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Consultation and the second statistics of the

The Spiritual Rostrum. Esoteric Buddhism---Its Teachings

Concerning Spirit-Life Compared with those of Spiritualism.

A Lecture Delivered through the Mediumship of W. J. COLVILLE,

In Berkeley Hall, Boston.

[Reported for the Banner of Light by Mrs. Codrington Finch.]

In our last discourse on Esoteric Buddhism we did no more than attempt to give a brief outline of the claims now being constantly made for occultism, or theosophy, by its leading literary representatives. To-day we shall turn our attention particularly to the Buddhistic beliefs concerning life beyond the grave, which are now the leading topics of consideration in many cultured circles in this country and abroad. We request our hearers to bear in mind that the simple statement of historic facts does not by any means imply that they who call your attention to such facts indorse them as truth. At the same time no well-informed person can refuse to admit the possibility of there being a vost deal more of truth in the formularies and text-books of the archaic religions, than either Christian, Jew or Infidel is disposed to admit ; while many Spiritualists are so terribly alraid of everything ancient, that the very antiquity of certain beliefs, and even knowledge, bars the door through which such intelligence might otherwise enter and enrich their minds.

The petition, give us this day our daily bread, is a matchless supplication for the necessities of being: We cannot live on the food of yesterday: at the same time no one but an idiot would suppose that people went hungry until the time when they required sustenance. If spiritual food is imperatively demanded to supply the actual wants of humanity to-day, ancient races surely were provided with similar demands, and needed similar supplies to meet such demands. Human nature is pretty much the same the world over. History well-nigh repeats itself; with slight variations the music of life on earth is played over and over again in the same octaves; the same keys are pressed again and again on the keyboard of existence, though by countless millions of fingers in succession, while every hand must play through the same scales and exercises until ready by diligent application to study and experience, crowned at length by success, to take up new and grander strains, and produce harmonies unknown to the men of old. Progress, as we have often told you, is accomplished by means of circular revolutions. The outward movements of the earth diurnally upon its axis, and annually around the sun, are typical and illustrative of the progress of life throughout the ages. Winter follows harvest, night follows day; one part of the earth is in summer while another is in winter. Whenever it is light in the northern zone it is dark in the southern, while only at the equator is it always equal; there the sun always rises at six and sets at six. Nowhere else can there be aught but change, and the further we get from the centre the more marked are the changes, the wider are the differences, the greater the extremes. Upon the earth there are always some souls whose embodiments enable them to dwell much nearer the centre of gravity, spiritually speaking, than others. There are always certain fraternities of souls who are embodied here with a view to the fulfillment of certain missions. These are they through whom the light of the spirit shines most conspicuously. The earth is never without them ; there are always some special witnesses for truth, even in the darkest night of ignorance, spiritual darkness and immorality. These wit-nesses have, many of them, been despised throughout their entire earthly career, and worshiped with divine honors after their passage hence. Others have met with some recognition even upon earth; some have fought for truth even to the ending of their days upon the scaffold, the rack or gibbet. Some have dwelt in solitudes apart ; others resorted to by kings and nobles, pronounced oracles or mouthpieces of heaven. That some have been unfaithful to their exalted mission is sadifitrue, while others have been so noble and self forgetting that the worship paid to them In spirit, and the veneration shown their memories have been but royal tributes offered by loving hearts to the elder brethren of the race. At the head of these saintly ones in Oriental story stands Gautama, the hero of Edwin Arnold's "Light of Asia." With some of the leading incidents in the life of this admirable Indian prince you are doubtless all familiar. You know how he was born to wear the purple, and yet was so touched even when a child with the sufferings of the poor that thronged the country and his father's palace, that he could beither est nor sleep for long periods, his mind being so occupled with their distress. " Why should I be rich and happy," said this brave and feeling child," while others die of Teprosy and hunger? Let me share their griefs, let me abandon all the glories and luxuries of a court, to throw myself, heart and soul, into any enterprise which can possibly be devised for their relief ;" nd so, when still a youth, though married to a charming princess; he leaves his father's palace and goes out into the hight, to east in his lot with the poor and des-olate, the stell and the infirm. The smaller, circle of

family affection seems all too narrow for this brave, impulsive, most unselfish boy; and though his conduct in leaving his young wife and all bound to him by ties of blood and affection is open to criticism, no reader can question his motive for so doing. Rash he may have been, but sincere and tender-hearted he was also, and that to an extent impossible to overestimate He had everything to lose and nothing to gain by taking the step he took. Hunger, cold, nakedness, all he risked; with diseases and horrors of every kind his new life must render him familiar, for did he not fly in the night of his "great renunciation" from every comfort, luxury, and joy, to face alone the world's distress, to share poverty with the poorest, and suffering with the saddest and most degraded, that through him sadness and disease, poverty and shame might be converted into their opposites?

Hisfather sought for him, and found him not. Search was made diligently everywhere, but no traces could any discover of the prince who had so mysteriously left the palace in the dead of night. He has joined the mendicant friars, of whom there were multitudes all over India. Their most rigid asceticisms are welcome, most welcome to this youth who has been nurtured in luxury, wealth and ease. He thinks not of himself, but only of the poor, the sick, the despised. the wretched. He must crucify self that others may live; this noble thought impels him forward; he over comes a thousand obstacles, runs into dangers without number, but from every trial comes forth un-His healing power is wonderful; his spirscathed. itual sight is matchless. He carns for others what no gold can ever purchase, peace of mind and joy of eart, which are the only absolute medicines, the only perfect cure-alls in the pharmacopize of nature. But ven in his new life he is not perfectly at ease, something yet is lacking, when at length new light breaks in upon his seeking soul as he meditates beneath the sacred tree, and an angel, who appears to him, points out a yet more excellent way. He withdraws from the fraternity of friars, and henceforth devotes himself assiduously and alone to meditation upon divine truths; never relinquishing his love for humanity. never letting an opportunity pass unimproved of benefiting his kind, till by complete purity of thought, word and deed he at length attains to Nirvana's perfect blessedness, which we have often told you does not by any means signify annihilation or anything approaching to it, but, on the contrary, involves a perfect individualization of every separate globule in the boundless ocean of universal life.

It will be our duty at this time to endeavor to ex-plain in bimple western huguage the highly mystical system of Asia, and to show you, if possible, how perfectly in accord with each other are all the gospels of the world on the subject of human immortality, the nature and processes of development beyond the grave and the necessary sequences of sin and sorrow. Sin is not of necessity more than an infirmity. Infirmities are not immortal, and therefore means are provided for their ultimate extinction. These methods are often called punishments : in reality they are remedial penalties, and form a necessary part of the discipline of the human soul. In a previous lecture on the Philosophy of Spirit," we have, to some extent, expounded the nature of the soul, and the dependence of mind and spirit upon the soul. The soul was called by Hindus atma, which term means what divine soul means to the Grecian philosophers, the innermost principle of all, the breath of the eternal in man, the living soul mentioned in Genesis. The spirit is a primary offshoot from this inmost principle, the mind being more external, while the spiritual or astral body, and the vital cord connecting the spiritual with the material of man being capable of analisis, intelligible and body, are necessarily far more nearly related to the *castly* comprehensible presentation. In Proverbs IX. in a proverbs IX.

less ; but because of this no one should stand ready | to deny that there are, or at least may be, those who have studied, developed and practiced in the East, who are equally far removed from charlatanism and fanaticism. India possesses a religion of measureless antiquity, and gives ample evidence to the student that the supremest attainments of man were at one time perfected into outward form on the banks of the Ganges. India and Egypt are almost equally venerable, and for a long time their histories ran in parallel lines. In the remote past the African and the Asiatic races had developed simultaneously a peculiar people, whose culture in spiritual and scientific directions was equally remarkable. Such a period evidently antedated the biblical deluge, the deluge itself referring to a period when the seats of learning in the East were overthrown, while inspiration waned through an excess of sensuality. The true adept was always, and always must be, a pure and upright person. Magic and wickedness may coalesce, but communion with such spheres of intelligence as can inspire to the delivery to the world of such teachings as are to be found in the Vedas is only possible where aspirations are truly ennobling.

Those who have devoted whole lifetimes to the study of spiritual things have at length come so thoroughly into union with the dwellers in the spirit-world that they have, in many instances; spent the greater part of their time in converse with those who are no longer robed in fiesh; while they have also so disciplined their own bodies as to leave and enter them at will, thereby acquiring facilities for perambulating space and gathering up information impossible to be acquired by those whose energies are centred upon material things. It certainly would not do for the matority of mankind to devote themselves thus entirely to the interior life, but if some can be spared from ordinary vocations to devote themselves exclusively to some science or philosophy, the world can well afford out of its teeming multitude to spare one here and there for the life of a spiritual recluse. As we listen to the words of specialists on every other subject and pay them deference, we can surely give some measure of attention to those self-denying and spiritualized Mahatmas who, amid Himalayan fastnesses and in the delightful valleys between those heights, have from age to age perpetuated spiritual orders in which are spiritual and masonic traths that, unfortunately, the majority of modern Masons would only scoff at. It has been repeatedly asserted by lecturers and others that the Hindus believed in fourteen spirit spheres, saven below the such and six above it, the earth itself being one. The nether spheres are states of darkness when compared with the earth, while the earth-sphere is the abode of countless myriads of spirits who have left the material body with no heavenward aspirations; while the six ascending spheres are occupied by spirits who are gradually advancing toward the spheres of celestial lightor universal heavens. The numeral seven has always been employed in cabalistic documents as the symbol of perfection ; hence the Oriental doctrine not only of seven spheres, but also of the seven-fold nature of min, is in no sense extraordinary, and should not oreite surprise or bewilderment. When Gerald Massey was lecturing in London in 1883, he spoke of this seven-fold nature as an Oriental and very ancient conception, and when in America he was ignorantly criticied in a New York paper, and was made to say that pan has seven souls, only one of which is really worth preserving. False and misleading as so garbled a satement must necessarily be, there is more truth if it than at first sight appears to the cursory reader, he seven fold nature

broken through the external shell, and has therefore given you no sign of its presence. When such persons pass into the spirit-life they retain nothing of their earthly individuality; they are dead to all spiritual things, and can only display again their earthly characteristics by employing the physical magnetism of some one on the earth. These spirits, who are so intimately connected with the earth, can and do produce physical manifestations; but very little intelligence is displayed through any of their work. No one recognizes them, and they are often spoken of as elementa ries, while the elementary spirits proper are not necessarily any other than animal spirits, and the transient, fleeting individualities of forms which survive n astral body longer than in material form.

With the physical body you are all acquainted though there are many things to be known about it not yet revealed. However, we may safely and justly leave it to the student of the physical side of nature to explain to us the mechanism of the lowest point in man's being that comes within the range of the anatomist. ' The scalpel and dissecting knife have their place in dealing with its intricacies, while physi-ology and hygiene undertake to prescribe for its many wants; but ascending the scale from the body to the divine soul, at the very second step of our way we encounter another principle, which all scientists affirm must have an existence, but which they declare oftentimes proceeds from the body, is the result of molecular action, and is generated by heat, light and electricity. We, on the other hand, maintain that vitality preated the body, instead of the body generating or producing vitality. Vitality, or the vital principle, is described in Allan Kardec's works as a fluidic cord connecting the mortal with the immortal parts of man. It is the cord-mentioned in Ecclesiastes which if broken ruptures life. This cord is the outermost ema-nation of the spiritual nature, and the direct agent in producing matter.

Electricity is said by many to be the basis of life, but electricity is beyond analysis, it is strictly invisible, and is simply universal force in a particular mode of motion. Motion is essential to life, but motion is inseparable from vitality, while vitality itself is the chain which binds the material to the astral or spiritual body. At death, vitality no longer flows from the inner or astral to the outer or material body: and thus at the time of dissolution clairvoyants have often seen the spiritual body rise out of the material. This astral body possesses no persistent individuality, it changes constantly, it is a fleeting aggregation of particles gathered up from the kingdom of force as the physical body is built up from the kingdom of matter. It resembles the physical body very closely at time of death, and is composed of force, or, as Swedenborg's writings tell us, of spiritual substance, this substance being far fluer, subtler, and more enduring than material substance. The idea of the substantiality or objectivity of this astralor spiritual body, though in itself largely true, has given rise to many erroneous suppositions; among them the one that children who have passed from earth in infanoy will appear so forever in the spiritual state, while the exact reverse is the truth.

The astral body when seen as it really is appears beautiful or hideous in proportion as the life of the person who has developed it and wears it has been beautiful or the reverse. Many a handsome prince who was a tyrant; many a queen, decked in jewels and beautiful as the most exaggerated representations of Cleopatra; many a man renowned for the strength of a Hercules and the beauty of an Apollo, has gone out into the spirit-world frightful to behold. The old mythologies and the ancient superstitions relative to transmigration are all founded on the visions of the matemmetichost ATS. In Greece.

in the possibility of one who had already lived a hu-

man life on earth descending into an animal form in a

own. They are, however, the emissaries of those under whose direction they work, there always being human intelligence among either embodied or disembodied, wherever a human being succumbs to an outside influence.

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Cabalistically considered, elementary spirits correspond to the four great divisions of human faculties: Gnomes, or spirits of earth, being earthly desires ; Sylphs, or spirits of air, reasoning faculties ; Undines, or spirits of water, imaginations, and Halamanders, or spirits of fire, spiritual aspirations. These four orders of faculties are essential to the completion of a human being. The fleshly desires must be dominated by reason: imagination as a mirror or reflector must stand between reason and the soul, and act as medium of communication between the spiritual nature and the intellect. Imagination, therefore, has a work and place assigned to it as mediator between the rational and intuitive elements of mah's being. It is entirely out of place when it acts as a substitute for reason; as it is intended to be an advance guard going on before to catch glimpses of what is ahead. When it has discovered or thinks it has discovered a fresh reality, then reason must step in to probe, analyze and verify. The imaginations of the poets have frequently been foregleams of the achievements of reason and sense. The spirit is always in advance of the intellect, and when imagination is cultured and exercised discreetly, instead of being a will o' the wisp, leading those who follow it into all manner of snares and absurdities, it will be a pearly gateway through which the golden city of celestial wisdom can be entered, till at length reason will be adequate to the task of explaining celestial life, and all parts of human nature acting in perfect concert will be truly one.

We must now in closing say a very few words upon the Esoteric Buddhist's ideas on spirit communion. These are often very vague and shadowy; astral bodies and shells often receive credit for all that takes place at a spiritual seance, while the company there are convinced they are receiving tidings from their human spirit-friends. No one who has ever considered materialization philosophically imagines for a moment that the evanescent form rapidly built up in a circle-room, and as rapidly dissolved, is a spirit body; it is simply an appearance, a phantasm; but it cannot be produced unless there is human spiritual power to produce it. No elementary or animal spirit can possibly produce the human form, or any semblance or counterfeit of it. Human intelligence is always present when human forms appear, but these forms are often imperfect, owing to imperfect conditions for their development and imperfect knowledge on the part of the spirits who wish to appear to you through these semblances of what they once were.

The spirit body, as seen in spirit life, registers the present condition of its occupants; while the forms shown at a séance often would be unknown to you who are dependent on sensuous evidence if they did not assume an appearance with which you were once famillar on earth. If the same spirit desired to show himself to four different people, each one of whom had known him at some stage in his earthly life when the others were not acquainted with him, he would endeavor to make four distinct appearances, that each of his acquaintances might know that it was he because of the form reminding them of him as he was when they knew him. If one had not seen him since he was a little boy he would try and show himself as a child; if another had known him as a young man he might endeavor to reproduce his appearance in early manhood : if another had not met him till he was between forty and fifty, when he came to that friend he would try to appear as he did in middle life, and if the fourth had seen him an old man, ready to pass into the ther life from sheer old age. to that friend as he looked in the last act of his earthly career. The little boy, the young man, the middle aged and the old man are all one, they are four as pects of the same being ; and when physical proof of spirit presence is demanded you all know how very far from conclusive that proof is considered, by many investigators unless it appeals completely to the senses. Materialization, and every other form of physical phenomena, is only a stepping-stone to the time spiritualized humanity will rejoice more in the development of spiritual discernment than in any external tests. There are many to-day in whom this inward power to recognize spirits by spiritual means is developing, and very often when manifestations are uncertain and unsatisfactory to external observers, some one or more in the company will express such deep joy, and such unbounded satisfaction with what has occurred, that those who cannot experience spiritual communion when spirits appeal to the spiritual senses and touch the emotions of the heart, laugh at him, and call him crazy or deluded, while he is just as sure that he has held communion with a beloved one in spiritlife as he is of his own existence. Let no one rob you of your simple, earnest, soul-satisfying faith in what has demonstrated itself to you as a spiritual reality. If we are to be free to accept truth as it appeals to our own minds and hearts, we must forever discountenance the carping, conniving methods so often resorted to by the opponents of mediums and mediumship. If you choose to leave the physical aspects of a subject to physical scientists; if you think it wise to employ learned ignorance in the shape of psychical research societies to do your investigating for you, instead of using your own powers of observation, the new papacy and the new priesthood may possibly, in the course of ages, determine something with regard to the nature of the force which operates in the production of spirit phenomena; but if in an hour of trial or bereavement you receive enlightenment, consolation, hope, courage, relief from a spirit communication, it matters little to you whether "authorities" have pronounced a favorable or unfavorable verdict upon the medium through whom you receive what you are most in need of. While doctors dispute over a disease and its treatment, patients die; but if one who is an "irregular" steps in, and by faith, prayer, metaphysics, or any other agency, accomplishes a patient's restoration to health, the boon is not less valuable to the one rescued from suffering, because the means employed are not sanctioned by colleges and the physicians furnished with diplomas. We read of a blind man who was thoroughly at sea as to what opinion ought to be formed of the healer who had opened his eyes. He professed to understand nothing of the character or work of Jesus; but one thing he knew, and that was he had been cured through the instrumentality of some agency powerful enough to give him sight. The blessing of sight was none the less because mystery or ignorance velled from him and those about him the source whence the healing virtue came. So to day, if in sorrow or darkness light is shed, you may not know by what means the light has reached you, but if the light is there and you are restored and uplifted by it, that is enough. We would give more for one practically useful result than for millions of statements and arguments; the resuits must bear our dispassionate testimony to the good accomplished by spirit-communion;" and 'if on the tree of Esoteric Buddhism, or any other branch of

sometimes called by Theosophists, is of course not immortal, any more than the physical body is immortal; as it is built up of force in the spirit-world as the earth ly body is composed of material substances, and is subject to perpetual change. Nothing but mutability can be predicated upon a shifting basis, and as mind and body are alike subject to change, it is the soul only which is immortal.

The Oriental philosophy which we are now discuss ing appears in modern theosophy only as a faint and glimmering ray of the brightness which once shone with such respiendent fervor over the entire Orient All interpretations of Sanskrit now attempted are ap to be faulty, from the simple fact that all the records of the East have so profound an interior meaning. that one may be a highly gilted linguist, and have perfect knowledge even of those ancient and difficult tongues in which the Vedas and Puranas were origi nally written, still, as one might be able to translate the Hebrew prophecies or Christian gospels literally out of one language into another, with perfect accuracy, a far different line of knowledge would be necessary to give the translator a clue to any spiritual sense in which they may be profitably understood. Mr. Sinnett, in his "Occult World" and "Esoteric Buddhism," has been a faithful disciple of his Eastern teachers and far more, perhaps, than he perceives has been employed by spirits as their amanuensis, they having used him to explain many dark passages which, without the light of inspiration, would have remained hopelessly obscure. It may truly be said that no one but the author can rightly interpret his own book, because no one but he knows absolutely what the words vere intended to convey; but for many books it would be difficult to find the author. We know many authors who are almost entirely dependent on inspiration; let them write novels, so-called, and they are bistories. biographies and parables. Like the poet Milton, they can write only when the "fit" takes them. The fire kindled by the Muses will only burn when the Muses fan the fiame. Many poets, essayists and novelists build wiser than they know; they are little more than passive instruments, whose hands are made to write, and whose brains become receptive to the influx of external thoughts. Thus genius is often nine-tenths mediumship; only very rarely do we find a man of genius who can at any and every time and upon all occasions speak out his best thoughts or write his finest verses.

The loss of personality, looked upon by many as so great a catastrophe, according to the most enlightened Oriental conception, signified only the blending of the spheres of various souls in such perfect harmony that the orchestration of the celestial performers produced only a perfectly harmonious and completed volume of No instrument and no performer loses his identity by playing in a perfectly trained band or singing in a chorus in which no voice is heard distinctly from others. The highest development of mediumship implies concerted action on the part of mortal and immortal. Where there is friction or arbitrary control the wheels are not well olled, the machinery does not work smoothly; and where the highest adept differs from the lowest spirit-medium is only where harmony differs from discord and perfect blending from unpleasant contention. Theosophical surmises concerning the future life

and agnostic declarations made by occultists concerning phenomena are, often puerile, and almost worth- immorfal nature; the soul itself in such case has never orte all sur di Gavi Laconnine, ispar de tana d'antora idanes a sim bellari a su a l'antora di marchi all'antora dell'antora dell'antora della della della della della della della della della

hewn out her seven pillars," refer no doubt to the human soul and its tabernacle, at the development of man is the highest expression of visdom possible on earth.

What are the seven principles & which man is constructed? Mr. Sinnett, in "Esoario Buddhism," informs us, and in so doing he only tates a very ancient truth by no means unfamiliar to every sincere student of ancient mystic literature. Taking a view of the scale proceeding downward or on ward from the centre to circumference, the principle appear as follows: 1st. The atma, or divine soul, which is the alpha and omega of conscious being, immoral and indestructible; that which is our essential cod or real, imperishable self.

2d. The human spirit considered as a primary ema nation from the soul. This is called in Mr. Sinnett's work Buddhi, or spiritual soul. With this, the second highest principle, is developed, may may be said to have attained to the sixth sphere inspiritual development. Exceptional men only disply this divine life on earth, which is second only to thiattainment of the seventh degree, where the atma, onlivine soul, is expressed, which is only the case with those who have graduated to celestial life.

The remaining five principles are necessary to constitute a perfect man as distinguished from an animal, while the two highest mentioned alrady are only dis cernible in exceptionally developed persons. These five principles are the Human Soul, Mane; Animal Soul Kama Rupa; Astral Body, Linga Sherira; Vitality Prana: and the Body, Rupa.

These seven principles are all emalations from the soul germ itself, and are simply differntiated modes of spiritual manifestation. Accordingto the Buddhis-tic theory water is only Maya, which mans delusion ; while Brahma (spirit) is alone accredied with life. Thus Mrs. Eddy, and other Christian icientists now in Boston, will find, by carefully perusing the records of India, that their doctrines, in a slithtly different form, have been promulgated for thousaids of years in the far Orient, and though far from agreing with them in all their claims and pretensions, weap perfectly at one with them on the primary assumptio that spirit is the basis of all things, and that life and split are synonymous terms. Take the life out of the tre, and all the leaves and branches remain, but insteadof unfolding they decline, wither and die. Even the poks, the elements of which were once instinct with life, are not able to resist the slow ravages of deca. Even the hills are not everlasting; even the most solid marble formed in carboniferous quarries from he decay of vegetable and animal life, is not immoral, and ever where life is not there can be no growthor progress, and where progress is not, stagnation is simply apparent.

Nature is never neutral; either she is building or de stroying, and just so soon as the tidal wive of spirit which set out in its flow toward certain pressions, changes its course and recedes, matter, which is a vibration of or emanation from spirit, commuces to dissolve. Matter feels nothing; there are nesensations in matter; it is the spirit alone which fees, and this spirit is not independent or self-existent ecept in its primal and ultimate condition, viz., that & the soulunits; the unit of life is your inmost self. , ome there are who have no conception of spiritual lifeand no desire to live hereafter. These display nothing of their

future existence for purposes of purification and explation. This doctrine we do not endorse, as no spirit can ever require experience in an animal form who has once inhabited a human body, and indeed, from our point of observation, we cannot conceive of a spirit having once in its entrance upon a material career produced a human form through which to express itself, losing the ability to produce the form of humanity should it again require to embody itself on earth. The visions of the seers have doubtless revealed to the Orient what is now being clearly revealed to many in this land and elsewhere, who possess clairvovance and the gift of discerning spirits, viz., that the vesture and environment of the spirit are always typical of the spirit's condition. Thus if attributes which are most naturally expressed in the form of a hyena, a bear, a serpent, a lamb, a bird, a tree, a flower or any other familiar object in the material world, are in the ascendant in the inner life of a spirit departed from earth, on entering the spirit-spheres such forms accompany the spirit, and often so completely surround and engulf the spirit body proper, that only these in-teguments and appurtenances are visible to the seer. Of course it is not true that these forms are created through the death of the material body: they are within the natural structure during earthly life, whenscever they preponderate in character. Thus a spirit need not be disembodied to have such appearances frequenting him. It is by reason of this that many seers are repelled from certain people who are out wardly beautiful, while they are irresistibly drawn to others whose outward appearance is at least uninteresting. When seership is more thoroughly understood than at present, we may be treated to 'a solution of the problems of elementary and animal forms in spirit accompanying mortals, which will in no way invalidate clairvoyant testimony, while at the same time it will make clear many things which are now obscure. Elementary spirits enter very largely into the philosophy of the Theosophist, and it is well known to all who have really investigated the occult sciences that depraved human spirits, and also sub-human intelligences, obey the will of strong-minded persons, who are simply black magicians and under the control of those who are their masters. These inferior spirits work out the designs of their superiors, just as weakwilled people and animals on earth obey perforce, and sometimes willingly, one whose will is more developed than their own, and diametrically opposite statements are made concerning the power, work and influence of elementary spirits by occultists. It is universally conceded, among Hindus who are acquainted with the esoteric side of Hindu marvels, that adepts, fakirs and others have inferior spirits under their control. These inferior spirits are both human and sub-human; but the adept is always the master, so they are not supposed to control his organism, but he, by virtue of superior power, commands them to do his bidding. Again, it is stated that people are made to do foolish, mischlevous and wicked things by elementaries. This is impossible unless the individual who eventually becomes the dupe of the powers of darkness has so encouraged his lower propensities and abused his power for shameful ends that he has become the creature of lower impulses, the easy prey of unbridled lust; but even when in such a condition elementaries have no power of their the state weed are but a property of what

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Oriental Theosophy, good fruits are seen to hang; if when they are partaken of by those who gather them they assist in producing healthy and happy states of mind, they have proved their goodness; but if they merely cause the mind to wander off into the mazy wildernesses of interminable and profitless speculation, if they unhinge convictions whose every influence over life is elevating; if they develop superlative mysticism, but are devoid of practical utility, then do they show themselves to be the very phantasmagoria against which the Theosophists are so constantly warning the Spiritualists.

The translation of Sanskrit, the Interpretation of Vedas, the resuscitation of old ideas and cabalistic phraseology, is far more practical in India than here. The Sanskrit documents are as powerful and authoritative among the Hindus as the Law and Prophets among the Jews, and the New Testament among Christians. We heartily sympathize with native colleges in India for the education of Hindu youth, yet we do not see the need of introducing Buddhism into England or America; but then we see no use in introducing Christianity into Africa. No' good end is served by dressing up truth in such thick raiment that its form is hidden from all but initiates. At the same time Esoteric Buddhism and Esoteric Christians have brought to light much valuable truth, and are setting people to thinking; but the unveiling of Isis before the work is complete will need a removal of all disguises and secrecy. The Sphinx may be in a fearful rage when she is driven to desperation and destroys herself, but as a Sphinx is a mystery, an unsolved riddle, the advancement of mankind must inevitably. sooner or later, accomplish her destruction.

