one's own conscience. If you can stand and face that without flinching you will get along very well in the, higher life. I have seen a good many poor souls orying and wringing their hands so that those who didn't understand the cause would think they were being oppressed, ne rescented or tortured by others. ing oppressed, persecuted or tortured by others, when the entire trouble was right within themselves: they saw their own natures as they really were, and the sight was too much for them, it overcame them.

I do not come here to find fault with any-body; I think all are going along about as well as they can just at the present moment, only I want them to be alert; not to get drowsy; so they will keep not only abreast but ahead of the times, and be ready to receive thought from the spiritual world and send it out as standard-

the spiritual world and send it out as standardbearers for those who are to come after.

That is the kind of work I believe in; that is
the kind I want to see my friends engage in;
and I tell you, friends, this Spiritualism is a
blessed thing. It is a very good thing to live
by and a very good thing to die by; any one
who has it firm and secure knows just what he
is handling, and taking into his life; he will
have it at hand at the hour of death, and it will
be the brightest kind of a light to illuminate
his path and bring him up to a condition of
prosperity and peace on the other side. I think
the best gift I can give to any friend is a knowledge of Spiritualism, and I am quite ready to
give that if my friends are ready to receive it.
Some of them—a good many—believe and realize that spirits return; that there is a broader,
grander life beyond the grave, than man in his
limited capacity can appreciate here, and that
all things are tending upward for the elevation all things are tending upward for the elevation

of humanity.

Sally comes with me and sends her love to all friends. Tell them "Mother Close" is busy at work, and is a kind of a missionary among the needy; her hands are never idle; she always finds something to do just in the right place to bless some suffering soul, and she is happy in her work. her work.

I have no more to say, only that I am glad to be here; it is a kind of spiritual feast to my soul to get into communication with such intelligences as gather here, and at the same time to have the power of sending a few words of love to old friends. I am John Close. I send my message to old friends in South Scituate, Mass.

old friends, but they do not pay any attention; they just keep on in their own way, and look neither to the right nor to the left, never thinking that Aunt Hannah is round, trying to stir them up. My name is Hannah M. Stevens. I am trying hard to reach friends in Jersey City. I have long tried to get at them, but they do n't seem to know anything about it, and it makes me feel discouraged.

I have long tried to get at them, but they don't seem to know anything about it, and it makes me feel discouraged.

I have been over on the other side a good many years, and have learned some things about it, but I am more interested in certain doings here than I am in what is going on there. So you see, I just stay round this earthly life, but I don't get the satisfaction out of it I want to, because those who ought to know about it have no idea of what is taking place with me. I want them to understand that things have been going on at sixes and sevens for a long time, that is with those parties I want to reach, and they don't know how to straighten themout. [To the Chairman:] Blees you, sir, they don't take hold with a will, as I would do if I was here. I don't believe in setting right down, taking hold of the skein, and unraveling the tangles. I don't believe in pulling at the knots and tightening them harder than they were before. That's just the way they have been doing.

If they'll push right in, and not mind what two or three other parties say about it, they can straighten the whole matter out without much trouble. To be sure, they'll think it is some trouble. There's no kind of use in trying to accomplish something if you don't mean to put some work into it. That's my idea.

Perhaps they'll think old Aunt Hannah is round, sure. I'robably she is, poking at them to be up and doing something, not lazing round shiftlessly. I think if I can ever get those things fixed up as I want them, I won't come back to this earth again in a hundred years.

[To the Chairman:] You're a pretty good kind of a chap, I think, to open the doorway for such beings as myself, but I suppose you're paid for it. You'll excuse me, if I am too sharp, but there was a kind of bluntness of speech about me when I was here that still hangs on, and I always noticed that people like to be paid for what they do.

Well, I want my folks to know they will be paid well enough if they 'll only take hold and do things as I want 'em to. If they don

Georgiana Carver.

I would like to try and reach my friends who live in Boston. I have been thought dead by them for several years, but I have never felt that I was really dead. My name is Georgiana Carver. My friends called me Georgie. I was the daughter of William Carver. I was ill some time before I died. I suffered considerably, but the kindness of friends mitigated my pain very much. I have always remembered their loving attentions with a great deal of satisfaction. I wish now at this late day to thank them for all the kindness I had extended me, and to assure them that I prize in memory every little loving word and deed which they manifested, and I feel that sometime I shall be given the power to repay them in kind. Oh! I am waiting for the day when they will join me in the spirit-world, so that I can show them something of the comfort which they gave to me. gave to me.

I have a pleasant home in the higher life; it is near to my Aunt Sarah's; we are often to-gether, for our line of thought and of work is similar, and we were very congenial and sympathetic when on earth. At the time she passed away I mourned sincerely, not knowing I should so soon meet her in the higher life, and resume the old associations and companionship
—but so it proved. Among the first to greet
me there was that dear loving aunt, who grave
me welcome to the beautiful world beyond.
Since then I have met other dear friends, who are kind, and I am perfectly satisfied with the life which I lead.

life which I lead.

It would please me, however, to convince my mortal friends of my continued existence, to give them something which would satisfy them of my identity. I hope after a little while to succeed in opening their eyes to the true light. They are rather liberal in sentiment; their religious opinions are not dogmatic. At the same time they do not realize the full glory that Solvitualism brings in its teachings. that Spiritualism brings in its teachings. I hope to have the power and opportunity of bringing that knowledge to their minds, and that sometime I can come again, and give them

Henry Wolfe.

I don't exactly like to come here and tell my strict attention be paid to the interior nature, in order that one may enjoy the greatest advantages in the world beyond. But I do not care to discuss these things in public.

I would assure my friends that I am not unhappy because I passed from the body. I have attained a higher condition of life—grander perceptions of existence as it really is—and a fuller opportunity of understanding myself, as well as my fellow-beings, than I ever realized before.

My father is William Astor: my husband is as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as clear as some of you people seem to see things as the sum of your people seem to see things as the sum of your people seem to see things as the sum of the means of accomplishing to your purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accomplishing my purpose, so I have no other means of accompli as some of you people seem to, so I went on in

my own way.

I have not been altogether satisfied with the place I have found; it is not the future I looked for, but such as it is I have had to take it. I like it better now than I did a few years ago, when I first went out, because then I could not when I first went out, because then I could not see clearly; it was all dark around me, or so nearly dark that it might as well be—like one who is in the streets in the dusk of the evening, and who cannot see objects plainly. That is the way I moved along for a while; I felt as though I had lost my eyesight and had to grope around. I did not like it.

I did not like it.

1 am now getting out of this condition. My friends won't believe it; some who knew me, perhaps—I won't call 'em my friends—they probably think I am in hell. I am not in that kind of hell they know anything about. I want them to distinctly understand that I am in a place—well, better than a good many places here on earth; and I am going on to one that is still better.

I have been wanting to come back and make

here on earth; and I am going on to one that is still better.

I have been wanting to come back and make myself heard, then I would shrink from it. There is so much connected with the past that is not altogether pleasant, that makes me feel as though I didn't amount to anything anyway, I don't altogether like to come; then again there are things that seem to be pressing me, as though I ought to come and say a word, and tell people the best thing they can do is to live right; try to bless others, and engage in pursuits that are not only harmless but are really practical and beneficial to human life—in fact to do just as well as they know how to do. I do not suppose that my voice raised in this way will amount to much. Never mind—it makes me feel a little better.

I belonged to a Post of the Grand Army. I would like to meet some of the comrades in private. I wish to thank some of them for their action: they will understand, perhaps, to what I refer. Tell them it did me a world of good. I felt I had been misjudged, and I was highly pleased when some of my comrades undertook to look after my name, and to right matters. I wish to thank them very much. I don't mean to speak more plainly here, because it is none of the public's business, it is the business of my friends. I want them to know I appreciate all that they have done, and after this long while I am here to say so.

There are some other things I wanted to speak of, but they are going from me. I do not

after this long while I am here to say so.

