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Witerary Department.

Written for the Banner of Light.

HERE AND BEYOND.

BY MISS M. T. SHELHAMER.

CHAPTER V.

THE NEW HOME.

The dwelling, shining before him in the mellow light, reminded George in its architecture of the pretty cottage that, many years before, he had prepared for the bride who never came to preside within its walls; even the brilliant rose tree by the entrance, loaded with great, rich, creamy blossoms, recalled a similar but inferior bush that he had planted by that lowly cot with such happy anticipation of coming joy. But although the exterior of this new abode, and even the interior in its finishing and appointments, brought vividly to mind that earthly cottage, yet every line and detail, every cornice and curve, every adornment and fitting of this beautiful retreat so far transcended in luxury, in delicacy of beauty, in harmony of color, in symmetry of form, those of that other as to make the resemblance fade into a startling comparison.

It is impossible to describe in mortal language the details of a home in the spheres; the habitations of pure, exalted souls appear in harmony with the character of their inmates. Every appointment is loveliness itself, and no external language can do them justice in an attempted description. Suffice it that this was the heavenly home of angel Mary—the abode that she had prepared with love's skillful materials for the darling of her heart. Here she had brought the rich treasures of intellect, of music and of song. Here she had collected rare works of art, and here she had applied her wondrous powers of genius to create and beautify a home of joy for the one most dear to her.

To a casual observer it would seem as though this structure was complete, and that nothing more was needed to make it perfection itself; vet Mary knew that many finishing touches were yet to be added ere a harmonious whole should be presented.

"This is the home of which I told you, dear," she said, laying her hand upon her companion's arm and pausing with him at its entrance to admire the charming view of hill and valley that swept out before them, and to inhale the odor of the scented blossoms at their feet. "Do you remember, in fitting up the home we expected to fill on earth, how we planned certain apartments for brother Arthur, and proposed that he should come there to dream and study and recreate just when and for as long as he nlessed?

'Indeed I do," said George, "and how cordially we meant it all."

"Yes; and now those plans may be consummated, for here are apartments furnished just to his liking, that he can enjoy by himself or with us, as he elects, for our home must be his stopping-place too,"

Assenting with pleasure to this announcement, George Phelps passed into the dwelling with Mary to make a tour of inspection. Most of the apartments he found complete in their construction and furnishing; those assigned to the student Arthur seemed the abode of perfection. They were of marble whiteness, containing soft cushions and inviting seats; a dim, rose-hued light pervaded them, and a sweet, delicious influence of peace filled the atmosphere. Like his own life, these apartments of Arthur Hart were suggestive of purity, serenity, and all things prayerful and sweet.

As he strolled from room to room of this delightful dwelling, George turned to his guide and said: "This is a charming abode indeed: but tell me what have I done toward its erection? I feel that you and Arthur have earned It by your own efforts, and that I have no right an otherwise noble life seemed to be wearing to enjoy it unless I, too, can put something into

"You have contributed much to the work, dear George. Every good deed that you have performed, every kindly word spoken and encouragement given to the struggling, unfortunate ones you have met has wrought some adornment, or fitted into some corner of this habitation. Do you see this beautiful archway. how delicate its tracings, how marvelous its

trance from one pretty room into another more | buoyancy. Not a ripple of inharmony ever dislovely beyond? Yes; well, the material and the power of its construction you supplied many years ago. How? you ask. Recall to your mind a circumstance when-you met a poor woman, faint, hungry and cold; she fell across your way as you were hurrying to send an important telegram. Your first impulse was to speed along and leave the stranger to other hands. But you did not; you paused, exam- guides. ined the prostrate form, and conveyed her to a neighboring shelter. You applied restoratives, and when the woman revived you learned her sad story of poverty, want and wee. You raised up kind friends for her, interested yourself in her behalf, and sayed her from despair and death. The delay occasioned by this affair made your telegram too late to be of use, and, in consequence, you suffered a heavy financial loss. You do not know, George, that the money you lost through a noble deed was the means of procuring this enduring archway which so beautifully adornsour home: but it is true."

The fair speaker passed on with her surprised companion, and, pointing to a massive pillar that seemed in itself strong enough to support the entire building, continued, "Yonder column, smooth as ivory and white as alabaster, has been furnished this dwelling from the wealth of your soul. Once you made a great sacrifice for another; the man had but little claim upon you, but while you had—in the world's view-a perfect right to all he owned, yet you claimed nothing, but gave him all, showing him such friendliness and assistance that the prayers and blessings of his wife and children followed you always. At the potent moment, when the struggle with self was fought, and your true nature gained the ascendency so as to yield up to this man these riches and at the same time consent to be misunderstood and ridiculed by your business associates, the blow was struck that wrought this noble column and gave it a place here in your spirit-home."

And so she passed along, pointing out a picture here, and an ornament there, as evidences of his work and his contribution to the home fund. But while he was delighted and astonished at what he saw and heard, George did not fail to observe bits of discolor on the otherwise perfect tinting of some work of art; places where the walls or furniture were not finished in harmony with the whole, as though the material had given out in their construction, and she was obliged to explain that when this or that object was in process of construction, this or that work of art under execution, or that and the other bit of wall or ceiling or carving under workmanship, he had felt some hard thought of a human being, or spoken some word of anger, or done something that his best thoughts told him he should not do, or had refused or neglected to do something that he knew ought to be done, and just at that moment the flow of harmonious, associative magnetic sympathy between him and the workers in the celestial home had been suspended, and the labor in hand had to be laid down for want of power to continue it.

"For you see, dear," she said, "we all have to assist in building our own homes, and however much we may receive aid from loving friends, we have very much to do in supplying power and material for what we are to enjoy. This law holds good, whether we are incarnated in earthly flesh or not; but these unfinished places will all be completed some day. The blemishes will disappear, and you will make them all lovely to look upon."

Sweet and low, like the chiming of silver bells, were the words of the pure spirit, and as they rang through the soul of the man at her side they stirred within him a new conception of life, its conditions and its laws. He said nothing, but pondered over what he had learned. and in the silence of his heart he registered a vow to do all in his power to atone for whatever mistakes and failures he had made in the past. But as yet he did not understand himself, and he had still other experiences to undergo ere he could perfect the work he longed

In this delightful home, surrounded by all that is lovely in nature and in art, associated with the gentle being whom his soul adored, the frequent companion of the good Arthur and other bright spirits, George Phelps settled down to the enjoyment of life. There were works of literature and of art, the masterpieces of great minds, to be studied and admired. In this spot every facility for the culture of his intellect and the expansion of his native powers seem to be afforded him. Wise and advanced teachers and guides were at hand to explain and expound any knotty question or perplexing problem that arose in his research after knowledge, but he found the most satisfaction in the results of those truths that he most diligently sought and acquired for himself.

Under the new light and inspiration and happiness that had come to him, George began to grow sweeter and calmer and more refined in spirit, as the fruit, hardened by the coldness and storm, becomes mellowed and sweetened and fair under the genial sunshine and gentle show-

er. The little angularities that had sharpened away, and he really began to grow unconscious of their existence.

But occasionally a thrill of discontent flashed scross the screnity of his life, a restless dissatisfaction, occasioned by the thought that with all the love and sympathy and devotion which Mary bestowed upon him, he could not and did not enter more fully into her life and its employments Something seemed to jar upon him; a feeling of pressure, as though a workmanahip. Do you notice how it is the en- weight were laid upon his heart to still its find their womanly natures. Hear them shout the ignorant and purify the degraded.

turbed the peaceful happiness of that home. No one could look upon that lovely angel, so devoted to good works and lofty aims, and not be benefited and elevated by the sight; yet through all the conscious splendor and joy and blessing of his surroundings, the man knew that he did not come up to the altitude of those beings who were his companions and

While engaged in the study of some grand theme, or busy learning the lessons that great scientists had to impart, his mind intent on the acquisition of mental power and knowledge, after the same positive manner that on earth had led him to bend his energies to the accumulation of worldly wealth, George was at first content to miss the presence of his love, and to ask no questions concerning the missionary work that demanded her attention. But after a time he came to feel a desire to know moré of these things, and to ask her of her coming and going, and to wish to accompany her on her errands.

After much importunity on his part Mary consented to take him with her, warning him, however, that the sights and scenes he might witness would be unpleasant and annoying to

him.

"If I consulted my asthetic tastes," she said, 'I would not do this work; but duty calls me, and pity fills my heart with such compassion for the suffering, passion-haunted souls I visit, that I must endeavor to uplift them.'

'What you can endure, love." he answered "I can surely bear; lead the way, and I will willingly follow."

CHAPTER VI.

STRUGGLES WITH SELF.

To what a wild, barren spot these two spirits passed—out from the light and glory and peace of the higher state, into a place of gloom and shadow, so devoid of vegetation, of light and warmth, that George could not express his surprise at the change, but sliently followed whither his companion led. Here was a scene of wild confusion. Men and women were wandering about hither and thither, by twos and threes, or alone; some were gathered in groups, gesticulating wildly, or vehemently quarreling among themselves. The faces of all were seamed and scarred, their dress was wild and disordered, there were no marks of cleanliness or tidiness about their persons, and the aura, or atmosphere arising from each one, was of a murky, stifling and pungent character. It was plain that these people had lived sinful, sensual, ignorant and degraded lives. They had been steeped in the waves of vice and passion until they had left an impress on their natures that was seen upon every lineament of their features and in every movement of their persons.

George could not repress a sign of disgust at the sight he thus beheld, and he made a movement as though to restrain his bride from going in contact with any of these creatures. She turned to him and been pitiful and generous and kind to the poor and unfortunate; do you not wish to be helpful to those in need now?"

"I have always wished to befriend the de-

serving poor," he replied, "those worthy people who, through misfortune or sickness, have been reduced to poverty. But it was the wellmeaning and pure-minded whose distress I sought to alleviate - not such abandoned wretches as these. They are fit only for the prison or house of refuge. I believed the law could best deal with them."

"But we have no such poor here as you speak of, my dear; those who were well-meaning and pure-minded on earth arise out of their condition of want and suffering when they enter spirit-life, and they are among the best citizens and most contented members of the spheres. But these poor creatures, knowing nothing of love, of purity, of unselfish goodness, come over here from the by-ways and slums of earth, and such is their first condition in the spirit-world. They are in need of teachers, helpers, guides and friends."

"But they appear lawless, Mary dear, and is it not risky for such as you to go among them Have you no system of restraint, no strong officers to take care of these persons?"

"You shall see our methods of discipline, our system of restraint and the working of our officers," she said with a smile. "But I can see you shrink from this place, and are unwilling to stay or have me stay. Tell me, if we were on earth and a most contagious disease should break out in our midst, would you forbid me going among the sick and suffering to minister to their comfert?"

He hesitated a moment, then slowly said. "I am afraid I would not consent to your doing

"And if a crowd of lawless people should break out in disturbance, and I should feel a call to go among them to teach them how to beta ter their condition and to lift them up, what would you do then?"

"I should sternly forbid you to make the sttempt." And this time there was no hesitation in his tones.

"For my own protection you might deem it wise to do so; but, in either case, would it not be better to speed me in the going with a blessing, knowing that God's work is ever best accomplished in the sacrifice of inclination and personal preference to His will?

"I cannot tell; but I do not like this place nor its influence. Surely there are others who can labor here. Come, I doindt want you to stay: let us go."

Ay; let us go."
"Hush! there is no danger for me, and I sm

ing and jesting and singing in coarse, rude voices." And she pointed to a knot of females who appeared to be the grossest of that gross company.

"You will not do this thing, Mary! I implore you come away."

"No, dear, this is my daily mission; here I find the work that enables me to enjoy heaven. They do not see us; they cannot behold persons or scenes different than themselves. Their surroundings are the externalization of their inner condition. See, there is Arthur; watch him as he moves along. I am safe where he can go.'

A little distance before them George observed a spirit, who, in the midst of the murky and squalid surroundings of the place, seemed enveloped in a radiant light which was impervious to the gloom. Looking closely he recognized his friend Arthur, who was now moving about, touching first one and another of the miserable creatures around him, on the head or shoulders. A long line of magnetic light streamed from his hands upon those he touched. They started at the contact and a hush fell upon them, the rude jeer died on their lips, the ribald song ceased suddenly, they straightened up, and a change passed over their features. which grew thoughtful and quiet.

"Such is our method of restraint, our school of discipline, or officer of the law," said Mary, gently. "Human love and sympathy and magnetism are the potent powers that quell all disturbance in the soul of man. But Arthurawaits me; I must go to him."

"Mary, you will not; let him and others do the work; he is a man, and is better constituted for it; surely you can find some more congenial labor. Nay," as she made a forward movement,

"I will not permit it; you must not, shall not go." A heavenly smile passed over her features, as she said:

"No greater love bath the heart of man than the will touplift and bless the most lowly. Only the sick have need of a physician; these are my patients; they are in need of the nurse and the doctor; I must go to them. Human love when confined to personal interests and desires may grow selfish and impure; when flowing out in compassion and helpfulness it reaches its spiritual source. You forbid me-to teach these poor creatures; though I love you much, I must disregard your command; the soul recognizes no mandates but the law of conscience. The voice of Duty calls me, and my brother is waiting; he depends upon me; I must go."

And she turned from him to the group of women we have seen. He watched her as she moved, rays of golden aurastreaming out behind her, lighting up the dark places. The creatures she approached grew silent and wistful, as bending forward they seemed to catch the influence she showered upon them. Some appeared as if falling into slumber, others sank into reverie, and all succumbed to the magnetism of the radiant spirit who bent above them.

George saw that no harm could come to her, but that she was all potent to do good in this unlovely place. But his heart was hot and sore and restless. Contending emotions filled his being. He was slightly irritated and annoyed to find his will so calmly set aside by the woman he adored. Disgust at the prospect before him, indignation that such wretches should have a claim on his friends, dissatisfaction with himself at his own want of zeal, and a general discontent with life, each strove for the mastery, as he turned to retrace his way to his beautiful home and to his studies.

Once more in the midst of his pursuits, he sought to bend his attention to the study of a pleasant theme that had attracted his mind; but he could not quiet himself. He was restless and disturbed in mind, and nothing seemed to give him peace. The beautiful objects around him only served to increase his agitation, for here and there his gaze fell upon a bit of discolor, or an uncompleted article that as yet he had failed to retouch and finish. He wandered out over the grounds belonging to the house, but the flowers and the birds failed to charm him as they had been wont to do. He flung himself down beneath a tree and gave vent to the conflicting emotions that filled his soul

Gradually he began to question himself; to try and understand the meaning of his new unhappiness. Was anything the matter with his surroundings? No; they were all that the taste of man could devise or desire. His friends were thoughtful and kind and helpful. With Mary he could find no fault, save that she did insist on helping those who were of all creatures the most in need of enlightenment; but was not her mission and that of her brother Christlike and divine, and could they be deterred from it because of his lack of sympathy and interest in

it? No. they could not and they ought not. He settled that. What, then, was the cause of his trouble? And reflection brought the answer-it was in himself; yes, in his own lack of harmony. He was out of tune, and jangled fearfully. There must be a readjustment of the forces and principles of his nature if he would be contented. Well, he would try to think more kindly of the mission and work of Mary, and to give her a word of encouragement and approbation when she returned.

Thus did he fight out his first great battle with self. It was a struggle, but the man who had been used all his life to great battles with the conditions of existence was strong enough to hear the conflict and win the victory.

After this there was peace in his soul, and he seemed to understand. Mary and Arthur better than he had done before. Although he did not again offer to go with them on their mission, yet he often spoke of it with interest, evincing a desire to know of their success, and expressgoling to yonder group of woman to help them ling his approval of their efforts to enlighten

He still pursued his studies, still, attended lectures and concerts and held discourse with wise and lofty spirits. His mental powers grew and his perceptions increased; yet he felt that he had not gained the height of happiness he knew belonged to others. In his garden stood a little pavilion; it was but a carved roof supported by four graven pillars. In the centre of this pavilion stood a massive square block of stone-nothing more, nothing less; over the entrance of the building was the inscription, "To err is human; to forgive, divine," in letters of gold. The meaning or purpose of this pavilion he had never learned, but it had sore ly puzzled him. It appeared as though something grand had been projected here, but that its object had been abandoned at the last moment.

George was often drawn to this spot, and on one occasion, as he stood looking at the pedestal, he suddenly discovered a picture suspended over it. In a moment it had vanished, but not before he had recognized the face as that of the friend he had long ago loved and trusted, but who had sought to overreach him, as we have seen in a former chapter, and toward whom he had ever after cherished a strong and bitter dislike. Instantly the conviction rushed over him that in some way the unfinished work of this spot was connected with his disagreement with that former friend. "To err is human; to forgive, divine." "Yes," he cried, "but I am not divine, and I can never forgive him." [Concluded next week.]

The Spiritual Rostrum.

Spiritualism a Casket of Rare and Precious Gems.

A Lecture delivered by DR. FRED. L. H. WILLIS, At Onset Bay, on the Opening Sunday of Lecture Sesson, July 18th, 1885.

[Reported for the Banner of Light.]

Mr. President, and Ladies and Gentlemen: I am very happy to greet you here to-day, and as I look into your upturned faces, and catch the kindly glances of our eyes, and by means of the finer senses of my soul perceive the sympathetic outgoings of yours. I feel justified in changing the formal phrase, ladies and gentlemen, to that of brothers and sisters.

I congratulate you incidentally upon the rare beauties of the spot you have selected to be one of the great centres of that grandly beautiful Spiritual Philosophy designated Modern Spiritualism

I believe in the great law of materialization; and how beautifully was it expressed when the Infinite Spirit brooded over this lovely spot, materialized its fair surroundings, and made it worthy to be one of the centres of this crowning revelation of the ages i

I congratulate you with my whole heart and soul upon the progress this grand revelation has made, and is making from day to day, wherever the languages of Do you realize, friends, that it is a historical fact

that cannot be gainsaid, that it took Christianity more than three centuries to become as respectable in point of numbers and of influence as Modern Spiritualism stands to day after the lapse of only a little more than a quarter of one century? And this has been achieved, too, against a greater amount of scorn, ridicule and contempt than was ever heaped upon any other subject since the world began. Nor is this all: It has een stabbed again and again in the very house of its friends. Its worst foes have by no means been those from without, but alas! those of its own household. But notwithstanding all this, its progress has been unparalleled in the history of the world. Could there be stronger evidence that it is founded uponfeternal truth?