Modern Spiritualism is good news for ALL people. Its inculcations differ from those of all ancient systems, because the time is now ripening for the universal disclosure of what was formerly known and knowable only to the few. Denachan, Kama-Loca, and other Eastern terms mean no more than paradise, nurgatory, and other words used to designate sections of the spirit-world and spiritual conditions by Europeans. The whole sum and substance of Esoteric Buddhism is that man must conquer self in order to rise to his true elevation as lord and master of the material universe. We must all feel humiliated as we witness the dominion which the beast has over man. Man, as sovereign over the three kingdoms of nature below him, must eventually have supreme power over every order of lower being. Snake-charming and liontaming are perfectly natural; man's will being superior to an animal's or reptile's, ought to be able to govern these lower creatures. Psychology explains all such marvels, but the adept's art is nothing which outward initiatory rites or acquaintance with theories can convey. There are many people whose faith in paychology is unfaitering, who have literally no psychologic power themselves, while others who have never heard the word employ the power. We cannot develop the spiritual nature, or control the lower elements of nature, either in ourselves or others, without effort. Our power is the result of what we are, and of that alone. What we believe is of no consequence, except in so far as it changes us and makes us the possessors of power unattainable without certain knowledge.

The secret of adepthood is, after all, simply a se oret very easy to state but very hard to win, and that is the attainment of a condition where everything in ourselves, corresponding to the lower life around us, is completely in subjection to our soul-life. To be an adept one does not need to annihilate material desires, only to govern them completely. So far as the development of will is concorned, all that is really necessary is to do everything deliberately, with a motive, and never allow passion or persuasion to deter you from living up to high resolves. Strong motives, powerful will, resolute self-control, may be exercised by black magicians as well as by those who are of pure intent; but only can one attain to the heights of Nirvana and become one with Deity when every thought, motive and aspiration is of the purest. The pure in heart alone perceive divine truth and become its potent instruments.

Questions Answered,

Through the Mediumship of Mrs. Nellie J.T. Brigham, at a Meeting of the First Society of Spiritualists, New York, Sunday, April 19th, 1885.

[Reported for the Banner of Light by Geo. H. Mellish.]

QUES.—Does Modern Spiritualism throw any light on the vital truths of Christianity regard-less of oreeds; if so, how? ANS.—Spiritualism most certainly does throw great light upon the vital truths of Christian-ity regardless of creads. We do not mean that it takes those vital points which theologians olaim belong to and are most prominent in Christianity, because a great many of those teachings are not Christian. The statements that Jesus made have been perverted and disthat Jesus made have been perferted and dis-torted until his sayings, which were so beauti-ful in their simplicity, have been explained and unfolded until they have become myste-rious, superstitious, and the world has called these things Christianity. Spiritualism strips away the parasites from the truth. Spiritualism goes back of all these claims which have been goes back of all these claims which have been made by the superstitious, and takes the vital points which Jesus taught; and they are so sim-ple that no one of his truths can possibly be rejected. We believe that one of the great objects of spiritualistic teaching is to make these points and these teachings perfectly clear; to make them so plain that he who runs may read and that no one can misunderstand them. Spir dren can understand them. Crosses and mitres -what are they to us in comparison to the prin-oiples of truth? They talk to us of the blood of Christ; we talk to them of the love of God. They talk of the crucifixion; we talk of the wonderful spirit of wisdom which is for all humanity. Whatever word we can bring, we hold to this divine commandment, and say, "Do unto others as ye would that they should do unto you " do unto you.'

of the greatest saints have once been the great-est of sinners. Even the thief on the cross went to Paradise with the Master, according to your belief. Friends, we believe these words, these verses, but the people do not understand what they mean. We will try and make you under-stand them as far as possible. There is some-thing in human nature—a something which is divine; a something which dreams of heaven and aspires to heavenly things; a something which has faith in the good; a something which is opposite to evil—and you all have it. In some it is active, and in some it is passive. Some ti is active, and in some it is passive. Some-time, sooner or later, this divine element will it is active, and in some it is passive. Some-time, sooner or later, this divine element will be awakened in you, and it will be your Father and your Saylour. When we realize our bodies are from the dust, and they will return to dust, to live in flowers and grasses, and climb into the widespread green leaves of the murmuring trees, we shall know at the same time that our spirit is not from the dust, for we read that "God made man from the dust of the earth, and" breathed into his nostrils the breath of life, and man became a living sonl." As truly as your bodies are made of dust and return to dust, so truly you have within you a breath of God, and that breath can never be lost; it may be sur-rounded by many conditions that are strange and sad, but it can never be exhaled. And this is the divine in you; this is the Holy Ghost. The word "ghost" is an ancient Saxon word-gast. Gast means breath. In the olden time, before they understood things spiritual, they called the spirit of man a breath of God, for life; gave up the ghost, is what they meant. Now it is interpreted the breath of life, soul, Holy Spirit, is quenchless, and on that and in that all your hope lies. Now you understand the Holy Ghost is the Holy Spirit, the spirit of hollness, not a personality, but living in you, in your nature. We will read the verses again: "Wherefore I say unto you, all manner of sin and blashlemw shall be forziven unto men.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men. and blasphemy shall be forgiven unto men. And whosever speaketh a word against the Son of Man, it shall be forgiven him; but whosever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This is what we believe it means: you have a light in your inner na-ture; in some it is bright, while in others it is not; it is according to the light that shines about the nature; all have a little light—light enough to take one step, to do one deed. Now you are about to say something, you are about to do something, and in your nature, according to do something, and in your nature, according to your reason and judgment, (your conscience, men call it.) you see in your light that this thing is wrong ; now if you see it, or do it, when you have that sense (however small it may be), you sin against the Holy Ghost.

Oh ! friends, how many, many such sins there are against the light. And there are those who say this : "Now I think I can reason myself out say this: "Now I think I can reason myself out of these little mental scruples," and they say, "This deed is not so very bad." And they argue and reason, and by using sophistry, after a lit-tle while the voice of this higher nature is silenced. They reason it down, and say the deed is right. Oh I friends, they have burled their good angel just a little way under the dust. But by-and-bye the angel will rise and face them in condemnation. So every sin you com-But by and oye the angel will rise and lace them in condemnation. So every sin you com-mit against your reason, your judgment, your conscience, your inner light, every time you break or transgress the higher law you surely sin against the Holy Ghost. The only dif-ference between our thought and that of the theological world is this: Spiritualists believe that when a grammat is taking by any output of the second that when a garment is stained by sin he who caused it to be so stained must wash it as white as snow. They do not believe the office of Jesus was simply to do this work for those who have done wrong. The law of Jesus is the law of love and truth for us to follow, and we are to work out our own salvation.

work out our own salvation. Q.—If there is no hell, why need we perse-cute the flesh if we will be happy in the end? A.—Who said there was no hell? He who said that must have been blind, he could not have been dumb. There is no hell? What does nature tell you? Does not nature tell you that where a law is transgressed there is a penalty? Does not nature say to you, day by day, and hour by hour, that there is a law of compensa-tion. If you were to say there is no lake of fire and brimstone, that were another thing. If that is what you mean by "hell," there is no hell. All the hell you need to fear is in your hell. All the hell you need to fear is in your consolence. Friends, only right living brings true happiness. Who are those in this world that are the happiest? Those who do right; those who are unselfish; those who are charitable, those who are pure in spirit and in body.

Q.-What is faith ? A.-Simply the manifestation of the spirit of wisdom in the laws of the universe, destiny, divine control. Vine control. Q.--Why or what is that constant feeling of dissatisfaction that seems to dwell in us all? Most of us look upon our past life with regret, as all lost, a sort of "It might have been." A.--If humanity felt perfectly satisfied, we should despair of it. Then we should know it could not grow any more; we should feel that it would be petrified, fossilized, and its most suitable place would be a museum. Ashumanity is there is opportunity for growth. Now in the is, there is opportunity for growth. Now in the warm sunshine of this beautiful and God-given day, there are golden results growing in all the earth. It is a prophecy of earth's beauteous blossoms of the harvest, and all that will be beautiful, golden and good in nature this sum-mer. So do not be discouraged about your spiritual results, for it is the promise of the sweet by-and-bye, of the golden age yet to be. It is a sure prophecy, but we cannot tell you how much effort must be made on your part in the wide fields of toil that lie between you and the fulfillment of this prophecy. Q.-Should we not be as far from speaking ill as doing ill? A.-Thoughts are real things. Perhaps you did not know they are like delicate engravings. and your thoughts are engraven upon your faces as pleasant thoughts, good thoughts, pure thoughts, and thoughts that are the opposite of these. Speak well; the words we use are but as garments that we put upon our thoughts. Speak well; we do not mean that you are to flatter, to never point out a wrong. We mean you are to try to do right. Do a good deed for the sake of the good, for the sake of the one you love.

LIGHT. BANNER \mathbf{OF}

for the patient sufferer; we pray he may have peace; it is the echo of his old prayer, and of his new prayer, "Let us have peace," and we know that God will give it in his own good way.

From the North American and United States Gazette, Philadelphia, Pa., June 25th.] MEMOIRS OF A SPIRITUALIST.

A BELIEVER OF THIRTY YEARS' STANDING RE-LATES HIS EXPERIENCES.

In October, 1838, I was married to Miss Fanny Minturn, daughter of Jonas Minturn, of New York City. A few days after our marriage we left for Europe in the ship Quebec, of Grinnell Minturn's regular line. My wife's eldest and. favorite brother, Rowland, accompanied us on board the ship to Sandy Hook, and returned with the pilot to the city, the ploture of health in every respect. We landed at Portsmouth, proceeded by land to London, and thence to Parls, where we tarried some weeks. We were in the constant receipt of letters from America. raris, where we tarried some weeks. We were in the constant receipt of letters from America, all announcing the uninterrupted good health of our friends, including my wife's brother Row-land. Notwithstanding these assurances, a strange fantasy seemed to take possession of my wife's mind in regard to her brother Row-land's Astron remaining in Paris some land's health. After remaining in Parls some weeks, I purchased a carriage, and started with my wife and my two sisters on our way to Rome by post, via Lyons, Avignon, Nimes, Toulon, Nice, the Maritime Alps, and Genoa. During the trip we were in the constant receipt of let-ters forwarded in advance of us by our bankers ters forwarded in advance of us by our bankers from both London and Paris, all as heretofore bearing good tidings from home. Still, my wife's ill-forebodings in relation to her idolized brother increased from day to day. These she kept to herself, but it was painful to the party to witness the suppressed mental struggles she was subjected to by their presence, which I in vain strove to remove or palliate by referring to the favorable news we were in almost daily receipt of from home. At Genca I was awoke to the lavorable hews we were in almost daily receipt of from home. At Genoa I was awoke suddenly from sleep, and found my wife weep-ing bitterly. Said I, "What is the matter, Fanny?" She replied that she knew that some-thing dreadful had happened to her brother Rowland, for he had just appeared to her look-ing nale and choet like with his arm and hand nowiand, for he had just appeared to her look-ing pale and ghost like, with his arm and hand pointing upward. One morning a short time after our arrival in. Rome my wife awoke in great distress, and told me that Rowland had just appeared to her again, as he did at Genoa, looking pale and death-like, and pointing up-ward. An hour or two after this, on my entering our perfor Lieurad nu wife sitting on a lounge ward. An hour or two after this, on my entering our parlor, I found my wife sitting on a lounge intently gazing on a letter lying on a centre-table that had just come from our bankers. This I selzed, and broke the seal, exclaiming, "Why, Fanny, this letter is from your brother Rowland I" On more critical examination, how-ever, I found the letter was not from my wife's brother, R. R. Minturn, as I had supposed, but from her cousin, the late Robert B. Minturn, announcing Rowland's sudden death. Lawing from her cousin, the late kopert B. hinturn, announcing Rowland's sudden death, I having been led into an error through the similarity of the initials R. B. to R. R. Minturn. Our eldest ohild and daughter, Mary, was born in Septem-ber, 1839. On the night succeeding her birth, my wife's brother Rowland again appeared to her in ghost-like form, pointing upward, as he had done at Genoa.

had done at Genoa. On the 4th of January, 1842, Mary died of scarlet fever in New York City. Both my wife and myself were overwhelmed with grief on the and myself were overwholmed with grief on the occasion. On or about the night on which Mary's. death occurred I had a vision which subsequent, experiences have salisfied me entitles its being placed on like ground as much of the spiritual phenomena of the present day. I was in a for-est of tall trees, with gun in hand, looking for game. Sailing slowly over the forest were two large birds, the one nearly twice the size of the other, with bodies resembling white doves, but much discolored with filth and clay, and they had the heads of hawks. The necks of both birds were extended downward as they peered searchingly into the wilderness looking for prey. Just at this moment I observed a dove sitting pensively alone on a neighboring tree, and raised my gun to shoot it. For some cause I could not get my gun to go off, the trigger giving way un der the pressure of my hand, as if it were made of lenther, as often as I attempted to shoot. Finally the dowe left its perch and descended toward me with a spiral motion, and, regardless of my threatening attitude, passed the muzzle and barrel of my gun as if not at all in its way, and after placing its bill within my lips, re-turned to its perch. Just at this moment l beard a gun gi off near by, when a little light-yellow bird, resembling a canary in sleep, fell at my feet. It was borne on my mind at the time that the dove I had been striving to kill was a purposite time to guilt of The back was a representative of a suirit of was a representative of the spirit of Truth, that had been driven into the wilderness by persecution, and that the little yellow bird that fell dead at my feet represented my recently deceased little daughter.

arising from the fact of my spirit-friends' pleas-ure on account of their having finally induced me to meet them at a spirit circle. Said I, "Can't the spirits rap somewhere else than on the stand?" Immediately the whole room "Can't the spirits rap somewhere else than on the stand?" Immediately the whole room seemed alive. Raps of all kinds followed in quick succession from the ceiling of the room, the walls, the ifloor, the chairs, the stove. The spirits were evidently holding a jubilee over my conversion, for converted I was; nay, absolute-ly taken by storm. I was now instructed how to use the alphabet. In spirit parlance one rap signifies negative, or no; two raps signify doubt-ful, or don't know; three raps affirmative, or ful, or don't know; three raps affirmative, or V08.

RESULT OF MY FIRST SEANCE.

I remained sitting at the table for perhaps two hours, during which period more than two hours, during which period more than twenty of my deceased friends manifested their presence and proved their identity be-yond a question, and among them our little daughter Mary, at whose grave I had so often poured out my soul in agonized prayer to God that he would grant to me some tangible evi-dence that she still lived in the unseen world. That prayer was now answered in full, and in That prayer was now answered in full, and in a way so convincing that I know all the pow-ers of darkness can never for a moment cause a doubt of the truth of a continued existence of the soul after this life to pass through my mind. The great question of all questions, "If a man die, shall he live again ?" that has proved a man die, shall he live again ?" that has proved such a stumbling-block to the philosophers, scientists, religionists and sages of all times, was here fully solved in a little eight-by-ten-foot room, through the ministration of a sim-ple-minded, unlearned maiden spirit medium. Such was my first experience in the spiritual phenomena as given through mediums. All the columns of *The North American* for a year would not suffice to convey to its readers a tithe of what has since been witnessed by me in my thirty years' investigation, commencing with the rap and following on through the phenomena up to that last, most glorious of all, viz: form materialization. Ön my return home (some thirty miles dis-

viz: form materialization. On my return home (some thirty miles dis-tant) after this first spiritual scance, I was fol-lowed, so to speak, by the raps, which for days and weeks seemed to follow me wherever I went, generally without being accompanied by any discernible intelligence, but not so always. For instance, not many days after my return from Miss Thorpe's, I sat in my library reading a book. Our little daughter Esther disturbed me by her romping play, and I called to her and made her sit down close to my feet. Just at the instant a loud'rap fell on the page before me; which I felt as well assured was made by my spirit-wife in reproval for my too harsh treatment of the ohild as if I had heard her re-proach me in her natural voice. I framed an excuse and sent the ohid out of the room. Similar tokens of spirit-presence in multifari-ous variety have followed me ever since, and have often, to my certain knowledge, exercised an important influence on my life, in its vari-ous relations, sometimes in most vital connec-tions. I have always been more or less subject to the nightmare, and time and again have I heap aroused from its attack by sudden knockto the nightmare, and time and again have I been aroused from its attacks by sudden knockings over my head, on its near approach, or by the passing of one of my children's materialized the passing of one of my children's materialized hands through my hair. It was only last night that, just at the moment I was selzed with the stupefying malady, the giggling voices of half-a-dozen playful spirit-children fell on my ear and awoke me before I was fully overcome by the insidious power. I know that such ex-periences as these excite naught but the spirit of ridius in most mind, who serverd them as of ridicule in most minds, who regard them as evidence of weakness or distempered imagination. But to me they are very suggestive, for tens of thousands of spiritual experiences have tens of thousands of spiritual experiences have proved to me beyond a doubt that one may as well attempt to enter the kingdom of heaven by the force of artillery as to seek to enter the kingdom of Modern Spiritualism on the hard, dry plane of intellectual wisdom alone, and that until seekers after its benign truths be-come as little children in their minds, it will ever prove an impossibility that they shall find an entrance, though they seek for it through-out all the realms of space and expend millions of cold in its fancied pursuit.

of gold in its fancied pursuit. Respectfully, THOMAS R. HAZARD. Vaucluse, R. I., June 20th, 1885.

Convention at Plymonth Union, Vt. FRIDAY, JUNE 12TH.

The meeting assembled in the evening, and an or-The meeting assembled in the evening, and an or-ganization effected by electing Mr. Harvey Howes President, and L. O Weeks Becretary. Conference was opened by George A. Fuller of Dover, Mass., who gave an address on the eleventh anniversary of the dedication of "Eureka Hail," Wilder House, paying a deserved tribute to Mr. Wilder and the satisfactory results of the seed sown by his busy hand. A. F. Hub-bard of Tyson next gave abort address, after which two songs by Bratileboro's famous Professor, J. A. Maxham, closed the evening session.

Quo Warranto vs. Massachusetts Medical Society.

JULY 11, 1885.

To the Editor of the Banner of Light:

From time to time, during several years past, the Massachusetts Medical Society, or members of it, have, openly or insidiously, worked to secure laws excluding from practice in Massachusetts, all physicians and healers not amenable to their authority. They have pro-fessed that it was the health of the people, and not their personal interests, that they have sought, in thus endeavoring to obtain the monopoly of medical practice in the State. Again and again in the Legislature have their professions been discredited and their petitions refused. Why? Because the people, including more or less of the patients of such doctors as have survived their medications and their professional charges, have thronged the legislative halls, anxious to demonstrate the shallowness of their pretensions and the iniquity of their claims. This year, as at former times, the selfstyled Regularshave been defeated, and, thanks to Dr. J. R. Buchanan, Esquires Benton, Britton and other advocates of medical liberty, it was an overwhelming defeat.

Now in view of these repeated attempts of medical societies to abridge the rights of the people to practice medicine, and to employ healers and physicians of their own choice, cannot something be done that will effectually squelch such mischievous societies? The organization of the Anti-Monopoly League, mentioned in the BANNER of June 27th, is a move in the right direction. It may watch the sheepskin doctors, unearth their windings and defeat their plots. But cannot something further be done to check the superciliousness of the Massachusetts Medical Society's doctors and their avidity for fees?

If we look to the Act of November 1st, 1781, incorporating that Society, we find in its preamble that its object was to secure "the happiness of society" by preserving the health of the people through the aid of "Medical Institutions formed on liberal principles." Its purpose was not to give to its members the monopoly of the medical business of the State, for that would violate the cardinal principles of the Constitution of the State; yet for purely selfish purposes it has moiled and toiled for many a year. That the Society has not acted on liberal principles is evident from their exclusion from membership, not a great while ago, of many worthy and skillful physicians who practiced homeopathy. More recently it expelled another of its members because of his open and determined opposition to compulsory vaccination. Not unfrequently it has opposed improved methods of medication, because they were discovered or employed by practitioners not of their school. Quite recently it has discouraged, and, through certain of its members, has sneered at modern psychic and mesmeric methods of removing sickness. Notwithstanding its claims that medicine is a science, certain of the most eminent physicians in England and America have put on record their conviction that the deaths, diseases and evils wrought by doctors far counterbalance the cures and benefits they have effected ; and so far from being a science, it is scarcely a year ago that the Court of Appeals of New York, in the case of The People vs. United States Medical College, decided that a medical college was not necessarily a scientific one.

Long ago, when the English people were suffering from the greed and oppression of chartered ecclesiastical establishments, a legal way was used to right their wrongs; and many an abbey, monastery and church was inquired of. through writs of quo waranto, what was their warrant for existence, what useful purpose they subserved, and of what benefit were they to the kingdom. Not giving satisfactory answers, their charters were annulled and their estates confiscated. So now, if the Massachusetts Medical Society has not rightfully used its powers, or has misused them, it is liable to a forfeiture of its franchise, and an information against it in the nature of a quo warranto, might be a salutary lesson to all medical monopolies; and if followed by a judgment dissolving the Society, would be a relief, and thereby a gain to the people. A. E. G.

Q.-Does injustice and selfishness rule the world

A.—Are we to stand in the shadow? Are we to forget what Thackeray said, that the world is like a mirror? Are we to stand and make faces at it, and then complain because it makes faces back to us? Are we to underestimate the beauty of the lily and the fragrance of the rose? Are we to underestimate the heaven in the heart of a little child? Are we to forget the good that blossoms in helpfulness to others? Think of those who are working and laboring for the toiling women that they may, when sick and in pain, be made more comfortable. Wher-ever there is a Fair for charity, wherever there is one finger uplifted to help man, woman or child, we say that is proof enough to us that this world is not pledged to injustice and selfish-ness. That we are not as good as we should be is very true, but humanity can comfort itself a A.-Are we to stand in the shadow? Are we ness, that this world is not devoted to sensh-ness. That we are not as good as we should be is very true, but humanity can comfort itself as little, because it is a little better than it used to be. The world is more just, charitable and unselfish to-day than ever before.

Q.-Will you please explain these two verses of Matthew xli: 31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whoseever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

In the world to come." A. —It is true there are many vexed passages in Soripture, yet we believe there are very few which have troubled the mind of man more than this one which we have just read to you. It is in regard to unpardonable sin. What is the un-pardonable sin? Is there any such thing? We have seen in Christian homes those whose pale have seen in Christian nomes those whose pairs lips were strangers to smiles; we have looked into the dark shedows of their eyes, and we have heard them say, "There is no hope; I have committed the unparionable sin." But we say, committed the unpardonable sin." But we say, "What is it you have done that is so terrible?" They answer, "I do not know; only I feel in some way I have sinned against the Holy Ghost." Why, friends, do you know that this dreaded sin has been over humanity like the blackest of all things. It has been the incubus of the ages, the sphinx, the riddle that man could not guess. "Whose over speaketh a word against the Son of Man, it shall be forgiven him." You know men have blasphemed, and you know that some

Q.-How would you have us live? A.-We would have you go down into your own heart and ask your own nature what is right, what is best. In every soul there is a spark of the Infinite; in every soul there is a Holy of Holles, and there from the invisible spirit of infinite goodness you can perceive your commands. We would have you live truly, we commands. We would have you live train, we would have you live purely, we would have you live kindly, we would have you live unselfishly, we would make you kings and queens if we could; every man should be king of himself, and every woman should be queen of herself. Q.-Mr. Talmage, of Brooklyn, is reported to have said "The imported condition of the

have said, "The improved condition of the health of Gen. Grant has been brought about heath of Gen. Grant has been brought about by God in answer to the prayers of his people. Half a dozen earnest men whom he knew could, if permitted to enter his sick room, restore him to a hale and hearty condition." Is there a rational or reasonable foundation for such a statement or belief?

A .- It is a little remarkable, if this is true, that when a whole people was praying for Pres-ident Garfield the answer to the prayer was withheld. Probably the very same half dozen withheid. Probably the very same hair dozen earnest men spoken of here prayed for Garfield. Was it true that God "had gone on a journey, or slept" when they were praying. We can-not believe this, What would he say if we should ask such a question, and place these two cases before him? If God answered the prayer in one case, why did he not in the other? Well, he might not answer; he would probably con-sider the question profane, and dispose of it in that way. The only thing we can say of prayer. that way. The only thing we can say of prayer. is this: That sometimes earnest prayer brings from your spirit friends direct assistance. You from your spirit friends direct assistance. You pray for light, for strength, for help, and if the

MY FIRST EXPERIENCE WITH THE ROCHESTER BAPPINGS.

My wife passed to the higher life in April, 854. For some months after her decease I had 1854 received from virious sources divers invitations purporting to come from her spirit soliciting interviews with me, to one and all of which I turned a deaf ar, not at that time having the least confidence in the belief of a tangible comleast confidency in the belief of a tangible com-munication between spirits in and out of the mortal form. My younger brother, Joseph P. Hazard, becaue a believer in the phenomena of Modern Spiritualism some time before I did. In the month of November. 1856, he hand-ed me one day in the street in Newport a little slip of paper or which was written: "I want to meet my husband here and converse with him," signed "Fanny." In reply to my queries my brother told ne that in passing through Provi-dence recently he had held a "sitting" with Miss Thorpe, a writing and also a rapping me-dium, who lived in the southwest part of the city, at which sitting the writing was executed by the hand if the medium, under the control, as was allegd, of the spirit of the deceased by the hand of the medium, under the control, as was alleged, of the spirit of the deceased mortal who purported to be communicating. There was smothing in the details of the sé-ance, as related to me by my brother, that im-pressed me seriously, and I resolved to go to Providence ind see Miss Thorpe myself. But so suspicions was I of trickery or fraud, that before going required that my brother should go with me and act, as my spokesman, firmly before going required that my brother should go with me and act as my spokesman, firmly resolving that I would notopen my mouth once during the sance, lest the medium should learn something if my antecedents or thoughts on which to incol up a plausible story. Miss Thorpe livel in quite a pretty, small story-and-a-half pained cottage, but which I regarded as we approached it with supreme contempt. This, then, thought I, is the holy temple in which an angel from heaven is to manifest her presence then, thought 1, is the holy temple in which an angel from heaven is to manifest her presence to her huband. But when on a knock at the door a little feeble-looking epileptic girl opened it, and in answer to my brother's inquiry told him she tould give us a scance as soon as she had put iway the breakfast things and swept out her litchen, my contempt for the whole thing known o bounds. This, then, said I to myself, if the price tess who will introduce us to the anget as soon as she cats though sweeping the angel as soon as she gets through sweeping out her litchen. It seems the family had just eaten thir breakfast and gone out to work, leaving he medium to put things in order dur-ing theijabsence.

Ing theliabsence. True to her word, so soon as Miss Thorpe had swept at her kitchen and put away "the things," she took a little slab stand and passed with it hto a small front room, perhaps ten by twelve fet, when she threw a thin cloth on the stand ad placed a printed alphabet on top of it. Forinately for my skepticism, Miss Thorpe was a reping medium, who did not require the placing) fher hands on the table or whatever. might is used for the spirit battery. She sat some two feet removed from the stand, the electric element, as alleged, passing from her feet, which he held in a quiet position just beneath which se held in a quiet position just beneath the edg of the table, but all the time in full sight. The thin oloth on the stand excited my suspicines, and I broke silence. Said I, "Is that olch necessary?" "Not at all," said Miss Thorpe as she threw it on a chair in a distant part of he room. I sat on one side of the stand, Miss Thorpe in full sight on my left, and my brothe opposite to me. Scarcely had we be-come omposed and still before the little stand seeme alive with rappings of all kinds, from the havy, rap of a strong man to the gentie tick d's child. The little stand absolutely oreard and trembled with apparent excite-ment which was afterward explained to us as

SATURDAY, JUNE 13TH.