There are some other things I wanted to speak of, but they are going from me. I do not understand how to hold on to such an instrument as this. I have accomplished my purpose in coming, and now if any friend wants to hear more from me, I will be ready to give something more if I can find a way open. I feel somewhat in the condition of a man who is not satisfied with himself, and it is not altogether pleasant. I hope to throw it off, one of these days. In the meantime I am going to try and see what I can do for my friends; perhaps I can teach them something of life which I have discovered on the other side, of which they are ignorant. That is the best I can do. My name is Henry Wolfe.

Report of Public Séance held May 20th, 1884.

message to old friends in South Soltuate,

Invocation.

Holy Spirit of Lore, we recognize thy presence here at this hour; we asknowledge thy power everywhere; we understand that thou doet permente all space with the grandeur, and that thy law doet rule the entire universe. We prace the for the pleasing of existence; we thank thee for the smallest and the shapes.

we listen to the roaring of the tempest, and can hear thy tones speaking to the human heart that all is well. Our Father God, we turn to thee, asking for light and strength; for knowledge and understanding; and oh, may our hearts and our minds become receptive to truth, that we may receive and appropriate to our innermost natures those lessons which thou hast to teach thy human children. Oh! may we come into sympathy with thy angels, and into friendly and fraternal feeling with our brothers below, so that we may be worthy to be called thy children indeed. We ask thy blessing to rest upon all this day, and we especially request that those spirits who gather here may be given strength and opportunity to manifest in their own way unto their friends in mortal life.

Questions and Answers.

Controlling Spinit.—We are now ready for your questions, Mr. Chairman.

Ans.—The pain experienced in having a tooth extracted or a limb amputated have its seat in the body, the spirit, or the soul?

Ans.—The pain experienced in having a tooth extracted or a limb amputated has undoubtedly its seat in the nerves of sensation, which are a part of the physical system. We are aware that certain individuals declare that the spirit alone must feel pain, since after the spirit has left the body one may pierce the mortal clay with an instrument and there will be no indication of any suffering; but we declare that pain finds its seat in the nervous system, and is allied to the physical body. The spirit reports the sensation to the brain and to the various parts of the body. When separation of the spirit from the body takes place, the spirit ceases to be disturbed by any sensation of pain that is analogous to physical suffering—while the body can no longer sense any disturbance of a like character.

Q.—Does personal magnetism inhere in rooms and furniture in such a way as to affect the health and comfort of subsequent occupants, and how long does it remain? How can it be removed?

A.—Personal magnetism can be communicat-

A.—Personal magnetism can be communicat-A.—Personal magnetism can be communicated to any object or substance, although certain articles will absorb or receive it much more rapidly and fully than others will do. An article of furniture, or any physical object—what we may call an absorbent—taking into itself the magnetism of the occupants in the room, may communicate this magnetism to others who come in contact with it. This may be detrimental to the health and the spirits of an individual coming in contact with it, or it may be mental to the health and the spirits of an individual coming in contact with it, or it may be exhilarating and beneficial; that will be dependent upon the nature and character of the party himself. If he is in sympathy, and can assimilate with the magnetism which he comes in contact with, then he will be benefited; but if not he will be injured. This magnetism can best he removed from an apartment or from best be removed from an apartment or from articles of furniture or clothing by calling in the assistance of some powerful magnetic friend who is congenial and sympathetic, and requesting him or her to magnetize the place; also by requesting the spirit-friends of the individual to gather with their powerful magnetic forces and magnetize the place; and magnetize the place in a spiritual forces and magnetize the place in a spiritual

manner.
Q.—Under what condition does the spirit leave the body when asleep and pass into the spirit-world, or to different points upon this planet? Are its movements always governed at such times by spirit-guides and for wise pur-

A.—The spirit sometimes leaves its mortal tenement when under conditions of great re-ceptivity to spiritual powers; the mind becomes passive, throws aside the cares of physical life, and for the time being becomes detached from external surroundings. Then the spirit, being in a condition of great spirituality, may pass out into the atmosphere of this planet, or into space, visiting other worlds, and even coming in contact with the spiritual world itself. The space, visiting other worlds, and even coming in contact with the spiritual world itself. The movements of such a wanderer are generally guided by sympathetic spirit-friends, and he is usually attended by those who are his guardians, and who desire his welfare—although it is not always necessary for such a traveler to be attended by other spiritual beings. Indeed, we have known it to be the case where a spirit, during the hours of physical repose, has left the body and passed out to a long distance, entirely unattended by any intelligence, experienced some wonderful and gratifying sensations, and then returned safely to its mortal form, wiser, better, and with more knowledge than it possessed before. If an individual, subject to conditions whereby he can leave his body at times, desires and earnestly invokes the aid and presence of truly spiritual beings, he will find himself attended by such, and he need not fear coming in contact with any evil intelligences or those who will be disposed to harm him, for he will be upheld by a strong spiritual power, which will overcome all difficulties and care for him under all circumstances.

Mary Williams.

Some years since I passed from the body. I had attained a ripe age; ninety years had settled upon my brow, and I had been privileged to pass through many experiences which were beautiful, and which I understand to have been for my soul's unfoldment. I accepted and adopted liberal views. I believed in the presence and communion of angels. I tried to become receptive to the truths which they had to bring from heaven above, and my life was one of calm serenity. I passed on to the eternal world, happy to make the change, realizing that beyond the shadows of external life, beyond its painful experiences, there is a world of beauty, a larger life, where one can find all that is required for the expansion of this powers of the soul, and for the education of the inner being. I was interested, while on earth, in the education of marguerites—field daisies. I passed away when the fields were white with soul, and for the education of the inner being. I was interested, while on earth, in the education of the young, and for a long time was identified with the common school system of teaching in Boston, as well as in other places. I am still interested in the education of the youthful mind; I desire to see it grow and expand, and attain a knowledge of life such as will perfect its most beautiful and noblest powers.

I wished to return here and speak a goed word for Spiritualism, to add my testimony to that of hundreds and thousands of returning spirits, to declare that communion between the two worlds is not only possible, but that it is in

spirits, to declare that communion between the two worlds is not only possible, but that it is in operation, and to assure my friends I am delighted to return and manifest. I extend them my love and greeting. I am not now bowed down by the weight of years. I feel as a soul who stands in the full fruition of ripened maturity, and as I grow in knowledge and in the comprehension of life, I rejoice with exceeding great joy at the opportunities and nowers that great joy at the opportunities and powers that

are mine.

I have come into contact before with medium-I have come into contact before with mediumistic organisms, but have never centrolled this
medium. I am always glad to make my influence felt, or to bring some power from the
spirit-world for the support of mediums, or to
prove to humanity that there is life after death.
I wish my friends to investigate Spiritualism,
for it will bring to them a light and power which
nothing earthly can give; it will prove a source
of great comfort to their souls, and when they
are called to pass to the higher life they will are called to pass to the higher life they will find, through its teachings, an open pathway leading them into a full realization of existence

in the spheres.

I resided, during the latter part of my life, in Middleboro', Mass. I am Mary Williams.

Jacob Hedly.

that I am with them. I know that they do not understand. Spiritualism: I know that their I hear that thee welcomes strangers. [Very glad to greet you.] I have felt to return and manifest to friends. My home was in Ports mouth, R. I. This is an anniversary with me. Two years ago last First Day. I passed from the body. I found myself immediately, resurrected in the eternal life. I can say, in coming back, Lo.! I sam with thee again, and I bring with me my own reward. It is a reward for all the past, for all pain and suffering, to feel that the heavenly life is everlasting, and that intelligent association is given between friendly hearts. I can raise my voice in giadness, in thankfulness to the Father of all for his mercies; and I wish the Friends of the old town. To know that I am here to speak in this way. Yea, verily, it is a grand experience to pass on from earthly conditions into the light of this higher life, and I desire to bring evidence of the sternal truthoff spiritual communication. That, is why I omis here.

I lived sixty-two years in the body, and passed the future and the body. My form the spiritual communication. That, is why I omis have it changed in any respect. I my meaning onward so the future.

I lived sixty-two years in the body, and passed to the future, and the body. My form the spiritual communication. That, is why I omis have it changed in any respect. I my meaning onward so the future.