Now truth holds such vital relations to the human spirit that when the spiritual nature is in a healthy condition it hungers and thirsts for it, just as the body hungers and thirsts for food and drink

We sometimes wonder at the sacrifices men will make to gain a scientific truth. We continually have illustrations of this. Humboldt regarded no extremity of heat or cold, of physical weariness and deprivation, when in his travels he was likely to gain a fact wherewith to substantiate a theory.

The late Prof. Agassiz on one occasion was invited to meet a distinguished scientific guest from abroad at a brilliant banquet given in his honor, but declined, because on that day he expected some turtle's eggs to hatch that he had been carefully guarding for days, hoping, from a careful investigation of the phenomena attending the process, to demonstrate some law in Bir John Branklin paid the penalty of a terrible

death for his eager search after knowledge. Few realize what he left behind him as he dared the dangers and perils of the frozen regions of the North: an accomplished wife, a lovely home, the pleasures of refined society, and the stimulus of intellectual companlonship. All these he could sacrifice through his devotion to science; and the terrible sufferings of the Greely party are so fresh in our memories that it seems but yesterday that we were thrilled with horror as we read the terrible tale.

Such sacrifices men are willing to make for a truth that can bring them no worldly gain, often not even the poor one of appreciation; and yet scientific truths relate only to the intellect, and in gaining them it is not the noblest and grandest part of man's nature that is ministered unto or satisfied. However much the intellect may do for a man, however grandly it may enthrone him in the noble realm of thought, yet there is a nature above the intellectual; there is a realm where thought itself is tributary, and where science can only bend the knee in sacred veneration.

We denominate this department of man's being his spiritual or divine nature, and although it is undoubtedly true that all his attributes and affections are spiritual, are divine, yet when his moral nature begins to assert itself, when he begins to learn of justice, love and purity, then he acquires nobler attainments than those gained through purely intellectual culture. What is termed morality, purity and love are the first expressions of the divine and high in man.

This realm of thought, although science may investigate it, and of late has been feebly striving to do so, is open to a far nobler method of study than scientific investigation. It is the home of the perceptions, and the instincts there perform the office of the crueible and furnace in the laboratory.

Science has been rapidly wresting from nature her

beautiful secrets. In the laboratory men have been learning how to unlock the casket that was once thought to be too closely sealed for man ever to open, the key of which was fast held in the grasp of the Lord God Omnipotent. We are fast learning how worlds are made. We are told what elements combine to make every form and substance of nature. We are told how plants grow, how the winds blow, the waves heat, the clouds float, and it takes a busy brain to keep pace with the discoveries of the years.

But while science is making nature her servant, the remainder of man's faculties are not left without careful and scientific study. Men have been wont to look to theological quarters for expositions of spiritual truth. Priests and theologians were for ages regarded as the only fitting men to teach of spiritual things They were supposed to hold just such relations to divinity as such men as Tyndail and Huxley hold to science. But in our day men are not altogether trusted for what they ought to be and do, but for what they really are and what they really accomplish. Hence it was quite natural that this intensely utilitarian age of ours should begin to ask what progress these men who claimed to be the spiritual teachers of the age were making, and it was found that while they slept at their tasks others were hard at work. Men like Bunsen, like the great German investigator De Wette; men like flumboldt and Darwin and Agassiz, were not merely making the world open its eyes from very astonishment, but they were pushing ahead the work of reform several centuries. They were unmasking ignorance, they were attacking error; and their sphere of thought and of research was found to be so broad and noble that soon thousands of eager aspirants and seekers followed in their track. I do not know as it is possible for us to estimate the value of the work these men have done, but most certainly the least of their labor has not been that they opened wide the door for free thought, and inaugurated a grand era of the broadest research and investigation: they thrust aside the shams of things and sought for things themselves. While priests and theologians were offering to the world something they called truth, these men said, "Now look and see if that be truth before you accept it. Do not receive any man's say-so. Do not take any man's short-sighted vision as your test of truth. Look for yourself and see." In short, they gave the world a glimpse through the mighty telescope of truth, and instead of a circumscribed realm of thought they revealed a whole universe filled with unchanging order and beauty. Though but comparatively few men even know the names of these great scholars and thinkers, yet the truths they have revealed are destined to shake every brain to its centre, and bring about a struggle for in tellectual freedom as desperate as any that ever raged for personal liberty.

All homage to these men of science, these philoso phers and thinkers, for they were the avant-couriers of that grander, sublimer revelation, that thirty-six years ago, in a little inland village of the State of New York. through the instrumentality of little children, of whom it was once said, "of such is the kingdom of heaven," broke upon the startled world. That revelation, so humble in its origin, so mighty in its results, was made possible by the grand work of those noble men who turned the full light of science upon the dark places of ignorance and superstition, thus creating an atmosphere of mental and spiritual freedom, through which could come to this age the full light of Modern Spirit-

The proofs of a spiritual power at work for and in and through manking, have been constant and continued through all the ages. They have from time to time been buried beneath ignorance and superstition but they have never wholly ceased; even in the dark est ages.

This power has come to each age to teach it some truth especially adapted to its necessities, or rather in its coming it especially adapts itself to the age and time. When it came to the Hebrews of old, it taught them obedience to law, because that rude, barbaric are needed restraint. It taught the ancient Egyptian mystery, because it was necessary that he should clothe his truth in the mystical in order to adapt it to the symbolism of his age. It came to the ancient Roman to tell him of battles to be fought, of victories to be won, because Rome was destined to carry civilization to the ends of the known world. It came to early Christianity with signs and wonders, because the marvelous was the only means of keeping alive the power that was destined to achieve such mighty results in the world. But in our own day, neither subjection to law, or to mysticism, or to the marvelous, can help forward the time. In our day, this power that is at work for truth, this wide-spread influence this mighty force that is striving to let the world into the inner chamber of truth, where the apostles of science have not yet trodden, this spiritual power first strives to reveal truth through the affections. Instead of making the intellect the moving power of the universe, it makes the affections that power. Thus it virtually repeats the glorious words spoken ages agone: God is Love. That is, the power of the universe lies in love, and through the affections we must take our first step forward toward truth.

Now, however much we may reverence the great men whose names we have kited, is there not a beauty and a wisdom in this power far beyond theirs? We first begin to realize the sublimity of the spiritual power of our age when we learn that it is surely destined to appeal to every human heart. It is not merely that the spirit-world would assure us that there is no death. The fear of death is an ignoble fear, but freedom from it is not the all-important thing for man No! This spiritual power comes to our age and time to open wide the door of truth, first through love, then through every instinct of the nature.

Men are trying to impute to us a one-sided philosophy, and to put our standard down to the level of merely physical phenomena, when in fact our philosophy is as high and broad as God bimself, and we are capable of conceiving only as much of it as we are capable of conceiving of God's infinity.

Friends, my Spiritualism is a casket of rare and beautiful jewels, and I propose to unlock it this morning, raise its lid and hold up to you a few of its priceless gems, that you may admire their beauty and lustre. The first gem is that glorious fact, the immortality of

the goul. Man is immortal. God has placed within him his own life, which is eternal, and that life having been once individualized into consciousness can never lose that conscious individuality. Hence, man is destined to live forever. It proves this by fact first, then it reveals it through law, and then it makes it a neces-

This starting-point of our faith, believe me, friends, is no insignificant one. Could you look into the hearts of men and see how many doubt this fact of immortality, right in the very churches that make the absurd claim that it is demonstrated by the resurrection of a God-man, you would say that this one revelation were enough to entitle Spiritualism to be called the Saviour of the World.

The second gem that I take from my casket is the truth that the divine life being inherent in man, every human soul has the faculties and capabilities of every other human soul, and that no affection that has ever glowed in the human breast is ever absent in any humanly organized being. Every attribute lies hidden under the garb of materiality. Every faculty is capable of being called forth, and therefore every man is a child of infinite power, wisdom and love.

This second truth-is it not grand enough to be called divine? Think of it, ye who have often listened to words concerning God's elect and chosen, the saved and lost, the children of God and the children of the devil. Think of this ennobling truth, which is the higher life of spiritual realities. It is demonstratdemonstrated to you as a fact, revealed to you as a law, and set before you as a necessity by the return-

evidence has been piled upon evidence during the past thirty-six years, until I claim that immortality has been as positively demonstrated as any fact of science.

This second truth, that all men have the attributes of an infinite Creator, is demonstrated by this fact of immortal life. It is its polar opposite. The one necessarily implies the other. Prove the immortality of the soul, and you prove the sonship of the human race. By proving the beginning of a higher state of existence, which is to unfold to their perfection the attributes, affections and instincts of the soul, you prove the glorious fact of the divine paternity, and that every human spirit is a part of the Infinite

The third gem of truth which I select from this precious casket of Spiritualism springs of necessity from the other two, and is also revealed by demonstration, viz.: Man is an eternally progressive being. As we Spiritualists are the only members of the human family who can say we know we are immortal, so, too, we alone can say that we do know that the destiny of the human spirit is endless progression. What a magnificent, what a soul-inspiring revelation! What! destined to live forever! Forever to aspire, forever to gain, and forever to learn! Behold men here in the earthly life, cramped, dwarfed, trammeled, bowed down by every possible method of degradation, and yet read, by the glorious light of Spiritualism, their destiny! How glorified does every human being become in the light of this truth, and how sanctified is every moment of time as a part of the eternal. Do we want a better philosophy or religion to; inspire us to noble acts and earnest efforts than this of knowing that we have started now on an unending journey, and that every step we take forward is an infinite help? Shall we spend our days in gaining that which is at best only a life-time good or pleasure, when the eternal and infinite can be gained as well?

The fourth gem of truth from the casket of Spiritualism which I shall present you is like the golden band that encircles the precious stones in the inner circlet of the coronet of an Empress. It is the glorious truth that affection or love is the band that binds all hearts, souls and spirits together, and that by the law of love all that are once united can never be divided. This truth Spiritualism demonstrates by facts, and proves it to be one of the unchanging laws of the universe. Through love we hold our hearts to the beloved through affection the universes are made one; through our undying affections we may and do claim the companionship of all whom our affections demand, whether in one sphere of existence or another. Thus is immortality clothed in beauty, and progress made to adorn herself with the rose and the lily, and the grand and glorious comes to us as the simple and beautiful, and abides in our heart as the guest of our love.

Think of this, ye mothers and fathers, who love much even after the daisles cover the precious forms that were so dear to you! Ye hold the golden links to the child of your love. It is yours eternally and now, if ye love much. Think of this, ye children who long for the love of the fathers and mothers who have passed from you through the mystic portals of death! If yo love much they are close by your side, not because it commanded of them to be, but because your hearts call them, and by a law as immutable as the law of at traction throughout the universe they must respond Remember this, brothers and sisters, husbands, wives, lovers, friends. This is the law of life itself, the very law that holds universes together; and if it is not now an existent, active force, then there is no universe, no God, no life, no being-nothing but one vast phantasmagoria of illusions. But, thank God, this respiend ent truth of Spiritualism shines for every soul, and is destined to make glad the whole universe of loving hearts. It is also demonstrated by facts, and revealed as a necessity, and it encircles the whole philosophy and religion of our age, as the light encircles the day as the atmosphere encircles the earth.

The fifth gem from my casket is this momentous truth: All acts, and thoughts and feelings, springing from the inner life, must have an everlasting effect.

Thought is a reality, not an imaginary force. Acts are embodiments of thought. All acts being under the operation of eternal laws, must change in some way the relations of things and thus be eternal. The very hope we cherish is an immortal flower. The very ill-will we breathe is a poisonous breath that must live comewhere. The very thoughts of the innermost are carved upon the spirit itself. Hence we are just what we are. No glossing over changes us; no covering up hides us; to the spiritual vision we stand clearly re vealed. All that we have been perishes not. It lives because it has had its effect. Perhaps a word of ours has called forth the inner life of some soul. It was only a word, yet its effect who can estimate? Perhaps one little word of ours has chilled some affection that will not be warmed into life again for many long day. Perhaps a gentle charity of ours has made the soul of some one strong to endure. Perhaps our harsh criticism for heartless injustice has made some soul more harsh, more unlovely than it would have been without it. Yet while we have acted on others, and produced a constant effect, we have reacted upon ourselves, and the stamp of these acts, thoughts and feelings, is imaged in our inner consciousness. Is there nothing in this truth to make us feel the responsibility of our lives—to make us ashamed of the hypocrisies of life-to make us earnest in our sphere of duty, no matter how humble or quiet it may seem seeing we have such mighty forces at our command? The great truth that like produces like, although we cannot perhaps claim it as a special revelation of Spiritualism, is nevertheless one of its priceless gems, for by it was it first demonstrated to the world in its moral significance. Love begets love: hate begets hate; purity begets purity; and thus in our moral natures we stand as creators; and how? In this way: Each of us creates a sphere about himself, and that sphere is an exact representation of the real self. In that sphere lives our life, our love, our hate, our desire; it is the real ego, the projection of the heart, the soul, the intellect. This sphere, this auraor life, flows to all about us. The very room we enter is impregnated with it: the person we meet and clasp by the hand partakes of it; the ground we tread upon receives it and we are there; we remain wherever we have been. Nor is this all. This life of ours enters the life of others and becomes a part of their life. It extends; it reaches out; it is known in the spiritrealm; it is found in the ever-widening circle of our contact: av. and it extends immeasurably beyond it. Oh! friends, is not this fact of our life so positively demonstrated by Spiritualism through the marvel ous channel of psychometry, a glorious power of good or of evil, as we ourselves are good or evil? Is it not a better stimulus to noble thought and action, and true feeling, than all the fears of hell or all the hopes

of reward that have ever been held out to the world? The seventh truth that I would classify as one of the gems of our philosophy is the destiny of truth -the sure triumph of truth over error. What an inspiring fact is this! In the light of it we can know no fear, for, whatever comes, the infinite power of love and wisdom is over all and in and through all; and the universe is destined to receive more and more of that power until the regenerating influence of it redeems the human mind from all ignorance and evil. This is one of the most positive assurances given us by the angel-world. Truth shall triumph; ignorance and error shall be relegated to the shades of night and

death, where they belong. The eighth gem of truth that I find in my casket is the positive influence that great and good and truthful souls have on us and on the world, whether still living on the earth as its present denizens, or entered ed to us by Spiritualism that every great and noble soul may be our personal friend and helper if we can

mingly and a factor of the

World around this world of sense floats like an atmosphere."

Thus have I most hastily set before you a few only of the gems of truth contained in this wonderful casket, that you may see what Spiritualism means in this nineteenth century. It may be that many of you are familiar with these presentations; but are any of us so familiar with them that we do not need to strive over and over again to grasp the grandeur and beauty of our faith?

And now, friends, can you tell me why the Christian world has taken so antagonistic a position toward us? Is there one of the truths I have presented to you this morning that you would think could be repugnant to them? And yet the Rev. Dr. Talmage, of Brooklyn, says Spiritualism is doom and death unto its followers; that it leads to disease, insanity, perdition; that we who believe in it are a set of long-haired, cadaverouslooking people, physically weak, nervous and exhausted. The Rev. J. B. Hamilton, of Providence, says the phenomena of Spiritualism are "devils' fictions," its teachings pernicious to the morals of men.

Now let me tell you the secret of this hostility. It les just here : Spiritualism does not endorse one creedal affirmation of the church. It declares no dogmas or doctrines. It arrays itself against many of the so called essential doctrines of belief, and especially does it give the lie to that monstrous doctrine of substituted righteousness, vicarious atonement. Not a spirit has returned during the thirty-six years that have elapsed since the dawn of Modern Spiritualism who had ever dared to declare himself happy or miserable because of anything he believed or disbelieved in the earth-life, because of any act of worship that he performed or refused to perform.

On the contrary, it has been affirmed over and over again by these returning spirits that they are happy or miserable because of the deeds' done in the body. and never because of belief or disbelief, and that every human soul is held strictly to the law of justice, and can never hope to pack off his responsibilities upon another. Just here lies the secret of the hostility of the clergy to us.

I began by saying that men are found who will sacrifice anything for a scientific truth if they love that truth; that it becomes their inspiration, their aim and endeavor. But what are scientific truths, I ask, compared with these set before you by Spiritualism? They may indeed be called the foundation stones of that structure, the arch of which is formed of these spiritual truths, the key stone of which is love.

Have us nothing, then, worth sacrificing for, we Spiritualists? Have we nothing worth living for and dying for, if need be? Ay, we have a whole galaxy of truths, any one of which would inspire us with ardor and determination if we really loved it, if we prized it even half as much as a Humboldt or an Agassiz prized some comparatively trifling fact in the realm of matter. The truth is, we know not how greata treasure is in our possession. Standing as we do in this century, the noblest and best of all, we are made the recipients of more truth than has ever before blessed the world. Shall we be found worthy of it? If we are, we too shall be ready to live and die for it, to sacrifice for it, and to feel that it gives to us its own sufficient reward.

[The lecture closed with a lengthy and brilliant impromptu noem, addressed to the clergy, in which was vividly drawn the parallel between the reception they gave Spiritualism eighteen hundred years ago in the person of Jesus of Nazareth, and that which they have accorded to Modern Spiritualism. We regret to say this poem, which was pronounced by all who heard it to be a masterly production, was not reported.]

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY.

BY J. J. MORSE Sole European Agent and Special Correspondent of the BANNER OF LIGHT.