SATURDAY, JUNE 13TH. Morning —Convention opened at 9:30 A. M. Two committees of three persons each ware elected to transact the necessary business of the Convention, after which Mr. Maxham sang two songs. The con-forence hour was opened with remarks by Natbaniel Randall, M. D. of Woodstock; followed by A. F. Hubbard, Mr. Richardson, Mr. Raiph, and others, after which the Professor gave us "Rock of Ages" and "Sweet By-and-Byo," the audience joining in the last named. A beautiful poem was improvised and sung by Miss Lulu Ransom of Woodstock. Regular address of the morning by George A. Fuller; subject. "Immortality." It was a grand and beautiful lecture, and was received by the large audience with frequent applause. Prof. Maxham closed the session with a song.

and was received by the large audience with frequent applause. Prof. Maxham closed the session with a song. Afternoon --After an inspiring song by Mr. Max-ham remarks were made by Dr. Randall, Mrs. Gor-don, A. F. Hubbard and others. The President then introduced Hon. A. B-Stanley of Leleester, Vt., who said: "Vietor Huyo, in his masterly oration on Vol-taire, said, 'There is only one power-conscience in the service of justice; and there is only one glory--genius in the service of truth.' Imbued with that idea, I find myself wholy at ease and thrice justified in standing upon a platform consecrated as is this to justice, the rights and the highest hopes of man.... We can point to no finer sentiment in Ohristian litera-ture than this of Cato, who lived some two hundred and thirty years before Jesus: 'They who beat wives or children lay sacrilegious hands on the most sacred things in the world.' Are there among us those who can improve that sentiment or not profit by it? Now, everything that is good in principle, and all the virtue known and recognized, are pronounced by the church and many others to be distinctively Christian virtues prior to the coming of the founder of Christianity. Let us see: Take love, which is really becoming recog-nized as the life, the inspiring force of the Christian religion. It was taught and practiced by the Pagans, and was the glowing hre of their civilization. Love, says Plato-to quote-'is peace and good will among men, caim upon the waters, and stillness in the storm, and man of sleep in saddness.'. You will look in vain for a better definition and enunciation of that great principle or virtue.'' After music aud song by the Professor, the Conven-tion adjourned until Sunday morning. In the absence of Jos. D. Stiles, an entertainment was given, consisting of songs by Prof. Maxham and Mrs. Ida Spaulding ; improvised songs by Miss Ran-som, and recitations by the Misses Gilson, Alibe and Jennie Colburn, all of which were weil received by the audence, and gave the fullest satisfa

SUNDAY, JUNE 14TH.

audience, and gave the fullest satisfaction to all. SUNDAY, JUNE 14TH. Morning.-President Howes in the chair. Two songs were sumg by Mr. Maxham in his usual pleasing manner. The conference bour was occupied by S. W. Jewett, of Butland. Thomas Middleton, of Proctors-ville, and others. After a choice vocal selection finely given by Mr. Maxham, President Howes introduced Geo. A. Fuller, who gave the address of the morning. The hall was ipacked to its utmost capacity, many being unable to gain admittance. Hundreds will agrees with me that this lecture, termed by the speaker only fragments gathered by the wayside, was one of the very best and most logically convincing orations to which they have ever listened. *Afternoon* -Mr. Maxham sang " When the Mists have Cleared Away"; Mrs. Albertson paid a high trib-ute to the workers of the past, living and dead (so-called), after which Miss Bansom favored us with an-other improvised song, with which the audience have appeared well pleased. This was followed by a lec-quent production, delivered to the large audience in that pleasing manner which has a scholarly and elo-quent production, delivered to the large audience in that pleasing manner which has speakers within the State. Mr. Maxham closed the arcrises of the Con-vention by rendering in his master! Misther The Song. "Don't Shut the Door Between US, Mother?" Thus closed one of the bast conventions advined until that time: Chairman D. P. Wilder, Harvey Howes, A. F. Hubbard, C. O. Hall and Hoses Brauding. *Proctorsville, Y2*, Jame 1564, 1883. "Jakes- I see Hat in thy thousand schools in Japan

In this .

Notes from Cleveland, Ohio. To the Editor of the Banner of Light:

The turn given the spiritual kaleidoscope in this city since my last report has brought as varied changes as a few turns of the optical instrument does designs.

Our First Annual Memorial Service in remembrance of our workers and friends who have passed to spiritlife. was a perfect success, as already reported. Other societies and lyceums I notice had similar services. and I hope before another year united action will be taken toward establishing a fixed date for its observ. ance, apart from "Decoration Day." I would suggest the first Sunday in June as a suitable one; but am willing to leave it to the wish of the majority.

"Orange Blossoms."—A very quiet but happy by-menial event took place. Thursday, June 18ih, the uniting in marriage of Mr. Andrew O. Cline and Miss Lillie E. Farwell, at the residence of the bride's par-ents, 450 Erle street, your humble scribe officiating, Miss F. being a born Spiritualist, and an old Lyceum member. May time demonstrate the wisdom of the union.

Brite 5.0 Erie street, your humble serie officiating, Miss F. being a born Spiritualist, and an old Lyceum member. May time demonstrate the wisdom of the union.
 The Lyceum Union Pionio took place Sunday, June 21st, at Geauga Lake, nearly three hundred children and adults participating. The East and West Side Lyceums united, and a very enjoyable and harmonious day was spent in Kent's Grove.
 In the alternoon the Conductor of the West Side Ly-ceum, Mrs. Althadine Smith, entertained the ifriends with a short address, and Dr. Geo. Newcomer read an original astronomical and biblical poem, replete with vacation during July and August, but the West Side Lyceum continues its sessions right, along at 2 F. M. in its cosy Hall, 485 Pearl street.
 Obseguies of an old Cleveland Pioneer, Horace Fen-ton, took place from the residence of his son-in-law, D. M. Calkins, 88 Lake street. Mr. F. was formerly from Ogdensburg, N. Y. He came to this city in 1837, and remained here until is or seven years ago, when he removed to Kiantone, "N. Y. "At the time of his transition he was here on a visit to some of his chil-dren. Although eighty:two years of age, he appeared hale and hearty up to a few hours of his passing away in an apoplectic fit. (See oblumary notice later.)
 What of Our Lyceums? My letter to 'Alonzo Dan-forth, Eaq. of your city, published in the issue of June 20th, though eighty two years of age, he appeared hale snd hearty up to a few hours of ins passing away in an apoplectic fit. (See oblumary notice later.)
 What of mutile 'At an Open Letter." Was to in-tended for public gaze, though one would naturally in-tended f

Procioreville, Ve., Vene 1564, 1885.
 Procioreville, Vene 1564, 1895.
 Procireville, Vene

"I NEVER KNOWED."

Old Billy B. was a plous man, And heaven was his goal; For, being a very saving man, Of course, he'd save his soul. But even in this, he used to say, "One can't too careful be;" And he sang with a fervor unassumed, "I'm glad salvation's free."

But the "means of grace," he had to own, Required good, hard-sarned gold; And he took ten pews, as well became The richest of the fold. "He 's a noble man !" the preacher oried, "Our Oristian Brother B." And Billy smiled as he sublet nine, And got his own pew free. "Не'за

In class-meeting next, old Billy told How heaven had gracious been, Yea, even back in the dark days when He was a man of sin. "I's buildin' a barn on my river farm-"I's buildin' a barn on my river farm-"I'd run out o' boards, and was feedin' hands On nothin' but oorn bread.

"I tell ye, bretherin, that I felt blue, Bhort o't limber and cash, And I thought I'd died when the banks then bust, And ficoded all my mash. But the Lord was merelful to me, And sent right through the rift The tide had made in the river banks A lumber-raft adrift.

"Plenty o' boards was there for the barn,

And on top was a cheese, And a bar'l o' pork as sound and sweet As anyone ever sees. Then I had bread and meat for the men, And they worked with a will, While I thanked God, who'd been good to me, And I'm doln' it still."

And I'm doin' it Sin." A shrill-volced sister cried, "Biess the Lord !" The whole class cried, "Amen !" But a keen-eyed man looked at Billy B. In thoughtful way, and then Asked, "Brother B., did you ever hear Who lost that roft and load!" And Billy wheed his eyes and said, "Bretherin, I never knowed." —Pt -Puck.

Banner Correspondence.

Michigan. 💬

ADRIAN.-E. Louise Whitney writes: "To-day mesmeric, or will power, is being widely discussed and extensively practiced. The physician has awakened to the idea that his patient requires something beyond medicine. He must have a cool and steady nerve, a magnetic force to subdue the pain, quiet the nerves of the restless patient, or his life-work will not prove a success. Every individual has composites of magnetic and electric forces. The magnetic is warm, the electric cold ; some are largely endowed with these, while others have but little. These forces can be largely cultivated. Magnetism is a life-giving current, that tends to alleviate pain, but is chiefly applicable for nervous diseases which cannot be cured by medicine. There are some forms of disease that baffle the physiclan who is learned, even though he be constantly engaged in investigating, to find if possible a clearer insight of the ills that beset suffering humanity. This is a progressive age; it is well to study and probe to the very core, but it will be some time before a practical knowledge of diseases that come with the various con-ditions and atmospheric influences is obtained. Philosophical assemblies have yet to learn where to center the will-force; where to use, when to subdue the action of one will over another. This is a study that cannot be mastered at once. When you come to look upon the great mass of humanity, think how much of this element there is in existence, can you wonder how the strong govern the weak, how we walk through life charmed, and attracted to those who have power to call and hold us within the boundary line of their magic influence? It is well to cultivate this power for a nobler use than the gratification of sensual, ambitious or selfish desires,

In speaking of the phenomena of the magnetic forces, we may say they are batteries, whence mag-netic lines are thrown out to reach humanity, who have need of light and knowledge. We live in an age soul must have proper nourishment, or it will famish, become shriveled, hence the magnetism is thrown out from the spiritual sphere, making the path leading to a higher life more plain. Though it be but a tiny rap, a feeble voice that pleads for you to open the door, turn not from the invisible; for in hours of sadness, in times of need, it will raise you above the trials of earth. and place within your heart a flower whose sweet fragrance will soothe the pain, causing you to look be yond for strength, for friends to take the place of those who may have failed you here. Let the magnetic aura emanating from your atmosphere be pure, then will your life be fraught with beauties allotted only to those whose purity of mind entitles them to their fullest enjoyment."

Kansas.

ago I had a sitting with Mrs. Work, in Kansas City, and example." fo., in which it was conclusively demonstrated the

of smell was very acute, if there were any flowers about Mr. Palmer he would have detected their presence.

Mr. Palmer was then led by this committee and seated in a chair under the canopy, the room being well lighted. We all then united hands around the medium ; the lamp was not turned down very low, not so low but that we could distinguish each other quite well. After spending a few minutes in singing, there came through a slit in the curtain a handful of fragrant flowers, which fell upon the floor, and were plainly seen by all who were looking at the opening in the curtain. Soon after another handful came to the opposite side of the room.

This phase of mediumship has been quite thoroughly tested at previous meetings at Mr. Palmer's, and I have no doubt that Mr. E. L. Palmer is a genuine medlum."

Ohio.

CINCINNATI .- Joseph Kinsey writes, June 25th : "The BANNER'S editorial, 'Union vs. Organization,' in its issue June 20th, breathes a good spirit that will afford a platform upon which every[Spiritualist may rally and stand in all work requiring cooperation. This spirit is shown and beautifully enlarged upon, in pages 214 to 232, of your late publication : 'Life and Labor in the Spirit World, under the leading idea of cooperation, which leaves the field of labor open and free to all to unite in efforts to help each other and to bless humanity in all and every possible way, both in mortal and spirit-life, shutting up no doors, but opening many without bonds or obligation of any kind whatever to fetter or bind the human spirit. The way is opened for all to agree in union to cooperate for the blessing of humanity, and with such as can come into accord to unite for strength to do such things together that one cannot do alone. It is quite pleasing to see the freedom and liberality being expressed on this question of organizing work for Spiritualists. I think if you would print a few short chapters from that most interesting book by Miss Shelhamer, on cooperation. it would throw much light on all the organizations that will be needed to permit Spiritualists to act together in any work desired. Our Couperative Society at Cincinnati is doing well."

Rhode Island.

PROVIDENCE .- J. R. Meader writes : "Having never attended a materializing seance, I was induced to do so a short time since at Airs. Wm. H. Allen's, in this city. I was a stranger to all present, and no one knew that I had gone thither. Among the first to ap-pear was a young man, who signified that he came to me. I went to him, and he seemed very glad to see me, although I did not recognize him. He told me that his name was Henry, and that he was a relation of mine. I told him I did not know him, at which he seemed very sorry, and placing his hand upon his head, then raising it in the air, brought it to the floor. After he had done this a number of times, I asked him if he had fallen; he said he had; he ttien drew his hand across his neck. I asked if he broke it by falling. He motioned yes. Still I did not recognize him, and he left, telling me to ask my father about him, and he would come again. This I did, and found that father had a cousin Henry who fell from the mast of a ship in Bath, Me., sixteen years ago. He wore a sandy moustache, and I was told he always wore one in this life. I knew nothing of this cousin, so it could not be called mind-reading on the part of the medium. He has since been a number of times to see me."

Massachusetts.

STONEHAM.- J. L. H." writes: "The Ladies' Ald Spiritualist Society of Stoneham, which has just discontinued its meetings for the summer months, has held a series of entertainments and lectures which have been very successful and gratifying to all.

At our last meeting, Wednesday, June 24th, we were highly favored with a discourse from Mrs. E. Trask Hill, 19 Bowker street, Boston Highlands, which was listened to with intense interest by a large and appreclative audience, her subject being, 'An Hour's Study of Our Lives, and the Lives of Other People.' I wish all could have the privilege of hearing her, as she is a wherein mankind require more than material food. The lady of rare talents, and her lectures of a very high order."

New Hampshire.

MANCHESTER.-Dr. Mary J. P. Brown writes: Having many proofs of your willingness to help mediums I would introduce to your favorable notice a voung man. E. H. Amsden, who has been giving s6 ances for physical manifestation in Manchester dur ing the last few weeks, and blds fair to do a good work for the immortals in convincing skeptics. He will probably spend the summer at some of the New England camp-meetings."

New York.

ITHACA.- Charles G. Day writes : "I am a firm be liever in Christian Spiritualism. Christ taught it ; the Bible teaches it; and when churches refuse to teach CEDAR VALE .-- C. M. Aley writes : " A few months | and recognize it they are false to his teaching, life

Mr. and Mrs. Rathbun at Home. To the Editor of the Banner of Light :

BANNER OF

To the Editor of the Banner of Light: The readers of the BANNER OF LIGHT have occasionally seen articles in that paper from the hand of Mrs. Milton Rathbun, and probably quite a number have had the privilege of hear-ing the lady speak from the rostrum. Having been acquainted with Mr. and Mrs. Rathbun for a number of years, Mrs. M. and myself boarded the Harlem train, and after a ride of fourteen miles we found ourselves in the pleas-ant village and township of Mount Vemon. At the railway station we were cordially greeted by our host and hostess, who at once suggested that we take a drive. Seating ourselves with by our host and hostess, who at once suggested that we take a drive. Seating ourselves with them in their comfortable carriage, we rode over the country roads round about for a num-ber of miles. Everything in the way of vegeta-tion was looking finely, and the winding roads, shaded on either side with a profusion of trees, were thoroughly enjoyable. Portions of the drive were through woods, and it was notice-able that in many places the rocks were thrown together in wild and ploturesque con-fusion. We noticed an elm tree some six feet in circumference that seemed to be growing literally on top of a rock. Of course its roots reached the earth, but the illusion was perfect. Another peculiar freak of nature was a large

reached the earth, but the illusion was perfect. Another peculiar freak of nature was a large ledge out of which a tree was growing of about the same size of the one already mentioned; this tree, to all appearances, had grown out of the ledge, splitting the ledge in twain. "After riding through many oharming places we came to a church, said to be one of the old-est in the State. Being curlous to look inside, we went to the main door, but found it locked. However, we went to the vestry door, and on poing in we found the Episconal Dominie teach-ing a class of young ladies. He was courteous, and said there were quite a number of things about the church of special interest; he had his class to attend to, but if we would call later he would be pleased to show us about. We took a would be pleased to show us about. We took a glance inside the church, and were disappointed

glauce inside the church, and were disappointed at finding it remodeled. Riding on still further, we passed many com-fortable residences, surrounded with neatly laid out lawns. We rode through a number of the principal avenues of the village, their beauty being greatly enhanced by the great number of shade trees. The houses all looked comforta-ble, and not a few bordered on the line of the luxurious. During our ride we heard many singing birds, and occasionally saw a squirrel tripping along the walls.

of the tripping along the walls. As we drove up to the delightful Rathbun villa, on Summit Avenue, alighting from the carriage the master's dog came to the gate and gave us align intelligent look of welcome. Then All N carriage the master's dog came to the gate and gave us all an intelligent look of welcome. Then came two little boys skipping along, and greeted their mother with a holy kiss. In front of the house are a number of thriving elms and ma-ples, which afforded us a fine shade as we sat in pleasant converse on the pinzza. Around the house is a fine lawn, and it being the time for rosses, a variety were now in full bloom, which added much to the oharm. On our right, as we entered the grounds, is a strawberry bed, and among other good things at dinner we enjoyed strawberries just from the farm. The house is roomy, and furnished in good taste. Of course we walked into the parlor and viewed the fine plotures, and then it was suggested that we go into the library. As we did so, there was such an air of comfort and symmetry of arrangement that we instinctively exclaimed, "This is charm-ing !" Mrs. Rathbun replied, while a beam of satisfaction played over her countenance. "We call this our pet room." Mr. Rathbun kindly showed us some of his books. He has a goodly number of standard authors in good editions. We may mention a very fine edition of Emer-son's works; the print is excellent, and the pa-per is of specially fine quality. There were but five hundred copies of this edition issued. He also showed us a fine edition of Scott's works, copiously illustrated with steel engravings. Mr. Rathbun remarked that he took solid comfort in reading good books. Mrs. Rathbun, like her husband, is a lover of books, and here in this inviting library no doubt she has written some of her best articles. The lady is of good ad-dress, easy and affable in manner, and of a kind-ly disposition. In conversation, she is free to express her opinions with fervor and cogenoy. Having passed a most enjoyable afternoon, as we were about to leave we were handed a fresh Having passed a most enjoyable afternoon, as we were about to leave we were handed a fresh bouquet of roses, and away we rode to the sta-tion, and soon found ourselves in the metropo-lis. HERDERTUS.

New York, Sunday, June 21st, 1885.

THE THIRD SECTION GOT WELL.-When the THE THIRD SECTION GOT WELL.—When the great Magendie assumed the professor's chair of medidine at the College of France, he thus addressed the astonished students: "Gentle-men, medicine is a humbug. Who knows any-thing about medicine? I tell you frankly, I do n't.— Nature does a good deal; dootors do very little—when they do n't do harm." Magen-die went on to tell the following pungent little professional tale out of school: "When I was head physician at the Hotel Dieu I divided the patients into three sections." To one I gave the regulation dispensary medi-cine in the regulation way; to another I gave bread, milk and colored water, and to the third section I gave nothing at all. Well, gentlemen, every one of the third section got well. Nature invariably came to the rescue."—Ex.

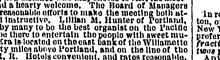
invariably came to the rescue."--Ex.

The Camp-Meeting Association Of Vickaburg, will hold its Second Annual Moeting in Fra-sor's Grove, one haif mile from Vickaburg, Mich., begin-ning Aug. 27th and continuing two Bundays. Lyman C. Howe will speak the first Friday, Baturday, Bunday and Manday: Mrs. 8. E. Bishop on Tuesday, Wednesday and Thursday: A. B. French. Friday, Baturday and Bunday. Frank T. Ripley and Charles J. Barnes will give tests from the rostrum. Mrs. Julia E. Burns, slate-writer, and other modiums are expected. The Grand Trunk Hailroad Co. will give half-fare rates, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground. No pains will be spared to make this a season of enjoyment and spiritual growth. Persons wishing to secure tents for camping will soldress, for information, FLOMENCE M. BARNES. Vickaburg, Mich. The Camp-Meeting Amociation

LIGHT.

Mississippi Valley Spiritualists' Camp-Meeting Mississippi Valley Spiritualists' Camp-Meeting. The Third Annual Camp-Meeting of the Mississippi Val-ley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Missispip River, at Clinton, lowa, beginning on the first day of August and continuing during the entire month. Bpeakers and modiums in great variety will be in attend-ance, and an enjoyable season is assured to those contem-plating their first visit. Each year is adding largely to the interest and numbers in attonance at the meetings. The location is central for the Spiritualists of lilinois, Wisconsin, Jows, Missouri, Nobrasts and Minnesoia. For particular information, address the Corresponding Secretary, D. SKINNER, Olinton, Iouza, A

The Second Annual Grove Meeting Of Spiritualists will be held at New Era, Clackamas Co., Oregon, boginning Thursday, Sept. 2d, and confining until the 14th. Traveling speakers and mediums, and those living at a distance who may choose to visit the meet-ing, will find a hearty welcome. The Board of Managers will use all reasonable efforts to make the meeting both at-tractive and instructive. Lillian M. Hunter of Portland, considered by many to be the best organiston the Facilite coast, will be there to entertain the pacpite with sweet mu-sic. New Era is located on the cast bank of the Willamotto river, twenty miles only or cland, and on the line of the 0. and C. It. Hotels convenient, and rates reasonable. W. HittLIPS, President C. O. R. S. S. Clackamas, Oregon. The Second Annual Grove Meeting





Persons sending BIBEUT TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT." will be entitled to a choice of one of the following Books, of his or her own selec-

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embraces over four hundred pages. THE TEMPLE: ON DIBEASES OF THE BRAIN AND NERVES. BY A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Orime; with full Directions and Prescriptions for their Treatmont and Guro. This large, handsome volume treats the quesition of Insanity and Critic from a Bpiritual and Psychological standpoint. The book contails 460 pages, is becautifully printed and bound, uniform with the "Harmonia," "Harbinger of Health," etc., with an Original Frontispiece illustrative of "Mother Nature Casting (Divils Out of Her Children, Cioth. TALE OF A PHYSICIAN. OD

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3

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Wation 7 Ard Spiritualists saved 7 Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-Bjirit.
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Author of "Gates Ajar," "The Story of Avis," etc. Miss Elizabeth Stwart Phelps's new volume has been await-od, since its first announcement, with great interest, and it is probably safe to predict that it will be the best read book of the senson. It is not philosophy or science, or a sys-tematic presentation of truth or theories of truth; it is a productor spiritual feeling—a dream, a conjecture, a proph-ecy, who shall say? The experience of death itself, the first rentization of the new conditions, the instruction and guid-ance of the spirit commissioned for that purpose, the meet-ing with discubbed parities thil chained to the carth-life, the sensation of the upward flight, the arrival in the heav-enly fields, the roture to confort the our currers, the semphasis upon the all-pervading sense of security and endless oppor-timity, the glimpses of the occupations, joys and retinfors of the heaving existence—all this is conveyed with a ten-derness, a revorence and a vivid power which makes a pro-found impression upon the render's mind. The author's conceptions of heave are wholly pure and lofty, yet warm with human love and interest. They touch the deepost yearnings of the soul and serve to strengthon faith and quicken aspiration. To sale by COLLBY & hitoin. After Doormatic Theoology What?

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Materialism, or a Spiritual Philosophy and Natural Religion. By GILEB B. STEBBINS, Editor and Compiler of "Chap-ters from the Bible of the Ages," and "Process of the Life Beyond and Within." Five chapters.

below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

our spirit-friends can, under certain conditions, at least read our very thoughts as readily as we read a printed page. This medium was a perfect stranger to me'; the sitting was in daylight. Her mediumship was that of independent slate-writing, using no pencil.

She requested me to write the name of the spirit friend from whom I desired a message, on a slip of paper, asking such friend whatever question I desired. I first requested a communication from my sister, but, instead of using her name, I put down the word 'sister,' my request reading thus: 'Sister, if possible, please communicate , with me.' The slip thus worded I laid on a slate, writing down, and know perfectly well Mrs. W. did not read it. as I sat by her side and noted her carefully. The slip thus lying on the slate, she took the latter by the edge with her right press. hand and held it under the top of the table at which we sat. In a few moments I heard writing on that slate, which was soon concluded, and, on examination, we found a message on the slate, signed by my sister's name, while it must be remembered I did not use her name at all. This message urged me to abandon office work for health's sake, and spoke of my carrying out a plan of work I had in mind, of all of which the medium could not possibly have been informed.

Following this I; in the same manner, asked.my father for a message. In exactly the same way I received a reply, saying, 'Father is not here and can't communicate with you,' signed by my brother. Again, I desired a message from a young lady, lately deceased, whose father I well knew, and on the instant of writing the request that she would communicate with me I thought if I should get a message from her I would send it to her father, but, mark, it was mentioned to no person whatever and occurred to my mind only that minute. In reply to this request I received the following : "Your friend Hetta is not present, and can't give you a communication for her father.' This was also signed by my brother John. I respectfully ask : 'What are the skeptics going to do about it?' I simply state facts. No elaboration is necessary in such cases."

Connecticut.

WEST WINSTED .- E. B. Parsons writes : "I desire to give, through your paper, which is so widely circu-lated around the world, a description of a scance held at the residence of Mr. E. L. Palmer on the evening of May 16th, Mr. Palmer being the medium.

There were present a party of invited guests, among whom was Editor Pinney, of the Winsted Press, and wile, Judge Ralph H. Moore, Dr. H. Hungerford Drake. Lyman W. Case and others of distinction; One of the ladies prepared for the occasion a cloth covering, formed like a lady's dress skirt, which was hung over an open umbrella, the umbrella being suspended by a string from a hook in the celling at the center of the room." The covering reached from the umbrella to the floor.

Judge, Moore and L. W. Case, both skeptics, were chosen by the company to search Mr. Palmer, in order that they might feel fully convinced he (Mr. Palmer) New Publications.

THE OCCULT WORLD. By A. P. Sinnett, au-thor of "Esoteric Buddhism." Second Ameri-can, from the Fourth English Edition, with the Author's Corrections and a New Preface. 16mo, cloth, pp, 228. Boston: Houghton, Mifflin & Co.

As we devoted considerable space to a review of this work upon its first appearance in England, (to which book allusion is made by the guides of W. J. Colville, in the lecture on our first page, present issue,) it is not necessary for us at this time to more than remark that the American publishers have issued it in the fine style-neat, convenient and durable-that characterizes every volume which reaches the public from their

BUREAU OF STATISTICS OF LABOR. Fifteenth Annual Report. July, 1884.

This volume is the result of a most thorough investigation of the condition of the working classes of the State of Massachusetts, and as such will prove of great value to those who are engaged in efforts for its improvement. One hundred and thirty pages treat of the working girls of Boston, and the remaining pages present an elaborate comparison of wages and prices of commodities in Great Britain and Massachusetts.

ABOARD AND ABROAD in Eighteen Hundred and Eighty-Four. By W. P. Breed, D. D. 16mo, paper, pp. 162. New York: Funk & Wagnalls.

The author, a clergyman of Philadelphia, has sin gled out events, localities, institutions and personages of historical and other interest in England, and portrayed them with a singularly graphic power, giving us a book both entertaining and instructive.