I lived sixty-two years in the body, and passed to be speak in the body. My form the spiritual communication. That, is why I omis have it changed in any respect. I my meaning onward so the future.

I lived sixty-two years in the body and passed to be speak in the body. My form the spiritual symmetry to their house and lived to come to their house and tried to speak. I have not been and in the spiritual symmetry to their house and lived to come to their house have to bring the spiritual symmetry to the body. The spiritual symmetry to the body. The spiritual symmetry to the spiritual symmetry to the spiritu

apiritual communication: The body, and passhere.

I lived sixty-two years in the body, and passed through experiences some of which were
sad. I am glad for all the past it would not
have it charged in any respect; I am greating
onward to the future.

To all friends I bring the hand of friendship, and assure them that I live. Jacob Hedly.

Seth Perkins.

Seth Perkins.

I have only a few words to give, Mr. Chairman, but I hope to reach my friends by coming here. I have not been dead one year yet, that is, if you think I am dead at all—I don't. I feel very strongly alive. I come from the old town of Winchester, Mass. I have friends and neighbors there whom I hope to reach. I lived a long life, overseventy years; seventy-four were pressing upon me when I passed out of the body. I want my friends to know I am satisfied with my condition. I am not here to name over the things which are unpleasant, or those which are agreeable. I have found some shadows in spirit-life, and many sunbeams. I am working to chase away the clouds, so that the sun may shine brighter. I am very well pleased with all that I have seen, I hope to get into intelligent communication with dear ones, that I may impart to them something of the knowledge I have found. My name is Seth Perkins.

Julia Mackintosh.

I am Julia Mackintosh. I was twenty years old when I died. I have been gone some years now. I have never spoken in this way before. now. I have never spoken in this way before. I am very anxious to reach some relatives of mine by the name of Gage, who live in Detroit. I have tried to call their attention to Spiritualism, so that I could come to them. I left a request with those friends that they would attend to certain matters in which I was interested. They were unable to do so, as they wished, and have always felt grieved in consequence. They did everything possible, and I know of their great desire to have the affairs settled as I wished. I come to thank them for their kindness and attention, and to request that they will not feel disturbed at all over the results. I am not. I do not allow any remembrance of them to trouble me. I am quite sather way matters are moving is just as well as

the way matters are moving is just as well as the way which we thought they should go.

I believe all things are for the best, and ordered by that Divine Power that governs and controls human events; consequently I am satisfied to leave the affairs of life in the keeping of a higher power. I am ready to say, it is well. is well.

I am not certain whether I will reach my relatives in this way, but I hope to. I have tried many ways of getting to them without success. I have endeavored to come here several times, but could not make an entrance. I send my love to each one. eral times, but could not make an entrance. I send my love to each one. I thank them for all their attentions to me before I passed from earthly scenes. I treasure up every little kindness; it is very beautiful to me, and I will endeavor to repay it; if I can only show to my friends that there is a truth in spiritual communion, and that those who die have the power of knowing what is taking place with their earthly friends, I shall feel I am doing a good work.

Dr. S. B. Mershon.

Good afternoon, Mr. Chairman. I am not very familiar with this method of procedure, but I am quite anxious to reach my friends. That seems to be the burden of the cry of every one who comes to you, so far as I can see. overy one who comes to you, so far as I can see. Oh I we feel as though we were just outside of home, and that the gates were closed—or so nearly closed that we could not call the attention of friends to our presence, and so when we get an opportunity of coming and sending out a call, you may believe the first thought is: How can we reach our friends and assure them of our love? of our love?

of our love?

I was but thirty-nine years of age when I passed from the body. I had a profession. I believed there was a career before me, but I was summoned to the higher existence and was obliged to obey the mandate, yet in passing out from the earthly I did not leave behind me all the affections, all the thought, all the energy, which I expressed through mortal understanding; on the contrary, these things clung to me and made up a part of my life. I have discovered that ambitions are of but little consequence to the truly spiritual being, while human affections are of great moment; so I have tried to inform myself of these spiritual things. I have become a student in the higher department of life, seeking to incorporate into my mind the many lessons which open before me.

I desire to come into private communication with those who were dear to me. Let me inform you that I am a son of Dr. R. B. Mershon of Broad street, Newark, N. J. I have friends in old Newark, and I want to reach them. The thought presses upon me constantly: How can I go to those dear ones? how can I rap upon their doors and make myself heard? how can I touch their lives and meet with a re-

cohor made of marguerites—field daisies. I passed away when the fields were white with those pretty flowers, and a dear friend of mine, knowing how I liked them, gathered a mine, knowing how I liked them, gathered a quantity, formed them into an anchor, brought it and laid it upon my bler—an anchor of hope, speaking of immortality, the hope of the human race for a future life—and I bring this as an emblem to my friends, that they may know the dard and appreciate the loying I recognize the deed and appreciate the loving heart that gave it expression.

Yes, there is hope for the wounded heart; yes, there is immortality; I have found it, and

yes, there is immortality; I have found it, and have long been trying to bring a knowledge of it to my friends. But yet, what are a few years compared to the great eternity which stretches out before us? But an instant of time! So I do not feel that the years have been wasted. Although I have not accomplished all that I could desire, I have been growing strong. In the spirit-world I have been outliving regrets for the past, for I did regret giving up some things, certain plans and ideas of earthly life which were very dest to my heart. I have outgrown them all now, and I do not mind; I am glad that I passed on as I did; that I was not called upon to remain here and take up the experiences of earthly life.

not called upon to remain here and take up the experiences of earthly life.

My mother has sometimes said: "I am glad Mildred did not stay here, as she would have felt the changes that have come to us with the keenest torture." I do not know that I would have done that, because I think I would have tried to make the beat of what came; but when I realize what spirit-life has given to me, its opportunities for culture and growth, for study and investigation, I am quite gratified to know that it came to me when it did.

I send my love to all friends, and assure them that I am with them. I know that they do not understand Spiritualism; I know that their thoughts of the future are confined to what theology has taught them; they live what they

my blessing to friends. My home was at Cumberland Hill. My name, Mrs. Clara Stillman.

Daniel Patten.

I am a stranger to you, Mr. Chairman, but they say it makes no difference. I come from Lowell; and that is where I am interested just now. There are affairs in hand that call my attention. To be sure, I am not in the body, and I am supposed not to take an interest in earthly mattens, but I had affairs which I disposed of as I thought best, and in their settlement I have taken or tried to take a hand. I find that it is possible for a spirit to influence an individual in the body, and guide him along. That is what I have been trying to do with a certain friend of mine. I have come here to get instructions from the spirits present; and they thought I had better step in, just give my name and tell the friends that I am well and strong around to see what they have been doing, which is all true enough. I would like to have some friends form a circle, and see if they cannot get spiritual manifestations. I believe they can; and there's a little matter about a paper concerning which I would like to communicate with them. It seems to me if they will gather themselves together and sit quietly, invoking the presence of the higher powers, perhaps I will be able to give them something from my side of life, and I will be very glad to do it if I can. My name, sir, is Daniel Patten.

Nellie Foster.

Ito the Chairman: Please may I come a minute? Oh! what lovely flowers [referring to those on the table]. Do you know my papa? His name is William J. Foster. He lives in Boston. My name is Neilie. I want to send my love home and say I have got ever so many flowers, too, and they 're just lovely. When I died, you know, they put a little bunch of white flowers in my hand; and my papa he got them from a place where I used to go with him and see the flowers, because I liked them so much. I want to say I 've got some of those little bits of flowers in the spirit-world; they are so sweet and fragrant—they do n't die, either, they just keep growing all the time. They are lovely. I want to bring some home. I want them all to know I have come.

I've got a brother Willie, and I've got a sis-

want everybody to know I can come, and that I am growing up a big girl. Good-by. Can I come and see you again? [I hope you will.]

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 22.—Gearfield Learned; Minnie Palmer: Capt. John K. Hyer: William H. Brown: Stank E. Coolidge; George W. Rogers; Mrs. Beulah A. Stevenson.