So far as can be seen. Mr. Editor, my present communication will be the last one, under the above heading, that you will receive from this side of "the ferry" for some time to come, though from time to time my pen may transcribe the visitor's experiences and impressions of our cause and work, as they strike him after ten years of absence from the Great Republic, whose shores his feet will tread again' ere many days are past. It seems but yesterday that the writer bade good Bro. Colby adieu, shook hands with Mr. Rich, and had the good wishes for a safe voyage home from J. W. Day and L. B. Wilson, and the memories of many kindly deeds and words from the BANNER, its amiable and courteous head and staff: and they are still as grate-

ful and pleasant as when first experienced. At the time of writing, Mr. W. J. Colville has arrived in England, but the time of year being unsuitable for week-evening lectures, his kind-ly-meant suggestion that the Liverpool Society should place their new hall at his service for should place their new hall at his service for two nights had to be tabled, so our visitor has passed on to his work in London; where he will occupy the platform at Cavendish Rooms, and speak at the present regular services there, which were inaugurated under the present writer nearly two years ago. Unfortunately this is our dull season, and no doubt Mr. Col-ville will meet with a much larger success when he returns to London in the autumn Mrs. he returns to London in the autumn. Mrs Britten tells the writer that Mr. Colville has much improved, and is much esteemed in Boston; he certainly has many admirers in this country. But generally, at this time, Spiritualism, as far as work goes, is subject to a spell of lassitude that, lasts until September is well nigh through, and the fresh green fields, parks, flowers, rivers and lakes of our fertile land have greater charms for people than hot, stuffy and badly ventilated halls. Hence there is practically a dearth of active doings; but the most noticeable event since my last was the opening and inauguration of Daulby Hall in this city, of which event my special report will have advised

The European readers of the Banner, and purchasers of the literature issued by Colby & Rich, will kindly accept the intimation that my Rich, will kindly accept the intimation that my agency has protein, during my absence from England, been taken in hand by Mr. H. A. Kersey, No. 1 Newgate street; Newcastle-on-Tyne, Eng., and that from now until future notice all communications regarding subscriptions to the BANNER, or the sale of, books issued by the firm, must be in every case addressed to the gentleman named, who is jointly and fully empowered by Colby & Rich and myself to act as their and my sole agent. A complete catalogue has been prepared, and can be obtained from Mr. Kersey as above.

Mr. Kersey as above.

Your correspondent has been the recipient of two widely different but most interesting volumes from the compiler and author severally. The first is entitled "Essays from the Unseen," being a series of upwards of sixty different communications, given "through the mouth of W. L., a sensitive," and "recorded by A. T. T. P.," which latter initials it is an open secret are those of the Hon. A. T. T. Peterson, a retired judge of the Anglo-Indian Bench. The first sixty pages are taken up by a clear and first sixty pages are taken up by a clear and succinct narration of the steps Mr. Peterson took in his mastery of the facts of Spiritualism and his attempts to understand the philosophy of mediumship. As a record of personal experience, which is practically a condensed biography of an able scholar, an acute thinker and gantlement and content of the sucception of the step of t sout may be our personal friend and neighbor if we can ing spirit. Every child of humanity, no matter how but bring ourselves within their sphere of life. We may hold sweet and hold swee og sperivener doctions at 1135 or there were sure of the series

ent heads, as follows: "Oriental Controls,"
"Ancient Greek and Roman Controls," "Miscellaneous Controls," and "Controls of the Renalssance," and in the several sections are the naissance," and in the several sections are the narrations proceeding from a perfectly cosmopolitan series of personalities. It would, of course, be impossible, and certainly out of place here, to attempt a detailed analysis of this work, but remembering the five hundred closely printed pages are said to be given through the lips of an only averagely educated workingman, and that they embrace names and matters of a truly great biographical and historical range, it may well count as a deeply interesting volume to the student of spiritual phenomena in the domain of communion with the illustrious (so-called) dead. American readers should certainly procure it, and no doubt Colby & Rich will be able to assist all desirous of so doing. of so doing.

of so doing.

The other work referred to is of a totally different nature, but nevertheless treats upon a matter that cannot fall to be of the utmost interest to every progressive and reformatory person. It is entitled, "The Story of a Great Delusion," and deals with the great vaccination question. Mr. William White is the author, and he is merciless in the exposure he makes of the vaccination theories. In what he modestly terms, "a series of matter of feet modestly terms "a series of matter-of-fact chapters," Mr. White gives the most perfect and historically accurate account of the entire matter, from the days of Jenner down to the present time. Every advanced medical prac-titioner should master the facts Mr. White has marshaled with such invincible exactitude, and fully grasp his conclusions, which are cogently but temperately stated; indeed, those who still adhere to the all but exploded delusion can scarcely spend their leisure time more sion can scarcely spend their leisure time more profitably than by mastering the contents of this truly humanitarian volume—for such indeed it is. Its value is further added to by a complete and copious index, and one rises from a perusal of the work with a feeling of pity for the stupidity that persists in half killing (wholly so sometimes) people with a disease for the sake of "protecting" (?) them from a contagious complaint that thousands suffer from even after heing protected (?) two and even three even after being protected (?) two and even three times! Indeed, "periodical" vaccination is now urged as needful to insure complete (?) protection (?). Splendidly printed by Hay Nisbet & Co., of Glasgow, Mr. White's book is draped in a dress as beautiful to the eye and hand as his words are grateful to the head and hand as his words are grateful to the head and

While on the matter of books, permit me a word regarding the recently issued "Beyond the Valley," by Andrew Jackson Davis, the pages of which I have hastily scanned. There is an air of such evident transparency and sincerity on every page, that makes this further record of the life of Spiritualism's great seer record of the life of Spiritualism's great seer and philosopher interesting. It points many lessons and suggests innumerable topics of deep meditation. The spiritual principles it discloses, and the hard, hard road that has to be trodden by those who will be true to their own convictions, are all honestly, albeit pathetically, presented.

ically, presented.

A word of praise is also due for the publication of the "Missing Link in Spiritualism," by Mrs. Leah Fox Underhill, as a series of interesting and previously inaccessible historical facts connected with the advent of Spiritualism at Hydesville and Rochester, N. Y., are now put definitely on record, and lecturers and others are now in possession of said facts from an actual eye-witness of them. One most important lesson is deducible from this volume, and that is, that the spirit-world originated and piloted the work in its own way, and without the patronage of any body of people laid the foundation for all that has been accomplished since.

plished since.

Well, sir, time stays for no man, and the columns of the BANNER being non-elastic, your correspondent is warned by these fixed facts that he must draw this letter to a close. Trusting ere many days to meet yourself and other brave co-workers, to find earnestness and devotion the order of the day, and inspirations from the angels descending upon all true hearts and lives, he waits the hour when tide and time shall place his feet on the land where freedom a fact and progress a reality.

Liverpool, July 18th, 1885.

THE BEAUTIFUL,

Beautiful faces are those that wear— It matters little if dark or fair— Whole souled honesty printed there. Beautiful eyes are those that show, Like crystal panes where hearth fires glow, Beautiful thoughts that burn below. Beautiful lips are those whose words Leap from the heart like songs of birds, Yet whose utterance prudence girds. Work that is earnest and brave and true, Moment by moment the long day through. Beautiful feet are those that go On kindly ministry to and fro, Down hollest ways, if God wills it so. Beautiful shoulders are those that bear Ceaseless burdens of homely care With patience, grace and daily prayer. Beautiful lives are those that bless— Slient rivers of happiness Whose hidden fountain but few may guess. Beautiful twilight at set of sun. Beautiful goal with race well run, Beautiful rest with work well done, Beautiful grave where grasses creep.
Where brown leaves fall, where dritts lie deep
Over worn-out hands—ob, beautiful sleep 1

But this is not all, poet Eloise Dare: There's a beautiful awak'ning "over there," Where life is buoyant and free from all guile, And loved ones are met with a joyous smile; Where the ideal is real, a land of the blest, Where the weary of earth are ever at rest: Where the songs of the angels bring sweetest relief. And dispol all the anguish engendered by grief; Where all of earth's troubles are fully condoned,

- Bloise Dare.

And the noblest affections are ever enthroned.

August Magazines.

THE ATLANTIC MONTHLY .- Oliver Wendell Holmes in two chapters of his" New Portfolio," treats of Miss incent's Startling Discovery, and reports how Dr. Butts called on Euthymia; in addition we have from his genial muse two anniversary after-dinner poems. supplied as his contributions to the Commencement festivities at Cambridge last June. For other contents of this midsummer number we have light and agreeable reading in "A Stranger in the City." "The story of San Tszon" and "Miss Ingelow and Mrs. Walford"; continuations of the deeply interesting serials. "A Country Gentleman" and "The Prophet of the Great Smoky Mountain." several meritorious poems, reviews of new books and the instructive papers of "The Contributor's Club." Boston: Hough ton, Mifflin & Co., publishers.

THE UNITED SERVICE.-"The Gettysburg Campaign" is the subject of the opening article, by Brevet Lieut, Col. Theodore A. Dodge, U.S. A. This is followed by the concluding portion of Gen. Thomas Jordan's sketch of "The Vicksburg Campaign of 1862-63." Leroy D. Thurman, United States Civil Service Commission, gives his views of the progress and operations of the civil service reform, being ably qualified for the task by his position. E. Loraine Dorsey contributes an interesting historical sketch of the origin of our national anthem, the Star Spangled Banner with a description of Fort McHenry as it now is, and of the few relies of the war of 1812." A variety of sub-Jects interestingly treated, Editorial Notes, and a Summary of the World's Events complete the num-

fact and sentiment, the leading articles being illustrated. A part-song for mixed voices is also given, and "The Gatherer" informs the reader of recent inventions and discoveries. Cassell & Co., New York.

THE QUIVER has for its opening article "The Roll Call of the Heroes" in humanitarian service, and gives new chapters of two serials, sketches and other matter its editors suppose specially suited for Sunday reading. Cassell & Co., New York.

OUR LITTLE ONES contains an amusing article for its very juvenile readers, about "Some Queer Dolls," with a picture to match. It also tells of "Blippery domon," a tenant of a London aquarium, and with other sketches and many engravings entertains and instructs. Russell Publishing Company, Boston.

Original Essay.

IS THERE NO NEW THOUGHT?

To the Editor of the Banner of Light: Originality is one of the rarest qualities among educated men, for education tends to its repression. Ed. ucation, as practiced, means cramming, while it ought to mean developing.

Dr. Mellen Chamberlain, at the head of the Boston Public Library, has developed the philosophy and beauty of cramming in its most logical perfection, in his recent address at Dartmouth College, and his statement of the case, in behalf of libraries, brings us directly to the question whether the world of intellect is a finished world, that needs only to be trimmed and kept in order, or whether we are really at the beginning of centuries of progress which are to increase in a geometrical ratio.

Dr. Chamberlain is an able and graceful representative of the theory of conservatism, in accordance with which nearly all the literature of to-day is produced -2 re-hash of old opinions with varied preparation and seasoning, but only a re-hash. Even Emerson and Carlyle, whom the literati honor as the most brilliant examples of intelligence and culture, brought forth nothing essentially new-nothing to shock old opinions or lift mankind out of the deep ruts of ancient error. Carlyle reinvigorated the worship of force, and Emerson did what he could to confirm the superstitious reverence for literary antiquity, even for that verbose Greek speculation which Lord Bacon buried under the weight of his crushing scorn. Both turned their backs upon the present and the future. They were blinder than bats in the midst of the light of spiritual science. Surrounded by spiritual phenomena, they wrapped their mantles round their heads and saw nothing.

Dr. Chamberlain, in behalf of such conservatism which ignores the present to delfy the past, says, Neither the religion we profess, nor the fundamental laws we obey, neither the literature we read nor the amenities of civilization which make life tolerable, had their origin on our soil. They are exotics. The youth of our race and its creative period have passed. We can never return to the days in which primal instincts found expression ; ... our coming literature will be in the nature of a renaissance."

Indeed! and is this an old world already beginning its decline, or is it a juvenile world. as we think. scarce conscious yet of its growing powers? The propositions of our great librarian and champion of the past seem to us precisely the reverse of truth in every respect. "The religion we profess" is old, it is true, and, therefore, like other old things, it is dying out. Orthodoxy is effete, as was well expressed by Mr. Savage, and a new religion, full of the highest inspira-tion, is rising in its place. "The amenities of civilization" are not exotics in America. There is more of the true amenities that make life pleasant in the untaught and generous hospitality of a western or southern home, perhaps an humble cottage, than either London or Paris can give us. "The primal instincts" are fresher and more vigorous on American soil than anywhere else, far nobler and purer than in the past centuries of Europe. The thought of Jefferson, Paine and Patrick Henry was not a re-hash of libraries. The action of Washington was not an imitation of ancient heroes. Berkeley was a better prophet than Chamberlain. "Time's noblest offspring is the last."

The Boston Herald, following the line of the librarian's thought, savs: "There are to be no more be-"Little has been produced that is purely original. Men have worked things over. The form and expression have counted for something; but the vital things in literature, religion, philosophy and art have been formulated and established for all time." This gospel of immobility would suit the atmosphere of Constantinople or Rome much better than that of America. There is really nothing in religion or philosophy that has been "established for all time." The present age challenges everything in religion and philosophy that our forefathers thought established for all time." Neither the eternal hell. nor the divinity of Jesus, nor the trinity, nor transubstantiation, nor consubstantiation, has any permanent hold on modern thought. The doctrine of the plenary inspiration of the Bible is fast dying out; the miracles of the New Testament are questioned, and so is every other distinctive element of "our religion " or Christianity.

The "philosophy" of the literati is in a far more dilapidated condition. Hume and Kant, struggling with each other, shoved aside their predecessors, only to be nushed aside themselves in return. Bacon crushed Greek philosophy, and the scientists have laid aside Bacon. Transcendentalism is ignored by modern science. Spencer, Comte, Haeckel, Schopenhauer and Lotze make philosophy a chaos of opinions. and Darwinism, upheaving, topples over all the superincumbent old structures that were thought to be established for all time."

As for the assertion that there is little "purely original," we would say that the ocean of thought is bubbling and foaming with an originality never before known. The Patent Office records show that there is more purely original thought and invention in the United States in one year than in a thousand years of the Dark Ages of Europe. The amazing development of electric science is but a fragment of the originality of to-day. In medical and biological science the researches of Hahnemann, Buchanan, Darwin, Tyndall, Crookes, Wallace, Huxley, Pasteur and others, have revolutionized all the old ideas. Darwin has overthrown the old cosmogony of the church. Hahnemann has demolished the old temple of Æsculapius and rebuilt it in a modern fashion, and Buchanan has demolished the old philosophies by revealing the functions of the human brain and the interaction of soul and body, which constitutes the science of Sarcognomy. Until the discoveries of Buchanan were published, the union of the soul and body was as great a mystery as the evolution of life on the globe. While the old falsehoods, supposed to be "estab-

lished for all time," are thus being cleared away, & wide space is cleared for the unobstructed entrance of the angel-world, with treasures of wisdom and love that have long been barred out by the dogmas born of vanity and avarice, that have enslaved past centuries. There never was a time in the world's past history

when the investigating intellect had one tenth of its present efficiency, and the revelations of Psychometry show that a period of far greater brightness is approaching, by the systematic cultivation of the ong neglected faculty of Intuition, the vivilying element of all progress. Let us hear no more of dogmas established for all time."

he eat." Nor a woman either; for the old creed, that our sex must always be dependent on the other, has become a creed outworn. First, because there are not enough of males to Summary of the World's Events complete the number. New York: T. H. S. Hamersly.

THE MAGAZINE OF ART. "A New Song of Spring Gardens." one of the series of "Poems and Pictures," serves as: this month's frontispleee, and very attractively. No. IL of "The Older London Churches" is given, with six illustrations. The full-page engravings. in addition to "St. Olaves," one of the six churches, in addition to "St. Olaves," one of the six churches, in addition to "St. Olaves," one of the picture by Garden of the Appian Way," from the picture by Garden of the Appian Way," from the picture by Garden of the Appian Way," from the picture by Garden of the Appian Way," from the picture by Garden of the Joseph of the Josep

Well diggers in Dakota nunt for ant bills. The wish ent siways locate over a very of water.

Spiritual Phenomena.

REMARKABLE ART PHENOMENA IN NEW YORK.

To the Editor of the Banner of Light: It is some time since any spiritualistic phenomenon has fallen in my way sufficiently novel or striking to prompt me to write you an account of it. I am happy now to break my protracted silence toward your readers, by telling them something of a lady, now in New York, who, amongst our mediums, may be said to constitute a class apart. I refer to Mrs. Diss Debar, daughter of the Countess de Lansfeldt, well-known as the beautiful and brilliant Spanish dancer and actress, Lola Montez, by her morganatic marriage with the King of Bayaria, grandfather of the present eccentric

This lady has never been advertised as a medium, and I hope she will forgive my introduction of her in a letter to the BANNER. She has been living in retire ment in New Jersey with her children and husband (Gen. Diss Debar, a savant and man of letters), but has recently returned to New York, where I have been happy to renew an acquaintance made about four ago through an introduction to her by Dr. J. Rodes Buchanan. Her husband takes little interest in Spiritualism, but does not refuse her permission to obey, with a certain reserve and privacy, her mission of mediumship, and her eldest daughter (twelve years old) is clearly marked out by nature for the same ardu-

ous priesthood, as it may be called. Mrs. Debar, as she is usually called (though her full name is as given above), has always been familiar with the best society, in which she shines brilliantly, and contemplates before long to revisit Europe. I have contributed to persuading her to go first and see an American camp meeting at Onset Bay, where I hope that all my friends will receive her as so distinguished a lady deserves to be welcomed.