People's Spiritual Meeting,-New York.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: On Sunday, June 28th, a good sized audience assem-bled at the People's Spiritual Meetings in this city, both afternoon and evening. In the afternoon the ex-ercises were confined chiefly to giving communications from spirit friends by mediums, among whom were Mrs. Morrell, Mrs. Higgins, Mrs. Reynolds, and Mrs. B. Still, M. D., all of whom are constant attendants on our meetings. Mr. Slater of Philadelphia also en-tertained the meeting with a few weil-defined tests. The subject of the evening conference was "Me-diumiatio Culture". The opening address was made by the conductor of the meeting, followed by very pun-gent, weil-directed remarks by Dr. Still and Mr. F. O. Matthews, and fine descriptions of spirit-form by Mr. Matthews, all recognized. Mr. J. F. Wood, a stranger, related some interesting experiences with spirits, he not being a believer in the philosophy, and not know-ing that he was a medium. The exercises were so in-teresting, the audience did not disperse until 10:30 o'clock.

o'clock. Miller's Arcanum Hall, (our new quarters.) No. 3, at No. 54 Union Square, between 17th and 18th streets, is a beautiful place of meeting, to which we invite all our friends and patrons every Sunday afternoon and even-

ing ; also Fridays at 2:30 P. M. F. W. JONES. Conductor. 155 West 26th street, New York, June 29th, 1885.

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Last year's fashions are out of date, but last had no flowers about his person. They took him to an | year's friends are still our own. This is why Mrs. adjoining room, and there made the examination, at Pinkham's Vegetable Compound never loses favor; the close of which Judge Moore reported that it was every lady who, knows, its worth (and who does not?) his candid opinion he (Mr. Palmer) could not have any feels that the kindly face of Mrs. Pinkham is that of his candid opinion he (mr. Faimer) could not have an honored friend.

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Another Ploneer Gone Home.

From his abode in Ann Arbor, Mich., Judge Edwin Lawrence passed to spirit-life June 26th, 1885, at the ripe age of 77 years.

Judge Lawrence had been in failing health for some time past, but his departure was hastened by an attack of npo-plexy early Friday morning, from which he never rallied. He was born in Middlebury, Vt., Feb. 28th, 1808, and has been a resident and member of the Washtenaw Co. Bar for been a resident and memory of the wastenaw Co. Bar for over half a contury; was largely interested and identified with the business progress of the University City, as well as being representative in the 13th Legislature, and Cir-cuit Judge from 1857 to 1869. Since that time he has lived in quiet retirement in his large, fine mansion in that beau-tively mattern city.

In quiet retirement in his large, fine mansion in that becau-tiful western city. All acquainted with Judge Lawrence knew of his out-spoken, frank and uncompromising views and adherence to the truths and knowledge of Spiritualism and of a future life. It was the privilege of the writer to spend three days with pleawure and profit has Lugust at his hospitalle home, and during my stay the Judge read to me condous extracts from the manuscript of his thirty five years' experiences and investigation of spiritual phenomena-more especially that of materialization at Terre Haute, Ind., through the mediumship of Mrs. Anna Stuart and Mrs. Emma Hurst-the account equaling if not surpassing the phenomena R. Haz-rd. It is to be hoped his book will be published ere long, as it would be a valuable addition to the literature of Spirit-ualism.

At a meeting of the Washtenaw Co. Bar, Judge Joslyn At a meeting of the Washtenaw Co. Bar, Judge Josyn spoke of the transition of Judge Lawrence as follows: "By the death of Judge Lawrence is follows: "By did not agree with him in politics or roligion, and sometimes thought his likes and dislikes were a little too strong, I ad-mired him because he dared to say what he believed and do what his conscience dictated; and because he loved justice and was an honest man." His family have all preceded him to the spirit side of life except his iddes ison. Hon, John F. Lawrence, sice a mem-ber of the Washtenaw Co. Bar. His funeral took place at his late reidence at 6:30 r.M. Saturdsy, June 27th. the mem-bers of the Bar attending in a body, beside many of his friends and neighbors. Rochester, Mich., June 28th, 1885.

lends and neighbors. Rochester, Mich., June 28th, 1885.

Passed to Spirit-Life:

On Tuesday F.M., June 231, Mr. John Warren Tuttle, While on his way to his home in Millis, he passed sudden-ly to the spirit-world from his seat in the cars on the New York and New England Railroad, his transition being the result of heart disease. As if by a premonition obtained, he only the Bunday previous made all arrangements, in case of a sudden departure, for the disposal et his goods and body, even to leaving his will where his dearest friend. Charles F. Spencer, would not fail to observe it. He had no fear of death, for he was stanch Spiritualist and an open advocate of his convictions. A man honored by all his com-munity, and closely identified in town affairs; a member of soveral Lodges and Orders, the attendance at his functal on Friday, June 26th, was ingreand remarkably noteworthy. His friend Spencer was simost crushed in spirit, and were it not for the firm Knowledge he entertains of Spiritualism, his life would indeed become a blank. The writer was called to officiate at the functal, and was great, and all were solemnly as well as thoughtfully moved by the influences of the cotasion. May the blessings of Spiritualism be rower by yet the influences of the cotasion. May the blessings of Spiritualism be rower by the solement bed of whom Mr. Tuttle was a true and de-voted friend -moner, if the past prest. "J. Frank BATTER. From North Scientse, Mass., June 22d, Mrs. Fannle A. On Tuesday P.M., June 231, Mr. John Warren Tuttle.

From North Scituate, Mass., June 23d, Mrs. Fannie A. Lesvitt, aged 31 years 6 months.

Functi agou of years o months. Functi services were held at the house on the 25th, con-ducted by Hev. Joseph Orgood (Unitarian). A memorial service was held by the Children's Progressive Lyceum at Gannet Hall, North Ecituate, on Bunday, 28th;

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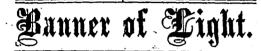
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porusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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

The Before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont.

A New Spiritual Story.

We shall, in our forthcoming issue, commence the publication of an interesting Original Story, entitled, "HERE AND BEYOND," by Miss M. T. Shelhamer, author of "Outside the Gates," which appeared some time since in the BANNER. The latter Story attracted great attention, and oreated deep interest in many quarters, and we have no doubt "HERE AND BEYOND" will be equally inferesting and instructive to the general reader.

"Outside the Gates," we are informed by Miss Shelhamer's guides, was a true spiritual story, as is the forthcoming one. The sickness of our medium last year contributed to the development of her mental powers in the literary line, and the first-named story was given to her while in her physically weakened condition. It was wrought out of her very life, we are told; and no one except her guides and herself have any claim upon the authorship. In the future, we are also informed, valuable contributions to the press may be given in a similar manner.

The Dead Medical Bill—Sour Grapes.

All persons who are still disinclined to surety

aspersion of their motives, stand wholly aloof," which means that they shall keep out of sight next time, and employ the best cat's-paw they can find to pull the chestnuts out of the fire. The Journal also says:

"As far as any personal feeling in the matter was concerned, it is evident that the sentiment of the great majority of the society was one of entire indifference. But a small portion thought entire indifference. But a small portion thought it worth while to put themselves on record at all. As a matter of fact, the medical profession has much less at stake in the passage of such a law than the public at large, for neither them-selves nor their families are in any danger from unqualified practitioners. It is the non-medical public who are especially concerned in protect-ing themselves from ignorance and incapacity."

Such talk as this is a very thin covering for the chagrin of defeat, and the overwhelming oriticism to which they were subjected by Prof. Buchanan. The Cincinnati Eclectic Medical Journal says of this address of Prof. B.:

Journal says of this address of Prof. B.: "It has the ring of good metal. The older Eclectics will remember Buchanan, his stirring lectures in the Institute, and his lectures and addresses published in the Eclectic Medical Journal from 1849 to '55. Those who have old files of the Journal will do well to turn back and read some of these papers. The men who fought the battle for freedom in medicine, and who have made Eclecticism what it is, spoke with no uncertain voice. They were able to point out the errors of the old practice. They were able to denounce the big-otry and intolerance of the dominant school, and they were able to so fight the battle that all laws interfering with freedom in medical practice were effaced from the statute-books of all the States of this Union.

an laws interfering when the statute-books of all the States of this Union. Your poor-spirited, half-hearted, 'milk-and-water' Eclectic was at a discount in those days. The man who would come whining for 'laws to regulate the medical profession,' would have been contemptuously kicked out. Let him be kloked now, until he reaches the regular camp where he wants and hopes to be, and then they will snub him until he will be happy (?). If one wants to see the beauty of medical leg-islation, let him go to Canada. There the regu-lar is on top, and he makes himself feit. The beauty of it is that regularity consists in having a medical degree from a Canadian or British college—no American diploma is recognized. Dr. Bartholow, Filnt or Draper, and even our own Dr. Rauch, of Illinois, would be obliged to attend Canadian lectures, and pass their exam-inations before they could prescribe for the inations before they could prescribe for the sick.

They have things well in hand, and employ detectives to spy out the shortcomings of their neighbors. This is what we will come to if things go on as they propose, and it has even come to this now in some States.

come to this now in some States. As an example I will give the case of Dr. McCormack of Pelee Island, near the U. S. line. The doctor was born on the Island, had a good education, and attended his lectures and gradu-ated at the Buffalo Medical College. The Island is sparsely populated and cannot support a physician, so that the only medical assistance the people can get is from Dr. McCormack. The neat winter a person who had heap pro the people can get 18 from Dr. McCormack. The past winter a person who had been pro-voked to wrath concluded to even up. He sug-gested to certain doctors on the main land that Dr. McCormack was violating the law. Good, they would like to catch him, and punish him. A detective was sent over, the evidence ob-tained, and the doctor was forced to pay \$115 into the Dominion treasury.

Very gentle are these medical lambs when protected by law. They do not care whether the people have medical assistance; indeed they die [if they choose], unless they take

may die [if they oncose], unless they take a legal doctor. Do you think that this method is confined to Canada? If youdo, you are mistaken. I could olte you cases in New York, Pennsylvania, Mis-sissippi, Louisiana and Illinois of the same char-acter. It is the intent and purpose to have such laws and such punishments in every State of this Union."

Spiritual Discernment and Sensuous Evidence.

The latter portion of the discourse printed in this week's issue of the BANNER OF LIGHT, wherein the guides of W. J. Colville treat of Esoteric Buddhism, and its Relation to the Spiritualistic Phenomena, contains several sentences which are literally golden (in their wealth of spiritual information) to the inquirer.

concerning the phenomenon of materialization. render every vestige of personal liberty, even explaining as they do the difficulties attending the spirit seeking to manifest in this manner in reaching even the present imperfect standard of approximation to what it desires in the way of resemblance to its former habitation of clay, and the demonstrating as far as lature. The monopoly never worked harder to | may be of its mental peculiarities through its temporary envelope; and thus teaching the lesson of the necessity on the part of those who would reach the truth in this direction. for patient, definite, self-centred investigation, rather than sporadic and aimless visits to mediums made at random, and without consecutive and connected purpose. Truly do these guides remark: "These forms are often imperfect, owing to imperfect conditions for their development, and imperfect knowledge on the part of the spirits who wish to appear to you through these semblances of what they once were." The illustration presented by Mr. Colville's guides regarding the representations of the various stages of growth to which a spirit would be subjected who wished to identify himself to the merely sensuous perception of four different people who had known him respectively on earth as a boy, a youth, a middle-aged and an aged man, is a pertinent introduction to the point they make, and the prophecy they utter, when they show the necessarily difficult nature of a recognition of a materialized form when that identification is based alone on sensuous perception or the unsupported exoterio testimony of the human senses, and then proceed to declare that there is another order ters into the identification of these forms by the observer-and which is found, in time, to clear away the mists often attendant on the path of those seekers after truth who now demand proof of spirit-presence which shall appeal only, and completely, to the ordinary physical senses-and that is the recognitory evidence offered by the interior. the indwelling spirit within the man himself, which at once and instinctively comprehends the contiguity of its loved ones. Materialization, and all other forms of physical phenomena, are, they declare, (taken in the aggregate) but a stepping-stone to the time when spiritualized humanity will rejoice. more in the development of spiritual discernment than in any external tests : "There are many today in whom this inward power to recognize spirits by spiritual means is developing, and very often when manifestations are uncertain and unsatisfactory to external observers, some one or more in the company will express such deep joy, and such unbounded satisfaction with what has occurred, that those who cannot experience. spiritual communion when spirits appeal to the spiritual senses and touch the emotions of the heart, laugh at him, while he is just as sure that he has held communion with a beloved one in spirit-life as he is of his own existence." In this connection, too, the guides of Mr. Colville do not forget to speak a word for manly self-reliance on the part of investigators, rather than a leaning on constituted authorities or a listening to the voice of doubt and censure nal proposes that in future efforts "the medi- which comes from other sources, and may or to enough to warrant the reckoning up of his

viewed from the personal standpoint of the parties uttering it. The point emphasized is that each must investigate for himself, and endeavor to develop an individual confidence in his own powers of investigation, the testimony of his own senses and the instructive and intuitive declarations of his own interior being. How laden with truth is the following sentence, wherein this idea is orystallized, and set as a memento for the treasure-house of human reference on occasion:

"If we are to be free to accept truth as it appeals to our own minds and hearts, we must forever discountenance the carping, conniving methods so often resort ed to by the opponents of mediums and mediumship If you choose to leave the physical aspects of a subject to physical scientists; if you' think it wise to employ learned ignorance in the shape of psychical research societies to do your investigating for you, instead of using your own powers of observation, the new papacy and the new priesthood may possibly, in the course of ages, determine something with regard to the nature of the force which operates in the production of spirit phenomena; but if in an hour of trial or bereavement you receive enlightenment, consola tion, hope, courage, relief from a spirit communica tion. It matters little to you whether 'authorities' have pronounced a favorable or unfavorable verdict upon the medium through whom you receive what you are most in need of."

Modern Spiritualism, say these wise guides, means good news to ALL people; we fully agree with them in the positions above taken, believing that the "good news" will be more fully than ever spread among the people when the two yoke-fellows, spiritual discernment and sensuous perception, concerning which they so cogently reason, are brought to work in harmonious unity by those visiting materializing circles.

A Dreadful State of Affairs.

A little eight-page tract on "The Sunday Newspaper," issues from the American Church Press, No. 76 East 9th street, New York, which must have been done in obedience to some 'regular" doctor's prescription to his patient to work off his bile. The writer-if it were indeed written instead of spoken-wants to lift up the standard of a higher public sentiment against the abuse of the "Lord's Day" by the publication of Sunday newspapers. He is nothing more than an iron-clad, triple-plated, copper-bottomed. double-riveted bigot, with about as much of the real religious spirit and sentiment in him as there is of saccharine in a persimmon. It is all "holy day" with him; "divine institution"; "the sanctity of the Lord's Day"; "divine authority" and "hallowed associations"; and "sacred institution." If one were to strike these worn phrases from his vocabulary, it is plain that he would suffer such pangs from the poverty of expression as would fix him as a mental dyspeptic as long as he tried to think about thinking. His chief reason for his pious disgruntlement is that the Sunday newspaper is "secular and only secular."

If it were a Sunday school annex, no doubt it would be all right for him; but as it is only a newspaper. It is of course a horrible concern.

This peanut-peddling pletist asked, evidently without a suspicion of exciting laughter What Christian man would think of taking his ledger home on Saturday evening, that he might devote the quiet hours of God's day to posting his accounts ?" Let him ask any Christian farmer if he would call up his hands and get in a field of hay in case he saw a heavy thunder-shower coming up in the west? Posting the ledger on Sunday he thinks no worse than reading the market quotations in the Sunday papers. We think we see any man who is 'going long of the market," for instance, Christian man or pagan, refusing to look at the Sunday quotations and putting them away from his sight till Monday !

But what would this pious oritic have one do on Sunday in place of reading his newspaper? We can judge by the character of the complaint he raises against the paper, which is, that "it takes the time, all too little at best, which had else been given to the study of God's word, and to the acquiring of that knowledge which makes the Christian man an intelligent and interested sharer in the great work of the church, for which small opportunity is found during the week-days." What venerable twaddle! The man has clearly lost his way, and wandered down to us out of the darkness of the Middle Ages. But it is funny to see him handle what are called the "religious newspapers." He says they are open to the same ohjection, "if they are to be read as a whole on the Lord's Day." Now let the "religious " publishers have their whack at him. They will be sure, first of all, to call him an ass, which we do not, for the reason that his own ears advertise him. Alas I and alas I he says, "the sacred can never so sanctify the secular" in these papers as to make them either proper or profitable reading for "the day of rest." The Sunday paper, continues this bigot, requires the "habitual violation of the Holy Day in its issue and distribution." Bad enough! The work done on Sunday for the Monday morning paper he dodges altogether, or rules it as a question out of the debate by saving that "the cases are not parallel." For his purpose they of course are not; but for the vindication of plain common sense they are in every practical sense. How does he know that so many persons in the large cities are deprived of a greater blessing by enjoying the actual blessing of a Sunday paper? And what right has he to say that the Sunday press would necessarily take sides against the religious observance of Sunday because it makes its issues on that seventh day? He does assume to say 50, how-AVAT. If it is right, he reasons, to advertise the theatre on Sunday, it is just as right to open it. This is the size of the men who try to scare people with their "hell-reasoning" and rhetoric. "If it be right on Sunday to advertise wares for sale," says this unplucked goose, " can it be wrong to open the store and sell these wares on that day ?" He even asserts that if it is right to issue the Sunday newspaper and to read its contents, then it is right to open places of business and amusement ! And then, he says, "we shall have the French Sunday upon us, with its high-handed defiance of divine law." Dreadful ! The issue, sale and reading of Sunday papers he knows will bring about the same Sunday state of things here that it has in France ! The first and main thing to be done, he advises, is to cancel the subscription to the Sunday paper at once! Especially does he so advise those who, "through thoughtlessness, or want of serious. investigation, have drifted into the habit of reading the Sunday newspaper"-poor inno-cents | Never mind the mortification involved before your family and friends "-which at least shows how widely the dreadful evil has taken root. He says the public sentiment which tolerates the Sanday newspaper""needs toning up." So does he, and then he would not amount

Spiritualism in America.

Under the above heading Mr. J. G. Meugens writes from this city to London Light as follows:

Possibly a few words as to the cause of Spir-itualism as it appears to a visitor in this part of the world may prove of interest to some of

the world may prove of interest to some of your readers. I arrived in New York on May 10th, after a fairly favorable but rather rough passage in the *Germanic*, and came on to this city the fol-lowing day, when I had the pleasure of again taking by the hand my old friend, J. William Fletcher, by whom I was most cordially wel-comed. I also very speedily received an equal-ly cordial reception from his spirit-control, "Winona," who was as much au courant of my affairs as I was myself, only much more so, and from her I received many messages of affection-ate greeting and of kindly interest from many. of those dear to me on the spirit-side of life.

ate greeting and of kindly interest from many. of those dear to me on the spirit-side of life. On my second evening in Boston I went as a stranger to the scance of the Misses Berry, where I was cordially received by their cour-teous manager, Mr. Albro. It would be impos-sible, in the limits of this letter, to describe all that took place at that scance. Fully thirty spirits materialized, and these were of every kind and condition as regards, age, height, dress, appearance, etc. On one occasion two fully materialized spirits, one that of an Indian oblef, the other that of a lady, brought the enchief, the other that of a lady, brought the en-tranced medium out of the cabinet, and, one tranced medium out of the cabinet, and, one supporting her on each side, made the tour of the circle with her between them. Two spirits appeared at the curtain together and addressed me by name, but I failed to recognize them, al-though they gave me names that I was familiar with, of relatives who had passed away. A day or two after this I accompanied Mr. Fletch-er to New York and Brooklyn, where he lec-tured ably and eloquently to crowded and ap-preoistive audiences; and I accompanied him after that to Washington, where we were very cordially received, and found everywhere a de-sire to hear and understand more of Spiritual-ism. We stayed there for a few days, and very much enjoyed some most friendly receptions

ism. We stayed there for a few days, and very much enjoyed some most friendly receptions that were gotten up for our benefit, and where I was called upon to give some of my own expe-riences as a Spiritualist, returning again to Boston by way of New York. Certainly I must say that, so far as I have been able to judge during my stay in America, Spiritualism does not occupy the same position that is accorded to it in England. As a rule, people don't shrug their shoulders, turn up their eyes and look the other way when Spirit-ualism comes on the *tapis*, nor are they so ready their eyes and look the other way when Spirit-ualism comes on the *tapis*, nor are they so ready to refer the thing to the working of the devil, as so many people do in England. I have gen-erally remarked that there is a very intelligent spirit of inquiry as to the truth of the question, and, at such spiritual reinlons as I have at-tended, I have found the company composed of intelligent ladies and gentlemen, very different indeed from the *cranks* and *eccentricities* that some smart writers would have the world be-lieve are the only supporters of or believers in Spiritualism. I cannot do better than end this with an account of a most marvelous seance I had at Mrs. Ross's on the evening of 26th May, and which I sent to the BANNER of LIGHT for publication. for publication.

Following the above is the article printed in our columns June 6th, "A Test Beyond Peradventure."

Old Wine in a New Bottle.

Some people appear to think that a new and wholly original religious force has come to light in the person of a notorious revivalist, named Rev. Sam Jones, who is making things lively among the sensation-loving people of certain districts in Tennessee, of which Nashville is the centre. We have met many miscellaneous excerpts from his popular harangues, which are quoted as containing fresh and original thought whereas all that can be said of them, in reality, s that they are the slap-dash, reckless and singularly expressive utterances of a rude and uncultivated mind that is able, always and only to a limited extent, to see men and things in odd relations. His pith and point consist far more in his daring incongruities of idea and speech than in any special and striking presentation of truth in its application to life and conduct. It is perhaps a bran-new bottle, though frightfully rough on the outside, but it is the same old creedal wine within, and made all the more unpalatable by the way it is poured

dut.

I would have as many active oppositions to evil as possible. I would do all I could to break up the weary monotony of drudgery and commonplace. I would make trees and flowers and grasses and ocean and light and air so attrac-

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tive and easy of access that people should leave the attics and cellars, the slums and the narrow streets, to seek them with a simple and hearty relish.'

Sunday evenings he would devote to home. wife, children and friends. "Let it be," he savs. "a time of all joy and freedom and simple festivity, a time in which all the week day burdens of life roll off and are forgotten. Enough of the worry, the care, the perplexity connected with what to eat and what to wear; enough of social jealousies and rivalries; enough of political turmoil; enough of fret about the means and ways of living, can be crowded into the six days of labor. Throw off the shackles, and for a few glad hours be like the angels, just living and loving and rejoicing."

"Beyond the Valley."

After a prolonged interval a new book is born from the brain and being of the seer and harmonial philosopher known to the world of our present time, Andrew Jackson Davis, to which he has given the above title, and which he asserts to be the sequel to his well-known "Magio Staff." It constitutes, within certain limitations, the autobiography of its author, and therefore contains matter of absorbingly intense interest. It is hardly necessary to add that it will be widely and eagerly read. The several sketches of the author's interior experience, making nearly two-thirds of the book, are in substance not unfamiliar to all readers, and they will excite public curiosity and enlist popular sympathy in various degrees. They will all be read, of course, as a part of the lifeexperience of their reciter, in which is felt an interest that may be described as almost universal. While this portion of the book offers nothing strikingly new, it nevertheless forms a living part of the author's career and character.

The latter part of the book is, to our mind, the brightest and freshest. It is studded with very beautiful thoughts, and continually spreads out large views to the human spirit. Not that it challenges a critical perusal, but it will be felt to be encouraging and inspiring. We think this part of the book will be adjudged that which is of permanent interest and value.

As a whole, this latest volume from the pen of its prolific anthor will be greeted with a warm welcome by his numerous friends; and what seems only personal to himself will prove to be but a confiding invitation to others to lend their attention to his teachings with the more sincerity because of their new acquaintance with the experiences of his personal life. "Beyond the Valley" will go forth as the companion volume to the "Magio Staff" wherever the latter has been received and read.

Here is what the Boston Commonwealth says of the book :

of the book: In Beyond the Valley, a sequel to "The Magic Staff," an autobiography of Andrew Jackson Davis, we have a record of psychological events which attract and interest a large class of readers. The volume is full of interesting spir-itual experiences, and doubtless contains much that may be read with highest intellectual and moral advantage by parents and children and by philosophers and scientists. Mr. Davis as-serts that this is his "last will and testament." Boston : Colby & Rich.

Spirit Phenomena Among Materialists.

In our columns of June 18th a correspondent gave some account of spiritual phenomena which had occurred among the residents of Liberal, Mo., a town whose population was chiefly of the materialistic class. We are pleased to learn that the manifestation of spirit-presence continues, and in the very intelligent and convincing form known as independent slate-writ-

ing. So unmistakably genuine are the phe-

that of to a self-constituted autocracy of medical men, will continue to rejoice together over the decisive and even signal defeat of the edious medical bill in the recent Massachusetts Legiscarry its point; it never showed a more aggressive and vindictive temper; it never betrayed its real spirit and purpose so distinctly to the public view; and it never demonstrated so powerfully the necessity for the defeat which it invited. The entire community is to be congratulated on the summary overthrow of a power that assumed to usurp unquestioned control over the bodily health and mental integrity of every one of its members. Had this medical bill passed we should have witnessed strange mutations indeed in the social condition. There would have been set up a power in our midst for which it would be vain to look for a parallel in our whole history.

So great has been the effect produced by this latest medical campaign and victory that the friends of freedom in remedial practice are already agitating the idea that measures should be inaugurated whereby from merely occupying the defensive each year, when attacked by the Regulars, they may be in position to assume the offensive. Our correspondent, "A. E. G."-(in whose initials will be recognized a talented lawyer and a close thinker, whose contributions to our columns in the past have been of varied character and sterling interest) -suggests in his Quo Warranto article, on our of perception, an esoteric, which rightfully ensecond page, one of the methods which might with justice be employed toward this end.

Years ago the ministry were forced to relax their hold on the pockets of the people for legal support. Now the doctors are reluctantly compelled to surrender their claims to a similar support, while offering to punish those who dare to compete with them in practice. The cases are very similar. If these, doctors are so sure of their methods being not merely the best but the only safe ones, why are they not willing to leave the matter with the discretion of a discerning public? But since they are not thus willing it follows that they have no respect whatever for the increasing intelligence of that public, believing it to be wholly incapacitated to care for its own physical well-being. They might as well try to make a law preventing individuals from framing a dietary suitable for themselves, on the ground that prodent living will be sure to cheat the doctors out of their business living. Happily, however, the community is not in the hands of the medical oligarchy yet; and every such battle as the last one fought with an intelligent and Aberty-loving community is sure to keep it out of their hands indefinitely.

The ignominious and repeated failures of the Manschusetts Medical Society busy-bodies in their persistent attempts to obtain medical legislation for their own benefit has led them to think it best to " withdraw in good order."

Hence the Boston Medical and Surgical Jourcal profession, in order to avoid any possible may not be founded in honest conviction, as moral and intellectual assets.

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Not wishing to give our readers an unpleasant draught of muddy theological lees frothed up by the vigorous hand of an irreverent Punchinello, we do not propose to olte anything from his quoted utterances save the following, which gives the real depth of the man, and the amount of attention he is worthy of at the hands of the thoughtful and reflecting everywhere:

"I like Shakspeare: I like to read Shakspeare: he can lead the reader down to hell with his masterly word-paintings; but there is one thing he cannot do-he cannot take the reader by the hand and lead him back. When he gets you there, he just leaves you there."