W. Rogers; Mrs. Beulah A. Stevenson.

Della Griffin; Mrs. Idas Sawyer; Ella Mayo.

Jene 3.—Mrs. Elvira J. Swant Cella Leonard; Isana Atkins; William H. Brown; Hannah Hunt; Laura A. Martin; Addie Callahan; Jonathan White; Rosswell; Forest Flower,

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

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

June 20.—Mrs. Sarah Miller; Rev. Herman Bisbee; Kate Pliman; Eleanor Adams; Sliss Bannard; Ida Stevens.

June 24.—Mary Elizabeth Burbank; John W. Edmonds; Fanny Green McDougal; Harriet Jackson; Willard Hutchis: Sliver Tongue.

June 27.—John Plerpont; Lotels, for Margaret B. Ramson, George Jardine, Samuel A. Hastinga, Matocka, Francis M. Leonard, Water Lily, Hiram March, Nellie Richer, Willie Knapp, Job V., Capt. John Richardson, Sarah Am Johnson, Harrison Clark, Clara Bacon, 'Dick.'

Passed to Spirit-Life:

From Champlin, Minn., July 11th, Samuel Colburn, a native of Dedham, Mass., aged 63 years.

In early life he embraced liberal religious ideas, and readily accepted the teachings of Modern Spiritualism when they were first promulgated to the world. More than thirty years ago, in company with his wife (the writer), he came West and made our home in the unbroken wilderness. He often accompanied me in my tiresome journeyings while engaged in the lecture-field, and with his superior yocal powers enlivened our meetings by singing the grand songs of the New Dispensation. During the last few weeks of his earthly life his sufferings were intense and unremitting, but he bore them with patience, calmly awaiting his transition to the spirit-world. By his request the funeral services were conducted by Mrs. Lepper of Anoka, when slarge concourse of neighbors and friends listened to the inspired words that fell from her lips. MART S. (OLBURN.)

From St. Peter. Minn., July 7th., Asab G. Spalding. From Champlin, Minn., July 11th, Samuel Colburn, a

From St. Peter, Minn., July 7th, Asaph G. Spalding, a native of Vermont, aged 67 years.

He was an early disciple of the spiritual faith, and nevarialled to advocate its doctrines whenever an opportunity offered. His remains were brought to the Champlin Cemetery for interment, where Mrs. Lepper gave to the friend: assembled an eloquent discourse upon the New Birth.

M. J. C.

From Jamestown, Dakota, April 20th, 1834, William B. Dodge, aged 58 years.

Dodge, aged 58 years.

Mr. Dodge was a native of Montpeller, Vt., but went west many years ago, and finally nurchased a farm on the southeast borders of Jamestown, where his family still remain. He leaves a wife, one daughter and two some. W. S. Dodge, Esq., of Jamestown, being the oldest, "He retained his mental faculties to the last," says the local perfect with the mental faculties to the last, "says the local perfect with his wife and children until within a few moments of his demise. His death was a happy one, and he seemed to almost look into the Canasa land of etarnity while yet in the full possession of his sense, he was a man possessed of extraordinary mental power, and was a great thinker and reader. His death occasions sincere sorrow wherever he was known. "He has long been a subscriber of the Banner of Leght, and highly the joyed its perusal. He was a firm Spiritualist, and a sheet maleo, for over twenty years, consequently he known there he was going. "Upp."

From Lowell, Mass., on the morning of Aug. 20th, at the residence of her daughter, Mrs. Sarah A., wife of James M. Otis of Concord, N. H., in the 55th year of her earth

She was tenderly cared for in her last sickness by her has band and children, who were with her when her gentle spirit left the worn out body to enjoy the realities of that higher life in which she was so firm a believer through the teachings of her beloved Spiritualism, and the same was to the believer through the teachings of her beloved Spiritualism, and the same was to the sa

From Onset, Mass., Mr. Edward Willis, aged 77 years From Onset, Mass., Mr. Edward Willis, aged 77 years 9 months and 15 days.

For inany years he was a firm Spiritualist. His formed home was in Dorchester, Mass. He had just founded to home at Onset, when called to pass on. Funeral services were attended at the home of his son, near his own, by also Lizzie Doten and the writer, His fanality will miss the low ing presence of the mortal. May his freed spirit comfort, and chear them, is the prayer of

From the residence of her parents, in North Schools, Mass., July 28th, Mrs., Hannah, R., B., (Storts), Cashing aged 29 years and 10 months.

Funeral services were conducted by Mrs. R. J., Willis, and, although a very severe rain-storm prevaled, slavely number of religibors and members of, the Good Tamplas, Lodge, and many who had been associated with her in the Children's Progressive Lycenum, were present.

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May 19.

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

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

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BATTLE-GROUND

Banner of Pight.

The weather at Onset Bay the past week was not as auspicious as visitors could wish, as high winds and foggy weather prevailed most of the time. On Saturday roggy weather prevailed most of the time. On Saturday at 5 o'clock it looked as though the proposed illumination, upon which so much public interest was centred, would be a failure, but later the fresh breeze in a measure subsided, the stars came into view, and the evening proved to be a very enjoyable one. The illumination, though not so good as on a former occasion, was nevertheless a success. The band screnades were a marked feature. The late trains brought a large number of visitors.

SUNDAY SERVICES.

sion, was nevertheless a success. The band screnades were a marked feature. The late trains brought a large number of visitors.

SUNDAY SERVICES.

Sunday, Aug. 24th, was characterized by beautiful sunshine, baimy breezes, and a feeling of restful content pervading all hearts. The morning trains brought large accessions to the numbers already on the grounds, and during the day many vehicles, of all shapes and sizes, wended their way along the country roads to Onset. The steamer Monohansett macher usual trip from New Bedford, coming to the pler on time with a large and pleasant company of excursionist.

In answer to the strains of the military band at the auditorium, the multitude gathered to listen to the sacred concert provided by the camp management, and when later the Association's bell rang out, proclaiming the commencement of the morning exercises, the seats were filled with an attentive and intelligent audience, the members of which listened with interest to what the guides of Walter Howell, late of England, had to say upon: "The Boul-Whence and Whither?" Dr. H. B. Storer presided, and vocal music of a high order of excellence was furnished by Mrs. D. M. Wilson during the exercises—Frank E. Grane, organist.

Mr. Howell's controls traced the evolutionary path discoverable in all earthly existences, and emphasized the idea that all things were objectively outwrought on the material plane, that they might possess a more markel and individualized existence in the spiritual realm. Back of all things witnessable either in the domains of physical or of mental life lay the subtle essence of which they were the expression. There was a soul of language, a soul of art, as well as the soul of a human being. The spirit was the all in all. Did any imagine the work wrought by Michael Angelo would live longer than the spirit of Angelo, whose genius conceived it? Did any one suppose the philosophy of Plato would live longer than the spirit and the sucread as collection of mental life has one of the morning services of mate

Sunapee by the friends there during the week just be

in memory of Bro. Greenleaf would be carried out at Sunapee by the friends there during the week just begun.

At the close of the morning exercises the people dispersed to enjoy the beauties of the scene, and satisfy the orayings of "the inner man" at the various well-conducted hotels and dining places for which Onset has this year achieved an enviable reputation.

The afternoor service convened at one o'clock, and in its course comprised the announcement by Dr. Storer that owing to the illness of J. Clegg Wright, which necessitated that gentleman's abandoning the idea of speaking at Onset next Sunday, Mr. Howell had been engaged to take his place: singing by Chas. W. Sullivan, and Mrs. D. M. Wilson—Frank R. Crane, organist: and an eloquent and practical discourse on "The Atono-ment," by the guides of Mr. Howell. The speaker's controls taking the ground that they were addressing an audience containing a considerable number of persons yet holding to the tenets of the churches, announced that they had chosen this theme as a proper one under whose introduction to lead them along the line of difference between what they believed, and what Spiritualism taught concerning human relations to the Divine, and human acts as effecting human destiny hereafter.