The particular form of her mediumship which I have witnessed is that of the production of drawings and oil paintings, of a very high rank of artistic merit. either within closed slates or on white card-boards held by her sitter on his lap or on his head, the work being done by a band of spirit artists of the highest order, and done in time to be counted by minutes, and even by seconds, under circumstances excluding all possibility of anterior preparation. I have united with two of our very best painters in holding sponged and closed slates on our laps, and in hearing the scratching of the work in progress, inside them—the lady standing aloof, or only touching the outside with the tips of her fingers, all in full daylight-and on opening the slates there would be found a grand work of art of heads and busts; and my friends the artists would say (what was evident enough) that no mortal hand could have performed the work in less than six or eight hours, and that there were not two artists in New York capable of performing it at all. Beside the white drawing from the abrasion of the slate dust of the slate pencil, the lines were also cut into the slate, as though by a burin, so that if the lines were sponged off the head could have been printed as an etching. Very recently I have sat with her with one of our most em-nent lawyers (full daylight), and she gave us each a card board to hold, of about six inches by four, she standing aloof. She told us to lay them on our heads, holding them there. She stepped into the next room from which she could speak to us through the halfclosed folding doors. She saw strong lights upon our card hoards and said, "Something is coming within a minute." and she thought it was on my card-board it would first come. But in a few moments she said: "Mr. O'Sullivan, take your watch; something will come within half a minute on Mr. --- 's card-board." I was closely watching it, as he sat near and in front of me, but as my eye got thus diverted to fify watch I did not see the very instant of the picture starfing forth into sight on the pure white of his card-board till she exclaimed from the other room, "Look, Mr. O'Sullivan!" and there on my friend's card-board, as he held it on bis head, was a pleture. On examining it, after my exclamation of surprise had made him take it down, we found it to be in fresh wet oils, umber and white. We verified their freshness both by the smell of the oils and by touching them with our finger tips, and then transferring the smear to the white margin of the painting. It was a beautiful young gir, with a face of exquisite expression and grace of pose, and all over the picture were the strokes of the paint-brush. The next morning, sitting alone with Mrs. D., Iobtained a similar but totally different one. I had placed a fresh white card-board on my head, where I held it vertically. Inside a minute the lady told me to look, and there was the picture, which he had received in a substantially similar way, but with this curious variations. She had gone out of the room, leaving him alone, and he took the card-board down to see if there was yet anything, and finding a picture of a young girl with a received anything, and finding a picture of a young girl with a received in a substantially similar way, but with this curious variations. She had gone out of the room, leaving him alone, and he took the card-board down to see if there was yet anything, and finding a picture of a young girl with a feed. The place of the free was yet and there was from the forchead rivaling proper in the place of proper in the place of the p from the other room, "Look, Mr. O'Sullivan!" and from the white surface. He insisted with her on what had just been there, and replaced the card-board. In a time of moments, not minutes, there was a totally different one, of an exquisitely beautiful young girl. with no head-dress, but with abundant hair falling. down her shoulders, and with all the flesh colors of nature, the whole done in the old style of miniatures, namely, fine stipple work. One of the best miniature painters in New York says there are effects in it beyond his power to produce. My friend above mentioned also obtained a fine painting of an ocean steam-

told that the wave and foam-work is splendid. I am to have another sitting with her to-morrow evening, and hope to get a picture which will then be invaluable as a portrait. Those above mentioned are not recognized as portraits, and are probably-works of spirit-imagination, unless they be portraits of spirits

er, which came in apropos connection with talk about

contemplated voyage. I have not yet seen it, but am

The lady hopes and expects, after her return from her visit to the East, to procure for me a phenomenon of spirit-power, which, if successful, will astound the world and crush out once for all and forever all cavils of materialistic incredulity; but I am not sanguine of success, since it will require powerful spiritaction of a totally different order from that of the artistic band, who seem, so far as I have witnessed, to constitute her medium specialty. You shall know it by telegraph if we succeed.

Dr. J. R. Buchanan, who lives in your city, has had a good deal of experience with this lady, and has, I understand, a large collection of photographs representing works of art produced by spirits through her, which he will, no doubt, be willing to show to all proper inquirers.

I will only add that, as the result of all my impressions left by several evenings spent in her family, this

lady belongs to that school of "Christian Spiritualism " of which I am a humble member, and that everything indicates her as a model of the domestic virtues of wife and mother.

229 W. 23d street, New York, July 19th, 1885. J.L. O'BULLIVAN.

P. S.-July 2ist.-I received last, evening a most exquisite picture in oils, through Mrs. Diss Debar of this city, which came in about a minute while I was holding the unspotted card-board as it stood vertically upon the table. Prior to its appearance she had described as being present a tall and exceedingly beautiful spirit who seemed to be a "Castilian lady." I send it herewith for your inspection, and think you will concur with me in the opinion that no living artist. with any length of time at his disposal, could have produced those deliciously soft and blending effects of flesh coloring. It was evidently Spanish, My hope of its being my mother was disappointed. This evening I have again sat with Mrs. D. D., and placed a fresh white card-board between two closed foldingslates, which I held carefully. We presently heard the sounds of some work in progress inside. The cardboard exhibited writing in oil-paints, evidently done with a paint brush. The oil was fresh and thickly laid on. The writing was in red paint: "I was Dofia Ince in life." This was preceded by a large, sloping capital in red, above the line, which looks like an "M," accompanied with outlying marks and dots. The writing was followed by two large initial letters in brown, about an inch and a half in length, occupying | to China.

the place of a signature. What they are meant to be I cannot decide.

Who "Dona Inez" may have been I cannot say. In English it would be "Madam Inez." May she possibly have been the famous "Inez de Castro," wife of the King Pedro "the Cruel," (or "the Justiciary") she whose dead body, crowned and in royal robes, was made by her husband, when he came to the throne, to receive the homage of all the courtiers, amongst whom were her murderers? Her calling herself simply "Don's Inez" (without a surname) would seem to indicate royalty. There was never a more beautiful queen than her portrayed in this wonderful work of some spirit artist.

ng upon it, referred to above, may be seen at this office.—Ed. B. of L.]

[The portrait and card-board, with the letter-

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD,

From the Philadelphia North American.

NUMBER FOUR.

From the Philadelphia North American.

NUMBER FOUR.

On Wednesday, June 5th, I called at 2 P. M. with a lady friend at 500 Seventh avenue, New York, by appointment, to attend a materializing scance with Mrs. Joseph Caffray. Mrs. Caffray's cabinet stands just within the back parlor, the curtain opening on a line with the folding doors into the front room. Mrs. Caffray seemed quite fatigued, she having held a scance on the evening before, and the manifestations were probably in consequence by no means remarkable on this occasion. The proper modicum of light being secured by turning down the gas, "Tiger face Jim," she medium", chief Indian control, was the first form that appeared, clothed in the same picturesque dress, and with his unmistakable long coarse black hair hanging down on each side of his face, as he had shown himself to me in full daylight in the absence of his medium the day before, which unusual feat the Indian was probably enabled to accomplish only through the most favorable conditions with the aid of what remained of mysterious sura that had been imparted to the atmosphere of the cabinet by the medium previous to her leaving it. Let me say just here once for all that I have seldom, if ever, known a first-class medium for the demonstration of spiritual phenomens of any kind who did not number among their spirit-controllers one or more Indian guides. I might fill columns with reasons and theories explaining why this is so, but will content myself with merely stating that thirty years' experience with hundreds of mediums has fully convinced me that such is the fact. Next to the Indian came two of my daughters and my wife in succession, of each and all of whose identity I have not a doubt, although the dimness of the light, added to a still greater lack in the distinctness of feature, would prove an insurmountable obstacle to my testifying to the fact before a judicial tribunal.

One of my daughters presented me with a not quite full-blown, red rose, as compact as a dabilia, emblematic of superabound

ing to have been known to me in earth-life were presented, among whom were Dr. John Gray, the pioneer Homeopathist physician; Senator Anthony of Rhode Island, and George W. Danielson, late editor of the Providence Journal, neither of whom, however, succeeded in making up their carth-likeness in recognizable form, excepting perhaps Senator Anthony, whose facial features I thought did somewhat resemble those he wore in earth-like. The last split that materialized was little Johnny Gray, the Boston newsboy, who is a widely-known attendant and familiar split of both Mr. and Mrs. Osffray's circles. I had known Johnny before, and he bounced out of the cabinet in great glee, and selzing me by one hand, led me all sround and about the large front parlor, chatting with me in street Arab slang and witty repartee as we went. Some year or more ago, whilst I was attending one of the Caffrays' dark scances in physical manifestations, I neglected to remove my overshoes, and called upon Johnny, who was present, to take them off and put them by the door, which he did, and where I found them at the close of the circle. Johnny now reminded me that I had never paid him for that job, and demanded an incled for the service, which I readily handed him. This, however, he soon returned to me, with the remark that he would leave the money in my. hands on interest. I feel confident that no stranger to the phenomena could have been present and doubted little Johnny Gray being a real, mortal street Arab. It was now little Patience's turn, who is a very important accessory to Mrs. Caffray's circles, and takes an active and blighly useful part in the materialization of the forms. Patience is very fond of sugar-plums, but whether she cast them in her own proper person or by proxy through her occult connection with the medium, I never could ienum, as their mastication or munching is always conducted behind the cabinet curtain. A year or more ago, when I attended my last seance with the Caffrays is seanced with the cabinet was a large, red suga

Efforts for human freedom are necessarily slow and edious, but the end draweth near; the bands fail from his limbs; his eyes are opened, and he is ready for the next step of progress.

-No effort has ever been made to advertise Lydia E. Pinkham's Vegetable Compound outside our own America; yet frequent calls from other parts of the world show that good news will spread. Packages of this medicine have even been sent from Lynn, Mass., to China.

Banner Correspondence.

New York.

TROY .- W. H. Vosburgh writes: "If healing disase by the laying on of hands and the laws governing it were better understood by the people, hundreds dying annually in every populated district might be saved through its benign power. A better knowledge of its claims would open and prepare the way for its acceptance and trial. When that day dawns upon humanity, the treatment will be able to more positively demonstrate its ability. In numberless instances the skill of the physician, through medication, fails to meet the difficulty, and the patient gives up all hope of recovery. At this point, if the magnetic physician were called in, with his vitalizing powers, immediate and oftentimes the most astonishing results are noticed in the building up of the dormant euergles. Here is the necessity for the magnetic healer. His aphere of action is this: To supply deficiencies in the vital magnetism of the patient, or, in other phrase, to equalize the play of vital forces, and impart new life to the wasted organism. All nervous prostration, sluggish circulation, fevers and chilis, dormant action of the liver and loss of vitality are treated more successfully than by any other known system. All inflammations, swellings and acute pains are removed and subside more rapidly than through the introduction of any known remedy. Magnetic treatment by the laying on of hands is one of nature's grand processes of healing disease, and in the near future will be better appreciated and welcomed by the race. There is a great amount of ignorance regarding its claims, notwithstanding the biblical accounts of the many works performed by Jesus and his followers in the primitive days. He said there would those follow after him who would perform even greater works. Possibly that day has arrived. All along through the ages men gifted with this power have risen up, performed their work and passed on. In the seventeenth century there appeared in England a Gardner Leverett, an Irish gentleman, Valentine Greatrakes and a Dr. Strepu, and in Italy Francisco Bagnone, etc., all of whom possessed the power of healing disease by touching or manipulating with the hand. History furnishes us with numerous instances for centuries back, where persons were gifted in like manner. The reader's attention is called, later down, to Dr. J. R. Newton and others of our own country who have healed the sick by thousands through this same power. How absurd, therefore, is the attempt to suppress or hold at bay these gifts, by the enactment of laws prohibiting their use."

BROOKLYN .- S. W. writes: "At a scance of Mrs. St. John, held at the rooms of Miss Sara Williamson. 441 Fulton street, Brooklyn, on the evening of July 3d, the spirit-daughter of the medium came, illuminated very beautifully; she brought a large quantity of flowers, most of which were at the time in bloom only in the extreme South, and threw them in the lap of a lady present. Other spirits sang and danced, the medium not having ability to do either. A son of a gentleman present, who passed away two months since, unexpectedly, manifested his identity so unmistakably as to entirely overcome his father, who had never before met the medium, and the scene was pathetic in the extreme. Carrie Miller came out, and, taking her father's arm, passed around the circle, saluting those whom she knew. The daughter of Dr. Edwin Powell of Indianapolis, a fine test medium, came to her parents and gave them a most convincing proof of her identity. A guide of the Doctor, a Greek Professor, called Yirma, also materialized, conversing with great power and at some length upon matters known only to his medium. It is intended to make these rooms a centre where scances will be held for different phases of mediumship. Among others, Mr. George Cole, medium for independent writing, will receive sitters by previous arrangement."

Kansas.

in the morning, but nothing serious was thought of. He started to go to town; the team ran away and killed him. Mr. Clough, of this place, dreamed while in the army the regiment he belonged to attacked and routed opposing troops, passing through a town in which he noticed every object. The following morning this actually occurred, and they did pass through the town he had seen in his dream, and which had by that dream become so familiar to him that Mr. Clough described buildings yet to appear in sight, to his com-

rades, as they passed along.

My father and myself dreamed the same night that my younger brother fell into an uncovered well. I spoke of my dream at the breakfast fable surprised, my father said he had dreamed the same. The immediate and timely covering of the well probably saved my brother's mortal life."

Ohio.

SHERRODSVILLE .- C. G. Oyston writes: "After a pleasant voyage in the 'City of Berlin' I arrived here on the 2d July. I am residing with Mr. Simon De Main and Mr. H. A. Lobbey, in a town which is likely to develop considerably, owing to the recent discovery of an extensive coal-field. Important projects for the facilitation of commercial enterprise are mooted, and this pretty locality will evidently become a powerful centre of material activity in the future. We propose establishing a Spiritual Society, and the success of our work will be duly recorded in your colnmns. We have a trance address every Sunday evening by Mr. De Main's guide. Much determination to promote spiritual work is manifested by the friends of the cause, and, as we possess the requisite element for pursuing a disinterested course for the emancipation of humanity from the thralldom of the senses, our success is undoubtedly assured."

Texas.

HILLSBORO .- "Spiritualist" writes, July 18th : "In this thriving little city there are about twenty-five Spiritualists. We have a clairvoyant and clairaudi ent test-medium who gives us welcome messages from our loved ones on the other shore. Last summer we had with us the wonderful slate-writing medium, Dr. Henry Slade, who gave tests to all who visited him, that made them open their eyes. There are sevhim, that made them open their eyes. There are several spiritual papers and magazines taken here, among them the Banker of Light, the Spiritualists' paper of America. We expect to soon have with us the wonderful independent (without a pencil) slate-writing which the author accords to it. derful independent (without a pencil) slate-writing medium, Mrs. L. S. Gardner of Orange, Texas, and anticipate a spiritual least during her stay."

Passed to Spirit-Life

From Cummington, Mass., June 8th, Nathaniel Tower, aged 67 years.

agod 67 years.

He was for years a firm, outspoken Spiritualist, alway, earnest and fearless in the expression of his convictione; a man of spotless character, and an earnest defender of right and justice in every way. Funeral services were held June 11th at the house of Mr. A. Brewster, which had long been his home, and where he had been kindly cared for through his long illness. Services were conducted by Mrs. Clars Banks, of Haydenville, in an able and eloquent manner.

[Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty enter for each additional line will be charged. Ten words on an average make a line. Ho postry admitted under this heading.]

Verification of Spirit-Messages.

GEORGE WADLEIGH-IRA A. EASTMAN. New Hampshire was well represented at the BAN-NER circle of April 14th, as shown by the communica tions of Hon. IRA A. EASTMAN and Hon. GEORGE WADLEIGH, published in the BANNER OF LIGHT of July 18th, both of these gentlemen being well known and highly respected throughout this State. Mr. Wadleigh was particularly well known in Strafford County, where his paper, the Dover Enquirer, was one of the leading fournals for many years. He was a man always outspoken and true to his convictions, and his editorials were full of force and vigor, but always terse and gentlemanly, singularly free from the low political slang which characterized many of the political journals of his time.

The communication in its entirety is particularly characteristic of the man, and must convince all who knew him that it emanated from his active mind. His brother, upon reading the communication, remarked that it was certainly very like him, and very gratifying to his friends.

May the Great Spirit ever guide and protect the pure and lovely mouthpiece of the angels, who so quietly and lovingly presides at the BANNER circles, patiently giving her time and strength that we may know that our loved ones still live, and because they live we shall live also, losing neither ability nor individuality by the change called death.

CHAB. C. HAYES. Union, N. II., July 21st, 1885.

Hale's Honey the great cough cure, 25c., 50c. and \$1 Glenn's Sulphur Somp heals and beautifies, 25 cts, Serman Corn Remover kills Corns and Bunions Hill's Hair and Whisker Dye-Black and Brown, 50c, Pike's Toothsche Drops cure in One Minute, 256, Dean's Rheumatic Pills are a sure cure 566,

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tions Identical; The Last Scene of All. Paper.

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The Spiritual and Beformatory Workspublished by COLBY & BICH are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, 315 North bith street. Subscriptions received for the Hanner of Light at \$3,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 810 Spring Garder street, and at a case of the Best of the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut, street end of the new post-office.

Comp-Meeting in Michigan.

Comp-Meeting in Michigan.

The Spiritualists and Liberalists of Van Buren County and South-Western Michigan will bold agrand Camp-Meeting in the grove on the boating grounds at Four-Mile Lake, near Paw Paw, from July 30th to Aug. 3d. 1885.

O. P. Kellogg of East Trumbull, Ohlo, and Mrs. E. C. Woodrulf of South Inavan, Mich., are engaged as speakers; and other good speakers are expected. Good vocal and instrumental music will be furnished. There will be speaking at 3 r. M. July 35th at 10:30 A.M. and 3 r.M. Aug. 1st, and the speaking at 3 r. M. July 35th at 10:30 A.M. and 3 r.M. Aug. 1st, and the section of Officers of the Van Buren County Association will be at 2:30 r. M. Aug. 1st.

Saveral thousand dollars have been expended on the grounds in the crection of cottages, a large hotel of modern architecture and a hall 40x80 feet in 8ize, thus securing accommodations on the grounds snever before obtainable. The grounds are midway between Paw Paw and Lawrence, and are accessible by trains on the Toledo and South Haven R. R., which crosses their border and connects with the M. C. B. R. at Lawton and the C. and W. M. Rallway at Hartford.

A fee of 10 cents will be charged each adult and carriage (single or double) for admission to the grounds. Tenting privileges will be free to those attending the meeting, but a lee of the comistor each adult on the grounds. Tenting privileges will be free to those attending the meeting, but a lee of the conistor each adult on the grounds not a member of the Association will be collected on Suniday morning.