The amount of people led down to and left in hell (Sheol now-a-days destroys all the bite of the old-timed wine) by Shakspeare is left by us for computation by those churchmen who, railing all the while at Spiritualism, because of the by them alleged ignorance of its promulgators and followers, yet show themselves enthusiasti-

cally ready to seize upon and parade before the people as a new hope of Zion the discourses of a man like the revivalist (?) Rev. Samuel Jones. which, while they effervesce with ribald wit, coarse metaphor, and genuine affronts to the finest feelings of human nature, are held to be religion par excellence, and the beverage best calculated to increase the number and sustain the souls of "the heirs of the kingdom."

The People's Sunday.

"The Unity Pulpit," the name under which the discourses of Rev. M. J. Savage are published weekly, recently reached No. 39, Vol. 6, the subject of which was "The People's Sunday." In it he outlines its secular and religious history, and reaching a consideration of its use in our own times, states that in the first place. he would have all the dram-shops hermetically sealed; "and this," he remarks, "at however heavy a cost; for, leaving out of account the questions of public morals and happy homes, it would be a financial saving through the lessened expense of courts and prisons and reform schools and through the much greater amount of good work that would be done. We cannot pursue people to their homes and see what they drink there: but for one day in seven we can shut up the devil's shops, and give God and nature a chance."

On Sunday morning he would have every individual, no matter what their occupations during the week, engage in church or elsewhere in earnest religious service-"a service that lifts the imagination, and brings us into wider, sympathetic relations with the larger life of the world, that touches and quicking the sense of duty, that thrills with elevated thoughts of worship, that awes and chastens as in the pres ence of the Divine." Such a worship he thinks ought to rest body and brain, and fill the whole being with a stronger life.

Of Sunday afternoon, he says: "I would have cheap trains into the country on every road leading out of the diry I would have cheap steamers down the harbor. I would have are are prevented for Heart Dis-pairs in all its format. Free pamphlet of F.E. In-sularies and reading rooms wide open and free sist.

nomena that the Truth-Seeker (New York) of June 27th publishes a detailed account, by C. W. Stewart, of slate-writing without visible human agency at two places, the residences of Dr. Bonton and Dr. Clark, appended to which are the following affidavits subscribed to before a notary public:

LIBERAL, MO., June 5th, 1885. We, the undersigned citizens of Liberal, Barton Co., Mo., have a personal acquaintance with Dr. J. B. Bon-ton, and know him to be a man of truth and a worthy citizen. We have been given the privilege of examining the conditional under which cortain least writing the

We have been given the privilege of examining the conditions under which certain slate-writing takes place in the said Dr. Bonton's house, alleged to be ihrough the instrumentality of spirits. We have availed ourselves of said privilege, and have made a thorough examination of the said premises, and we hereby pronounce it utterly impossible that said writing can occur through visible or tangfible human agency. C. W. STEWART, D. P. GBEELT, C. W. GOODLANDER, JR., JOHN G. MEYEB, G. H. WALSEE. LIBEBAL, BABTON CO., MO., June 5th, 1885.

G. H. WALSER. LIBERAL, BABTON CO., MO., June 5th, 1885. This is to certify that I am a citizen of Barton Coun-ty, Mo., and a practicing physician of Liberal, Mo. That on the evening of May 24th there was no one present but myself and wife. That on said evening my wife placed a clean slate with a fragment of pen-cil on a bed in a bedroom, and fastened the door. Some twenty minntes afterward, on opening the door, the following message was found on the slate: "It is me-Mattie," The above is the fact in the case as witnessed by me. J. W. CLARK.

10 In the BANNER OF LIGHT last week we referred to the account of the late Rev. Dr. Wheden's theory of "angeloids," as it appeared in an evening paper in this city. The following, printed in the Boston Evening Record of the 30th ult., shows the outside world that this reverend gentleman was-as to the points really set forth—a Spiritualist himself in belief, hence the ideas which those not acquainted with the Spiritual Philosophy were led to ascribe to him as original in conception and elaboration :

To the Editor of the Evening Record : In your issue of this date, in commenting on the late

Dr. Wheden's "discovery," you say: "The Spiritualists, who are apt to change the rationale of their belief with every new vagary, have already taken up the theory to some extent, materializing angeloids in their soances." Now, this is not correct. Spiritualists have always held the same views that Dr. Wheden advanced, according to your statement, namely, "that the brain and nervous system constitute within us a sort of spiritual duplicate of ourselves; that they are the 'mind,' and that when the fiesh and bones and other things are dead, this nerve duplicate survives as a soul." This is one of the fundamental theories of Spiritualism, "discovered" and demonstrated long before Dr. Wheden wrote a word on the subject. Bridently the doctor was a Spiritualist, but preferred to present his views in a manner calculated to hide that fact. This doctrine is in perfect harmony with that of: St. Paul, who says "there is a spiritual body and there : A SPIRITUALIST. is a natural body." Boston, June 20th.

EF J. W. Fletcher can be consulted about one week longer. at this state it is a set

The Case of Charles H. Foster. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Charles H. Foster is in needy circumstances. The subscriptions of his friends ceased, with one exception, some time ago. Money raised in this way is uncertain. I therefore propose to contribute for his benefit the sum of three dol-lars monthly, and hope that a number of others may feel willing to do the same. The money should be sent monthly to his guardian, Caleb Buffum, 13 Buffum street, Salem, Mass. Hamilton, Mass. ABBOT WALKEB.

We feel it to be a duty we owe one of the most reliable mediums of the nineteenth century, Mr. CHARLES H. FOSTER, who through his wonderful mediumship has convinced thousands of people, in both the Old and New World, of the grand truth of spirit communion, to at this time repeat the call for pecuniary aid in his behalf. The Spiritualists who sympathize with the unfortunate-and we know many doare earnestly asked to remit funds, as Bro. Walker suggests, to Mr. Buffum, in aid of our unfortunate brother.

Previously received	.\$18,0
Joseph P. Hazard	. 10.0
A. E. G	. 10,0
L. Colby	
I. B. Rich	
J. O. Smith.	. 4
Wm. Brandreth (June subsoription)	. 3,0
Wm. Brandreth (June subscription) (July) Abbot Walker	. 8.0
Abbot Walker.	. 3,0
James Shumway	. 8.0
G. W. C	

Troy, N. Y.

William Gardner, President of the First Society of Spiritualists of the above-named city, desires us to announce that Mrs. E. L. Watson, of San Francisco, will lecture in the Unitarian Church in Troy, on Sunday, July 12th, at 10:30 A. M. and 7:30 P. M.

127 THE SPIRIT MESSAGE DEPARTMENT has for contents the usual Invocation; the answers given by the Controlling Intelligence to questions propounded regarding light and darkness in spirit-life, self-knowledge and its relation to self-forgetfulness, and the effects of morphine regarding the death-rate and its increase: MRS. MARY NEWCOMB, of Quincy, reports that she is no longer worn and old, but strong and well in the land of spirits; SAMUEL HUNT, of Portageville, N. Y., wishes to be thought of not as a by-past mortal "antediluvian," but an advancing spirit; ELLEN PERRY sends a message full of love and cheer to her daughters, Mary and Catharine, in Louisville, Ky., and wishes to meet them more privately that she may speak with them regarding affairs of mutual interest; HENRY SOUTHWORTH voices incidental mes-BARES from WM. F. BRETT and JOSIAH W. KING-MAN, each like himself of Brockton (formerly North Bridgewater, Mass.), and gives a chapter in his own experience which every inquirer concerning the phenomenon of trance should make it a point to carefully read; DR. GEORGE E. HAYES, of Buffalo, N. Y., makes a prophecy regarding some anœsthetic force yet to be discovered - perhaps may be found outlined in what we now know of human magnetism -which will be a great blessing to dental and other patients; JOHN B. OSGOOD, of Chicago, desires to communicate personally and privately with his friends through another channel; MARGABET FISHER, of Charleston, S. C., counsels her friends to achieve by investigation a distinct comprehension of the spirit-world, and to know that their friends live there, real men and women, having their duties and employments just the same as do those who are in the body; FREDDIE SCANLON, of Augusta, Me., hopes to reach his father, James; and JOHN CUMMINGS sends encouraging words to Mary, his wife, who resides on Hudson street, New York City.

15 E. Swain Moore has on exhibition at the BANNER OF LIGHT Bookstore two oil paintings of "Summer-Land" birds and flowers, which he has produced under medial conditions, and which are striking in conception and delicate in the outworking. By announcement elsewhere it will be seen that he purposes attending Onset Bay with his paintings, Concerning this artist and his work, we have been put in possession of the following testimonial: To Spiritualisis and all others interssted: It is with pleasure that I give my endorsement to the work of E. Bwain Moore, spirit-artist, having known him for several years, and also having seen considerable of his own and his band's productions. I am certain this work could not have been produced by any but clairvoyant power or sight, for it is unlikeanything visible to the material syo, not only in form, but by its peculiar blending of harmoni-ous color, in Birds, Flowers and Fish. Aside from the ar-tistic merit, there is a language and a sontiment in every voloce that the spirit world with represented. The large may come. This painting requires to be studied in all its bearings, in order to fully understand it, and in fact the longer you look at it, the more beauty and harmony you will see. Boston, July, 1885. Will see. Boston, July, 1885.

"Twixt Two Worlds." In London next autumn a volume bearing the above title will be published, giving a narrative of the life and very remarkable and convincing manifestations of spirit power that have occurred in the presence of our personal friend, the powerful medium, Mr. William Eglinton. It will recite the various stages of the development of, his marvelous psychical power, extending over a period of more than ten years, and will be a faithful record of his labors in all parts of the world, including India, Africa,

BANNER

America, France, Germany, Austria, Belgium, Italy, Sweden and Holland. The book, there-fore, can hardly fail to arouse thought and invite inquiry on the part of all who peruse the undeniable evidence of the many unimpeachable witnesses who have from time to time testified to the marvels that occur in his presence, and will, in every respect, form a unique contribution to the literature of Spiritualism. The illustrations will consist of more than forty wood and other engravings, eight oliromo-lithographic drawings by J. G. Keulemans, and a portrait of Mr. Eglinton by the eminent French artist, M. Tissot.

We were last week favored with a call from Prof. J. W. Cadwell, who made a brief stay in the city on his return from Maine, whither he has since returned with the intention of giving lectures upon Mesmerism, with practical illustrations, in the Eastern part of that State. It is needless for us to say that his auditors will be greatly entertained and profitably instructed.

WHITE CROSS .- D. E. Caswell will give one of his séances at 12 Pemberton Square, the Rooms of the White Cross, on Thursday evening. at 8 o'clock. Tickets may be obtained of the Secretary.

MR. J. J. MORSE intends to leave Liverpool for New York in the Guion Steamer Wisconsin, July 25th, expecting, should a favorable passage be made, to reach this city Friday, Aug. 7th.

ALL SORTS OF PARAGRAPHS.

What is threat of death to him Who hath conquered dragons dim?... Life is won of battle's fire, Law is wrought of chaos dire... Ages go, and prophets last Bmiling on the dangers past.... *Ruery hour of cosmic pain* Man hath turned to sweeter gain. Bids thee hold thy peace, and find Lessons in the days behind 1 —Horace L. Traubel, in Index.

An executive meeting of the National Woman Suffrage Association of Massachusetts was recently held at 5 Park street, Boston, whereat the report for a month past shows that Nebraska has passed a law making the mother's right to the child equal to the father's; a graduate of Harvard annex has attained a higher per cent. in the classics than any of the young men of Harvard ; the women students of the University of Mississippi have carried off all theprizes this year; and there are about fifty women enrolled as registered pharmacists in Iowa.

Theodore Stanton writes from Paris to the Inter-Ocean: "It is a well-known fact that Victor Hugo ad-vocated woman's suffage, and his great liberality of mind made him the friend of all demands for the amelioration of the condition of the female sex. It was not surprising, therefore, to see hundreds of wo-men in line last Monday. Nor were these female mourners limited to natives of this country. Poland, Bohemia and Italy, as well as France, were touching-ly represented by women and young girls bearing flowers to Victor Hugo's grave."-The Index.

Anent the conclusion of the celebrated Richmond trial of a young man for the murder of his cousin, the Philadelphia North American opines that "the defense of Cinverius [the accused] was so idiotic that it is now believed to have been the fruit of the combined wisdom of all the attorneys in Virginia, including those for the prosecution."

The Glasgow people say that those in Edinburgh go about as if they were attending a funeral. Glasgow is commercial. Edinburgh is devoted to education, art, law, banking, insurance and retiredism. It does not affect short-outs, and perhaps thinks it is vulgar to be in a hurry.—Hartford Times.

Josiah Walcott, the fancy painter, of this city, is dead.

The builder Buddenslek has been "convicted of manslaughter in the second degree," so the papers say. He built bouses in New York with plaster made from mud scraped from the streets, and the houses bled dow He could n enough san into his mortar to even make a jury disagree.-The Winsted (Conn.) Press.

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ings.

By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest regarding out-of door services, and their prosecution during the present summer :

ONSET BAY CAMP.MEETING.—The ninth annual session, under the auspices of the Onset Bay Grove As-sociation, will take place on its grounds, Bast Ware-ham, Mass., July 12th to Aug. 9th.

OUBEN CITY PARK .-- The fourth annual assembly of this Camp Meeting will take place on the grounds in South Burlington, Vt., Aug. 13th to Sept. 14th.

THE MEDIUMS' CAMP-MEETING OF THE TWO WORLDS opened June 21st at Rindge, N. H., and will continue its sessions to July 12th.

THE CAPE COD CAMP MEETING (nineteenth annual session) at Nickerson's Grove, Harwich, commences Sunday, July 12th, and closes Sunday, July 19th.

THE NEW ENGLAND SPIRITUALIST CAMP-MEET-ING ABSOCIATION holds its twelfth annual convoca-tion at Lake Pleasant, Montsgue, Mass., Aug. 1st to Sist inclusive.

THE CAMP-MEETING ASSOCIATION of Vicksburg will hold its Becond Annual Meeting in Fraser's Grove, one balf mile from Vicksburg, Mich., beginning Aug. 27th, and continuing two Sundays.

Mississippi VALLEY SpikitUALISTS' CAMP MEET-ING. — The Third Annual Meeting of the Association will be held upon its grounds at Mount Pleasant Park, Clinton, I.a., beginning on the first day of August, and continuing during the entire month.

NESHAMINY FALLS, PA.-The Seventh Annual Damp-Meeting at this place commenes Bunday, July 9th, and closes on Thursday, Sept. 10th.

THE BECOND ANNUAL GROVE MEETING of Spiritu-alists will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 36, and continue until Sept. 14th.

NEMORA SPIRITUALIST CAMP-MEETING. - The NEMORA SPIRITUALIST UAMP-MERTING. - The Nemoka Camp-Meeting Association and the Michigan Association of Spiritualists unite to hold a camp-meeting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, eight miles east of Lansing, August 5th to the Sist.

THE WORLD'S CAMP-MEETING, at "Sea Breeze Grove," near Rochester, N. Y., commenced June 27th, and is to close July 27th.

SUNAPEE.-The Camp Meeting at Lake Sunapee, N. H., commences Aug. 2d, and ends Aug. 30th.

We are without advices regarding the CASBADAGA, N. Y., Camp-Meeting, but learn that preparations are making for its successful convocation.

Movements of Mediams and Lecturers.

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

Dr. A. H. Richardson, of Boston, purposes the pres-ent senson to make an extended tour to the Spiritual-ist camp meetings. July 10th be goes to Onset; thence to the Cape Cod Camp-Meeting at Harwich; next to Lake Pleasant; afterward to Sunapee, N. H., and Queen City Park, Vt.

Dr. Abble E. Outer 18 at her home, Wicket's Island, Daset, Mass., where she will lecture and teach the laws f physical and spiritual unfoldment, also Electro-Therapeutics.

Mrs. Mellie D. Cofran is now at Unset Bay, where she will remain during the senson, at W. F. Nye's cot-tage, on South Boulevard.

Amelia H. Colby is to speak in the Town Hall, Clar-endon, N. Y., Sunday, July 12th.

Frank T. Ripley will remain in Michigan until Sep-tember, and will accept engagements to speak and give public tests in that State on liberal terms. In September he will go to Maine, via L. S. M. S. R. R., speaking on route for societies desiring his services. Address him box 1449, Jackson, Mich.

Mrs. Dr. J. W. Still will answor calls to lecture on Modern Spiritualism and kindred topics. After each lecture tests are given from the platform to prove the continuance of the life beyond. Address her Morris, Otsego County, N. Y.

Otsego County, N. Y. Miss Lessie N. Goodell is now resting at her home in Amherst. She will visit Lake Pleasant Camp-Meet-ing during August, and is ready to make engagements for the autumn and winter. Address Amherst, Mass.

for the autumn and whiter. Address Amnerst, Mass. Dr. J. K. Balley has been healing and speaking since his last report at various points, closing the month of June with a good work at Jamesburg, N. J. both in healing and a course of five lectures in "Public Hall," and a parlor scance June 20th. Address applications to him for engagements, Box 123, Soranton, Pa. Keep him busy, friends. Obscies Dawbard will speak at Niaptic Ct. August

Charles Dawbarh will speak at Niantic, Ct., August 2d; on the following Tuesday and Friday he speaks at Lake Pleasant, after which he will devote a short time to the st Daw

Lake Pleasant, after which he will devote a snort time to Onset Bay. Capt. H. H. Brown will attend the Vérona, the Tem-ple Heights and the Etna Camp-Meetings in Maine. He has a few dates between Aug. 1st and Sept. 7th that he can be engaged in that State. He will be at Queen Oity Park (VL) Usum from Sept. 7th to 13th. Is ready to make engagements after October 1st. He can be engaged for July 19th and 26th by applying at once. Address, 223 Oaroline street, Baratoga Springs, N.Y.

Address, 227 Caroline street, Saratoga Byrings, N.Y. Mrs. Clara A. Field, who has for eight months or more been in the Bouth-having visited Washington, D. O., New Orleasus, Ls., Jacksonville, Fia., and other points during her absence-arrived in New York City on Monday, June 29th, by steamer "City of San Anto-nia," of the Mallory Line, and came on direct to Bos-ton, where she has located for a short time at No. 33 Boylston street. Bhe will visit Lake Pleasant this season. Mrs. Field will accept calls to speak in the North during the summer months, and in the early autum will be ready to make engagements for work in the South and West. This lady gives additional in-terest to her meetings by psychometrie readings from the platform, and deserves a full share of attention on the part of all who have aught to do with the manage-ment of Spiritualist Camp, Grove or stated meetings. Mr. and Mrs. J. W. Fletober will attend the opening exercises at Onset Bay on Bunday next.

Foreign Items.

LIGHT.

At Cavendish Booms, 51 Mortimer street, Langham Place, London, Spiritualist meetings are held every Bunday morning and evening. Mr. W. J. Colville is to speak there July 12th, 19th and 26th, and Aug. 2d. Mr. John O. McDonald, Aug. 16th. The expenses are defrayed by a collection at the close of each service. Mrs. O. L. V. Richmond's meetings at Kensington Town Hall, London, have been very successful. The present series will close July 12th, and a new one commence Sept 20th.

We are pleased to learn that Mr. J. O. Street is meeting with good success in London, so much so that an unsolicited testimonial from a class of ten pupils he has instructed in psychometry, expressive, of their deep appreciation of the aid they have received under his tuition, is published in the *Medium and Daybreak*. His services are in such demand that he may remain in that city the remainder of the current year.

The London Spiritualist Alliance has its chambers at 16 Craven street, and the Council will gladly welcome there any friends from the United States who will pay them a visit.

"THE HARMONIA" is the name of a new monthly magazine of twenty pages, coming to us from Waco, Texas, P. A. Richards, Editor and Proprietor; Mrs. Alice Black and Mrs. L. A. Craig, Associate Editors, and Mrs. L. S. Gardner, Medium. Its typography is exceedingly neat, and its contents, varied and instructive, are well-designed to help on the advancing tide of spiritual and progressive truth to its culmination of covering the whole earth. As, in accord with its name, the purpose of its Editors is declared to be to "allow nothing on its pages but that which will elevate, ouldvate and enlighten its readers,"It has our most earnest wish for a long and successful life.

A Card of Thanks.

To the Editor of the Banner of Light: I think that a debt of gratitude is surely owed to the BANNER OF LIGHT by all friends of freedom in medical practice in Massachusetts for its able service in

BANNER OF LIGHT by all friends of freedom in medi-eal practice in Massachusetts for its able service in stirring up the minds of people and legislators to a full conception of the utter injustice and perfect absurdity of the claims and projects of the Massachusetts Med-leal Society. The BANNER was a powerful auxiliary in the good work, which terminated in the defeat of the latest attempt of the M. D.s in this State for a "protective law." Had not the BANNER thus given us the space it did for our reports, petitions, remon-strances and documentary testimony, we should never have been able to reach the people as wo did; there-fore allow me, as one of the Remonstrants, to express my own appreciation- and that of many with whom I have met-of your earnest efforts in our late viotorious batile with the would be Allopathic Casars. I also think that ilberty-loving people all over this country are alike owing the BANNER the same meas-ure of thanks for the able manner in which it has striven, notably in the case of Ohio, Connecticut, and other Commonwealths, to strengthen, by its broadcast spreading of information concerning the fallacious character of all "doctors" plot" enantments, the hands of those who were fighting to preserve their constitu-tional rights from the olutohes of a self-seeking and all-grasping medical monopoly. A. 8. HAYWARD, Magnetic Physician. Boston, Mass.

To Correspondents.

AP No attention is paid to an onymous communications. Name and address of writer in all cases indispensable as s guaranty of good faith. We cannot undertake to preserve or return communications not used.

S. SCOTT, ROCKFORD, ILL., says a traveling firm of sneaks called "Hearne & Williams " advertised that Anna Eva Fay would appear in that town, but she did not come; and asks if we know anything about the parties. In answe we would say that the names ''Hearne '' and '' Williams ' are those of celebrated English mediums, but they are not in this country.

BATES OF ADVEBTISING.

Each line in Agaie type, iwenty conts for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Epecial Motioes forty cents per line, Minion, each insertion. Business Gards thirty cents per line, Agaie, each insertion. Motioes in the bilierial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisoments to be renewed at continued atos must be left at our Office before 18 M, on Istarday, a week in advance of the date where-m they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenver it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

DUMINILIATO LIGATAD, REPRESENTING different degrees of spirit-life and progress in the spiritual world, from the lowest to the highest conditions. Also a large and fine display of Oil Paintings, represent-ing the Mineral, Vegetable and Animal Spirit Condition as seen in the Rock, Flowers, Fiels and Birds. All painted under the control of an Ancient Band of Emineent Artistic and Belentiats, through the mediumship of E. SWAIN MUORE. These spirit-forms are entirely unlike any thing ever before produced, not only in form, but their peculiar color and finish. A greatmany, and some of our most prom-inent mediums, have seen these productions, or have come en rapport with this Band, and they all unbesitatingly say this is real spirit work. Will be on exhibition at Onset Bay Grove July 12th, 1885, and during the camping season. July 11.-Iw² E. RWAIN MOOBE, Onset. A LL persons who have known of any extraordinary phe-Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 100. postage. 4w*.Jy.11. A LI, persons who have known of any extraordinary pho-nomena pertaining to Mental Curres. Meamerism, Mental and Apirit Mental Curres. Meamerism, should write full particulars for this the leading diagazino devoted to the description of Psychological Effects. June 20,

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. Jy.4.

NEW ENGLAND SPIRITUALISTS CAMP-MEETING ASSOCIATION. **Twelfth Annual Convocation** AT LAKE PLEASANT, MONTAGUE, MASS.

5

(On the Hoosac Tunnel Route, midway between Boston and Troy.)

August 1st to August 31st, 1885, Inclusive.

SPEAKERS. Sunday, August 2d, lion, A. H. Dalley, Brooklyn, N. Y.; Mrs. Julictte Yeaw, Leominstor, Mass, Tuesday, Aug. 4th. Mr. Chas. Dawharn, New York, N. Y. Wednesday, Aug. 5th. Dr. J. R. Buchanan, Hoston, Ms. Thursday, Aug. 5th. Dr. R. B. Lillie, Brooklyn, N. Y. Friday, Aug. 7th. Mr. Chas. Dawharn, New York, N.Y. Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Eim Gröve, Mass.

Saturdáy, Aug. 8th, Mrs. N. J. T. Brigham, Elm Gröve,
 Mass.
 Hunday, Aug. 9th. Mr. J. Clegg Wright, Philadelphia,
 Pa.; Mrs. B. J. Lillio, Brooklyn, N. Y.
 Wednesday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y.
 Wednesday, Aug. 12th, Mr. J. Clegg Wright, Philadelphia,
 Phursday, Aug. 13th, Mrs. R. B. Lillie, Brooklyn, N. Y.
 Thursday, Aug. 13th, Mrs. R. B. Lillie, Brooklyn, N. Y.
 Thursday, Aug. 13th, Mrs. R. B. Lillie, Brooklyn, N. Y.
 Thursday, Aug. 13th, Mrs. R. B. Lillie, Brooklyn, N. Y.
 Triday, Aug. 16th, Mrs. Mark, H. B. Lillie, Brooklyn, N. Y.
 Friday, Aug. 16th, Mrs. Walter Howell, Philadelphia,
 Pa.

Pa. Bunday, Aug. 16th, Mrs. Barab A. Byrnes, Boston, Mass.; Rev. George Chainey, Hoston, Mass. Tucaday, Aug. 18th, Rev. George Chainey, Boston, Mass. Weduesday, Aug. 19th, Mrs. Fannio Davis Smith, Bran-

don, Vt. Thursday, Aug. 20th, Rev. George Chainey, Boston, Mass. Friday, Aug. 21st, Miss A. M. Beccher, Newtonvillo,

Friday, Aug. 21st, M185 A. BI. DECUBER, NERSER, Mass, Saturday, Aug. 22d, Mr. J. Frank Baxtor, Cholsca, Miss, Sunday, Aug. 22d, Mr. E. P. Fowell, Glinton, N. Y.; Mrs. F. U. Hytor, Haltimore, Md. Tuesday, Aug. 23th, Hore, E. P. Powell, Glinton, N. Y.; Wodnesday, Xug. 20th, Mirs. F. O. Hyzer, Baltimore, Md. Thursday, Aug. 27th, Bion, F. O. Hyzer, Baltimore, Md. Thursday, Aug. 27th, Miss. A. M. Beecher, Nowtonville, Mass. Saturday, Aug. 20th, Mirs. Hue B. Fales, Boston, Mass. Hunday, Aug. 20th, Mirs. N. J. Willis, Cambridge, Mass. Bunday, Aug. 20th, Mirs. N. J. Willis, Cambridge, Mass. Bunday, Aug. 20th, Mirs. N. J. Willis, Cambridge, Mass. PHBLIC TENT MEDIUMS.

PUBLIC TEST MEDIUMS.

J. Frank Baxter. Dr. Henry Blade. Dr. W. H. Mills. Mr. Edgar W. Emerson. Dr. J. V. Mansfold. Mrs. Maud E. Lord.

MUSIC.