The word "Atonement" the speaker held had been twisted from its original meaning by the theologians, for their own special purposes: It came from Latin radicals which meant in reality atone-mind or one-inmind. Spiritualism did not teach a system of salvation through the substitutional sacrifice of an innocent man or God in propilitatory atonement for the guilt of humanity. Man might not be "at-one-mind" with God, but efforts to bring on such harmonious at-one-ment must be made by each individual for himor herself: the shedding of the blood of the innocent bore no part in the act. It was not so much a question among Spiritualists as to whether Jesus was born in Bethlehem 1800 years ago, as whether the Christ-spirit of love was repeatedly born in the hearts of earth's

Bethlehem 1800 years ago, as whether the Christ spirit of love was repeatedly born in the hearts of earth's

of love was repeatedly born in the hearts of earth's succeeding generations.

Spiritualists had no room in their conceptions for Jesus as an attorney, pleading the cause of humanity with God! or as a substitutional sacrifice, proposing to remove from them the effects of their own short-comings; but as an exemplar of love to man, as a teacher of the sublime lesson of charity, as a martyr to principle, they were ready to give him the meed of appreciation which his superior manhood deserved.

When men and women learned that the conditions

teacher of the sublime lesson of charity, as a martyr to principle, they were ready to give him the meed of appreciation which his superior manhood deserved.

When men and women learned that the conditions of their future rested alone on what they themselves accomplished; when they realized that no one could release them from the effects of their own acts, but that restitution for all wrong doing was individually demanded of them, they would then be led to be honest in the full meaning of the term.

The fall of man, the atonement, the doctrine of originals in, the trinity, etc., were each in turn brought up to view and criticised with effect, under the clear light of reason illuminated by the rays of spiritual revelation: The controls averring that these ideas were the soul's mumps and measles, which need not be caught if proper care was exercised to keep beyond the limits of their contagion.

The idea of a tripersonalistic deity, to which Christians attached so great value, could not be found anywhere in the teachings of Jesus; it was borrowed by the Churchianic theologians from the Hindoos, with whom it was but a metaphysical abstraction—Brahma the creator, Siva the destroyer, and Vishnu the preserver—and made into a mathematical impossibility: "three persons and one God." viz: Father, Son and Holy Ghost: Each omnisolent, omnipresent, omnipotent, almighty on his own account, and yet after all there were not three delities, but only one Almighty, etc. If this was not an "almighty" contradiction, the speaker was unable to cite one.

Jesus was said to have paid the debt incurred by the Adamic pair in their early search after knowledge; but if he Add, the "Divine Justice" demanding such payment had never given to humanity the receipt therefor, and the Genesale anathema was still operant: Man still earned his bread by the sweat of his brow; woman still brought forth children in sorrow and pair; and the earth was still "cursed" with thorns and thistles for man's sake. This much was to be seen in the physical world;

ing in spiritual conditions rather than localities—making hell to be the doing of wrong, and heaven to be the doing of right.

He painted a beautiful word-picture of the time to come, when none would desire aught for which they had not rendered an adequate return—whether at the hands of God or their fellows; when the life of law would give place to the law of life; when labor (cursed by the Genesale proclamation) would be recognized as divine; when the Micasic command, "Thou shalt not steal"; when loyaity to nature would be prized above creedal conformation; and when the golden age, not of an ignorant innocence, but a self-centred wisdom, would dawn upon the earth.

The address of Mr. Howell abounded in various telling points aimed at the Mossic symbolisms, the remission of an by the shedding of blood, the "bullook" instead of the "lamb," (if they wished to be strictly correct in their type of Christ's sacrifice,) etc., still climg to by the Christian system: points even a reference to the treatment of which is impossible within the limits of the present sketch—and ended with a close summing up and binding together for future thought on the part of his hearers of the positions he had taken.

Spiritualism came, he said, not to destroy, but to fulfill; not to obliterate, but to spiritualize. Many men and women were now on "earth who, while they were living socially and physically in the hineteenth century, had hardly in their spiritual conceptions reached the time of the Nocahlan deluge: But to day, in a grander sense than the Mossic portraiture the windows of heaven were opened, the rains of spiritual ending the theological the state of spiritual confidence and the time of the Nocahlan deluge: But to day, in a grander sense than the Mossic portraiture to windows of heaven were opened, the rains of spiritual ending the sense that the Mossic portraiture to windows the sense than the Mossic portraiture to windows the sense that the Mossic portraiture to windows the sense that the Mossic portraiture to sense the sen

At the close of the afternoon service those of the audience so choosing attended a sacred concert at the Skating-Rink, given by Martland's Band, of Brockton; others congregated to witness the sailing of the Monohausett for New Bedford; some manned the white-sailed yachts that skimmed like sea-birds along the sapphire-tinted bay, and others enjoyed social converse with friends till "train time" came, and the homeward "Good-by" was said.

homeward "Good-by" was said.

NOTES.

On Friday evening, Aug, 22d, Charles W. Sullivan had a complimentary benefit, which was a very successful affair. It came off in the parior of the Glen Cove House, under the management of Mrs. Sadie Billings. About one hundred and twenty people were present, and the frequent encores in the course of the evening were evidences that the entertainment was a very satisfactory one. The volunteers, who aided "Charlle," and performed their respective roles capitally, were Mrs. Wilson and Miss Helen Dill, soloists; Mr. George Hosmer and Master Louis Poole, violinists; Frank Union, elecutionist, and Frank E. Crane, organist. Miss Dill sang "Bome Day": Mrs. Wilson ditto "Coming Through the Rye," Mr. Sullivan's "Paul Revere," "The Old Maid's Sollloquy," "The Shamrock of Ireland," Bridget O'Holligan's Letter," "Old Black Joe," and "Casablanca" (all in costume) were rendered in his usually inimitable style. "The Gilpsey Countess," and "When you and I were young, Maggle," pleased the audience very much. We hope to see "Charlle" encostume again ere he leaves the grounds. We regret that the management did not secure the Pavillon instead of the hotel parlor, as more than double the number of persons present would have occupied the seats. As it was, many who had purchased tickets were compelled to remain standing in the entry.

The séances of the Berry Sisters on Saturday and Sunday evenings were fully attended, and proved to be, as usual, very successful and convincing. Many NOTES.

The scances of the Berry Sisters on Saturday and Sunday evenings were fully attended, and proved to be, as usual, very successful and convincing. Many forms which appeared were fully recognized by the respective friends of the spirits present.

Dr. J. F. MacAllister, the magnetic healer, who is located at 49 Harmony Lodge, West Central avenue, is unquestionably a very powerful medium. We say this understandingly, as we have had occasion to test him.

this understandingly, as we have had occasion to test him.

Dr. H. B. Storer returned from Sunapee (N. H.) Camp-meeting on Saturday evening. He reports that that place is a beautiful locality, and that a deep interest is taken in the cause there.

A special reporter of the Boston Star (daily) has been on the grounds at intervals during the present season—good accounts of what he has seen in the mediumistic line appearing in its Sunday edition.

James A. Burgess has the thanks of the Banner of Moht for special service rendered in extending its sale among the people at Onset.

B. H. Bourne, the Association's resident agent at Onset, is worthy of all praise for his indefatigable efforts toward the conscientious discharge of his important duties.

Messrs. G. W. Vaughan, Captain Gibbs, Jas. A. Burgess and — Nickerson, the regular police at Onset, have won golden opinions for their efficient services (when required) and their good judgment at all times.

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant Camp, Aug. 24th.—The third week of the great camp at this place closed to-day. The attendance was very large, and the able addresses of attendance was very large, and the able addresses of Mrs. Emma Hardinge Britten and Judge Dailey were attentively listened to. Hundreds upon hundreds of visitors have journeyed to Lake Pleasant since my last letter, and the indications are that the coming week will show an additional increase. Great credit is due SUFERINTENDENT JOHN ADAMS of the Fitchburg railway for his admirable train service, which surpasses anything yet experienced at the Lake. The Fitchburg line is fast becoming one of the most popular through thoroughlares for Western travel in the country.

lar through thoroughlairs for trostern the country.