Tickets will be sold between Grand Rapids and New Bufford and return by the C. and W. M. Rallway from July 30th to Aug. 2d, good on all regular or special trains for the round trip, to return until Aug. 3d, Including admission to the grounds.

L. S. Burdler, Pesident.

E. L. Wahner, Secretary.

Paw Paw, Mech.

E. L. WARNER, Secretary, Paw Paw, Mich.

The Camp-Meeting Association.

Of Vicksburg, will hold its Second Annual Meeting in Fraser's Grove, one half mile from Vicksburg, Mich., beginning Aug. Zith and continuing two Sundays. Lyman O. Howo will speak the first Friday, Saturday, Sunday and Monday; Mrs. S. E. Bishop on Tuesday, Wednesday and Thursday; A. B. French, Friday, Saturday and Sunday.

Frank T. Ripley and Charles J. Barnes will give tests from the rostrum. Mrs. Julis E. Burns, slate-writer, and other mediums are expected.

The Grand Trunk Hatiroad 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 address, for information, FLORENCE M. BARNES.

Vicksburg, Mich.

Mississippi Valley Spiritualists' Camp-Meeting. Mississippi Valier Spiritualists' Camp-Meeting.
The Third Annual Camp-Meeting of the Mississippi Valley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Mississippi River, at Clinton, lowa, beginning on the firstday of Augustand continuing during the entire month. Speakers and mediums in great variety will be in attendance, and an enjoyable season is assured to those contemplating their first visit. Each year is adding largely to the interest and numbers in attendance at the meetings.

The location is central for the Spiritualists of Illinois, Wisconsin, Lows, Missouri, Nebraske and Minnesots.

For particular information, address the Corresponding Secretary,

D. SKINKER, Clinton, Iouca. TO BOOK PURCHASERS

TO MOON PURCHASERS.

COLBY & BIOU, Publisher and Booksellers, Bosworth street, (formerly Montgomery Place,)corner of Province street, Boston, Mass., k p for sale a complete assortment of Spiritumi, Progressive, Beformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by allor at leasthalf cash. When the noney forwarded is not sufficient to fill theorder, the balance must be paid C.O.D. Orders for Books, to be sent by mail, must invariably beaccompanied by cash to the amount of each order. We would remind our patrons that they can remit usthe fractional part of a dollar in posinge stamps—ones and twos preferred. Postage stamps in quantities of MORB than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or England.

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SPECIAL NOTICES.

BPECIAL NOTICES.

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

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

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

Panner of Pight.

BOSTON, SATURDAY, AUGUST 1, 1885.

PUBLICATION OFFICE AND BOOKSTORE, esworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

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

No Leaders Needed.

It ought, at this period of the world's development from the lower to the higher conditions, to be somewhat clearly understood that matters spiritual are operated by superior laws to those which govern the movements of affairs material; and hence that, while positive advocacy and partisan leadership seem to be essential in the case of the latter, it is one of the best proofs of the spiritual status that these mechanical methods may be wholly, or at least substantially, dispensed with. In other words, the higher the plane on which we stand, the less visible machinery needed, and consequently the more freedom and room for the play of invisible influences. So far as Spiritualism can claim to possess genuine spirituality, just so far will it discover its own ways of impressing human minds, employ its own methods of spreading the truth, and create its own agencies for assuring its steady advancement. And those of us who so accept the matter will feel not merely satisfied, but glad to be the chosen agents in a work that is at once individual and universal.

This brief and direct statement of the principle, however, can' hardly be expected to impress those whose interior sight has not yet been opened to its recognition. They will go on in the old way, pursuing the ends presented by selfishness and ambition, and deluding themselves with the belief that the larger truth can be contained in the smaller measures. They will continue to take hold of Spiritualism in for the inspiration of man. Surely there is no the old spirit of zealots, and beat the party drum for recruits who will be content to receive gifted and sincere believers and co-workers, no such a meagre knowledge of the truth as it is in their power to give them. They will wave the flag containing their own rallying cry; flourish the sword that is to them a symbol of command; order others into their places in the ranks according to their own ideas of priority and responsibility; and in all ways seek to organize and train an army for indiscriminate warfare, themselves always assuming to be commanders and claiming the results of the contest for triumphs and trophies. It is obvious that this is no improvement on the old methods of parties and sects, and therefore is wholly apart from the real spirituality of Spiritualism.

What is there in the revelation of spirit-communion that suggests or encourages anything of this sort? What does it amount to but an eager struggle for personal aggrandizement. an ambitious strife for personal power? We conceive that this present new era signifies the advent of spiritual forces which are to spiersede the worn-out coarser material ones; the coming in of silent influences which are to supplant and set aside the old noisy and sensuous ones; the supremacy of life itself over the old forms of leadership and dictatorial authority. If it be not so, then how is it to be consistently asserted that the spiritual is in any respect a higher level than the material? that the new is in any sense different from the old? that the human spirit is in process of emancipation from authority? or that the heavens have been opened to us and let down a higher and purer class of influences for the control of our conduct and conversation? . Obviously, these questions cannot be answered as all spiritualized minds must answer them, without casting aside the claims of individual ambition as both obtrusive and out of time.

No leaders are needed by Spiritualism in any such sense of leadership as the maxims of authority suggest. Whenever leadership in spiritual matters becomes in the slightest degree a restriction, from that moment it necessarily becomes an offence to the free spirit. Genuinely spiritual leadership vies with others only in the vital points of service, and sacrifice and humility. In these we may all compete freely for the leadership, to the steady growth of spirituality and the blessed spread of spiritual truths. In these we may increase our influence and our power to the utmost, yet enlarge the bounds of truth through love. To be great through humility is permitted every one of us. To acquire a name through a sincere desire of being nameless, is fame in the true spiritual meaning. When we cease to excite the envy of others by our boasted acquisitions, when we no longer arouse their hostility by the ardor of our assumptions before them, we have put ourselves in position to gain their confidence and draw out their love; and it is then that our

power over them has truly begun. The task of oriticism, always an unwelcome

one, is especially so when a simple but essential truth, after being fairly stated, cannot be fully apprehended without making for it even a necessary application. It is a matter of common notoriety that Spiritualism has been sought to be captured by those who see in it a great modern movement which they are ambitious to control, or on which they may at least mount for a personal display for which they seem to fancy the times are impatiently waiting. Well may we ask ourselves, at the start, if it was for so thoroughly insignificant a purpose as this that the broad and everlasting fact of communication with disembodied spirits was revealed and established. And with even more point may this question be asked, when it is kept in mind that these persons so ambitious of leadership flout and despise the phenomena by which such communication is proven, and presume to construct a nebulous philosophy whose limitations are simply those of their own diminutive being.

It would of course be unspiritual to denounce pretensions of such a sort, made in the very face of a great modern revelation; yet it may be both politic and necessary to characterize them according to their merits, that spiritual things may not unconsciously be confounded with upspiritual, and that the outward and visible may not be permitted to claim authority over the inward and invisible. Just so far as such pretensions are put forward, just so far they prove the alienation of those making them from that spirituality which should be the end and aim of all professing Spiritualists. As humility and self-sacrifice and love for personal service are the sure credentials of the true Spiritualist, so pretension, and assumption, and the continued claim of authority evince the presence of those who would use Spiritualism to the furtherance of their own selfish purposes. Again and again we assert, and now and always we insist, that the sure test of spirituality is the love of service for others, and not the love of subjecting others to our control.

This kingdom of service, Who has explored its furthest realms to understand the nature and extent of the power it surely confers on its uncrowned rulers? To serve greatly is the way to rule. In passing from the material to the spiritual, what we did before after material methods we do now after spiritual ones. And these do not favor the superiority of one to another except above the plane of authority, and on that of a noble spirit of sacrifice. When we commend humility as one of the proofs of spirituality, it is not to be therefore inferred that all individuality is to be abnegated, and all the sturdy elements of character eliminated on which spirituality, to be practically efficaclous, must be grafted. But it is to be inferred that the latter are to be put to truly spiritual uses, and no longer employed to serve purely personal ambitions and aims. It is to be inferred that henceforward the governing principle in conduct is to be spiritual, and that this makes over what is strong and coercive in human character into what is heroically self-sacrifleing and nobly serviceable in the cause of truth.

Thus is selfish ambition, petty and narrow, seeking only personal aggrandizement and feasting on a temporary notoriety, converted into one that is purely unselfish, and hence above all ambition and all special desire of fame. Spiritualists of all others have reason to expect and demand that mere human leaders shall be discarded, since actual knowledge has satisfied them of a leadership that transcends all human knowledge, ability and skill. They do not reject philosophic speculation, by any means, on the problems of life here and hereafter; but they do not accept such speculators as necessarily their leaders. The invisibles themselves are the real leaders. The mission of angels is accepted for the self-constituted mission of assuming mortals. Heaven's direct inspiration more than compensates with them inconsistency in this, no lack of respect for taint of a desire to put down or put up anybody as an individual. It is simply the practical proof of their belief in the new revelation as far better and more reliable than any of the material methods of the past.

And, obviously, unless such guidance and inspiration as this is recognized and acknowledged, it is not easy to understand what real meaning and significance Spiritualism has above what has gone before it and been outgrown in the expansion and growth of the human spirit. Surely, Spiritualists do not believe in falling back into the old and discarded wave They certainly are not ready to admit that their new and larger belief can be fitted into the smaller compass of the beliefs which the advancing world is ready to cast aside. And if not, then they will discard the old and wornout methods with the old and worn-out beliefs. They have no further use for the machinery which the progress of knowledge and the expansion of ideas have rendered worthless because no longer serviceable. And this being the case, those who try to convince themselves that they are greater than the great truth to which they attach themselves, will do well to study more attentively the signs of the times. that they may individually understand and realize that, in this wide kingdom of service, it is ever only the least that are the greatest unto the end.

New Indian Policy.

The successful inauguration of a new and beneficent Indian policy, says the National Republican, was one of the crowning glories of President Grant's two terms. It marked a new era in our national history—the substitution of justice for vengeance. The new policy has fully justified the hopes of its friends and has been equally disappointing to its enemies. Under its operations the Indians have been making rapid progress in the arts of civilization, and are now steadily working up toward self-support. But all this is invisible to those who do not care for the elevation of the Indians, and who would rather see them "wiped out of existence" than civilized; hence the demand for the abolition of the Indian Bureau, and the transfer of the aboriginals to the War Department.

Read and heed Mr. Charles M. Brown's very pleasant and unique remarks about the coming Ætna (Me.) Spiritualist Camp-Meeting, to be held there, opening Aug. 28th and continuing ten days. If what he says be true, and no doubt it is, many of the friends in different sections of the country will doubtless embrace the opportunity thus offered to be present during the sessions of the contemplated meeting at Buswell's Grove.

An original essay, by Mr. John Wetherbee of this city, entitled, "Some Inferences AND CONCLUSIONS," will appear in the next number of the BANNER.

Unseen Wires.

The manifestations of the presence of the denizens of another though unseen world, and of their influence among mortals, are becoming they can return to us, be seen by us, and hold so frequent and tangible that not only the secular papers, but those included in the class known as the "religious press," are compelled to recognize the fact and notice the events, even though they are obliged to trench somewhat on the grounds of Modern Spiritualism in the act of doing so. Of course, this is done in a round-about way, without directly admitting the source from which these indications of intelligence outside of visible mortal life emanate. They attribute them to the action of the minds of mankind one upon another, or assume to relegate the whole subject to the realm of unexplainable mystery, and wait God's time for a revelation of the truth, not for a moment entertaining the idea that possibly God's time is the present time, and that all is | guine of believers have now the remotest con made clear to the comprehension of those who are honestly desirous of knowing the truth, come whence and how it may.

A friend sends us a copy of the Evangelical Messenger, published at Cleveland, O., in which the editor introduces an article upon premonitions as follows:

"The world in which we live and move and sleep is crossed in every direction by invisible lines of communication of which the wisest know but little. Along these unseen wires messages of warning or of sympathy often go throbbing from soul to soul. Sometimes, and whom he has therefore ordered to take in dreams of night, sometimes in brightest waking hours, swift-winged premonitions flash their light upon our inner vision, or breathe their mysterious whispers into our ears. Concerning these phenomena we have no explanation to offer. We have no theory on the subject. We do not philosophize about it. We only accept the facts. The explanation may come byand-bye.

The writer follows the above with the details of seven instances in which the warnings and interventions of spirits gave notice of impending danger or prevented disaster; one as related by the Presbyterian, one by a clergyman who twenty-five or more years ago wrote a sensational book against Spiritualism, and two by the Independent. The article occupies upward of two columns, and closes with these words:

"Facts like these mean something. Science may pronounce them incredible, but as a contemporary says: 'the incredible happens, and it is of no use to deny such facts. How the connection is made, by what wire the electric current passes from one mind to another, by what wave, through what mentiferous ether, we may one of these days discover. At present we know nothing about it."

"An honest confession" may be "good for the soul"; but its benefit in some cases, of which this evidently is one, is in the first indication it gives on the part of the confessor of a desire to be "honest"—a desire which, if followed to its ultimate, cannot fail to result in great and eternal good. If, as he says, he knows nothing about "facts like these" except that they exist, he has no one to blame but himself, for opportunities have not been by any means rare all his life, and greatly increased the last third of a century, for him to learn something of them, even though it be not much; and we advise him to put himself immediately at work in that line of study, for he may be assured, if he continues to occupy the position of a teacher, he will be frequently called upon to meet inquiries upon a subject the response to which—that he knows nothing about it-will place him in a very awkward predicament. The writer adds:

"When some clear-eyed and far-seeing explorer of this strange world shall finally discover its secrets, we shall listen to his report with profoundest interest

But who shall receive and determine the genaineness of the credentials that the "cleareyed and far-seeing explorer" may bring? They looked for one of these nearly nineteen arm the cowboys and cattlemen? The latter centuries ago; but they knew him not when he will not hesitate to shoot an unarmed Indian came. They did not "listen to His report so long as they will to shoot an armed one. The with profoundest interest and attention": they took Him out and hung Him on a cross between two thieves.

May it not be that the Christ (the Spirit of Truth) is in our midst to-day, as it was in the olden time? that out of the mouths of those whom the self-styled learned of earth look upon as "babes and sucklings" in wisdom, God reyeals the mysteries of life, ultimating in the grandest knowledge ever vouchsafed to humanity, namely, the immortality of the human soul?

Shall the Phenomena Stop?

An English writer who is closely observing current events and opinions in the ranks of Spiritualists, is inclined to deprecate the disposition of some who, because they have had enough of the phenomena of Spiritualism to fully convince themselves of the truth, and place their own feet on a solid foundation, wherefrom they can look into the future and see a positive assurance that another life awaits them at the close of this, are declaring that all forms of physical manifestations, even those of the most advanced order, the independent voice, slate-writing and materialization, should be done away with as of no value to mankind. "Why multiply facts?" they ask. "We have enough of them; give as what they are meant to teach." There is, to our way of thinking, an immeasurable degree of selfishness in taking such a view of the subject. Were all the world as satisfied of the truths these phenomena are given to teach as they who would abrogate them are, not a single human being on the face of the whole earth skeptical in regard to the fact of a future existence, some extenuation might be allowed for the position they assume to hold. But we know it is far otherwise; we know that only an infinitesimal portion of earth's inhabitants, comparatively, have received the inestimable blessings these phenomena are designed to bestow, and that to decry them at the very threshold of their entrance upon their mission because we have reaped the advantage of their coming, is only to exhibit a shallow reasoning, a fathomless depth of ingratitude and an "inhumanity to man" that would not hesitate to make "countless thousands mourn." by such a deprivation.

We do not throw away the alphabet and bid it "good-bye" when we have learned to read and write, because we know it will be indispensable to us in all our future acquirements. For a similar reason we cannot put aside the phenomena at any period of our attainment of spiritual knowledge; as we advance they will advance with us to greater and still greater perfection. Therefore we say, Let the phenomena continue; let us give the best of conditions -those that the invisible but potent workers in spirit-life suggest as best adapted to their purpose; welcome with thankfulness every manifestation from what, through familiarity,

rialized form of our dearest friends who, having passed the rubicon of death's shallow stream, bave discovered a method by which sweet converse with us, as they did in days that are no more.

We feel that the power of spirits to produce phenomena has only foreshadowed itself. What they have done has been done despite almost insurmountable obstacles thrown in their way, and the bitter opposition of selfishness, bigotry and ignorance, than which none could possibly be more resistless. Instead of restricting, let us enlarge the field of their operations; instead of hampering, let us give them greater liberty; instead of assuming to teach our teachers, let us willingly and gratefully be taught by them, and we shall ere long witness manifestations of spirit-power and intelligence of which few if any of the most san-

The Indians, Cattlemen and Cowboys.

You cannot have fire without something to kindle with, neither can it be kept burning without being fed with fuel. The President, aided by his clear-headed advisors, has become convinced that what causes all the trouble. with the Indians in New Mexico and Colorado is the intrusive and greedy presence of men who have no business to be where they are. themselves away. The cattlemen had illegally obtained leases from the tribes located in Indian Territory, and thus practically got their lands away from them for a song. The cattlemen were so obstreperous at last that they undertook to block the way for the cattleraisers in Texas, who have long enjoyed the freedom of the "trail" for driving their cattle northward into Kansas and Colorado, where they were finally fattened for the Eastern and European markets. The troubles grew to such dimensions, in consequence of the increasing irritation of the Indians, particularly the Cheyennes, that it was deemed necessary to despatch General Sheridan to Fort Reno with an adequate military force, to quiet all threatened disturbances and see that the laws were duly executed.

Having made a careful and thorough investigation into the matter, the President has decided to order all those holding leases of land within the reservations in Indian Territory to vacate the lands within forty days from the date of his proclamation. They squirm and protest and propose, but they have got to go nevertheless. The solemn treaties made by the United States with the Indian tribes are to be sacredly kept. And Gen. Sheridan is near at hand to see that the President's orders are carried out faithfully. The great cattle companies equally with the smaller individual lessees are to be cleared out, and the Indians, to whom the country belongs, are to be left undisturbed in its enjoyment. At last inordinate greed has come to be disavowed as one of the necessary forces of expanding civilization. All just men rejoice that it is so, and that the national name is to be cleansed of a stain which mere hungry land-grabbers have been permitted to leave on it. Not until this large stone is fairly turned over will it be possible to see what a collection of marauders swarm underneath, or to realize the true causes of these chronic troubles with the Indians.