BUAIC. The Fitchburg Military Band, of twenty-four pieces, will artive Baturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—st 9:30 A. M. and 1 P. M. This weil-known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the state, bir, Pars, the leader, has made several changes for the better in its make up, and the labitues of Lake Piessant may confidently anticipate the pleasure of listen-ing to some of the best concerts ever given by this Band. The Russell Orchestra will furnish music for the dancing assembles at the leavilon a termoon and evening. We take pleasure in announcing the engagement of Mr. Lillio of Brooking, N. Y., to lead the singing by the audi-tion of the present the last we weeks of the meet-ing, and will frequently cutortain the audience with some of his choice songs. **THE HOTEL,**

THE HOTEL, Under the management of H. L. Barnard, of Greenfield, Will be open for guests July 15th. Address Greenfield, Mass. For particulars concerning transportation of camp equi-page and bargage, leasing toute and lots, engaling lodgings and bard, schedule of railrouf fares, etc., utc., we cannual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Biontague, Mass, July 4.-6w

READ JULY FACTS

ALL ABOUT ONSET.

WORLD'S CAMP-MEETING. Under the Auspices of the Rochester, N. Y., Society

of Spiritualists,

June 27th to July 27th, 1885.

THERE will be a Camp-Meeting as above at "Sea Breeze Grove," near Rochester, N. Y., on the shore of Lake Ontario. Speakers engaged are as follows: A. B. French, Mrs. H. B. Lake, Prof. W. F. Peck, Ex: Revs. A. B. Brad-ford and J. H. Burnbam. Good mediums will be in attend-anco. Rev. Samuel Watson hopes to be present the last two weeks of the camp. Rent of tents per week: 0x12, \$1,50; 10x14, \$1,75. Good music, good beats, good nabing, and a good meeting may be anticipated. Reduced rates to return from the Camp on all railroads. J. W. POST, Secretary. June 13,-Gwis

Moore's Great Spiritual Painting, "SUMMER-LAND,"

EF On our second page will be found an article., by Hon. Thomas R. Hazard, which we transfer to our columns from those of the Philadelphia North American of the 25th ult. At the time of its original publication, the American's editor made an appreciative reference thereto, in the course of which occurred the following :

the following: "Under the title of 'Memoirs of a Spirit-nalist,' we publish this morning the first of a promised series of papers in which the ven-erable Thomas R. Hazard, a gentleman whose perfect good faith cannot be impugued, will re-late his observations of spiritualistic phenome-ma during thirty years of constant observation. The material he has kindly undertaken to sup-ply will furnish valuable data toward the his-tory of a belief which has more adherents than is generally supposed, and is more worthy of is generally supposed, and is more worthy of serious examination than is generally ad-mitted."

15 The address of W. Stainton Moses, (M. A. Oxon) is now 16 Craven street, Charing Cross, London, S. W. We are glad to be able to annonnce that his long and painful illness has so far passed that he feels justified in resuming a cortain amount of work. It must be a long time before the results of the shock which he suffered are gotten rid of, and he dares not yet pledge himself to any such sustained, work as he used to do. For which reason he has not attempted the Notes in Light which he used to contribute weekly; "but," he informs us. "I look forward to the time when I may again take my full share of work for a cause in the furthering of which my interest is unabated." We hope he may be with us in the good work for many years to come.

FACTS magazine for July is out. Investigators should be sure to purchase a copy; it is a good publication to make acquaintance with. Of course all its old patrons know this to be a Tact.

Mrs. Fairchild, who has held successful materialization seances in this city for some time, will be at Onset Bay camp-grounds during the heated term.

Judge Nelson Cross, of New York City, purposes to be at Onset Bay on or about July 20th, to remain for a few days.

The glorious Fourth was duly delebrated all over the nation. Boston had good weather, and a pleasant celebration, and old Medford was fairly ablaze with patriotic and historic excitement. Among other marked features of the celebration by this historic town was the singing by Miss Marietta Guardenier, a promising vocalist, imported from Boston for the occaslon.

A NEW JUBILATE. "Let her go, Smith."-Confucius.

Sound the cymbal 1 beat the drum 1 Toot, toot the deep bassoon 1 Don't let amazement strike you dumb Just because He went 'Gainst all the laws

That hand Organ man, And got a brand New tune.

-Somerville Journal.

Egypt is the "elephant" which is now engrossing the attention of the new Salisbury ministry in England.

An insurance agent applied to a woman in Austin to induce her to get her husband's life insured. "Will I be sure to get her husband's life insured. "Will I tainly, madam." "But will you give me any assur-ance that he will die right off?" "No, madam, we cannot do that." "Well, then, what good will it be to me to get his life insured, if he doesn't die? I knew there was some catch about this insurance business." -Texas Siftings.

The cholera continues to devastate the Spanish provinces-seven hundred deaths having occurred in one day, recently, and the disease being on the increase. It is reported that thirty thousand persons have fied from Murcia, on account of the scourge.

A correspondent wants to know what to do for an A correspondent which is to know what to do for an unruly cow. Out off her eye winkers close. This may not be a "sure plan," but I have known cows to be en-tirely stopped by this method. When the winkers grow, out again.-The Rural New Yorker.

An English horticulturist states that his crop of all kinds of fruit has greatly increased since he engaged in bee-keeping and distributed his hives about his or chard and plantation of bushes.

George Washington, the first President of the United States, never saw a steamboat; John Adams, the sec-ond President, never saw a railroad; Andrew Jack-son, the seventh President, knew nothing about the telegraph; Abraham Lincoin, the sixteenth President, never, dreamed of such a thing as the telephone, --N. Y. Post.

A Pittsburgh man says that if he was to choose a pet dog for his children he would have a bull terrier. They will stand say amount of abuse and ill-treatment from their masters, and will resent the slightest advances from & stranger. 1.1.1

Mrs. L. M. Spencer Coming East.

A correspondent. whose scoont of the Convention in Milwaukee will appear in our columns next week, informs us that Mrs. L. M. Spencer, who for over five years has supplied the Spiritualist platform in that city, and who is not only an able lecturer, but an excellent test medium, will visit this city and other places in New England the latter part of the present month.

Souther the second s

L. E.

Spiritualist Meetings in Boston:

1931 Washington Street.-First Spiritualist Ladies' Ald Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

College. Hall, 84 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.-Bundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums, Ex-cellent music. Prescott Robinson, Obsirman.

White Cross Fraternity, 19 Pemberton Square, Room 9.-Meeling every Buddy evening at 7% o'clock. "Service of Bilonce" every Saturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give informa-tion concerning the Order.

Unclear Thospiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at Sand 7% P. K. The Ladles' Harmonial Ald Society meets at Temple of Honor Hall, Hawthorn street, overy Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 122 Mariboro'street,

Shawmut Spiritual Lyceum.

To the Editor of the Banner of Light: Lhereby append the following report of the Lyceum's financial standing for the season which commenced October, 1884, and closed June 28th, 1885 :

RECEIPTS.

- October ist to December ist..... December to January.....

- - Cash on hand..... \$62,84
 - EXPENDITURES.

P	rom	October to December	\$6,1	50	
	11	December to January	42.5	25	
	88 [°]	January to February	41.0	00	
	44	February to March	43.1	50	
	**	March to April.			•
		April to May.			
		May to June			
	44.	June to July			

\$441,79

The following donations were received during the season : Luther Colby, \$100; Isaac B. Rich, \$100; E. W. Smith, \$20; George Hosmer, \$7; Miss Rebecca

Bowker, \$5,50-for which sums the Lyceum expresses its heartfelt thanks. The following members paid one dollar a month, amounting to \$9, each : J. B. Hatch, sen., C. F. Band, J. B. Hatob, jr., Mrs. Carrie Hatch, Miss M. T. Shelhamer, Mrs. Mitchell, Eliza Romilus, C. L.Veazie, Eimer Packard. Eddle and Charley Hatch donated \$4.50.

The above report is faithfully submitted. J. A. SHELHAMER, Tyeas. S. S. L.

The officers and members express their sin-cere thanks for all aid that has been extended to fur-ther the Lyceum cause, and for the great good done the children thereby. J. B. HATCH, President. Boston, July 1st, 1885.

15 Mediums looking for a central office, with large established business, can obtain the same by addressing J.W. F., care BANNEB office.

Duncklee's New Golden Eagle Furnace gives more heat for the same fuel than any other in my experience. Jy.11.

BUSINESS CARDS.

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

TO FOREIGN SUPSCRIPERS The subscription price of the Hanner of Light is \$3,60 per year, or \$1,76 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union. ----

AUSTHALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TEBBY, No. 84 Bussell Street, Melbourne, Australia, has for sale the Spiritaniand Heformatory Works published by Colby & Bich, Boston. -

INDIA BOOK DEPOT. KAILASAM BROTHERS, Bookseilers, Popham's Broadway, Madras, have for sale and will receive orders for the **Spiritual and Beformatory Works** published by Colby & Rich. They will also receive subscriptions for the **Banner of Light at** Rupees 11-12-0 per annum.

SAN FRANCINCO, CAL., AGENCY. I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the **Banner of Light**, and will take orders for any of the **Spiritani and Beformatory** Works published and for sale by Colby & Rich.

Works published and for sale by Oolby & Rich. DETHOIT, MICH., AGENOT. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Chruisting Library. Agent for Han-mer of Light, and all publications of Colby & Rich. MEW YORK BOOK DEPOT. The Spiritual and Reformatory Works publish-ed by Colby & Bich, also the BANKEH OF LIGHT, can be found at the office of TAs Truth-Sector, 33 Clinton Place, New YORK City. ound at theomee o New York City. --

PHILADELPHIA BOOK DEPOT.

PHILADELPHIA BOOK DEPOT. The Spiritisal and Reformatory Workspublished by COLBY & BIOH are for sale by J. H. BHODES, M. D., at the Philadelphis Book Agency, 315 North 10th street. Bubscriptions received for the Hanner of Light can be found for sale at Acadamy Hall, No. 816 Horing Graden street, and at all the Spiritual meetings; also at 503 North 6th street, and at news stand at the Chestnut-street end of the new post-office.

CLEVELAND. C., BOOM DEPOT. LEES'S BAZAAB, 106 Oross street, Cleveland, C., Or-emisting Library and depot for the Spiritual and Liberal Recks and Papers published by Colby & Bich.

AUBURN, N. Y., AGENOY. Parties desiring any of the Spiritual and Beforma-tory Works published by Colby & Eich can procure them of J. H. HABTER, Auburn, N. Y.



FREE DIAGNOSIS. D's sending a lock of your hair, with your fall name, age, ber, and three two-cent stamps, my spirit band will diagness your discase correctly, free of charge.

July 11.



MISS BOICE, Electrician and Magnetic Heal-er, Hotel Ideal, Suits S, Waterford street, Boston. July 11.-3w

11

SATAN IS COMING

To Capture the Entire World, June, 1890. F(OR BALE-THE BUCK OF KNOWLEDGE.-Con-tonts: Millennium, 1890; arrival of the long-anticipated Jewish Messiah; great financial crisis, 1890; great war throughout the entire world, 1890; statan, the chief Anti-Ohrist, time of his birth, incidents connected with Satan's birth, powers and advance skirnishers, Satan's Temple. Ton Commandments, Satan's Ensign and Inscriptions, what Satan says regarding his ensign to all nations, etc. Price, 200, stamps. Address AUGUST HOILE, St. Paul, Minn. July 11.-1w

READ JULY FACTS,

ALL ABOUT ONSET. MRS. EMMA A. DERBY, NATURAL ELECTRICIAN.

88 WORDESTER ST. Office hours 10 to 6 P.M. Me cated Vapor liaths a specialty; also a few choice roo for patients desiring Treatment and the Baths. July 11.-1w* Medi-

MARY A. CHARTER.

MEDIUM, Rindge, N. H., Camp-Meeting Grounds. Miltooms in cottages and tents to let, with or without iw-July 11.

READ JULY FACTS

ALL ABOUT ONSET.

HOME FOR INVALIDS.

A ND School for Physical and Spiritual Development, and Electro-Therapeutica. Enclose stamp and a diress DR. ABBIE E. CUTTER, Wickot's Island, Onset, Mass. July 11.

ROF. BEARSE, Astrologer, 259 Meridiah st., Bast Boston, Mass. Your whole lifewritten, horoscope thereof free of charge. Reliable on Business, Marriago, Discase, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 10°-July 11.

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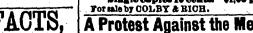
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Single copies 10 cents. \$1,00 per year. For sale by COLBY & BICH. is-May 18-May 16.

A Protest Against the Medica'l Bill, Consisting of Testimony, Facts and Arguments for Equal Bights in Medical Freedom. Hingle copies, 3 cents; 50 copies, \$1,00; 100 copies, \$2,00; Forsale by COLBY & BICH.

EDITORIAL. -Let us Know the Trait. Who Will Answer? Mrs. L. Ingraham. Cape Cod Camp-Meeting. Sunapee Lake Camp-Meeting. Onsof Bay Items. Book Notice (Beyond the Yalley). Ebernity's Becrei (Poem). (Mr. C. A. Towne. Wheden's Angeloids. Booton Herald.



OF LIGHT. BANNER

Message Department.

The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or wil; that these who pars from the earthy sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these eclamms that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

All express so have to the those who may recognize more.
 Age it is our carnest desire that those who may recognize the massages of their spirit-friends will verify them by informing us of the fact for publication.
 Age Letters of inquiry in regard to the medium in any case.
 Lawis B. WILSON, Okairman.

The Free-Circle Meetings

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

SPIRIT MESSAGES,

GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held April 7th, 1885. [Continued from our last issue.]

Mrs. Mary Newcomb.

[To the Chairman:] I was an old lady, sir, when I died. I suppose I may call myself the same now. I have not been away from earth a year yet. I passed on last summer, in July, and I was seventy-eight years old, but I do not feel old now I feel there and with I do not feel old now, I feel strong and well, and I forget that the years have rolled over me until lines of age had come to my brow and whitened hairs to my head; and sometimes when I find myself feelings oyoung and buoyant I stop and say, "Why ! is it possible this is me?" I am no longer old. I feel as young as the bright forms about me, and I wanted to tell my friends of this.

They are not to think I am far away from them, nor do I wish them to feel that I can take no interest in their lives. I wantik known that I have taken a new interest, because I am not worn and old now, but I am strong and well. I met my husband on the spirit-side, and he, I met my husband on the spirit-side, and he, too, appeared stronger and brighter than when we parted. He told me many strange stories of the new life, and made it seem almost like a fairy tale, yet not like that either, because things are natural there, and nothing too won-derful to believe when you are there and can look around you. He sends his love, and wishes all to know he is happy, and doing well. I lived in Quincy. I am Mrs. Mary Newcomb.

Samuel Hunt.

Good afternoon, Mr. Chairman. I was just thinking that if you could see me behind this little woman you would say, "Well, here comes another antediluvian," but I am told you wel-come the aged as well as the young, so I am

come the aged as well as the young, so I am very happy to make your acquaintance. Oh ! I am very young ! Ninety years is not much for a man, after all, is it? [That will do.] Well, it will do for this life, I'll admit, but it is noth-ing compared to the eternal ages opening be-fore us, and we are told we have got to live them all through; so I feel that I am quite an infant, if I did see so many years passing away. You would like to know who I am, I presume. My name is Samuel Hunt. My home was in Portageville, Wyoming Co., N. Y. I lived so long that a good many people came to know me in Wyoming County, and there was a kind of prestige to my family name which brought it into notice somewhat, and so, I think, more than one who reads your paper will say: "Old Samuel Hunt has got back, has he?" Tell them he has, and is glad to report for himself, not as an old man but as an advanoing spirit. I have met many friends on the other side of life, relatives and dear friends who passed on be-fore we and Law glad to conthe did not passed on ba-

I bring love from other dear friends on the spirit side. A dear young soul, who was an inti-mate friend of my girls when I was on earth, has come to the spirit-world since I left, and she wishes me to send her love to them, and tell them that she is happy now, that she is pro-gressing in the spirit-world, learning those les-sons and outworking those powers which she knew she possessed when here, but could not give them expression. She is a true artist now, as she longed to be when here; and I am sure my daughters will be happy to know that Clara is a loving, beautiful spirit, and that she brings them a measure of affection which must bless their lives. I hope sometime to be able to communicate

their lives. I hope sometime to be able to communicate with them as I wish, in the privacy of life, and not be obliged to come in public, but to speak to their hearts words of counsel which I feel my dear ones would wish to hear and would heed. My daughters live in Louisville, Ky.

Henry Southworth_Wm. F. Brett-Josiah W. Kingman.

[To the Chairman:] I am glad to see you, sir. I lived in Brockton; I was born there, but it was known as North Bridgewater at that time. I spent my life in that place, and I take such an interest in its welfare and its people that it draws me back to them quite frequently. I commenced life in a humble way. I worked hard for many years, but I was so constituted that the energy within me was bound to ex-press itself, so I successfully made my way year after year.

year after year. 1 knew of your office before, but I was told of I knew of your office before, but I was told of the experience here of a former employer of mine. Many years ago I worked for one who was known as William F. Brett, and I was glad to meet him in the spirit-world one day not long after my arrival there. I have seen him several times since then, and we have had some very pleasant conversations together. A very little while ago we were speaking of this place, and I said I should like to come back and re-port myself from your office. He gave me this word of caution: "I tried to do that thing only a few months ago, and somehow I got a little word of caution: "I tried to do that thing only a few months ago, and somehow I got a little mixed; I thought I was speaking all right, and that everything was given correctly, but when the message appeared there was a mistake con-cerning my business relations, and I was set down as being that which I was not. Now do n't you make a mistake, but go slowly and carefully, and be sure you give things cor-rectly."

Well, that seemed easy enough to do. I won-dered why he didn't, because he was not the kind of a man who usually makes mistakes; but kind of a man who usually makes mistakes; but when I came here soon afterwards to watch proceedings, I was higbly amused. In looking over the brain, or the mind, whatever you may call it, of the medium, I saw a spirit standing by her side, with his hand on her head ; and as he spoke, or seemed to speak, I could see that her tongue was expressing the thoughts of his mind. Well, that was exactly what I expected to do when I came, but on looking over in the corner I saw a strong, positive-looking man, who did not appear much like a spirit, if your ideas of spirits are of being attennated and very

ideas of spirits are of being attenuated and very vaporous; he appeared very solid and substan-tial. He was eager to come, because he thought no one had such an important mission as he had, and that there was not the same necessity for the speech of any other spirit as there was for the speech of any other spirit as there was for his, and so he stood there, with his eyes intent-ly fixed on the medium. I could see an expres-sion of determination in his gaze, while from his being came lines of well, I hardly know what to call them, they appeared like steam or vapor, going toward this instrument. Sudden-ly, while the first spirit was speaking, I saw another warm impressed on the medium's ly, while the first spirit was speaking, I saw another name impressed on the medium's mind, and I thought that perhaps she would speak it when it did n't belong to the spirit who was announcing himself, and which would make confusion if she did, because I could see that it came from the positive man who was determined he would speak, if nothing but his name. However, this time I saw that the band who were round and seemed to be on guard, hastly threw an overpowering influence upon

my family. I did not feel any especial premonition that I was going out of the body when the last illness that carried me off came. It was not of long duration; the difficulty was not so intense in its suffering as might appear. I was partially dulled to external sensation, and I did not fully realize that which perhaps others did who were I wish to send my love, first, to my family and my friends. I wish to give greetings to my associates and fellow citizens. I was some-what known, and perhaps I shall create a little stir by reporting here. Well, I would like to arouse an interest in Spiritualism there, and this method may help, do it. There are many believers in the vioinity of my old home, but this is such a grand truth I want my friends to accept it, and I trust they will do so. After speaking for Mr. Brett I feel I must give a brief message for another who is well known in Brockton, especially in Campello. He has only been on the 'spirit-side a few months, passing out early in the winter. He around me. months, passing out early in the winter. He desires it to be known to his friends that he is strong and well and wishes to come to them. He was widely known as a manufacturer, and undoubtedly some one who learns of his desire to come will give him an opportunity of doing so. He is active, not worn and harassed by age and care, but is stepping out into new life and ready to enter upon its conditions. His name is Josiah W. Kingman. I am Henry Southworth.

there." This is true of the spiritual world, for there is no night known there; space is itself luminous; and even when the light of our spirluminous; and even when the light of our spir-itual sun is withdrawn, there still remains what may be called an after-glow, leaving the local-ity of spiritual life still sufficiently light for its inhabitants to see each other clearly, and to behold the objects surrounding them. The nearest approach to darkness which we have found in that world may be likened to the clear twillight of a summer day on earth. Every

herest approach to darkness which we have found in that world may be likened to the clear twilight of a summer day on earth. Every point of space is illuminated by some brilliant orb, and if the light of one be withdrawn there are countless others still shedding their match-less rays to brighten every condition and point. Q.--[By E. P. G.] We have been ever favor-ably impressed with the saying: "Man, know thyself," as containing sound advice, and alto-gether consistent with the moral code; and even so with the life acts of a true philanthro-pist, while on the other hand, "Self-forgetful-ness" would be ever adverse to one's self-knowl-edge. Now some spirits teach that to aspire to the highest aim to do good, there should be this self-forgetfulness as an important factor in the work of doing good. These maxims appear to our comprehension conflicting and irreconcil-able, while they take a strong hold on the im-portant issues of life. Hence we look for a 50-lution of the question involved. A.-The command: "Man, know thyself," we consider a divine one, for unless man under-stands bimself constructive and breatened.

A.--Ine command: "Man, know thysel," we consider a divine one, for unless man under-stands himself spiritually and physically, unless he comprehends the laws of his being, and re-alizes what is conducive to his highest good, and what tends to degrade his life, he cannot advance in progress, he cannot become a self-educated individual, therefore it is important that man should know himself, understand the secret workings of his nature, be able to trace that man should know himself, understand the secret workings of his nature, be able to trace the events in his life back to their primal causes, and in every respect to so thoroughly comprehend his being, and the laws governing it, as well as its environments, as to be able to thoroughly regulate his conduct from day to day; it is a command which every one should seek to obey. But we can harmonize the senti-ment that in "self-forgetfulness" one may re-allze the highest condition of spiritual attain-ment. We must learn to discriminate between terms and their understanding. Self means that personal feeling which one gratifies when he seeks to aggrandize his own nature irrespec-tive of the rights of others. A man may be thoroughly selfish, so that he cares not who suffers if he can but enjoy the luxuries of life; he may persecute, perhaps, a fellow creature, he may pass rough-shod over the rights of others in the search for self-gratification, and in doing this he tramples upon every principle of jus-tice and honor. In self-forgetfulness one de-nies himself the gratification of those passions appetites or desires which cannot be indulged in without injury to his own being, or to some other person. In such self-forgetfulness he turns away from the pleasures of the world to the study of spiritual things; he desires to at-tain soul growth, to reach out to the Infinite for a better knowledge and understanding of life, and in this attitude he is learning to obey the first divine command, "know thyself." In advocating the principle of self-renunciation, spirits do not mean a denial of educating one's self, a suspension of the best impulses of life, or a repression of all the interior powers of being; on the contrary, they mean the renun-ciation of all that would depress the best part or a repression of all the interior powers of being; on the contrary, they mean the renun-ciation of all that would depress the best part of your beings, or that would tend to make others unhappy. It is the duty of all to gain knowledge constantly, not only of themselves, but of every condition of human life, and of the universe. It is also our duty to forget self, so far as to seek the highest good of our fellow creatures. creatures.

Q.-[By S. A. Barker, Providence, R. I.] Is it not a fact that scores of people are sent to spirit-life daily through the effects of that quieting drug, morphine, so extensively administered to the slok in these days of scientific medical humburgery? humbuggery?

Them he has, and is glid to report for himself, and the confusion is the did, because i could see that it came from the positive man whore way that these days of scientific medical has and targent of the star in the confusion is the did, because i could see that it came from the positive man whore way that the south a fact that many are constantly pass-there and i amgial to say they did not be redicting the world speak in the is aw that the band on so far in advance as to forget me or to cease to care whether i caught up with them or not: the medium, and she stopped speaking for an instant. This constrants the test stop are too sense that the is and the differ of the south is quite freely administered by any good brother, Washington Hunt, who at the other spirit went on.
My good brother, Washington Hunt, who at the other spirit went on.
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My good brother, Washington Hunt, who at the other spirit went on.
If the so a fart has puzzled one or two since that time. I little disturbance and other spirit, and one positive enough in his mail.
Pertain parties in Albany, in whom he was in terest at the speak all or speak for the spirit. World because of the spirit, so I am glad to do so for him.
I hasal not speak of my connection with life was fine that the speak all or speak of my connection with life was interested in the speak all or t pained, and he feels that quiet and relief must be found at any cost; then perhaps he desires the attending physician to administer some opi-ate that will have the effect of stilling the wild conditions of the patient, and this is done. But were you to understand fully the terrible ef-fects which these drugs leave upon the nervous system you would hesitate long before either receiving them yourselves or permitting them to be given to your friends. Even though the patient recovers, seemingly, from the illness which has attacked him, the effects of the drugs administered still remain in the system. the which has attacked him, the effects of the drugs administered still remain in the system, the nervous structure is, to an extent, paralyzed; it cannot perform its functions; the nerve-forces do not distribute themselves freely throughout the organism; there is much dis-comfort experienced in consequence, and after a while the person feels himself growing weak and disabled; he cannot perform his duty as formerly. He does not understand that the volsonous drug is still working throughout his system, producing a condition of vitilated blood, of unequal circulation, of uneven distribution of the nervous force. These are ills to be de-plored, they are evils that may be transmitted from one generation to another, and of which from one generation to another, and of which you should seek to become well informed, so as to guard yourselves in the future. Dr. George E. Hayes. I believe every word that your speaker has just uttered concerning the deadly effects of those drugs he had under consideration. I was not a physician, a practitioner of medicine, but was a dentist of many years' standing; I may say, the oldest practitioner in my county. Dur-ing my experience I came in contact with many persons who had been affected by the adminis tration of such oplates as morphine and by-drate of chloral, and some others. I would drate of chloral, and some others. I would sometimes have a person come into my office whose mouth was in a terrible condition; it would seem as though the bones had been almost eaten away; and from questioning that patient, I would discover that he had, earlier in life, been the victim of calomel, or mercury, or morphine, or some deadly agent administered to him by a physician, to counteract the effects of some disease. I have had other persons come to me whose jaws were in a had condition but to me whose jaws were in a bad condition, but they could not tell from any sensation of feeling whether they were diseased or not; and then I discovered that, although the teeth were then I discovered that, although the teeth were in a very bad condition, they did not know of it because of the absence of pain. After ques-tioning these parties, I found they also had at some time taken these poisons into their sys-tems for the purpose of allaying pain, and the after effects had been a sort of paralyzation of the nerves, consequently they did not know the condition of their own bodies, because no warn-ing pain had told them of the approach of de-nerves. I think if the dentists of the country were to come together and compare notes, they could give you many facts concerning these things. But it is not considered their province to do this, and while they study the conditions of those, who come to them, as a sort of experi-mental way of gaining knowledge, they but sel-dom give a history of the experience which they have thus gained. I did not think of coming here and discours-

time, because I had been told that others had tried again and again without success, but I am proud to be able to manifest myself. I lived many years on earth. I saw more than eighty years pass over my head, and it was in the fullness of a ripe old age that I passed from the earthly condition about three years ago. I do not come back bowed by the stroke of years, for I feel strong and vigorous to day as though a new lease of life had been afforded me which I might make a practical use of. In connection with the thought aroused in my

I might make a practical use of. In connection with the thought aroused in my mind by the spirit who answered your questions is another, and that is, the practice of adminis-tering amesthetics in cases of dental or other surgery. I believe it to be a humane practice, one which has been required by the wants of humanity. It has not that after effect of leav-ing such a condition in the system as the ad-ministration of oplates has, because anesthet-ics, which are volatile, soon dissipate themselves throughout the system, and their effects pass away; still I believe it is not desirable to ad-minister these thing sunless it be absolutely im-possible for the patient to undergo the opera-tion, because their administration lowers the temperature of the body, and has, for a time at least, an unpleasant and injurious effect upon it.