During the week interesting discourses have been delivered by Mrs. Fanny Davis Smith, Mr. J. G. Jackson. Shelley W. Denton, and Mrs. Hudson Tuttle.

The closing week will undoubtedly be signalized by a largely augmented attendance. J. F. Baxter and Mrs. Emma Hardinge-Britten will deliver the final addresses, Aug. 31st. The Camp-Meeting has been a grand success, all things considered.

CAMP CHIPS.Harmony reigns at Lake Pleasant.

....Still the people call for A. B. French.The Trojans enjoy each flitting hour. The camp paper, The Siftings, sells well.Ida Lang is inquired for by many friends.Do not miss visiting the camp this season!

....Mrs. Beste returned to Onset Bay, Aug. 23d.Superb: the concerts by the Fitchburg Band.The skating-rink drew a large crowd Aug. 23d.

....The Stafford folks enjoyed their trip to Boston.The Lockport, N. Y., delegation failed to appear.Detective Wall of Springfield boards at the hotel.A splendidly equiped line: The Fitchburg railway.

....John Hawkes will not build a cottage here this year.J. Frank Rogers has enjoyed his sojourn in campMrs. Fannie Davis Smith is a speaker of great ability.Mrs. Maud B. Lord's scances are largely attended.

....John Harvey Smith has charge of the dancing pavilion.Barnard's Hotel has been doing a flourishing business.

Bacon and John Wetherhee are inco .Geo. ...All parts of the country are represented at Lake Pleasant. for daily.

....Lyman C. Howe made many friends during his stay here.Mrs. Maggie Folsom Butler of Boston has been in our midst.

...Dr. B. W. Noxon of Ballston Spa, N. Y., is expected daily. ...The writer is indebted to Mr. Bertle Beals for many kindnesses.Visiting clergymen were deeply interested in the exercises to-day.

...Dr. Ross of Troy, N. Y., is an intelligent observer of camp affairs. Hattle Allen of Auburn, N. Y., has enjoyed the season at the Lake.Mrs. Thompson of Brandon, Vt., bade adieu to the camp Aug. 20th.

....Mr. Lincoln Gallupe intends to build a cottage at the Lake next year.Superintendent JOHN ADAMS is always warmly greeted at the Lake,Miss Mary Jones, test medium, has been successful in her scances.

...Dr. Frank Beals made his annual trip to Boston, Aug. 23d, from the Lake. ...Hudson Tuttle is inspecting the camp. This is his first visit to the Lake. ...Mrs. Wright of Lake View Cottage sends her love to the Worcester folks.

....Many persons have subscribed for the Banner of Light during the past week.Mrs. Clara Banks declares that Lake Pleasant is the choicest spot on the globe.

....Benj. Gallupe and his officers deserve a vote of thanks for their efficient work.The concert by the Fitchburg Band on Sunday evening was an enjoyable affair.

....President Beals was a happy man as he gazed upon the immense audiences to day. ...Dr. Joseph Beals of Denver, Col., was warmly welcomed by many old acquaintances.Ex-editor Pease of Saratoga, N. Y., is attending scances here. He is an able journalist.

....S. A. Morse, Esq., of Philadelphia, is a visitor to the camp. He is an intelligent Spiritualist.
.....All aboard for the Lake Champlain (Vt.) Camp-Meeting!" is the cry from departing trains.Mrs. Dr. Wright will leave Lake Pleasant for the Lake Champiain meeting in a few days. ...The managers of the camp have a right to feel proud of the success of the meeting this year.

....The New London, Ct., folks were amazed at the magnitude and complex features of the camp.J. M. Young, of the Associated Press, is attending to his professional work in an able manner. ... Another excursion train will run from Hartford next Sunday. Cheap fares draw the multitude.Wr. and Mrs. Harvey Lyman entertain many guests in their beautiful cottage on Lyman street.
....We are informed that a large donation of money has been made to the "White Gross" Association.

...Mr. Loomis of Haydenville, is greatly missed by many friends. He should report at once at the Lake: A select excursion will leave the Lake for Bara toga next week. Corning, N. X.; will be represented ...Lake Pleasant camp is not dying out at a very rapid rate—such was the universal remark on Sunday.

sion.

...Dr. F. H. Lynn, of Philadelphia, arrived the other day. He is on a tour of pleasure through the country.

...S. H. Smith of Lake George, N. Y., an enthusiastic Spiritualist, is making his annual visit to Lake Pleasant.

....Trainmaster Fox had his hands full handling the trains at the Lake on Sunday. But he was, of course, equal to the situation.

Mrs. Flavia Trall of Poquonock, Conn., an ex-cellent clairyoyant, greets her friends at "The Wind-sor," on Montague street.

cellent clairvoyant, greets her friends at "The Windsor," on Montague street.

....The meeting under the auspices of "The White Cross" Association on these grounds will hold its sessions Sept. 5th. 6th and 7th.

....Mr. and Mrs. Pierce of Providence have many callers at their nice cottage home. They ever dispense a generous hospitality.

....Mrs. Rmma Hardinge Britten's orations reflect credit on the cause of Spiritualism. She is an intelligent and self-ascrificing worker.

....Bro. Talmage of Worcester, Mass., was greeted by a galaxy of friends, of both sexes, as he stepped from the train at Lake Pleasant.

....William Wall, of Springfield, Mass., is so enamored with the Lake that he has decided to build a cottage on the new grounds next year.

....Mrs. Col. Frank Whittier of Somerville, Mass., an excellent medium, is under process of development for a public work—so we are informed.

....Many friends of Mrs. Jackson, of Boston, called at her residence on the "new grounds" last week to offer congratulations upon her restoration to health.!

....Mrs. Nellie Palmer, a veteran speaker on the Spiritualist rostrum, has been making a brief visit to the camp. She has done vallant work on the platform.

....Dr. J. K. Balley, well known all over the country, intends to labor in New England the coming fall and winter. Address him care of the Banner of Light.

....J.Milton and Addie Priest Young have been holding a carnival of authors during the session of the Camp. Meeting at "Daisy Deli," their cottage on the "Highlands."

....Sunday was a glorious day for Lake Pleasant. Over fifty carloads of people visited the grounds, and hundreds of carriages of all descriptions were "Gorraled" in Mr. Dudley's sheds.

....Personal: The writer will hold himself responsible for the report of the discourse delivered Sunday afternoon, Aug. 17th, which appeared in the Franklin County Reformer of Greenfield, Mass., dated Aug 22d.

....Mme. Bleard, of Boston, the gifted impersonator and reader, was loudy applanded by the large audience in

Cassadaga Lake Camp-Meeting.

Cassadaga Lake Camp-Meeting.

To the Editor of the Banner of Light:

The last week has shown a largely increased attendance upon the lectures at this popular resort of Spiritualists. The cool breezes of the grove, the sweet inspirations of nature, flowing in upon the soul like the voices of angels, the untrammeled freedom which comes as a welcome relief from the restraints of city life, these are some of the attractions which impel people to leave their homes to spend a few days in the shadow of these forest trees. During the past week we have had lectures from J. F. Baxter, Judge R. B. McCormick, Mrs. R. S. Lillie, and O. P. Kellogg, while in the conference meetings veterans have narrated the experiences of their early days, and younger ones have engaged in discussion of questions bearing upon the future of the cause. Entertainments are given by the Children's Lyceum, in which the young people do credit to themselves and their teachers. "Hops" are held twice a week, from the pleasures of which no respectable person under ninety-five years of age is excluded. Various phases of meditimship are represented on the grounds, the slate writing of W. A. Mansfield calling people from a distance of many miles to witness it. The writer feels to speak of the courtesy manifested by several journals in publishing reports sent by him. It is a good evidence of the great revolution which is taking place in public sentiment when such papers as the Cleveland Herald. Leader, and Plain Dealer, Buffalo Express, Dunkirk Observer, Jamestown Journal and Elmira Tidings consider it good policy to publish items of news and synopses of lectures from a Spiritualist camp meeting. Surely the light of truth is penetrating the mists of bigotry which have so long enveloped the minds of men, and the spirit has of the Spiritual Philosophy, and a million tongues of type have volced theminte ears which have long been accustomed only to the dreary platitudes of Orthodoxy. May these little grains of truth sprout and bring forth wheels of error, or to To the Editor of the Banner of Light:

Soul. As I write a telegram is received from Thomas Lees, anneuncing that he is on his way to Dassadaga, accompanied by sixty Spiritualists. The Ghildren's Lyceum is to march to the station to meet the delegation, which is from Cleveland.