The troubles with the Ute Indians in Western Colorado all sprung from a lack of food. Col. Swaine, commanding at Fort Lewis, telegraphed to Col. Bradley the immediate necessity of issuing rations to them. Some of these Utes, hungering for food, went off the reservation to obtain it, and the cowboys summarily shot them down. Therefore the settlers near by want the Indians disarmed to a man. Why not first disits to the Indians to leave. their reservations for the purpose of hunting, but even allowing that they are outside with a pass on their persons, the cowboys would continne to shoot them all the same, and condescend to look for their passes, if at all, after their murderous execution was done. Commissioner Atkins thinks the whole of the talk about a Ute rising is got up for the purpose of making a concerted raid on the Ute lands.

General U. S. Grant

Has passed to spirit-life, and the nation mourns. Indeed, the whole civilized world is paying tribute to his memory. The memorial services in Fancuil Hall, Boston, on Monday last, were a most fitting tribute to his worth. Without party or creed our people met to do honor to the great captain. He came to the front when the nation was at its greatest peril, as the man to lead the army of the Union on to victory and to peace. How well he succeeded the permanency and prosperity of the country to-day fully attest.

General Grant was born April 27th, 1822, and passed to spirit-life July 23d, 1885, after an illness of many months.

The gathering at Fancuil Hall was called to order in a brief speech by Mayor O'Brien, when Governor Robinson was introduced. The Governor's remarks were listened to with the closest

attention. He said: "The sadness of the event which touches all hearts brings this assemblage together to-day. Everywhere throughout the land, whether in the crowded city or in the remote cottage, there is a deep feeling of sym-pathy and personal bereavement, because one who was in the remote cottage, there is a deep feeling of sympathy and personal bereavement, because one who was dear and great and true has gone out from the people forever. My lips are not to speak his eulogy here, nor is the duty of this moment to attempt to make a just and full and comprehensive estimate of his work and life. We pause, ere the grave opens to receive his remains, with bowed head, recognizing the hand of the great God in taking from us one whom we so proudly cherished and honored and trusted. We pause for a moment amid our tears and our signs to express our appreciation of his life. The great hero—over whose bed of pain and suffering for weary months millions have bent day after day in tearful sympathy and prayerful hope—the great hero was none the less a hero, because out of the common lot of humanity. He was a man born under no accidents of fortune at the beginning of his career, but finding in the call of the country to duty the summons greeting him to a development to which his great powers and unfinching fortitude and unmoved cammess never proved unequal. The fact of his rapid advancement from the uneventful life of a private citizen by successive victorious staps in campaign after campaign, until, in response to the universal demand of the people, he became the great chieftain of the greatest armies that were ever massed in the most memorable conflict of the world, shows clearly what perseverance and ability can accomplish. One need not recount it here. The facts are within the memory and knowledge of the great body of our people."

Appropriate resolutions were then unanimously passed, when General Charles Devens was called upon to speak. He said:

was called upon to speak. He said:

"A nation has watched by the dying couch of its greatest citizen, the leader of its armies in battle, the head of its civil government in peace. Anxiety, hope and fear have contended, until at last it became certain that human efforts were in vain, and that he who had been its tower of strength in the hour of a people's agony was to pass from among living men. Well may a nation swell: the funeral cry for him whose atrong hand and daring heart secured and protected its life."

which he succinctly portrayed the successful career of the Lieutenant-General:

career of the Lieutenant-General:

"His fame (said the speaker), like that of Washington, shall form forever one of the brightest jewels in the radiant crown of the Republic. It shall broaden and widen as her domains shall spread, as her vast and fertile wastes shall be peopled, and as great cities shall itse where to-day only the hum of the wild bee breaks the stiliness of the fragrant air. Yet to no us. Already to many almost approaching middle life his achievements are but historical. But in us, who were of his time, there is a personal love and veneration toward him which cannot be communicated to others. All around him, throughout the broad land, there stretches the wide circle of those who perhaps never looked upon his bodily presence that feel his loss as a personal grief. He has so inwrought himself with their just and patriotic feeling in the years that are past that to them the earth itself seems less fair, this gorgeous, glowing summer less bright now that has gone. Willingly would I speak some words that shall tell the love we have borne him, the honor in which we hold his great deeds, the gratitude we have for all he has so splendidly done; but I realize how poor my utterance is."

General D. concluded as follows:

"He has passed beyond our mortal sight—sustained and soothed by the devotion of friends and comrades, by the love of a devoted people, by the affectionate respect and regard of many once in arms against him. In that home where he was almost worshiped, he has wrapped the drapery of his couch around him as one that lies down to pleasant dreams."

Excerpts from our Foreign Exchanges.

The Revista de Estudios Psicologicos of Barceona contains articles on "The Moral Effects of Spiritualism," "Buddha," "Christian Love," and the concluding chapters of an essay on 'The Earthquakes in Spain," by that distinguished astronomer and Spiritualist, Camilo Flammarion. These articles were written to show that earthquakes are natural effects, can be foretold but not avoided, and thus combat the theory of the clergy that they are a special visitation of "Divine Vengeance" on Spain, on account of the great spread of "liberal thought" in that country. We notice the announcement of the formation of a mutual benefit society, under the name and auspices of "Jesus of Nazareth," and that donations for it are received at the office of that paper. Also, another item wherein it is stated that a poor man recently lost his child, and, having only twentyfour reals to pay the entire funeral expenses, including coffin, was muleted by the priest twenty reals for the privilege of burying the body in consecrated (?) ground. The editor takes exception to these heavy charges, and lashes "the church" for her exorbitant demands. He might do well to consider if, in the formation of societies tending to foster this superstition, and bearing the name of its founder, he is not helping "the church" to re-rivet the fetters on those who, through the beneficent light of Spiritualism, have escaped her

The Revista Espiritista of Buenos Ayres contains many interesting articles. One queries how the Pope could receive with open arms the Prince Imperial of Germany, who, is the head of the Free Masons of that country, bestow on him the "Order of Christ," and immediately afterward issue his fulmination against the Masons. Is there one mode of salvation for princes and another for the people? Can "Papal Infallibility" be stretched to suit all classes?

La Fraternidad pays its compliments to the Regular M. Ds., quoting the remarks of Sir Wm. Jenner, the present physician to the Queen, and also those of Magendie, Professor of Medicine in the College of France: "Gentlemen, medicine is a farce. Who knows anything of medicine? For my part, I tell you frankly that I know nothing about it., Nature does much, and the doctors little, for the patient." It copies also an article from the BANNER on Spiritualism in Brooklyn, N. Y.; informs us that La Federacion Espirista Portuguesa, the principal Portugese Spiritual Society, is forming branches all over that country; of the publication of a new paper in Lisbon, entitled Magnetismo Animal, and of El Buen Desco, at Matanzas.

Constancia publishes in full the discourse delivered by Mrs. H. J. Horn before the First Sotranslated from the columns of the BANNER by Señor A. Scarnichia, our editorial of Jan. 24th, entitled "The New Philosophy," by the same translator, and the experiences of Wm. H. Vosburgh from our issue of Feb. 21st. We also notice that Don Cosme Mariño, the editor, has translated from the French. and published for the benefit of the Children's Lyceums, a spiritual catechism.

The Message Department.

We are in receipt of letters from persons in various parts of the country asking for communications from their spirit-friends, and wishing to know why more spirits from such and such sections-designating the particular localities in which the writers reside-do not put in an appearance at our Free Circle-Room.

The fact is we never attempt to dictate to the spirit-world who shall or shall not present themselves through our medium. We have been repeatedly told by the guides having the Message Department in charge, that no sort of favoritism toward either spirits or mortals is practiced in their work. All spirits are made welcome at our public meetings, and any of them who are sufficiently adapted to influence our medium in giving expression to their thought are assisted to make themselves known.

Occasionally a correspondent from Louisiana or California or other State wishes to know why so many of the returning spirits are those who formerly lived in Massachusetts or other New England States; and we are frequently asked by Boston people why more spirits do not come from this vicinity, instead of those who once lived at a distance.

Friends, it is impossible for us to fell why these things may or may not be. By referring to the files of the BANNER it will be seen that the Circle-Room is cosmopolitan in character: that spirits who once lived in the various parts of this and other countries report themselves in its meetings, and that no locality is favored alone with messages from its departed residents to the exclusion of others. Our spirit-friends assure us they are doing what they can to assist all spirits to reach their earthly friends; and we feel we can safely trust this work and its results to their management.

Mrs. Stoddard Gray and son, DeWitt C. Hough, the materializing medium, in company with Mr. Gray and Master Rollie Gray, made us a brief call on Monday, on their way from Onset-where they have been for the last ten days-to Lake Pleasant, where they will occupy their cottage (formerly the "Lyman Cottage ") on the Bluff for the month of August, and hold seances every evening.

Don's give mp the hope of recovering if you are affloted with Heart Disease. DR. GRAYES HEART REQULATOR has been a though the stars were "simple" because they its life."

The orator them gave a lengthy address, in galls, Cambridge, Mass.

The Golden Gate.

The above is the attractive name of a new paper issued in the interest of Spiritualism every Saturday, in San Francisco, Cal., Mr. J. J. Owen, late of the San José Mercury, editor and proprietor; Mrs. Mattie P. Owen, assistant, and R. B. Hall, general agent. It consists of eight pages, the size of the BANNER, makes a very creditable appearance typographically, and displays good judgment in the editorials and selections which form its contents. It advocates and defends the spiritual phenomena in their every phase, including the latest marvels of slate-writing and materialization. Of the former, Mr. Owen asseverates, no phase is more interesting or convincing. He relates his experience with mediums through whom he has received the most positive evidence of the truth of spirit-communion. Of materialization he remarks that no phenomenal fact of Modern Spiritualism is better attested, proof of the genuineness of which he has many times received, under conditions wherein jugglery or fraud was absolutely impossible. He stands up bravely for the mediums of the New Dispensation; and, alluding to similations of phenomena, says: "It should be remembered that all spirits are not angels, nor honest; no more than they are when encased in mortal habiliments. It may be the medium is not always responsible for seeming fraud; at any rate we should be careful not to condemn unjustly."

The Golden Gate gives promise of being an efficient aid in the promulgation of the grand truths of Modern Spiritualism: as such we heartily welcome it to the field of labor and wish it long life and abundant success.

Indian Lands.

Section 2116 of the Revised Statutes of the United States prohibits the leasing of Indian lands, and declares that no such lease shall have any validity in law or equity, unless made "by treaty or convention entered into pursuant to the constitution." The same section imposes a penalty of one thousand dollars on any person attempting to negotiate such a treaty or convention, unless he is acting under the authority of the United States; and yet these provisions of law have been and still are wantonly violated by unscrupulous individuals.

It will be seen by the spirit-message of BERTHA BROWN, on our sixth page, who hails from Boston, that she is desirous of reaching her personal friends for the purpose of having them learn something of the spirit-world and of their friends who have gone to inhabit it. She gives excellent advice.—Spirit Dr. John E. Corson, who resided in Jonesboro', Tennessee, before passing to the spirit-world, gives a very sensible message. - John T. PARKER, whose earthly home was Brooklyn, N. Y., wants his friends there to know of his return to this place. He desires to communicate in private with them through some medium in New York City.—Carrie Small sends a message to Helen M.-ABNER C. COOMBS, who lived in Wakefield, Mass., wishes to inform his friends that he can see them, and he wants them to feel that he is often with them.-MRS. KATE GRIGGS. wife of Mr. C. A. Griggs, says she would like to communicate privately through a medium with her earth-friends, and hopes to have an opportunity of doing so ere long.-WILLIAM J. HUB-BARD, who says he was well known in Boston. sends word to his loved ones in California. He gives tests by which he should be identified. He wishes Samuel Hubbard of Oakland, Cal. to see his message.—CAROLINE SOMMERS sends a message to her friends in Litchfield, Ct., and to those in Meriden.-PATRICK HOLTON, who said he lived in Northampton, and who showed in marked phrase that he belonged to the Emerald Isle, according to his statement was crushed out of his earthly body by a pile of lumber falling upon it. He says a good deal, but nothing of especial weight, only as evidence of his identity.-MARIA, to a person present in the circle, whom the spirit called Chalmers, was anxious to say that she was not photographed; that the likeness which appears was not hers.-Louisa Schindler, who was too feeble to speak for herself, got the controlling influence to communicate for her. She wishes her friends to seek an interview with her through a medium in private. It is to be hoped they will respond to her request.

A modern Don Quixote appears in the person of the mayor of Waltham, says the Boston Saturday Evening Gazette, who is waging war against the alleged sins of the people in that adolescent municipality. In his omnipotent wisdom he decrees that the druggists must not sell sods, confectionery, cigars and papers on Sunday; that Sunday riding for pleasure must be stopped; that boats must not be let on the river on Sunday; and, in fact, that all the business which is now commonly done, and generally acquiesced in by the public on Sunday, must be suppressed. We fancy that the mayor will find that he has taken a heavier contract than he can execute. People will have their Sunday papers, and soda as well as jalap; and they insist upon taking their Sunday pleasuring by horse and carriage, by boat, by horse-car or steam-car without let or hindrance. In this the best sentiment of the community supports. them, and he who opposes this manifest and rational will of the people confronts a task compared with which Mrs. Partington's attempt at sweeping back the Atlantic with a mop was the merest pastime. One thing is certain, which we may add without fear of contradiction, and that is there are but a comparatively few bigots like the Waltham mayor in freedom-loving Massachusetts, and they are growing less year by year. People must have healthy bodies if they wish for healthy soulsand there is no better method of attaining this important desideratum than out-door exercise and recreation on Sunday, when the tollers cease from labor, instead of being cooped up in unventilated vestries attending prayer-meetings, as has been their wont in times past. The very austerity of over-zealous religionists seems to be weaning the young from attending their churches, where gilded pulpits and velvetoushioned seats are in vogue.

Miss E. L. Bush, the principal of the Belvidere (N. J.) Seminary—a liberal institution -which is now known as the "Wendell Phillins Memorial Industrial School," wishes it understood by parents that \$150 per year will pay for the board and tuition of children. This school reopens for the season Sept. 21st. For circulars address as above.

SPIRIT VOICES for July contains new chapters of "The Annals of the Tlaskans," and of "Ancient Spiritualism," a variety of minor articles, several poems, and reports of the Rindge, N. H., Camp Meeting. Published at 121 West Concord street, Boston, and sold at our

Spiritualist Camp and Grove-Moot-

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 Association, will take place on its grounds, East Wareham, Mass., July 12th to Aug. 9th.

QUEEN CITY PARK.—The fourth annual assembly of this Camp-Meeting will take place on the grounds in South Burlington, Vt., Aug. 18th to Sept. 14th.

THE NEW ENGLAND SPIRITUALIST CAMP-MEETING ASSOCIATION holds its twelfth annual convocation at Lake Pleasant, Montague, Mass., Aug. 1st to 31st inclusive.

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

MISSISSIPPI VALLEY SPIRITUALISTS CAMP MEET-ING.—The Third Annual Meeting of the Association will be held upon its grounds at mount Pleasant Park, Clinton, ia., beginning on the first day of August, and continuing during the entire month.

NESHAMINY FALLS, PA.—The Seventh Annual Camp-Meeting at this place commences Sunday, July 19th, and closes on Thursday, Sept. 10th.

THE SECOND ANNUAL GROVE MEETING of Spiritualists will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and continue until Sept.

VERONA PARK, ME. - August 15th to 24th. NEMORA SPIRITUALIST CAMP-MEETING. — The lemoka Camp-Meeting Association and the Michigan sesociation of Spiritualists units to hold a camp-lecting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, eight miles east of Lansing, August 5th to the 81st.

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

LOCKOUT MOUNTAIN [TENN.] CAMP MEETING.—
The Second Annual Camp-Meeting will be held on these camp grounds for ten days, commencing Saturday, Aug. 22d, and concluding Aug. 31st. On Wednesday, Aug. 23th, the annual meeting of stockholders will be held. On Saturday, Aug. 29th, the Annual Convention of the Southern Association of Spiritualists will be held. will be held.

MIANTIC, CT., CAMP-MEETING,—Services to be held from July 16th to Sept. 13th, inclusive, PAW PAW, MICH.—A Camp-Meeting takes place at Four Mile Lake from July 30th to Aug. 3d.

CASSADAGA, N. Y.—The Camp Meeting at Cassadaga Lake opens Aug. 1st, and closes Aug. 8ist. TEMPLE HEIGHTS, ME. - August 14th to 23d.

Receptions at Onset.

Monday evening, July 20th, Mrs. Townsend-Wood opened her parlors for a reception to Mrs. R. S. Lillie, Jennie B. Hagan, Mrs. Brigham and G. B. Stebbins. Speaking, singing and social conversation filled the programme, with much satisfaction to all.

Tuesday evening, July 21st, Mrs. Ricker tendered a birthday reception to the wife of President Crockett, and a wedding anniversary reception to Mr. and Mrs. E. G. Brown. Brief addresses, delightful singing, witty sayings, eto., contributed to the pleasant occasion.

Lake Pleasant.

As will be seen by the advertisement on our fifth page—which contains the list of speakers, etc.—that the New England Spiritualists' Camp-Meeting Association commences its thirteenth annual convocation on the 1st instant, to be continued during the present month. A printed programme, giving all necessary particulars, may be had gratuitously at this office. See Fitchburg Railroad advertisement for information respecting special train arrangements for the accommodation of visitors to the Lake.

Donations in Aid of Charles H. Foster.

MB. CALEB BUFFUM, 13 Buffum street, Salem, Mass., who is the custodian of the funds which have been and may be in the future donated by friends of the cause for the use of the unfortunate medium, Charles H. Foster, reports as follows:

Previously acknowledged \$61,40

 Luther Colby
 3,00

 Isaac B. Rich
 3,00

 Mrs. M. D. Bell
 2,00

 Total to date \$69,40

C. M. Brown

Has been appointed by Colby & Rich as the sole agent to take subscriptions for the BAN-NER OF LIGHT at the Ætna, Me., Spiritualist Camp-Meeting.