But I think the time is coming, from all I can But I think the time is coming, from all I can learn in this quarter, when there will be some-thing discovered that can be administered which will alleviate the pair of the patient but not steal away his senses; he will be as conscious of what is taking place when under the sur-geon's knife as at any other hour of his exist-ence; yet that something can be given or ap-plied to him which will deaden the force of his suffering

suffering. I have listened to spirits talking on this point, and some believe that there is in nature an agent that can be extracted from her stores and be physically applied, while others seem to think the instrumentality to be employed will be hu-

I cannot tell how that may be, for I am only a student in these things, but if it be true, as I am inclined to believe, that there is in man a force, subtle and vital, which can be imparted force, subtle and vital, which can be imparted by one in a healthy condition to another who is diseased, and thus bring to the patient strength and vitality, I do not see why this magnetism may not be applied so as to have a tranquil-izing effect upon a nervous, diseased patient, to bring him into such a condition that he will submit cheerfully to whatever operation it may be desirable to have performed upon him. I am interested in these questions, and am looking into them: I speak of them first be-cause they were called to my thought by what your speaker said; and secondly, because I want my friends on earth to know I am wide awake, and am concerning myself with the

want my friends on earth to know 1 am wide awake, and am concerning myself with the vital issues of human life. It seems to me, as I look around, and behold so much suffering, so many ills that the "flesh is heir to," that one oan be engaged in no higher study than that of seeking information how to benefit his fellows in this direction; how to inform them of the in this direction; how to inform them of the lessons which he gains, that they may learn to care for themselves, to prevent disease, and also how to apply the principles of health to their own lives. I am sure I can find nothing better to employ my time, and I am happy to know that I can explore these regions of knowl-

know that I can explore these regions of knowl-edge, and extract information for myself. I give greeting to all friends. Tell them I am satisfied with the change. I am not old and feeble, but strong and active. I rejoice that death has come to me; it was not as a foe, but rather as a deliverer, for it gave me in ex-change for a worn-out body that only ham-pered the ground here, and had better retire and make room for some other, a fresh form of yigor and vitality, which seems to be adapted vigor and vitality, which seems to be adapted to all my wants. I would be happy to talk with any old friend, and give points by which my identity may be established. I am from Buf-falo, N. Y. Dr. George E. Hayes.

John B. Osgood.

John B. Osgood. I am John B. Osgood. I made my home in Chicago the latter part of my life. I have friends and business associates in that city whom I would like to know I have returned from the unseen country, and I also direct my message to former friends in Ohio, especially in Dayton, where I once lived. It seems to me that I would gather together every friend or acquaintance I ever knew, and get them all into one place and talk to them by the hour, if I could, of the new sensations and experiences which have come to me since I went out of the mortal form. mortal form.

than possible that we can give them stories of our life, and accounts of our aurroundings, if they will only sit patiently a few months, and wait the coming of the spirit. I am Margaret Tisher.

Freddie Scanlon.

Freddie Scanlon. I have been gone most three years. I was drowned, I was. I got awfully wet. I got all soaked up. I don't care now; I did then. I did n't want to be drowned, would you, now P But now I don't care; it's all right. I want to tell what lots of good times I have, I do. I go to school. But that aint always good, is it? The boys don't think so here, do they? It's always good over there where I live now, because we have the jolliest way of learning our lessons you ever saw. We don't have to get down in a chair, with a big book in front of us, and stay there till we find out what something means, and puzzle our heads over it all the time. No, we don't; we just get our les-sons out in the fields, and the teachers are so kind, they explain everything to us so we can pick it up real quick; then we go to work to do something for ourselves, to show we've got it done smart. You know what I mean, don't you? It's really like play, going to school there. That's the reason we like it, I guess. Then I can go round to a lot of places. I can go sailing and fishing. I can go up into the woods, and study the flowers, and ficd out all about em, all the different parts, and I tell you, it's better fun than you can get down here. I lived in Augusta, Me., and my name is Fred-die Scanlon. [To the Chairman:] What is she [the reporter]

die Scanlon. [To the Chairman:] What is she [the reporter]

1 ived in Augusta, Me., and my name is Freddie Soanlon. [To the Chairman:] What is she [the reporter] doing? [Writing down what you say.] What for? [To print.] A real printed letter? [Yes.] Aint that fine. 1 did n't think I was going to get into the papers. They did n't say that. I ghees I'm going to be smart. I guess I'll have to be a reporter, won't I? I can just go out and pick up a good many things 1 hear and see. When the people do n't know we're round, we sometimes see some funny things. I guess we could make out a book, do n't you, that would make folks open their eyes? It's pretty good coming round this way; we learn a good many things, and the old gentleman over there [a spirit] says that's the way we gain experience. I'd like a real good bit of 'lasses candy. Do you sell any here? [A lady in the andlence said she wished she had some, she'd give it to him.] I wish you had. It's prime good, aint it? Will you say I came here to send my love home? I want everybody to know I am all right. I do n't care if I did get awfully wet, it was real good a here, you know; that makes a fellow feel horrid. I think if they knew that all the boys and girls who come over here get into a pretty good kind of a place, where they can go to school and learn heaps, and grow up good and big, they won't feel so bad, will they? My father's name is James Scanlon. Now, do you think you can find out how to get my printed letter where somebody will see it? [1'll send it to your father.] All right. Thank you. You 'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I live some day, won't you'll come over where I

John Cummings.

John Cummings. Well, I am glad to get in somehow. I thought the way was to be shut up again and I'd have to turn my face about, this time, and not be able to say a word. I have tried to get in be-fore; I came with one who had spoken here, and she said: "Oh I you have only just to go near the lady, to touch her head, and you will be all right and able to speak." But somehow I could n't do that; it was n't easy to get near enough to make a connection.

I could n't do that; it was n't easy to get near enough to make a connection. I want to send a few words to my wife. I come to say to her: "Mary, I am looking after you; I am trying to help you in your struggles through life. It may not be much that I can do, but what little it is I do with a will. I see things in different ways than I used to, for I have a clear understanding; I do not get blind-ed by the things of earth-life. I am apart from them, and so, in some sense, I can do better; but of course in other matters, that need a strong hand or a good deal of physical force, I have to keep silent. But I am working; I am trying to make things bright, and I want my trying to make things bright, and I want my friends to know I can come around and take a look and know what is going on. This is a good world that we spirits get into; it has some dark places; and I have seen some of them; but which have come to the shield it when a standing outside my position; and then, when I passed on fur-ther, and met friends I had once known but who had died, and was told of the new life and its conditions, I was again surprised, and I be-gan to think how little man knows of himself while tethered to the material and obliged to spend his days and a good part of his nights in I come here to send a word of cheer and comfort to my dear friends, and to assure them that for to my dear friends, and to assure them that. I come around and try to do my best in smooth-ing away the rough places in life. I am John Cummings. My wife, Mary, lives on Hudson street, New York City. I expect to learn more and to do better after a while. I find I am gaining all the time, and I hope to get back by-and-bye, right in my old home, and speak or do-something which will make them know I am something which will make them know I am round and that I can give a token of my pres-ence. I am working for this, and look for help on the mortal side.

the welfare of my fellow citizens and my neigh-bors, and was willing to do what I could for the promotion of the public welfare. But I lived so long, as I said before, that I dropped out of external affairs, and became quiet, or buried amid my nearest surroundings, and when I slipped out of the body it was with thankful so well established upon another side of life.

You will pardon me, Mr. Chairman, if I do not speak very promptly, for this is a new experience to me, and when a man tries for the first time to run a machine with which he is unfamiliar, he is not likely to go ahead very smoothly; but I would thank you to give my words to my friends, and tell them I am wait-ing to see them all on the spirit side, and I am watching with interest the affairs of this nawatching with interest the affairs of this na-tion and of its Commonwealths, watching, in company with spirits who were more distin-guished than was I when on earth, and I know from what I observe that many souls on high who are grand and free are doing much in shaping the affairs of this great republic. Thank you, Mr. Chairman, for your kindness.

Ellen Perry.

My name is Ellen Perry. I come here hoping to reach my two daughters, Mary and Catharine Perry. I want to come into communication with them - I mean privately - in their own home, or somewhere where outsiders will know nething of what I say to them. I have many things I would like to speak of that concern their lives - some of them deeply concerned mine before I left the body. I was ill quite a long while, and suffered so much I was glad to long while, and suffered so much I was hiddle a be freed from the body. I knew I could not gain strength here. I knew my girls were anxious and sad, and did all they could to help me, but there was no relief.

I many times tried to console them, for they were rebellious for awhile, and were unwilling were received to a while, and were unwilling I should go; they did not want to see me suffer, but they thought it hard that I could not get well, and be strong, and live with them a long time. I think it was best I went when I did, although they then felt all alone, and as though their dearest treasure had been swept away. Their father did years before I did, when they were little ohldren; they had but a faint re-membrance of him, and so all their affection clung to their mother, and it was sad for them to have her go.

A few years have passed since then, and I now come back, feeling so different from what I did when I went away. I know they will feel happy, and say: "It was best, mother dear, that you left us as you did, for only grief and pain and misery would have been yours while you remained here." But although free from the suffering body, I did not leave my girls. I still watched over them, and tried to guide and guard their lives.

They have been doing the best they could with existing conditions; they have olung to-gether, they have not separated, each one has performed the labor she was called upon to do, and each is struggling bravely with the expe-riences of life. I think my returning with a few words for them may bring a little cheer into their hearts, because many shadows, as well as the sunshine, have come to them, and I want to brighten their lives all I can. I bring them my deepest love, and assure them of my

Man 2 Wether Start

Report of Public Seance held April 10th, 1885. Invocation.

Oh 1 thou Eternal Spirit, we look to thee for the answer to every question, for the supply of every want of the soul. We turn our thought to spir-itual things and our spirits would demand an an-swer; we desire to know something of the inte-rior conditions of life. We gaze upon the uni-verse, with all its manifestations of force, and we can read no answer that will convey the information for which we assek and wa turn within gnestioning the read not answer that will convey the information for which we seek, and we turn within, questioning the soul itself, of the secrets of life. There comes to the human heart a deep response to every cry, a still, small voice, speaking in loving tones, assuring human-ity that there is something beyond the physical condi-tions of life, that there is a power outside the material demands of nature, that will answer the questionings of the interior being. Our Father, may we indeed re-member that we are thy children, and if thou art our parent, then each one is our brother or our sister, and may we give unto each that meed of love and fellow-ship which the fraternal relation demands. To this end may we come into harmony with thy angel ones, to gather influences of peace, of harmony and joy from their hearts, and to grow strong in their com-pany, to give unto others the blessings we receive. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman,
 QUES.—[By John L. Miller.] I have been led to believe that space in the spirit-world is total darkness, and that all objects are luminous. But I find that the leading spirit, in the story entitled, "Outside the Gates," asserts the contrary, in the following words: "In the centre of our valley stands a massive structure, which gleams white and beautiful in the sunlight."
 Ans.—We are at a loss to understand what spirit could have made the statement to which your correspondent alludes, "The space

them my deepest love, and assure them of my watchful guidance and of my efforts to help and bless them. I approve the course they have purned, and the true lives they have led. They do not have all the insuries of life, but they is light; we have but little of that condition have the consolonaness of being pure in thought, and of doing the best they can, and that is to have the voice all riches.

while tethered to the material and obliged to spend his days and a good part of his nights in the conflicts of the social and business life of the physical. How feeble are his attainments and his efforts toward a full realization of ex-istence! I would like to gather all my friends in one spot, and speak to them of what I have found, tell them of the real life which I have found. I have not lost my interest in mortal affairs, or in the concerns of my friends, and I wish them to know that I bring them rememwhich them to know that I bring them femem-brances from above, with a desire to assist them in someway. I want to communicate per-sonally and privately, where I can speak as I feel, and where I can give advice which I think will not be out of place. I have a strong idea that some of my friends will see my message. Perhaps they will be glad I have returned; I trust so, and I hope they will kindly call for me again.

Margaret Fisher.

I have come a long distance to speak my few words to friends, for those whom I wish to meet are in Charleston, S. C. I have tried to come to them many times in their homes, and when they were in public places, but my efforts never met with success, so little is known there of spirit-return, and those who do know of it say nothing of it to others who are unbelievers? it is kept quiet, so that those who have no knowledge of its claims do not hear anything about it.

about it. I have tried to write a message through a pri-vate medium in that city, and I did give enough that might have been recognized, but she was afraid to send, it to my friends, for fear they would not believe, or would denounce her, and I felt very sad and disappointed. I had been told of this place, and I have been here before, hop-ing to speak, but could not. Now I send my love, and wish to tell my friends I am, with them; I often come to their homes, and stand by their side, trying to make myself known. by their side, trying to make myself known, bringing them my affection. I sometimes listen when they speak of me; but they do not speak of me as one in their midst; no, it is rather as of one who knows nothing of them now, and is far away. I am not far from them; I have never been long away, but often come to them, and I wish them to realize it. I know that if they would only sit together

they could develop power by which their spirit-friends might manifest, and they could get, right in their own homes, demonstrations of spiritual truth which could not fail to convince them.

spiritual truth which could not fall to convince them. I. have met. many dear. friends on the other side; Hannah and Eliza are with me, my par-ents, and oh I. a host of loved ones. who passed from earth and knew nothing of the joys of spirit-life, or of the 'power' of 'those who had gone to return and 'manifest to their earthly friends. I knew nothing of this when here. I had no idea of what the future world could be like. I had a vague sense of something beyond, and thought that perhaps I should be permitted to live and have a half conscious memory. but there was no real tangible thought about it in my mind. I did not wish to die, because T could understand this life, or something of it, but I did not know what ishould find beyond. All those ideas seem very strange to me now. I'do not want my friends to cherish them. I want them to have a distinct comprehension of the spirit-world, and to know that their friends live there, real men and women, having their duties and are in the body, and I think it more diagon interval is in the body, and I think it more

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MESSAGES TO BE PUBLISHED.

April 10.-Susan Wilder; Sarah Marks. April 14.-Ira A. Eastman; Fitch Shepard; Daniel W. Bell; Buth Hamilton; Lawrence Slattery; George Wad-

Apríl 10.-Busan Wilder; Barah Marks. Apríl 10.-Busan Wilder; Barah Marks. Apríl 14.-Ira A. Eastman; Fitch Shepard; Danlel W. Bell; Buth Hamilton; Lawrenco Blattery; George Wad-leigh. April 17.-Controlling Spirit for Samuel A. Balley, Sie-phen L. Sawyer, David Sanders, Alexander and Frances-Leaird, Mary A. Shedd; Emma E. Jones, William Blair, Annie Pickering, Eliza Chace, William Miller, ''Connie,'' James Parker, Martha Sawyer. April 21.-William H. Gurney; Artemas Bryant; Bertha Morrison; Dr. John E. Cosson; John T. Parker; Carrle-Bmail, to Helen M. J. Hubbard; Caroline Somers; l'atrick Holton; Maria, to Chalmers; Louis Schindler. April 22.-Samuel N. Cowperthwalt; Roy. Horatio Al-ger; Margaret Steizon; E. W. Watkinson; Mary Harvey; Benjamin Gurtis. May 1.-Annie Stearns; Martha Fuller; Horace B. Woos-ter; Julia Smart; Sarah Thayer; James Patterson. May 5.-George F. Davis; William Floming; Hannah Tewkshur; Abriana B. Gardner; Dr. O. H. King; Mil-lie Leonardi Mabel, to William May 8.-William Fishbongh; Maria Gilman; Cof. Joseph Watchous; Lucy Coleman; James McLaughlin; Mary Jame Barker. May 1.-Tonnas Lister; Mrs. Susan Marsh; Henry F.

Waterhouse; Lucy Coleman; James McLaughlin; Mary Jane Barker. May 12.-Thomas Lister; Mrs. Susan Marsh; Henry F. Bowen: Hariet Fox; Louis McDermott; Eliza Wells. May 15.-Children's Day.-Edmund Garfaid Spindler. Jennie May Blakely; Ernest V. Coney; Florence May Put-nam: Wille Greenough: Estella Smith; Frankle Gannon: harry Martin; Lotela, for Lee Watkins. Charles Lawrence Dearborn. Chester Oarlon. Babcock. Ethel May Hooker, Little Bell, Hattle E. Weymouth, Sadle Darmody, Cora Daniels. Lydia and Emma Winslow. May 19.-Joseph W. Hull; Cooley C. Dickinson: Clara. Louisa Emith; Louisa Eugene Pasley; Mabel: Willianis; Eva M. Fratt: Anne Cilifori Lovering; Alired Gilbert. May 22.-Father Henry Fits James; George W. Kiggs: Fanny Emerson; Moses emith; Roland E. Murray; Fhebe

arkman, May 28.-J. H. Goldthwait; Nancy Spaulding; Benjamin, ryor; Father Charles Cleveland; Jerry O'Brien; Mary

May 25.-J. H. Goldmwalt; Nancy Spaulding; Henjamin, Rryer; Father Charles Cleveland; Jerry O'Brien; Mary Ferguson; Frank. May 23.-Dexter Barnes: Maverick Wymani; John R. Proctor; Ecima Pewell; Thomas Lindsay; William M. Bogors: Mrs. Addle Fletcher. Junc 2.-Mrs. Annie Maria Maicoln; Willsrd. Drury: Elisabeth Carter: John A: Whittaker; Annie Horan; Charles Morgan; Mary Agnes; to Charles M. Junc 5.-Noble Butler; Joseph Crais; Abble Marah; Oharles Morgan; Mary Agnes; to Charles M. Junc 6.-Noble Butler; Joseph Crais; Abble Marah; Charles Morgan; Mary J. B. Macke; Olive Bakman, June 6.-George Griswold; Mrs. Ida Hayden; Capt B. A. Gardner; Mary Ann Fisher; J. B. Macke; Olive Bakman, June 12.-Mirs, Lydia Bird: George Briggs; Lizzle Morsei Charles E. Dunton; Mrs. Ellen Blater; William

Johnson. June 16. - Charles Jessup, Mrs. Ellen Roberts: William Goodwin: Mary Hobbs; Thomas Pickett; Jane King. June 19. - George Glover; O. K. Mason; Ed Bright; John Carter; Jimmle Morris. June 22. - Bimeon Stone; John I. Hastings; Jane Holmes; Mary Hunter; Miranda G. Woodward; Bessie Shaw; Spirit Violet.

Violet. June 28. - Dr. Samnel Marywell; Mary Janb Fisher; Jøre-miah Van Heed; Oharlie Warren; Rolla; Olosing Audress by John Plerpont.

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BANNER LIGHT. OF

Banner of Pight.

BOSTON, SATURDAY, JULY 11, 1885.

Opening at Onset.

Sunday, July 12th, is the regular opening of the camp-meeting season at this popular resort. DR. FRED L. H. WILLIS in the morning, and MISS JENNIE B. HAGAN and JOSEPH D. STILES in the afternoon, are the speakers and media announced for the day. We have already published the regular list of speakers, etc., for the entire season, and feel confident that all who attend for spiritual food will in no wise go away empty.

We have frequently spoken of the delightful character of the grove, the bay, the quaint and beautiful cottages, etc., and now commend them to the attention of the visiting public. The following, written us by the talented elooutionist, MRS. HELEN STUART RICHINGSwho is now at Onset for the first time-will give our readers some idea of how forcibly the charms of this romantic spot seize upon the attention and sympathies of a receptive and cultivated mind:

"There are some things which it were vain to at-tempt to describe; some things which may be feit, but not expressed; some things which fill our whole being with delight, and yet which we are utterly unable to with delight, and yet which we are utterly unable to convey a true idea of to any one outside of their influ-ence. The painter stands before his inished land-scape with a sense of impotence; for, though his sky may be beautifully blue, he cannot transfer to canvas the lazy grace of a drifting cloud. His trees may be perfect in color, form and grouping, but where is the murmurous rustle of their leaves-the rhythmical sway-ing of their sun-kissed tops? He may paint with the brush of a master, but he cannot paint a breeze, the carol of a bird, or the scent from a field of new-mown hay.

carol of a bird, or the scent from a field of new-mown hay. Bo, too, the word-painter must feel his weakness when he attempts to clothe with language the beauty and charm of one of Nature's lovellest haunts. He may tell of breezy sea girt islands, waters that sparkle in the sun, or softly ripple across the moon's mysteri-ous track, lovely coves, white stretches of pebbly beach, wooded slopes, banks of wild roses, birds that chirp and twitter, and whistle and trill, grassy mead-ows, inland ponds, where fragrant water illies bloom, hazy hill-tops, glorious sunrises, and wondrously beautiful sunsets, and encircling all the blue horizon line-image of the all-containing, all-sustaining arms of the infinite. And yet, to one who has not himself seen, words will be but shadows, and fail to thrill the soul as can this grand symphony of nature."

ONSET BAY.

To the Editor of the Banner of Light :

Two weeks have elapsed since my last letter, and during that time the population of Onset has steadily and surely increased. Meetings are being held at the auditorium every Sunday, and the mediums now on the ground have already commenced their work.

To-day there have been two meetings of an interesting character. This morning Helen Stuart Richings favored us with readings which were exceedingly well rendered, and won the hearty applause of all who had the pleasure of hearing her. In the afternoon a Fact Meeting washeld, presided over by Mr. L. L. Whitlock. at which Mrs. Townsend-Wood, Mr. Rothermel, Mrs. Dr. Hervey, Mrs. Maud E. Lord, Dr. Stoddard and others related interesting facts of their own personal experience. Mr. Crane, Mrs. Whitlock and Mrs. Adams, Mr. Rothermel and Mrs. Werner (of the Werner Dramatic Company) favored us with some very fine music.

To-night a sacred concert by the Werners will be given at the Temple, and several scances held by wellknown mediums at their homes.

Of course the Fourth was a great day here. The attractions announced drew a large attendance, and it is estimated that fully four thousand persons were upon the grounds, and were well provided for and entertained. Mrs. Townsend-Wood was the orator, and gave a fine discourse, elevating and inspiring, and peculiarly adapted to the requirements of young men and women, to whom it was more particularly addressed. There were also during the day among the attractive exercises, music by the Middleboro' Band, a rowing match and a tub race, two entertainments at the Temple, three sessions at the rink, and fireworks in the evening, making a fitting ending to the celebration. Despite the great crowd from outside, excellent order was maintained, and no disturbance occurred to mar the enjoyment of the pleasure-seeker.

The O. B. R.R. has not vet recommenced its trips, those having the matter in charge being determined that when they do so everything shall be as perfect as The track is being th spected and overhauled, and a different wheel put on the cars.

hamer, known as the BANNEE OF LIGHT medium, ad-dressed the audience. She made a plain setting forth of the leading doctrines of Spiritualists, and said the good spirits aid those who act in harmony and for the general welfare, and those spirits who are inferior in power support those who embark in an association to advance their personal ends." Regarding Resident Agent Bourne, the *Standard* scribe remarks (the BANNEE scribe endorsing): Mr. B. H. Bourne has been the agent of the Associa-tion from the first. It was well that his valuable ser-vices are retained. He is a very agreeable gentleman, and is thoroughly conversant with all the details of the business.

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

The first Sunday in July opens with a clear sky, a bright omen to those who contemplate opening their camp-meetings during this and the following months, camp-meetings during this and the following months, as they greatly depend on pleasant Sundays for their success. On the 16th the First Association of Spiritu-alists will pitch their tents again at Neshaminy-and the 19th will be the Grand Opening Day, on which co-casion we have J. Clegg Wright, in the morning, and atternoon Mrs. E. L. Watson, late of California. Mr. Emerson will give tests from the platform at the close of each lecture. The programme of speakers for each succeeding day is as follows, Edgar W. Emerson to follow each lecture with spirit delineations from July 19th to 26th inclusive: Tuesday, July 21. Mrs. E. L. Watson : Wedneeday.

Booocalling cary is as follows, hughat we have built of the follow each lecture with spirit delineations from July 19th to 26th inclusive:
Tuesday, July 21, Mrs. E. L. Watson: Wednesday, July 23, Oreas and the following of the following weat of the following t

Sunday, Sept. 6, J. Clegg Wright, A.M., and J. F. Bar-ter, P.M. Dr. C. Garrison White, of the Philadelphia Quar-tette, has been engaged as leader of the choir. Prof. DeBarth of Philadelphia will conduct the orchestra and furnish instrumental music in connection with the lectures and for daucing. Mr. Benj. P. Benner of Philadelphia will conduct, in the New Pavilion, every week-day evening, dancing, fancy dress hops and other entertainments. Capt. F. J. Keffer will have charge of the pollee and all matters pertaining to the good order of the camp. The facilities for boating are excellent. The grounds will be illuminated every Saturday evening, beginning July 25th, Concerts by the band will be given at stated intervals. We are anticipating a great revival at Neshaminy this season. This is our seventh annual gathering at that place; with this year our lease expires, and we are looking for grounds that we can purchase (or lease for a long term) that will be suitable for us-grounds that we can control, so that those who desire may build cottages and make it a summer resting-place. We have seen a very desirable place of over two

may build cottages and make it a summer resting-place. We have seen a very desirable place of over two hundred acres, and were it not that the price is be-yond the reach of the Association we would purchase it at once. If the friends of New York, Brooklyn, Baltimore and Washington would join with us and make a stock company, it would be a grand success. The grounds are high, and command a view of the grand old Delaware River. A more inviting spot could not be found. Think of it, friends; attend our camp at Neshaminy, and let us talk the matter over. We closed our meetings in this city July ist, and will open again in October. Mr. J. Clerg Wright has been our speaker for the past year, and the Association has engaged him for another year, from Oct. ist. In doing so we are deprived of hearing others whom we would like to hear; still we feel we shall have many speakers, although through the lips of one medium, who will continue to give us true spiritual food. Mr. Wright has been faithful to the Association, and it has been faithful to him, and it was unanimously de-cided that he be reëngaged. cided that he be reengaged.

Philadelphia, July 6th, 1885,

Rindge Camp-Meeting Notes.