The Banner of Light Record.

We find in the Banner of Light an editorial entitled "Banner Record." By it we are informed that this paper is in the twenty-seventh year of its existence, and we take pleasure in giving our testimony to its usefulness and im-

portance.
Mr. Luther Colby, who, from the beginning, has stood at the head of the editorial department, deserves the best and heartlest good wishes of all lovers of truth and progression. He is a firm believer in spiritual phenomena, having a knowledge thereof based upon the strongest foundation—reason and facts. Few have so carefully investigated as he, and that without malevolence or unkind criticism. The course pursued by him in researches after spiritual knowledge is highly commendable.

The proprietors of this journal have ever shown a disposition to assist in all worthy contemporaneous efforts. We acknowledge the receipt of many favors extended to us by them in our new enterprise. Hucts, which we are grate. a iirm believer uai phenomena

our new enterprise, Fucts, which we are grateful for, and shall endeavor to transmute to the

ful for, and shall endeavor to transmute to the general interests of humanity.

We consider the Banner an exponent of the very highest type of Spiritualism, that of practical demonstration of its principles; and well does it exemplify its teachings by entering into all the vital questions of the day from a standpoint of conviction rather than popularity, presenting ideas and assuming positions adverse to current thought with a persistence and assurance that only those clad in the armor of spiritual power and knowledge of its truths are able to do. able to do.

This paper has been a torch-bearer to people in many lands, lighting up darkened places, exposing fraud and corruption, and revealing precious truths and potent principles that lay

precious truths and potent principles that lay hidden for many ages.

It has been a strong hand that has smitten the rock of spiritual knowledge, and clear waters have gushed out, rushing like a swift-rolling river down through the valleys of ignorance and superstition, and many creed-bound souls have drank from these waters, which have satisfied and made them immortally free.

The cause of the size, noor and oppressed has

The cause of the sick, poor and oppressed has so far enlisted the attention of its proprietors as to induce them to make special efforts of relief by soliciting aid through their columns, collecting contributions and distributing the same. The Banner has done a great work for medi-

ums, those greatly-misunderstood agents of the invisible world, always giving credit for knowledge derived through such instrumentality. them, slow to condemn or censure, yet never upholding fraud.

It has made it a special duty to advocate justice in the state of the special duty and striking values. earnest in efforts to encourage and strengthen

It has made it a special duty to advocate justice to the much abused red man, striking valiantly at the wrongs perpetrated upon them by those having charge of their affairs, until they, with others, have succeeded in arousing the attention of the people and the government to the urgency and justice of the subject, which, at first, was met either with contempt and ridicule or stoical indifference.

Equal educational advantages for both sexes is another topic consistently advocated by the Banner; it has also exerted itself to secure freedom from the medical monopoly, which insists upon infringing the rights of intelligent citizens by not allewing them to choose their own physicians.

own physicians.

It has brought comfort and cheer to many sad-hearted people, through the innumerable tests of spirit-return that are given from time to time in the message department, and which are read with anxiety, as well as intense interest, by many who watch and hope for a message through its columns from some lost, loved friend.

friend.

In conclusion we would say that the subjects upon which it treats are too numerous and varied to admit of special mention. We predict continued success to this great enterprise, knowing that the basis mon which it is founded will warrant it as its proprietors are men possessing wisdom that his been outwrought from long and varied exterience, stern discipline, and severe trials; and they are ably reinforced and supported by a band of philosophera poets, flistorians and theologians from the ranks of the distamboolied.—Fucts Magazine.

A TOUCHING INCIDENT.

A Young Girl's Dementia-How it was Occasioned—Some New and Startling Truths.

The St. Louis express, on the New York Central road, was crowded one evening recently, when at one of the way stations an elderly gentleman, accompanied by a young lady, entered the cars and finally secured a seat. As the conductor approached the pair, the young lady arose, and in a pleading voice said:

"Please, sir, don't let him carry me to the asylum. I am not crazy; I am a little tired, but not mad. Oh! no indeed. Won't you please have papa take me back home?"

The conductor, accustomed though he was to all phases of humanity, looked with astonishment at the pair, as did the other passengers in their vicinity. A few words from the father, however, sufficed, and the conductor passed on, while the young lady turned her face to the window. The writer chanced to be seated just behind the old gentleman, and could not forego the desire to speak to him. With a sad face and a trembling voice the father said:

a trembling voice the father said:

"My daughter has been attending the seminary in a distant town, and was succeeding remarkably. Her natural qualities, together with a great ambition, placed her in the front ranks of the school; but she studied too closely, was not careful of her health, and her poor brain has been turned. I am taking her to a private asylum, where we hope she will soon be better."

At the next station the old man and his daughter left the cars: but the incident, so suggestive At the next station the old man and his daughter left the cars; but the incident, so suggestive of Shakspeare's Ophelia, awakened strange thoughts in the mind of the writer. It is an absolute fact that while the population of America increased thirty per cent. during the decade between 1870 and 1880 the insanity increase was over one hundred and thirty-five per cent. for the same period. Travelers by rail, by boat, or in carriages in any part of the land see large and elaborate buildings, and inquire what they are. Insane asylums!

Who builds them?

Each State; every County; hundreds of private individuals; and in all cases their capacity is taxed to the utmost.

is taxed to the utmost.

Because men, in business and the professions, women, at home or in society, and children at school overtax their mental and nervous forces by work, worry and care. This brings about nervous disorders, indigestion and eventually

mania.

It is not always trouble with the head that causes insanity. It far oftener arises from evils in other parts of the body. The nervous system determines the status of the brain. Any one who has periodic headaches; occasional dizziness; a dimness of vision; a ringing in the ears; a feverish head; frequent nausea or a sinking at the pit of the stomach, should take warning at once. The stomach and head are in direct sympathy, and if one be impaired the other can never be in order. Acute dyspepsia causes more insane suicides than any other known agency, and the map, woman or child whose stomach is deranged is not and cannot be safe from the coming on at any moment of

whose stomach is deranged is not and cannot be safe from the coming on at any moment of mania in some one of its many terrible forms.

The value of moderation and the imperative necessity of care in keeping the stomach right must therefore be clear to all. The least appearance of indigestion or mal-assimilation of food should be watched as carefully as the first approach of an invading army. Many means have been advocated for meeting such attacks, but all have heretofore been more or less defective. There can be little doubt, however, that for the purpose of regulating the stomach, toning it up to proper action, keeping its nerves in a normal condition and purifying the blood, Warners Tippecance The Best, excels all ancient in received the stomach of the stomac

jure even a child. The fact that it was used in the days of the famous Harrison family is proof positive of its merit, as it has so thoroughly withstood the test of time. As a tonio and a revivifier it is simply wonderful. It has relieved the agony of the stomach in thousands of cases; soothed the tired nerves; produced peaceful sleep, and averted the coming on of a mania more to be dreaded than death itself.

Spiritualist Meetings in Boston:

712 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 circle, 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 Ovvis Secretary.

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M.

Harmony Hall, 84 Essex Street (istflight).—Bun-lays, at 10½ A. M.; 2½ (seats free) and 7½ P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.
J. Comodore Street, Secretary, 276 Columbus Avenue.