"THE SOUTH SHORE" is the name of a pleasantly written story by Mrs. C. R. Josselyn, the purpose of which is to show the importance of aterspersing healthful recreations with the instructions given to the young. This method is the grand one of the spirit-world, as we are assured by a multitudinous number of communications therefrom, and its adoption in this sphere is growing apace. The story referred to forms a 16mo volume of 216 pages, and may be had of Mr. G. T. Albro at Onset.

Mrs. C. L. V. Richmond delivered the closing address of her first series in Kensington Town Hall, London, Sunday evening, July 12th. Her subject, "The Final Religion of Earth," was treated in a manner that elicited many words of praise from her auditors. A new series is to be delivered in the Kensington Assembly Rooms, the Town Hall not being available, commencing Sept. 20th.

"THE WORLD'S FRIEND."-This stanch little progressive sheet has been obliged to suspend its appearance on account of having lost its printing material. Its proprietor, Mrs. O. F. Shepard, promises to resume its publication as soon as she can obtain funds for doing so, and solicits contributions to that end. Her address is Foxboro'. Mass.

Mrs. Carrie M. Sawyer will return to Boston from Onset Bay the first of next week, and resume her seances at No. 4 Concord Square, where she would be pleased to meet her friends and the public generally.

W. J. Colville is busily employed in lecturing and holding special meetings in and about London, giving considerable of his time to an elucidation of the subject of healing by spirit-power.

Mrs. Augusta Dwinels having nearly recovered from her late severe illness, nervous prostration, is now at No. 9 Porter street, this city. She is a finely developed medium.

We shall print in the next issue of the BANNER, from the pen of Mr. A. E. Newton, a well-written article which we fully endorse, entitled "Revelations of Crime by Spirits."

An interesting incident of the last moments of De Quincey is thus described by his biographer, David Musson: "He had been in a doze for some hours, and as it had been observed that, in his waking hours, since the beginning of his illness, he had reverted much to the incidents of his childhood and talked especially of his father, regretting that he had known so little of him; so in this final doze his mind seemed to be wandering among the same old memories. 'My dear mother, then I was greatly mistaken, he was heard to murmur, and his very last act was to throw up his arms and utter, as if with a cry of surprised recognition, 'Sister, sister, sister!' The vision seemed to be that of his sister Elizabeth, dead near Manchester, twenty years before, and now waiting for him on the banks of the silent river."

ALL SORTS OF PARAGRAPHS.

'T is not the boundless waters ocean holds
That give refreshment to the thirsty flowers,
But just the drops that, rising to the skies,
From thence descend in softly falling showers.

What matter that our granaries are filled
With all the richest harvest's golden stores,
If we who own them cannot eater in,
But famished stand before the close barred doors?

And so 't is sad that those who should be rich In that true love which crewns our earthly lot, Go praying with white lips from day to day, For Love's sweet tokens, and receive them not. London, July 25th .- An earthquake has occurred in the Rungpur district in Bengal. A village near Nattore was engulied.

Digby is full of charity (ask Mr. Davis if he isn'i?)brimful! But somebody slipped into the BANNER sanctum recently, while the editor was momentarily absent, and hooked his friend Digby's nice palm-leaf hat, leaving a poor old dilapidated apology for one in its stead. He offers a regular season-ticket on the Old Colony Bailroad for a return of his fashionable tile.

There was a remarkable scene in a New York He brew synagogue on Saturday, the Rabbi paying a trib. ute to the memory of Gen. Grant. The whole congregation arose and recited with the pastor the "Radish," a prayer never before recited for a Gentile.

Since the fact became generally known that bread, which is termed "the staff of life," was a very weak staff, owing to the elimination of the best portions of the flour of which it is made, under the æsthette ruling of having it fine and white, efforts have been made to improve it and to retain rather than throw away the nutritious parts of the grain. The best results of these efforts are found in the Glen Mills flour and other forms of breadstuffs, for which Dr. W. L. Johnson is the selling agent at 48 Boylston street. The Doctor is a veteran Spiritualist, and whatever statements he may make can be relied upon as being "as good as wheat."

Scandal, like a reptile crawling over the grass, leaves a trail and stain that ever does and ever should condemn its inventor.

The Newburyport Spiritualists should report pro gress there for publication in the Banner. We hear there are active workers in that locality. If that is the case, they should not be remiss in that respect What says Mrs. Green?

The paucity of original wittleisms in the papers at the present time is attributed to the fact that nearly all the funny men of the country are engaged in the manufacture of poems baving for their principal incident the adventures of a boy and a green apple.

Misfortune sprinkles ashes on the head of the man, but falls like dew on the head of the woman, and brings forth germs of strength of which she herself had no conscious possession.

"Why are those things on your dress called bugle trimmings?" George wanted to know. "Oh," Emily replied, lightly, "because pa blows so over the bill." —Philadelphia Call. The June number of the German paper, Rundschau, contains suggestions for restricting individual mo-

nopoly of land, which it is high time were put in prac-

tice in this country. There were two hundred and fifty-six deaths in Boston last week, of which seventy-six were caused y cholera infantum, thirteen by diarrhoa, six by diphtheria and croup, six by dysentery, five by typhoid fever, and seven by other zymotic diseases. One hundred and fifteen infants in arms died during the week. Consumption caused twenty-six deaths, heart disease

eleven, apoplexy four, sunstroke one. The death rate

for the week is 32.58 per 1000. The Atlantic House at Nantasket Beach-the coolest and best managed hotel on the whole Atlantic coast, kept by Damon & Sons, and withat a very spaclous establishment - is filled with guests. Reader, don't consider this a hotel "puff": it is no such thing, but a veritable fact.

A stranger recently stepped into a church in Indianapolis, and, after being permitted to stand in the aisle for some time, was approached by one of the brethren, when he inquired: "What church is this?" "Christ's Church," was the reply. "Is he in?" was quietly asked. The hint was taken, and the stranger shown s seat.

"Of dust thou art, and unto dust thou shalt return" -going from the Old Colony depôt, Wareham, to Onset and back.

swords: there are words the point of which sting the heart through the course of a whole life. The last of the Seven Days' Battles, Malvern Hill. will be described by General Fitz John Porter in the

There are words that sever hearts more than sharp

August Century. Among the illustrations are portraits of the late General McQuade, Generals Sykes, Morell and Mahone. The heat several days last week in Boston was almost intolerable. People should be extremely careful to

eschew unripe fruit during the month of August, if they wish to escape sickness. A husband's temper, and often his love, depends more on the food he eats than upon any other one ma-terial thing.—Woman at Work.

Will the "woman at work" explain how she came

to so sage a conclusion? "Pa," asked little Johnny, "do they always have an inquest when anybody dies?" Intelligent Parent—"Oh! no, my son. When a 'regular' doctor has been attending a person there is no need of an inquest. It is only necessary where there is any doubt as to the

cause of death." Mamma (dining out)-" It isn't polite, my son, to smack your lips when eating. You never do that at home." Son—"Cause we never have anything worth smacking over," was the pert reply.

A medical journal asserts that the application of hot water will prevent fainting. That's it; that's it exactly! This explains why men seldom faint. Their wives keep them in hot water.—N. Y. Sun.

Princess Beatrice, youngest daughter of Queen Victoria, was married on Thursday, July 29d, to Prince Henry of Battenberg. The wedding was said to be a gorgeous affair.

Education has made great progress in Italy of late vears. In 1879, in some districts, ninety per cent. of the population were unable to read or write, and the average for the whole country was seventy-nine per cent. Now the preportion of illiterates thas been reduced to fifty per cent.

There are times in a man's life when the whole sky seems rose-colored, and this old, dull world paradise One of these is when he has discovered a quarter in the lining of his last summer's thin vest.

The Bangor Commercial says a young lady in that city owns a skye terrier dog which is very intelligent. The other day he went to his mistress and insisted that she should look at the bottom of one of his feet. Finally she did so, and found that there was a pin in it. This was removed, when the dog showed his loy by barking and other demonstrations of happiness.

He who does no good gets none. He who cares not for others will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him or be sorry that he is gone.

A very polite traveler, asked by his hostess how he would take his strawberries, replied: " With alacrity. madam." In another vein, an agricultural editor being asked to say in his valuable journal if ashes were good to put on strawberries, replied that he "preferred sugar and cream." So do we.

If one's complexion is rough, bran water is the most softening wash known. Put a handful of wheat bran in a rag, dip in tepid water and wash with it. The skin will soon become soft as satin.

To CURE STY ON THE EYE.—Put a teaspoonful of sods in a small bag, pour on it just enough boiling water to moisten it, then put it on the eye pretty warm, keep it on all night, and in the morning the sty will most likely be gone; if not a second application is sure to remove it.—Eclectic Review.

Movements of Mediams and Lecturers. [Matter for this Department should reach our office by

Monday's mail to insure insertion the same week.] Capt. R. H. Brown will not be at Commington, Mass.

Capt. H. H. Brown will not be at Cammington, Hass., August 2d, as announced previously, owing to mistake in the mail, but will be at West Hampden, Me., August 2d and 9th, and at Newport, Me., August 6th and 7th. Speaks at the Verona, Me., Camp for five days, including August 16th; at Temple Heights, Me., for five days, including August 23d; will visit as a quest the Eina Camp a few days, and then be at Queen City Park Camp, Vt.; from Sept. 7th to 13th includive. Can be engaged August 31st. Address at appointments.

Mrs. M. C. Knight, No. 35 East Rieventh street. Oswego, N. Y., will answer calls to lecture, also to officiate at funeral occasions.

Frank T. Ripley lectured to a large audience at Chesaning, Sundays, July 12th and 19th, and gave satisfactory tests. He can be engaged for the 9th and 16th of August. Address, New Baltimore, Mich., Postomics for two weeks.

Dr. C. H. Harding will spend the month of August at Sunapee Lake. Will make Sunday engagements for autumn and winter. Address him 2 Upton street, Boston.

Lyman C. Howe is engaged for the Cassadaga, N. Y.
Spiritualist camp-meeting, which begins August 1st.
S. Hainebeck, 577 Eim street, Cincinnati, O., will answer calls to lecture. Glies B. Stebbins speaks at Freeville, N. Y., Sunday,

August 2d.

George Chainey gave his last lecture in San Francisco, previous to his visit East, July 20th. He will be at Neshaminy, Sunday, August 2d. Parties desiring his services at Grove or Camp Meetings, subsequent to that date, can address him at this office.

Hon. Warren Chase lectures at Saratoga Springs Aug. 9th, at Onset camp-grounds Aug. 16th. He spends September in Vermont, and will speak where he is wanted in that State.

he is wanted in that State.

W. H. Vosburgh, magnetic physician of Troy, N. Y., will be located at Mr. W. O. Smith's, No. 12 High street, Watertown, N. Y., for a short time, where the sick desiring treatment may reach him.

Lucius Colburn has just finished a two months' en-gagement at South Troy, Vt. He will attend the first two weeks' Camp-Meeting at Suhapee Lake, N. H., and then go to Queen City Park, Burlington, and remain there through the entire season. He is ready to make engagements for fall and winter.

Dr. L. Barnicoat may be found at her office during the summer, at (Evans House) 173 Tremont street, Suite 13. Will answer calls for lectures, tests, etc.

Great Success attends the sale of James Pyle's New Washing Compound, Pearline. This is not surprising, as it has been demonstrated from actual experience that it is absolutely harmless to the most delicate fabric, while it is great economizer of labor, time and soap.

Address J. W. FLETCHER for lectures, etc., care Banner of Light.

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

Spiritualist Meetings in Boston: 1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torroy, Secretary.

Mrs. Henry O. (Correy, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½
A.M., 2½ and 7½ P.M. Elen Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 10½ A.M., 2½ and 7½ P.M.; also
Thursdays at 8 P.M. Able speakers and tost mediums. Excellent music. Prescott Robinson, Chairman.

White Cross Fraternity, 12 Pemberton Square, Room 3.—Meeting every Sunday evening at 7% o'clock. "Service of Bilence" every Stutuday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Suiliding, Hawthorn street, opposite Bellingham Oar Station, at 3 and 7½ F. M.

The Ladles' Harmonial Aid Boolety meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 biariboro' street.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion Recolal Motices forty comments per line, Agaic, Business Cards thirty cents per line, Agaic, each insertion... Notices in the editorial columns, large type, leaded matter, fifty centaper line. Payments in all cases in advance.

#3" Advertisements to be renewed at continued rates must be left at our Office before 12 M. on faturday, a week in advance of the date whererates must be left at our unc Enturday, a week in advance of on they are to appear.

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

. SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers scaled letters. Terms 83. and 10c. postage. 4w*.Jy.11.

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

Dunklee's New Golden Eagle Furnaces give the mildest and softest and the greatest amount of heat for fuel consumed, and are the easiest to clean and take care of.—W. H. White, Janitor of seven large schoolhouses in Cambridge. A.1.

ADVERTISEMENTS.

Penobscot Spiritual Temple Camp-Meeting,

AT VERONA PARK, VERONA, ME.,

WILL begin on Katurday, Aug. 15th, and close on Aug. 24th, 1865. Annual Circulars, containing full particulars, will be freely sent to any one addressing either DR, O. F. WARE, President, Bucksport, or F. W. SMITH, Secretary, Hockland. Send for a copy for reference.

Aug. 1.—is3w

MRS. EMMA A. DERBY SO WORCESTER ST. Office hours 10 to 6 P.M. Medicated Vapor Baths aspecialty; also a few choice rooms for patients desiring Treatment and the Baths. Aug. 1.—1w*

TENTS FOR SALE.

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W-Aug. 1.

ANY ONE

WISHING-the services of MRS. DR. PLUMB will find her at 1243 Washington street, Boston, at fir. Hargrove's Medical Retreat, Ring, and walk up two flights; left hand door. Answers letters for \$1.00. 1ws-Aug. 1.

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Mrs. Stoddard Gray and DeWitt C. Hough WILL hold Full-Form Materialising Séances every evening at their Cottage at Lake Pleasant during the month of August.

CARRIE M. SAWYER,

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light under swict test conditions on Monday, Wednestay and Friday evenings, at 8 o'clock. 1w - Aug. 1. MRS. JENNIE K. D. CONANT, of Scotland, the wonderful gifted Business, Trance, Test and Clair-voyant Medium, is now located at No. 9 Davis street, few doors from Washington street, Boston. Omee hours from doors from washington street, 10 A. M. to 4 P. M., 6 to 9 P. M.

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NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION.

Twelfth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

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

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

Bunday, August 2d, Hon, A. H. Dailey, Brooklyn, N.Y.;
Mrs. Juliette Yeaw, Leouinister, Mass,
Toceday, Aug. 4th, Mr. Chas, Dawharn, New York, N.Y.
Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Ms.
Thursday, Aug. 5th, Mrs. R. S. Lillie, Brooklyn, N.Y.
Friday, Aug. 5th, Mrs. R. S. Lillie, Brooklyn, N.Y.
Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove,
Mass.
Bunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia,
Pa.: Mrs. R. S. Lillie, Brooklyn, N.Y.
Wednesday, Aug. 12th, Mrs. R. S. Lillie, Brooklyn, N.Y.
Tuceday, Aug. 13th, Mrs. R. S. Lillie, Broeklyn, N.Y.
Thursday, Aug. 13th, Mrs. R. S. Lillie, Broeklyn, N.Y.
Friday, Aug. 13th, Mrs. R. S. Lillie, Broskon, Mass.
Baturday, Aug. 15th, Mrs. R. S. Hyrnes, Boston, Mass.
Baturday, Aug. 15th, Mr. Walter Howell, Philadelphia,
Pa.

Bunday, Aug. 16th, Mrs. Barah A. Hyrnes, Boston, Mass.; . George Chainey, Boston, Mass. aeday, Ang. 18th, Rev. George Chainey, Boston, Mass. ednesday, Aug. 19th, Mrs. Fannie Davis Emith, Bran-

on, Vt. Thursday, Aug. 20th, Rev. George Chainey, Boston, Mass. Friday, Aug. 21st, Miss A. M. Beecher, Newtonville,

Friday, Aug. 21st, Miss A. M. Boccher, Cheless, Mass. Saturday, Aug. 22d, Mr. J. Frank Baxter, Cheless, Mass. Saturday, Aug. 23d, Rev. E. P. Powell, Clinton, N. Y.; Mrs. F. U. Hyzer, Italiumore, Md. Tucsday, Aug. 23th. Rev. E. P. Powell, Clinton, M.Y. Wednesday, Aug. 23th. Rev. E. P. Powell, Clinton, M.Y. Wednesday, Aug. 27th, Hen. A. R. Dalley, Brocklyn, N. Y. Friday, Aug. 28th, Miss A. M. Beecher, Newtonville, Mass.

Mass. Saturday, Aug. 20th, Mrs. Sun B. Falcs, Boston, Mass. Saturday, Aug. 20th, Mrs. N. J. Willis, Cambridge, Mass., Mr. J. Frank Baxter, Chelsos, Mass.

J. Frank Haxter.
Dr. Henry Slade.
Dr. W. B. Mills.
Mr. Edgar W. Emerson.
Dr. J. V. Mansheld.
Mrs. Maud E. Lord.

The Fitchburg Military Band, of twenty-four pieces, will arrive Baturday, Aug. 1st, and remain until Monday, Aug. 3lat, glving two concerts daily—at 0:20 A. M. and 1 P. M. This well-known band will fully suntain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Patz, the leader, has made several changes for the better in its make-up, and the habitues of Lake Piecasant may considently anticipate the pleasure of listening to some of the best concerts ever given by this Band. The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening.

We take pleasure in announcing the engage ment of Mr. Lillio of Brooklyn, N. Y., to lead the singing by the assisted by his wife and other eminent vocatists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

THE HOOTEL,

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 equipage and baggage, leasing tents and lots, engaging lodgings and board, schodule of railroad farcs, etc., etc., see annual circular, which will be sent post-paid to any address by N. HENRY, Clerk, Lake Pleasant, Montague, Mass. July 4.-6w

FITCHBURG RAILROAD.