Thessecond week of this successful meeting has just closed. The attendance has been constantly on the increase, and all new visitors express themselves delighted with the salubrious air, magnificent scenery, lovely lake, pleasant drives and other natural attractions.

tions. Bishop Beals arrived early in the week, and has de-lighted the audiences with his songs and lectures. He soon departs for other meetings. Fourth of July was a day long to be remembered by the company. Early in the morning a large American flag was swung to the breeze from the new flagstaff that had been erected on "Temple Hill." At 9:30 A. M. the East Jaffrey Cor-net Band gave a fine concert of patriotic selections. At 10:30 Mrs. Minnie Stone opened the meeting with a patriotic song that was received with applause. Imnet Band gave a fine concert of patriotic selections. At 10:30 Mrs. Minnie Stone opened the meeting with a patriotic song that was received with applause. Im-mediately after the song Dr. James A. Bilss read the Deciaration of Independence in a clear, loud voice. George A. Fuller, as the orator of the day, was at his best, and created a profound impression by his earn-est tribute to the memory of Thomas Paine, the re-puted author of the Declaration of Independence. He claimed that the American people were indebted en-tirely to Thomas Paine for all the religious liberty they now enjoy. He refuted successfully all the slander that had been hurled at this "originator of liberty," and commended the "Age of Reason" to all his hear-ers. His oration was frequently interrupted by loud applause. Mr. Fuller is a fine speaker, and holds cap-tive his audiences from first to last. At 2:30 P. M. the meeting was again called to order, and Dr. H. B. Storer, N. S. Greenleaf, Bishop Beals, Mrs. James A. Bilss, Geo. A. Fuller, Dr. A. H. Rich-ardson, and others, gave short, stirring addresses. The fireworks in the evening was a very interesting feature of the celebration, the dark clouds forming a fine background to a magnificent display. The neigh-boring towns of East Jaffrey and Rindge joined with the company in the expenses, and the exhibition was greatly appreciated. The grounds were crowded with people alf day, and everything eatable was soon "de-materialized." All the parties that had taken up the privileges were happy, and expressed astonishment at the success of a new camp-meeting in "drawing the crowds." The success and a new camp-meeting in "drawing the crowds." On Sunday, July 5th, the ever popular Dr. H. B. Storer gave a fine lecture in the morning, and Mrs, Juliette Veaw in the afternoon held a large audience 'apell bound with the eloquence of the old veteran spirit-friend, A. T. Foss, that controlled her. Her subject was, "is Spiritualism True?" and a finer discutse never came from mortal lips. The dances on the Fourth at the Temple, under the charge of Mrs. Mary A. Charter, whre a grand success and netted a handsome profit. A large hotel, to have at least seventy-five good rooms, will be erected upon the grounds this fail. Mrs. James A. Bliss's materializing scances are as popular as ever at the camp; a large party of fourteen popular as ever at the camp; a large party of fourteen failed to obtain admission last Tuesday evening, on account of the crowd already in the scance-room. Where are Jos. D. Stiles, J. V. Mansfield and Sue B. Fales?

Programmes containing full particulars may be had at the BANNER OF LIGHT office, and will be furnished on application by mail to Dr. H. B. Storer, Boston Clerk of the Association. All who love lake and moun tain scenery, and the pure air of this elevated region will do well to visit the Sunapee Lake Camp-Meeting.

The Cape Cod Camp-Meeting Commences Sunday, July 12th-Dr. H. B. Storer in A.M and J. Frank Baxter in P.M., being the speakers.

Queen City Park.

E. A. Smith, M. D., President of the Queer ity Park (South Burlington, Vt.,) Camp-Meet City Park (South Burlington, Vt., Camp-Meet-ing, informs us that the prospects for the sea-son are excellent. Dr. Smith has succeeded in procuring an excursion ticket from Boston to Queen City Park and return at very low rates. These tickets have been put in his hands for sale, and cannot be obtained elsewhere. He will be at the Crawford House, Boston, July 24th, and will be glad to dispose of them to all who wish to visit the camp. These tickets are much cheaper than the regular ticket sold at the dépôt. A large delegation of the Boston friends should certainly respond to Dr. Smith's ener-getic efforts in their behalf, and improve the opportunity thus offered to visit Queen City Park the present season. Park the present season.

A Good Man Gone Home. To the Editor of the Banner of Light:

PHINEAS E. GAY, whose decease at the age of eighty-two years, and whose recent words in commendation of your editorial labors you set before us in your issue of July 4th, merits still more extended notice in the BANNEB OF LIGHT -notice as a citizen, and especially as an hon-orable and efficient man of business, and an

orable and efficient man of business, and an earnest, dauntless advocate of Spiritualism dur-ing somewhat more than thirty years. Entering upon business in 1828 as an iron merohant, in the course of a score of years he acquired a handsome fortune, so that in the dec-ade from 1850 to 1860 he was able, as well as willing, to contribute generously to funds need-ful for the advancement of such philanthropic causes as he deemed helpful to humanity. Both Abolitionism and Spiritualism gained his ap-Causes as he deemed helpful to humanity. Both Abolitionism and Spiritualism gained his ap-proval and advocacy in days when their es-pousal was attended with cost—cost financial, political, social. But Mr. Gay's "courage of his convictions" never quailed. Early with tongue and with purse he freely, vigorously did much for the furtherance of each of the two causes named above, undaunted by any ham-pering considerations of detriment to his busi-ness or his social reputation. Few merchants. pering considerations of detriment to his busi-ness or his social reputation. Few merchants, few men of good social standing, ventured to be as extensively and distinctly commenders of unpopular causes which involved the nation's

and humanity's welfare as was Phineas E. Gay during their reprobated infanoy. The writer of this article became acquainted with him late in the year 1853, or early in 1854, each being then interested in Spiritualism, and each being then interested in Spiritualism, and accustomed to be present where Spiritualists were known to congregate. Soon conclusion was reached that believers of spirit return should organize. Consequently, in the autumn of 1854 "The New England Spiritualists' Association" was formed. Phineas E. Gay was made Chair-man of its Bornd of Thurtons. As its Broat man of its Board of Trustees. As its Presi-dent, this writer knows that as Chairman our released brother was prompt and judicious in discharge of all appropriate duties. In the spring of 1855 arrangements were made for starting "The New England Spiritualist," with Mr. A. E. Newton as editor. The Society's President then, and on through the two following years, had no other assistant in sustaining that paper who was as vigorous, prompt and bounti-ful in contribution of funds as Phineas E. Gay. The labors of that brother in our cause, though very numerous, were not often such as found record or mention in the press. Judge Ed-monds early named him "the *talking* medium." Such he was, and very extensively; yet never upon the platform, never before a large audi-ence, but talker to individuals as he met them in business and social circles. In that line he was a more extensive presenter of Spiritualism was a more extensive presenter of Spiritualism than any other of my very numerous acquaint-ances. The seed he thus sowed often dropped apon "good ground," sprung up and bore good fruit. Also by his bounties, too, and care for many mediums in need, he was a very efficien helper of the cause he loved. He merits the gratitude of all true Spiritualists to day, and should be known in future ages as among Spir-itualism's very worthy supporters in its infanoy. It has been my privilege during the past win-ter and spring to dwell under the same roof with friend Gay, and to hold daily and exten-sive converse with him in reference to life as mortals, each passed his eighty-second milemortals, each passed his eighty-second mile-stone; equals in years as Spiritualists, each passed his thirty-second; our remembrances, our reflections, our anticipations have resulted in more than common revealment of each to the other. The extent of my own acquaintance gained by these free conferences with the basic principles, the philanthropy, reverence and submission to the will of the Infinite Ruler which ever actuated and sustained my friend Gay, cause me to rank him high among lovers and benefactors of our fellow-beings and rever-ent servants of the common Father. For weeks he deemed his days nearly numbered in ssed his eigh d mile ent servants of the common rather. For weeks he deemed his days nearly numbered in full, and in calm trust waited their completion. During the months of the last winter Mrs. Putnam, my wife, was at home with me and saw much of Mr. Gay. From early in March till into Juneshe was absent on a journey West. Before her veture Mr. G. being cuite foold Before her return, Mr. G., being quite feeble, had been removed to his son's residence, a short distance from my lodging-place. After her re-turn Mr. G. sent her word that he would "soon turn Mr. G. sent her word that he would "soon call and see her." Again he sent the same word; he at that time was able to walk a little, and it seemed that possibly he might fulfill the promise. But soon and suddenly, on the morn-ing of June 29th, he left his mortal form, that promise not fulfilled. When awaking from sleep on the morning of the 30th, Mrs. P. clair-audiently heard a voice say, "Fanny, I have come." She asked her usual spirit-colloquist, "Is that you, Mr. Gay?" "I guess I am here," came forth in merry tone from him ere the spirit addressed could answer. Her full awak-ening broke the scell. No more was then said "800n by him. by him. Five or six hours later, at about 10 A. M., June Soth, I was with mediumistic Mrs. S. J. Stickney at 1389 Washington street, when her controls said, "A male spirit is here—Jay. No; they tell at 1389 Washington street, when her controls said, "A male spirit is here—Jay. No; they tell me to say Gay." Of course I welcomed him joyously, and congratulated him upon his re-lease. He entered into conversation readily; said he had found things differing much from what he expected, that he was not ghostly, but had waked up finding himself in a firm healthful body, etc. Soon he asked if his relatives had requested me to officiate at his funeral, saying he had expressed a desire that they should. (They had done so, and stated that he had asked them to.) He also said he would be pres-ent then and do all he could to ald me. He said he had spoken to Mrs. P. in the morning, perceived that she heard him say, "Fanny, I have come," but did not know whether she heard the other phrase, "I guess I am here." It pleased him to learn that she did. Much more was spoken by him, but its recital is not need-ed to elucidate the fact of his prompt return, and ability to converse with his former mun-dane ease and point. and ability to converse with his former mun-dane case and point. On Thursday, the 2d of July, as had been re-quested by his relatives and by himself, after his release, with pleasure and thankfulness I spoke of him, of his good works, and of his and my own sustaining faith, in the presence of his kindred and friends who as-sembled to pay their last tribute of respect to and tenderly lay away so much once his clothing as his spirit left. Dehind that it might remingle with its kindred elements, the earthy with the earth, while his spirit, thoroughly freed, is reveling in the joys of a higher realm. ALLEN PUTNAM.

"Crossest Man in Alabama."

"De crossest man in Alabama lives dar, said the driver as we approached a way-side home, near Selma, Ala., to ask accommodations fon the night. At supper, and after it, "mine host" scowled at every one, found fault with everything earthly, and I was wondering if he would not growl if the heavenly halo did n't fit him, when incidental mention being made of the comet of 1882, he said : "I did n't like its form ; its tail should have been fan-shaped !" But, next morning, he appeared half offended

at our offering pay for his hospitality! My companion, however, made him accept as a present a sample from his case of goods.

Six weeks later I drew up at the same house. The planter stepped lithely from the porch, and greeted me cordially. I could scarcely believe that this clear-complexioned, bright-eyed, animated fellow, and the morose being of a few weeks back, were the same. He inquired after my companion of the former visit, and regretted he was not with me. "Yes," said his wife, we are both much indebted to him."

"How ?" I asked in surprise.

"For this wonderful change in my husband. Your friend, when leaving, handed him a bottle of Warner's Safe Cure. He took it, and two other bottles, and now-" "And now," he broke in, "from an ill-feeling, growling old bear, I am healthy, and so cheerful my wife declares she has fallen in love with me again !" It has made over again a thousaud love matches, and keeps sweet the tempers of the family circle everywhere .- Copyrighted. Used by permission of American Rural Home.

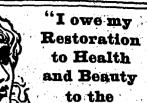
Wisconsin State Convention.

To the Editor of the Banner of Light: June 28th we closed our State Convention at Milwaukee in the capacious hall which Mrs. Spencer has so long retained for spiritual lectures. The President, Prof. W. M. Lockwood, of Ripon, called the Convention to order on the 26th, and a goodly number of visitors from distant parts of the State were in attendance;

The first weight of the set of

Congratulatory to J. Clegg Wright. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: A select and pleasant company of friends from Vineland, N. J., held a basket picnic here yesterday, at the house and farm of J. Clegg Wright. Among those present were the venerable Mr. Gage, Mrs. Gage, Dr. Allen, Miss Allen, Dr. English, Mrs. and Miss English, Mr. and Mrs. Ingalis, Mr. and Mrs. Lee, Mr. and Mrs. Skinner, Mr. and Mrs. Winner, Mrs. Sykes, and J. W. Mahony of England. The oblef ob-ject of the occasion was the tendering of friendly con-gratulations to Bro. Wright on his purchase and pos-



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Testimonial of a Boston lady.

DISFIGURING Humors, Humilisting: Eruptions, Itea-ing Tortures, Scrofula, Sait Bheum, and Infantile Hu-mors, cured by the OUTIOURA REMEDIES. OUTIOURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous ele-ments, and thus removes the cause. the blood and perspiration of impurities and poissonous ele-ments, and thus removes the *acuse*. OUTICUEA, the great Skin Gure, instantly allays Itching, and Infiammation, clears the Skin and Scalp, heals Ulcers and Bores, and restores the Hair. OUTICUEA SOAP, an exquisite Skin Beautifier and Tollet. Requisite, propared from OUTICUEA, is indipensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Onapped and Oily Skin. OUTICUEA BEAKDIES are absolutely pure, and the only infailible Blood Puriflers and Skin Beautifiers. Bold everywhere. Price: Outicura, 50 cents; Boap, 22 cents; Resolvent, \$1,00. Forther Daug AND OHEMICA. CO., BOSTON. Feb. 21.

An Important New Book!

BY ANDREW JACKSON DAVIS, ENTITLED BEYOND THE

A SEQUEL TO THE MAGIC STAFF.

AN AUTOBIOGRAPHY OF

ANDREW JACKSON DAVIS.

SIX BEAUTIFUL ILLUSTRATIONS PICTUBING WHAT THE SEER HAS SEEN:

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6.—How the Spirit Voice is Heard by the Internal Ear. The numerous friends of Mr. Davis will hall this fresh and bandsome volume with delight. He has not written anything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entanglements of human society. His chapters are pathetic and authania receives of events and scenes in his private and public career, beginning where the MAGIO HTAFF ends, and bringing his psychological and private ex-periances thousands who have never read his pro-ceding works. It util conclusively answer the scer-receive ring questions concerning remarkable events in Mr. Da-gis's private MG.

Beyond the Valley contains the following chapters:

Beyond the Valley contains the following chapters: CHAPTER I. -Botween Two Beautiful Mountains. CHAPTER II. -Life in the Valley. CHAPTER III. - A Secret Path Beset with Terrors. CHAPTER IV. -A Secret Path Beset with Terrors. CHAPTER IV. -A Secret Path Beset with Terrors. CHAPTER VI. --Walley Conventions and Conversations. CHAPTER VI. -- Man Buried Alve. CHAPTER VI. -- A Man Buried Alve. CHAPTER X. -- Accused and Defended by Strangers. CHAPTER X. -- Accused and Defended by Strangers. CHAPTER X. -- Accused and Defended by Strangers. CHAPTER X. -- Documenting the Mountains. CHAPTER XII. -- Fulfilment of a Private Prophecy. CHAPTER XV. -- A Btar Combination in the Field. CHAPTER XV. -- A Btar Combination in the Field. CHAPTER XV. -- A Phenomenon in the Pulpit. CHAPTER XV. -- A Phenomenon in the Pulpit. CHAPTER XVI. -- A Brartage of Central Comperaments. CHAPTER XVI. -- Martinge of Central Comperaments. CHAPTER XVI. -- Darkness and Light in the Valley. CHAPTER XXI. -- Effect of Words Spoken at an Anniversary. CHAPTER XXI. -- Effect of Words Spoken at an Anniversary. CHAPTER XXI. -- Berthangements and Conflict in the Sum-mer Time. CHAPTER XXI. -- Menomical Movements and Psychologi. CHAPTER XXI. -- Meandicts and a Crisis in Our House. CHAPTER XXI. -- Meandicts and a Crisis in Our House. CHAPTER XXI. -- Meandicts and a Crisis in Our House. CHAPTER XXI. -- Meandicts and a Crisis in Our House. CHAPTER XXI. -- Meandicts and a New York Hospital. CHAPTER XXI. -- Meandings. CHAPTER XXI. -- Measage from a Philosopher. CHAPTER XXVI. -- Measage from a

CHAPTER XXVII.--The mystic Power as a Remedial Force, OHAPTER XXVIII.--Descent into the Hospital of Friend-abily OHAPTER XXX.--Voices from the Spirit-Land. OHAPTER XXX.--Voices from the Spirit-Land. OHAPTER XXXI.--Impretsions and Conclusions on Receiv-ing my Diploma. CHAPTER XXXII.--A Friend in Time of Need. OHAPTER XXXII.--A Friend in Time of Need. OHAPTER XXXII.--A Friend in Time of Need. OHAPTER XXXIV.--A Narrow Way Between Mountains. CHAPTER XXXV.-Special Providences Youchsafed to Humanity.-

CHAPTER XXXV.-Special Providences, Vouchsafed to Humanity, CHAPTER XXXVI.-Ancient and Modern Morality Con-trasted, CHAPTER XXXVII.-Vacation-Visits to the Country, CHAPTER XXXVII.-Questions of Time and Eternity, CHAPTER XXXX.-The Foundations of Heaven and Hell, CHAPTER XXIX.-The Foundations of Heaven and Hell, CHAPTER XXIX.-The Foundations of Heaven and Hell, CHAPTER XXI.-Birth of a True Saviour, CHAPTER XLI.-Birth of a True Saviour, CHAPTER XLI.-Beginning New Year in New England. CHAPTER XLII.-Events in the Prophet's Chamber, CHAPTER XLII.-Events in the Prophet's Chamber, CHAPTER XLIV.-Moral Cowards Among the Lion-

JULY 11, 1885.

Dr. Henry Slade is at the "Robbins' Nest," and has so far recovered his health as to be able to resume his wonderful sittings for independent slate-writing. Mr. Joseph Caffray and wife arrived on Friday last,

and have taken rooms in W. F. Nye's cottage. Mr. A. W. S. Rothermel is located here and giving.

seances. Prof. R. H. Hare and wife of Philadelphia are at

the Glen Cove House. The hotels are doing a thriving business, and every-

thing bids fair for a very prosperous season at Onset THEODOBE. this year.

Sunday, July 5th, 1885.

The New Bedford Standard recently had an article from its correspondent "Hal" regarding Onset, to which reference was made last week, and from which we condense the following :

we condense the following : The first cottage in Onset Bay Grove was occupied May 15th, 1877. About a dozen others were finished that spring. Now there are three hundred and fifteen. About a hundred have been built since last August; the forty offth since January was begun on Saturday. The most magnificent building on the grounds, the Temple just completed, will be used for the camp-meetings whenever the weather is such as to be un-comfortable for listeners in front of the pavilion. It is 70x120 feet, open nearly fifty feet high to the central ridge of the nave, and cost about \$10,000. There is a break in each side of the roof, with windows the whole length. The stage is the entire width of the building, about 25 feet deep, and provided with simple sceners. The floor is smooth birch, and there are settees for 860 people, including a gailery over the vestibule. Nearly as many more seats could be put in if desired. In the pipe rise to the height of about 25 feet, and whole and owner dark red. The stew from the tower is fine, command-ing the entire grove and its surroundings, the hills of Bourne and North Falmouth, Wing's Neck and Bird Island light houses. Tempy's Knobs. Great Hill, Marion, Bourne's Hill, the stretch of high land north-east of Tremont, and the great. It is a beautiful view, and the Association could bring something into its reastry by putting in a few telescopes, and charg-ing a few cents for admission. "Dreet is getting to be a permanent village. Fifty-three families were here all winter, and the first term in the new house is now in progress with thirty-five scholars. "Dreet Bay station on the Old Colony railroad is this veer for here on a full dided diding. The first cottage in Onset Bay Grove was occupied

term in the new house is now in progress with thirty-five scholars. Onset Bay station on the Old Colony railroad is this year to become a full-fiedged station. Heretofore it has been a stopping place only, with a man to take charge of the delivery and reception of freight, and the accounts were kept at East Wareham. Mr. Au-gustine W. Bisbee has now been appointed railroad agent at Onset Bay station, and commenced business May ist. In May his freight collections were over \$1300, and probably a third as much freight for the grove was left at East Wareham Station. A new pas-senger station was commenced June 12th by men in charge of Onaries Luce of Hyannis. It is 72% by 25 feet, with an L 12 by 14% for a baggage room. Then it will be a regular station, with ticket office, and tele-graph or telephone. The fact that passenger trains have stopped at On-set Bay station only a few months in the year, and there, being a growing demand for communication from the grove to the cars at all seasons, has led the town to lay out a new and direct road ito Kast Ware-ham station.

ham station. The new list [of officers] is as follows : Col. William D. Grockett of Boston, Fresident; George Hosmer, Boston, Vice President; Dr. E. Y. Johnson, Warren, R. L. Treasurer; E. Gerry Brown, Charlestown, Clerk; Simeon Butterfield, Chelses, Allred Nash, William Pickett and Mrs. J. P. Bicker, Boston, and Cyrus Pesbody, Warren, E. L. with the other officers named above. Directors

aking of " Opening Day," the account contains the following, among other points :

Lots are selling rapidly, and the price will soon advance. Stock in the company has gone up from \$50 to

Vance. Stock in the company has gone up from every \$100 a share. Dr. James A. Bilss will lecture Sunday morning, July 12th, upon "How to Become a Medium." The ex-perience of that gentleman in this line of public work, the scribe thinks, will be worth a great deal to investi-

Next week will close the regular camp-meeting sea-son here, but the grounds will be let for picnics and excursions until fall. Ho! for Sunapee at the close of Bindge; many are

Hol for Sunapee at the close of Rindge; many are going, and many more ought to go. One of the representatives of the Boston Daily Globe expressed himself perfectly delighted with Dr. H. B. Storer's lecture last Sunday. The camp-meeting owes a great deal of its success to Mr. F. H. Robbins, the treasurer of the company, and to Mr. Nelson Woodbury, the latter geniteman having interested many of the leading Boston busi-ness men to purchase lots for their future "summer mountain home." The former geniteman never tires in his labors night or day, and is ever ready to assist in any good work for the benefit of visitors to the grounds.

Mr. and Mrs. Silas Keys of Boston. Mass., are upon the grounds and stopping at Hotel Howland. Their "cuoumbers and lettuce" planted last spring "are doing well." Mrs. 6. Davenport Stevens has charge of Mrs. Ab-

Mrs. G. Davenport Stevens has charge of Mrs. Ab-bie Ripley's cottage. Every room in the cottage is occupied and many are obliged to seek quarters elsewhere

The closing week is bound to be as successful as the first two have been. LANGET.

Sunapee Lake Camp-Meeting.

The camp-meeting grounds at Blodgett's Landing, on this gem of American lakes, are now open for the summer. The hotel accommodations are ample, and an excellent table is set for boarders. The meeting commences on Sunday, Aug. 2d, and closes Sunday, Aug. 30th. Many of the best speakers and mediums have been engaged for the entire meeting, and a large increase in attendance is expected this year. Excursion' tickets from Boston and all principal stations on "In the moraing (Sunday, June 21st), Miss Shel- the Boston and Lowell R. B., are sold at reduced rates.

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All - China China and

46 Clarendon street, Boston.

The prospectus of the Boston BANNER OF LIGHT will be found in our columns to day. It is an excellent religious paper of the spirit-ualistic order. Sample copies furnished.-Ohio Democrat.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

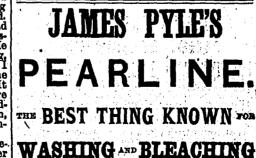
session of a house and farm at Newfield. In the foresession of a house and farm at Newfield. In the fore-noon a humorous presentation ceremony took place in the poultry section of the farm, conducted by Dr. Al-ien, who made a present to Mr. Wright, on behalt of the friends, of a number of oblokens, one from each family of the party. In thanking the friends for their kind gifts, Mr. Wright said that be had acquired the farm for a home, in which he hoped to live till he was an old man.

farm for a home, in which he hoped to live ill he was an old man. A most enjoyable meeting was held on the lawn in the afternoon, in the shade of a few fine maple trees. Speeches were given by Dr. Allen, Mr. Lee, Mr. In-gails, and Mrs. English, in which the heartiest good .wishes were expressed for the health and happiness of friend Wright, and his judgment in the selection of his present home was highly applauded. J. W. Ma-honey gave an excellent address replete with beauti-ful ideas of the scope and utility of the Spiritual Phi-losophy. The chief guide of Mr. Wright then delivered a lecture on the necessity of a reorganization of social life, pleading for the use of better influence of moral life, and concluding with an eloquent perora-tion. The general leave-taking followed amid expres-sions of the great pleasure which one and all experi-enced in their visit, and a hope was freely entertained that another party might soon renew the privileges of the present gathering. X. L. Newfield, N. J., July 1st, 1885.

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

In the BANNER OF LIGHT of June 27th It seems to me that injustice is unintentionally done to a worthy legislator, in the course of your report of the defeat of legislator, in the course of your report of the defeat of the Medical Bill in the Massachusetts House. In that report the member from Athol is credited with doing much work—and he (with others) is entitled to due consideration therefor: But really one of the most tell-ing speeches against the bill in open session-was made by Mr. Wilkinson, member from Cambridge. Mr. W. did not work against the bill because he was in favor. of healing mediums, or any other school of practice, but did so because he feit it his duty in the interests of liberty and justice. We happen to know that con-siderable canvassing and pressure were brought to bear on Mr. W. by the doctors, but he proved equal to the occasion. F. D. J.

1.W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.



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CHAPTEB XLVIII.-A Spiritual Republic Beyond the Val-

CHAPTER XLIX. -All Valley Vicissitudes Victorious. CHAPTER L.-Childron Grouping Between Beautiful Mountains. CHAPTER LI.-Diseases from Conjugal Transgressions. CHAPTER LI.-Concorning Orime and the Oure of Orimi-

CHAPTER LIL.-Concerning Ornics and the Cate of Catan-nals. CHAPTER LILL.-The Bible and Other Inspired Books. -CHAPTER LIV.-Christianity and Modern Spiritualism. CHAPTER LV.-Harmony Beyond the Valley. CHAPTER LVI.-Beautiful Mornings Between the Mountains.

"Beyond the Valley" is a companion volume to the MAGIO STAFF, and resembles it in style of workmanship-in paper, press-work, binding, &c.-408 pages, containing fix altractive and original illustrations. Price \$1,50, ostage 10 cents. For sale by COLBY & RICH.

BLAIRSTOWN, IOWA.-Dear Doctor Dobson-We have neglected reporting to you the cure of our boy by your spiritual remedies. He com-menced to improve soon after taking the medi-cine, and before the month was up he was comcine, and before the month was up he was com-pletely oured. He often would say: "That was a good doctor that made me well." The, people here are amazed at the cure, for our best physicians said he must die. Another doo-tor said to,us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force, and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that sé-ance here, now want to see the doctor who can perform such a wonderful cure. We send our lactor for such a wonderful cure. We send our lasting gratitude to you for ouring our little boy. WEBSTER ELLYSON. GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of per-sons he never saw. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these mag-netic remedies that restore health-they come unsolicited from all quarters of the globe. Such unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonder-ful cures, and relieving sufferers by scores and hundreds. His name is a household word in homes all over the land, and his praises sound-ed by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being sole to contribute so much to the happi-ness of his fellow-man.—The Record, Maquo-keta, Ia. keta, Ia.

Spiritualist Meetings in New York.

Grand Opera Honse Hall, 64h Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Miller" Arcanamus Hall, 54 Union Square, be-tween 17th and 18th streets, the svenne, --The Feople's Bpiritual Meeting (removed from 57 West 25th street) every Bunday at 24 and 74 r. M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

The Parker Spiritual Society holds services every Bunday, 10% A. M. and 7% P. M., at Macgregor's Rooms, 112 Fitth Avenue, between Jeth and 17th streets.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street, Bunday at S.P.M. All cordially

Spiritualist Meetings in Brooklyn.

The First Brooklyn Seciety of Spiritanlists holdsits meetings very sundary in Conservatory Hall, Bed-ford Avenue, corner of Fulue street. Horning setrice as it o'clock, evening at 7:65. All are cordially invited. Byir-linal literature on sale in hall. Churchs of the Mew Systerious FDispensation bold services at their new hall on Ademini treet, between Tuiton and Greene Avenues, every Sunday, at 11.21.8. and 75.7. M. Sonday Echool at 2 and Conference at a practice to the services at the or and the second street parts. Brir, Jr. Thillie speaker for dury lith and 200. From A. Dalloy President: St. B. Nichola, Vice-Presidenti, C. G. Olas-getti, Beursbary. All spiritual pages on sale.