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

HARMONY HALL, 34 ESSEX STREET, BOSTON. Sunday last Dr. Thomas described spirits in an able manner. Mrs. M. E. Johnson gave numerous good tests. manner. Mrs. M. E. Johnson gave numerous good tests,
Mr. Bradford said many good things. J. R. Cocke
sang an improvised song, subject given by the audience, and played, under control, some very sweet music. Mrs. Leslie spoke, and described spirit-friends
admirably. Clear and positive tests were given by
Mrs. E. C. Dickerson of Somerville, and psychometric
readings by Dr. Tripp. Mrs. Penneil did most admirably; she is one of the best platform mediums. Little Hosa Wilbur gave a recitation that called out much
applause. "Shadows" spoke well, as did also Mr.
Fernald.

ernaid. In the afternoon Prof. Milleson gave an exhibition of his spirit-paintings, and delivered a discourse relative to their teachings. These productions should be seen and Prof. M.'s descriptions heard by all. He will exhibit more of his works, and speak, at the same hall next Sunday at 2:30 P. M.

Spiritualist Meetings in New York.

The American Spiritualist Alliance mosts every Sunday atternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock, J. F. Jeaneret, Secretary, 187 West 35th street,

The First Boelety of Spiritualists holds its meetings every Sunday in Republican Hall, 50 West 33d street, Morning service il o'clock; evening, 745. Seatsfree. Public cordially invited.

Areanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblaher Hall) every Sunday at 2% and 7% F. M. Frank W. Jones, Conductor,

People's Spiritual Meeting, New York.

To the Editor of the Banner of Light:
Our meetings in Arcanum Hall, 57 West 25th street, are inreasing in interest and numbers, despite the heated season and the absence of many of our patrons from the city. The subject of "Mediumship" has been the theme under con sideration at our conferences for several fundays, and has

awakened a good degree of interest.

Sunday afternoon, 24th inst., facts of a very (interesting nature were related, after which the mental phase of mediumship was well demonstrated by Mrs. M. O. Morrell, Mrs. Higgins, Mrs. Henderson, Mrs. M. A. Emerson and Mr. Philico, all of which gave kreat satisfaction to the audience of the contract of the sunday of the sunda

Mr. Philico, all of which gave great satisfaction to the audience.

The evening conference was opened by highly instructive and entertaining remarks by Jonathan M. Hoberts of Philadelphia, upon the "Utility of Spirit Communion," which were listened to with most prefound attention. A short conference ensued, participated in by Messrs. Snipes. Ostrander, Watson of Michigan, and Mrs. Morrell and Mr. Philleo, a recently developed trance speaker. Then followed a large number of spirit communications through Mrs. Higgins (another recently developed medium), Mrs. Henderson and Eris Morrell, nearly all recognized. Thus passed two very instructive and interesting sessions of "The People's Spiritual Mecing." W. JONES, Conductor.

25 Great Jones St., New York City.

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BY MOSES HULL. Paper. Price 10 cents. For sale by COLBY & RICH.

Married:

On Wednesday, Aug. 20th, 1834, at the residence of the bride's mother, 116 West 17th street, New York (lity, by the Rev. I. A. Machy, Fay E. Waterman to Harry A. Lee, of San Francisco, Cal. The happy pair departed at once on an extended wedding tour through the West and South.

Camp-Meeting

Camp-Meeting

Of the Spiritualists of Southern Michigan and Northern Indiana, in Fraser's Grove, Vicksburg, Mich., Aug. 30th to Sept. Sith, 1884. Speakors: J. Marvin. Dr. Denslow, of South Bend. Ind., Mirs. L. A. Pearsall, S. Cock, the farmer orator of Michigan, Chas, A. Andrus and others.

J. Marvin and Mrs. L. A. Pearsall will speak Aug. Sist. The inspirational singer and public test medium, Olie Childs Denslow, will take part in the meetings.

A large number of mediums will attend the meetings, among whom may be mentioned Mrs. Anna Stewart Walling, materializing medium; Henry B. Allen, musical and physical medium; O. Barnes, and other test mediums. Dr. W. O. Knowles, wonderful clairvoyant and magnetic physician, of Grand Rapids, will be in attendance.

Public tests from the restrum every day. Nearly all phases of mediumship will be represented on the grounds. Speaking every afternoon, and Sunday foremoon, attennoos and evening. Conferences every afternoon. Dancing parties every evening except Sundays.

Good dining rooms on the grounds. Public stoves will be furnished. Good greve for camping. Beversi large buildings open for use of those in attendance. Policemen will be on duty. Board at reduced rates at the Tremont House-25 cents per meal or \$1,00 per days. See small bills.

Parties wishing to ront tents should address H. B. Allen, Vicksburg, Mich.

Reduced fare on G. B. and I. and C. and G. T. Railroads. Admission to grounds, 10 cents.

Howard Cook, President.

The Somersei Spiritual Temple Association
Will commence its Annual Camp-Meeting at Hayden Lake,
Madison Center, Somerset Co., Me., Sept., 1ith, continuing
four days. Speakers engaged: Dr. L. F. Webster of Portindt, Dr. H. P. Fairfield, trance speaker, of Newburyport;
Mrs. P. D. Bradbury, trance speaker, of Fairfield, Me.
All speakers and mediums who can afford to come, are cordially invited. Bring your tents. Meals will be furnished
on the grounds. Teams ready to convey from the depot to
the Lake, five miles. The Maine Central Railroad will give
one-fare tickets for the round trip from its stations to Skowhegan and return during the meeting. Parties of twenty
or more from Boston can come at reduced rates by applying
to the Passenger Ticket Agent of the Eastern Railroad,
Boston. Per order, JOHN PIERGE.

Bow W., Skowhegan, Me., Aug. 18th, 1884. The Somerset Spiritual Temple Association

Grove Meeting.

The Windsor Society of Spiritualists of Eaton County, Mich., will bold a two days' meeting in Brown's Grove, near Potterville, on Baturday and Sunday, Sept. 6thand 7th. Able speakers are expected to be present, among whom are Mrs. L. A. Pearsall of Disco and Mrs. Ward Eadle of Charlotte.

Grand Mass Meeting and Spiritual Convention At South Royalton, Vt., Ang., 29th. 30th and 31st, 1884. West Randolph Brass Band, of twenty pieces, will be in attendance on Friday and Saturday, Ang. 29th and 30th. Bunday, Ang. 31st, will be a Spiritual Discussion. See large bills.

By order of Uom. of Arrangements.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, 127 West 85th Street, New York.

HENRY KIDDLE, Chairman.
HENRY J. NEWTON, Corresponding Beoretary.
J. F. JEANEBET, Secretary.
The Beoular Press Bureau has been reforganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to
J. F. JEANEBET, Secretary.
187 West 55th street, New York City.

Spiritualist Meetings in Brooklyn. Church of the New Spiritual Dispensation holds religious services at the half of the Brooklyn Institute Building, Washington street, near Concord, every Sunday, at 3 and 7:15 P. M. The public are cordially invited. Daniel Coons, Clerk.

The Eastern DistrictSpiritual Conference moots every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Comn, Secretary. The Everett Hall Spiritual Conference, 388 Ful-tonstreet, meets every Saturday evening at 80 tolook. Spir-tual papers and books on sale, and meetings free, W. J., Cushing, Fresident; Lewis Johnson, Vice-Fresident.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED morrowald and a to the call and a state of the contract of the call and the call an

SPIRITUAL PHILOSOPHY. . W. C. ISBURD WEEKLY At Bosworth Street (formerly Montgomery Place), Boston, Mass.

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Philloo, a recently developed trance speaker. Then followed a large number of spirit communications through Mrs. Higgins (another recently developed medium), Mrs. Henderson and Mrs. Morrell, nearly all fecognized. Thus passed two very instructive and interesting seasons of "The People's Spiritual Meeting."

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Spiritual Problems and Mrs. Morrell, nearly all fecognized. Thus passed two very instructive and interesting seasons of "The People's Spiritual Meeting."

25 Great Jones St., New York Oily.

Spiritual Problems and Retail accommens in full the long advertisement of the New York Freethinkers Convention. This friendly act proves that our Spiritual neighbor is liberally inclined; and the Convention will appreciate his generosity.—Boston Investigator.

Denmark is said to be suffering from such a lack of theological students that the authorities are at a loss how to find passons for the vacantchurched. America