TNTIL and including Sept. 15th, all regular accommodation passenger trains will stop at Lake Pleasant. The express passenger train due to arrivo at Hoston at 0:35 A.M. daily, Sundays included, will, until further notice, stop at Lake Pleasant when there are passengers to leave or take. On week days, between July 20th and Sept. 24, inclusive, all express passenger trains, except those due to leave Roston at 10:24 A.M. and 7 P.M., and that due; o arrive at Roston at 4:25 P.M., will stop at Lake Pleasant, or make close connections at Miller's Falls to and from the Lake by special trains. The express passenger train due to leave Roston at 7 P.M., will on Saturdays Aug. 1st, 8th, 15th, 22d and 28th, stop at the Lake if it has passengers to leave.

AT Trains leave Boston for Lake Pleasant at 0:30, (8:30 Ex.) 11:15 A.M., (3:00 Ex.) (7:00 Ex. Nat-urdays only) P.M. JOHN ADAMS, Gen. Supt.

THE SPIRITUALISTS Of Western New York, Northern Pennsylvania, and Eastern Ohio,

1885.

WILL HOLD THEIR SIXTH ANNUAL CAMP-MEETING ON THEIR CAMP GROUNDS AT

CASSADAGA LAKE CHAUTAUQUA CO., NEW YORK, Commencing Saturday, August lat, and Closing Monday, August 31st.

SPEAKERS' LIST.

SPEAKERS LIST.

Saturday, Aug. 1st, Samuel Watson of Memphis, Tenn., and Jennie B. Hagan, Mass.
Sunday, Aug. 2d, Samuel Watson and Elizabeth L. Watson of Cal.
Monday, Aug. 3d, conference and volunteer speaking.
Tuesday, Aug. 3th, Jennie B. Hagan,
Wednesday, Aug. 5th, Elizabeth L. Watson.
Thursday, Aug. 6th, Jennie B. Hagan.
Friday, Aug. 7th, J. Frank Baxter of Chelsea, Mass.
Saturday, Aug. 8th, Mrs. H. S. Lake of Wis., and J. Frank Baxler.

Wednesday, Aug. 12th, Mrs. H. S. Lake,
Friday, Aug. 13th, Mrs. H. S. Lake,
Friday, Aug. 14th, J. W. Fletcher of Boston, Mass.
Saturday, Aug. 16th, R. S. McCormick of Franklin, Pa.,
and Mrs. R. Shepard Lillie of Philadelphia.
Sunday, Aug. 16th, Mrs. R. S. Lillie and J. W. Fletcher,
Monday, Aug. 17th, conforence.
Tuesday, Aug. 18th, Mrs. Neille J. T. Brigham of Mass,
Wednesday, Aug. 10th, J. W. Fletcher.
Thursday, Aug. 10th, Mrs. Neille J. T. Brigham.
Friday, Aug. 20th, Mrs. Neille J. T. Brigham.
Friday, Aug. 22d, Mrs. R. S. Lillie, and O. P. Kellogg
of Ohio.

f Ohio.

Sunday, Aug. 224, O. P. Kellogg and Mrs. B. S. Lillie Monday, Aug. 22th, volunteer speaking.

Tuesday, Aug. 25th, Mrs. R. S. Lillie, Wednesday, Aug. 25th, A. B. French of Ohio.

Thursday, Aug. 25th, Mrs. Bophronia E. Bishop of Indiana.

Friday, Aug. 25th, Mrs. R. S. Lillie and A. B. French.

Sunday, Aug. 25th, Mrs. R. S. Lillie and A. B. French.

Sunday, Aug. 35th, Mrs. R. S. Lillie and A. B. French.

Monday, Aug. 31st, 'Home, Sweet Home.'

Anyona yablus further infrantism an abidia the contact.

Anyone wishing further information can obtain the same by writing to the secretary, MISS IDA M. LANG, Fredo-nia, N. Y. 4w-July 18. MANUAL OF ·

PSYCHOMETRY: THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D., Author of "Anthropology," "Therapoutic Barcognomy" and "Moral Education"—Professor of Physiology and Institutes of Medicine in four Medical Colleges suc-

cessively, from 1845 to 1881-and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Ecleoticism - Discoverer of the Impressibility of the brain-of Psychometry and of Barcognomy.

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CHAP. 3.—Later Developments.
CHAP. 4.—The Psychic Faculties—their location, and accidental manifestation.

PART II. -PRACTICAL UTILITIES. CHAP. 5.—Psychometry in Self Culture, Conjugal Rela-tions and Business. CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.

CHAP. 7.—Psychometry in Politics. CHAP. 8.—Psychometry in Literature. CHAP. 9.—Prophetic Intuition. PART III, -THE NEW PHILOSOPHY AND RELIGION. CHAP. 10.—Psychometry and Anthropology. CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX. Prophecy of Cazotte-Frequency of Prevision-Destiny of the Young. Prophecy of Cazotto—Frequency of Prevision—Destiny of the Young.

The author, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSYCHOMETRY—A work to introduce the subject to the general reader—not an elaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy, Psychometry shows the nature, the scope, and the module operand of those divine powers in man, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilising these psychic faculties in the investigation of character, disease, Dyvisically, blography, history, paleontology, bnicocophy, arthropology, medicine, goolegy, astronomy, theology and supernal life and destiny, Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychometry must prove the dawn of a new era in science, philosophy and social progress, more important as to human enlightenment and elevation than all the artisand sciences herefulned and sciences, postage 16 cents.

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Message Department.

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

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

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

LEWIS B. WILSON, Chairman.

The Free-Circle Meetings

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

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

Report of Public Séance held April 21st, 1885. [Continued from our last issue.]

Artemas Bryant.

[To the Chairman:] I hope I find you well, sir. I would be a very old man if I was now moving in the body. I do not come back in that way, for I feel strong and well enough, and quite ready to do any work that is placed when Hitty was speaking of the strange things we have learned, how spirits communicate with mortals, and how thin the veil is between the two worlds, that I ought to make an attempt to speak in this way, and tell the friends and con-nections of earth that we live and we have found each other in the spirit world; that we are workers there, not idlers; we do not have drones, in our live, and we are happy to send our greeting and our remembrances to those on

earth.

I went first, and after awhile my wife came over. She saw me on the other side, and she felt that she had again come home, because everything seemed so natural and life-like, and home-like, too, and she is as busy as a bee, working to help herself and others. She joins was in my words her those who are here

working to help herself and others. She joins me in my words to those who are here.

I am not going to talk a long while; I have not much to say, only that the other life is a good one. Those who try to do their duty here find a just reward on the other side; that is, they find that they have got a home there, and it is ready for them. And those who do not do their duty here, and shirk at every chance they get, find there is no home for them there until they go to work and build one, and thus they are obliged to labor whether they want to or are obliged to labor whether they want to or not. That is what I have seen, and I think that tells the whole story pretty straight. My name is Artemas Bryant, Petersham, Mass.

Bertha Morrison.

Bertha Morrison.

My name is Bertha Morrison. My friends are in Boston. Whether they will accept what I have to say or not, I cannot tell. I have been away from them, bodily speaking, a number of years, and to an extent, of course, I have faded from their minds; they do not think of me as often as they did; but I do not feel badly at that, because I know that the conditions of this life are such that they call for the largest part of their attention, so I do not grieve; but I desire them to learn something of the spiritworld, and of their friends who have gone to inhabit it. I have sometimes seen that they placed little thought upon what lies in the future, they are mostly concerned with the things of this life, and it sometimes seems as though ture, they are mostly concerned with the things of this life, and it sometimes seems as though they were drifting away from any hold upon eternal things or upon a religious life. I do not mean that I want them to anchor themselves to any church or to any religious denomination, and take up theological ideas, but I do want them to become spiritual in their natures, and them to become spiritual in their natures, and to a certain extent devout to invoke the presence of bright and pure beings from a higher life, that they may surround them with influences of peace and of purity. By doing this they will strengthen the inner part of their natures, which requires sustenance just as much

as does the physical.

I come holding out hands of greeting to my loved ones, feeling that I have nover for an instant forgotten them; many times they have been in my heart, and I have tried to make my presence understood, but they could not see or feel that I was near.

I have seen changes taking place in my old ome. I am not dissatisfied with them; it is home. I am not dissatistied with them; it is well; but I do hope that those friends will try to learn something of the higher life, as well as so much of the present. I do not mean that I wish them to ignore the body and its wants for the sake of understanding the spirit, but it seems to me the two can be so harmonious that their work may go on together; that while attending to the outer, they will also cultivate the inner life. the inner life.

I am not here in censure—I am only here to make suggestions and to tell my dear ones how much I love them. I remember all the bright pleasant things which they did for me, all the words spoken through my illness that would bring a ray of comfort to me in my pain, all the attentions bestowed, which were very sweet; when they would come and place a flower by my side, or a hand upon my head, and speak gentle words, it was more to me than great riches could be. All these things I treas-ure in my memory, and they are very sweet. I have much more I could say in private. I do not wish to reveal these things to the world: let my friends understand that I can cometto them. I hope they will open a way for me to present myself in their own homes.

Dr. John E. Corson.

I find myself away up North amongst strange surroundings, Mr. Chairman, but I must say I perceive just as friendly souls here and find just as beautiful relationships existing between man and man as I did in the home and region where I lived when in the body. It is really grand to realize that wherever we are or in whatever place we may drift, we may find kindred hearts, those extending fellowship and

kindred hearts, those extending fellowship and kindly greeting to us, making our souls feel at home, and giving those conditions which assist in the developments of life.

I do not come here to deliver a discourse, though sometimes the temptation comes over me to do so when pondering upon the problems of life, and feeling desirous of expressing the thoughts that come surging up within my soul. But I am here to, if possible, call the attention of friends in that section of the country to which my family and loved ones belong to the grand truths of Spiritualism. I am here to convince them that in every part of the globe wherever man or woman is to be found, there we may come into contact with a brother and a sister, and that one grand chain of loye ena sister, and that one grand chain of love en-circles humanity; that in reality we are one in spirit and in destiny. Perhaps they will say I have broadened out in these views since pass-ing away. Well, is it not time that I should? ing away. Well, is it not time that I should it is it not my duty to broaden out in spirit as much as possible, and take in all the bright and beautiful ideas which present themselves, and which will be of benefit to me? I feel I am rich in the experiences I have gained on the heavenly side, and could tell strange stories of the immortal life. It is so different from what

most mortar life. It is so different from what most mortals dream, and so thoroughly in harmony with life in the body, that we can but feel it is an extension of the same.

I have no doubt that many who knew me, and may perchance read these few words, will wonder, and hardly understand them, their ideas of immortal life being so at variance with the real facts.

the real facts.

I am interested in many things that pertain to human life, the affairs of man here on earth, as much as with those on the other side. I wish to see humanity advancing and developing higher conditions of physical strength, health and vigor. I am seeking to understand those laws that govern and control humanity, and gain all the knowledge that I can that may be affairs of the speaker," we would have it and I can tell them some things which they some things which them some things I have learned of my condition before I presented to your sacceptance in a different form. The mistakes of your lives that bring to

once lived—and it seems to me if I can only open a way to reach those of earth and convey to them the ideas I have gained on the other side it may be productive of some good.

My companion has joined me in the spiritworld. She sends her love to friends. She desires them to know that she is not now weak and the love to the spirit world.

sires them to know that she is not now weak and feeble, but is happy, strong and free, and would like to come to them and shake them by the hand, and give them evidence of her continued life, and her interest and love for them. She would give them many messages of oheer, could she whisper to them in private, but she shrinks from coming in public.

I trust that those who knew us will feel that we have truly returned, bearing tidings of good to all people, with the assurance that we have found no death, but have gained that which is conducive to the best unfoldment of our lives. We find no suspension of our faculties or the

conducive to the best unfoldment of our lives. We find no suspension of our faculties or the power to exercise them: nothing has been lost that was worth retaining, but everything we have gained will benefit and bless. We are reaping the result of life's experience, and if now and then a shadow comes over us because of our ignorance and failure to better understand the duties of life on earth, it only proves to us that we have not gained all there is to gain.

I feel hampered a little in coming in this way, it is so strange to me, and then I find myself in possession of a foreign organism I never came in contact with before. I hardly know how to proceed, but I have made the effort to speak, and, to an extent, have succeeded. I feel that is a great step to take. I have great hopes that friends of ours in Jonesboro', Tenn., will learn of our return. My companion may be known to you as Mrs. Mary E. Corson, and I am Dr. John E. Corson. John E. Corson.

John T. Parker.

John T. Parker.

I am John T. Parker. My earthly home was on Union Avenue, Brooklyn, N. Y. I want my Brooklyn friends to learn of my return to this place. I have tried to speak before, but without avail. I lived fifty-four years on earth, and passed out of the body nearly two years ago. I have spent the months which have passed since my departure in looking around and trying to understand my condition. I have not confined myself to any particular point in the spirit-world. I have not settled myself down in one spot, but have traveled from place to place, exploring the country and trying to learn something of its topography. I have also been enabled to pass from place to place in connection with earth and behold many scenes which pleased me, and which I would like to have looked upon when here, but I feel I am really a gainer by what death has brought me. I am quite a traveler, and have gathered up much experience that is pleasant, and, I hope, profitable. In all this time I have not forgotten the dear friends of earth, nor have I been long absent from them. I have been looking them over, and doing the best I knew how to guide them in those affairs which I knew were of vital importance to them. I have succeeded in a measure, but not altogether as I wished; still I am gaining in power day after day, and expect in a little while to do much more than I have yet gaining in power day after day, and expect in a little while to do much more than I have yet accomplished.

Tell my friends, if you please, that I will try Tell my friends, it you please, that I will try to come to them through some medium in New York City if they will seek one out: I am anxious to communicate: I feel I can bring them evidence of my identity, also information of earthly and spiritual things. There is a matter connected with the experiences of my last year on earth which I think I could relate to them if I had a proposition of the country of the

on earth which I think I could relate to them if I had a proper instrument. It is not wise to speak in public of these things, nor would my friends desire I should do so.

I send loving greetings to all, and say that I will be most happy to welcome each one to the world of spirits when the summons comes to them to depart.

Carrie Small, to Helen M.

A friend of mine, a very dear friend, wishes, oh I so earnestly, that some one whom she loves would come to this place and send her a message. She is sad and despondent over affairs that have happened to her; life has not proved so beautiful as she thought a few years back it would; and now she is suffering in spirit because of the cares and crosses that have been showered upon her; she is sad, and does not find the enjoyment in material things that her associates do. I have seen her sitting alone in her private room, pondering over the circumstances of life, seeking a solution of

them.
She believes in the return of spirits, not so much from any evidence she has had of its truth, but because she feels intuitively that it must be a fact. Sometimes, when alone, she can sense the presence of invisible beings; she feels a sweet influence surging over her; in the midst of her pain and distress a great calm falls upon her heart, and she realizes fully that this must be brought to her by unseen attendants; and so she has learned to believe that those who die can return to their earthly friends and bring them comfort. She has heard of Spiritualism, and has studied into it a little. From the first she thought it must be true. From the first she thought it must be true.

She has learned of the experiences of others, people who are honest and sane, and she beieves them; but now she is asking earnestly for some friend to give her a token of affection and sympathy, that she may know she is not really alone; that these things are brought by spirit-friends, and are not the vagaries of a tor-tured mind; and I am here to say: Dear Helen, it is all true. We are with you, we are helping you to the best of our ability; you can feel our presence sometimes. When you feel little soft ouches on your brow, as though an insect was creeping over it, and you discover there is nothing tangible there, you may know that spiritfingers are upon you; that your mother frequently comes and thus lightly presses your head, bringing magnetic strength and comfort to the mind; other friends also bring pleasant thoughts to you. I have been privileged to make you tranquil in the midst of turmoil. So you must realize that you are a medium, and are passing through painful experiences of life for your soul's development. Your powers can be unfolded so that they may be of use to others, and I hope they will be at some time. Those trials and disappointments which have come to you have been very painful to bear, but they will pass away, and in time you will even look back at them without a thought of creeping over it, and you discover there is noth-

even look back at them without a thought of sorrow, for you will know you have been led onward and upward by unseen but loving friends. Sometime I hope to give you a message through your own organism, one of guid-ance and of instruction by which perhaps you may be aided in your efforts for your material advancement; just now it is best not to make any movement, but to wait until circumstances so expand that you may take advantage of

You will please announce me as Carrie Small,

Report of Public Seance held April 24th, 1885. Invocation.

Envocation.

For strength in the hour of weakness, for truth in the place of error, for knowledge, to surmount ignorance, for peace that shall succeed turmoil and strife, for love and tenderness and sympathy and holy friendships to chase away discords and inharmony from the soul of man, we pray to thee, oh! our Father God. For patience long tried and suffering we would ask, for with its divine power we may press on above the turmoils and temptations of life, ready to do battle against wrong and to continue in well doing, despite the adverse conditions of life. Oh! may each one assembled here feel the presence of an angelic helper. May he realize that by his side are the holy and good of a higher life, who come to lead him onward to the bright and beautiful conditions of life. May he feel the influence of spirituality surging throughout his being. May each one be ready to exclaim: "We have been benefited by this experience; we have indeed been visited by the angels." May we all alike feel the blessed, atmosphere of purity and peace, which thy good angels inhabit, and may we be willing to work with them for the elevation of humanity above wrong and the evil conditions of life. Amen.

Questions and Answers.

you valued experiences through their effects, and develop strength of character, endurance, and point you, through suffering, toward a higher, a broader pathway of life, may prove to be eventually stepping-stones toward heaven. We cannot say that every fall is toward the throne, but we can assert that every rise after a fall may prove to be heavenward. He who goes astray, but through deep contrition gains experience that is for the unfoldment of his soul powers, and struggles manfully to his feet after the fall, and determines, with all the will-force of his nature, that he will retrace his steps, rises toward "the throne." He who falls constantly, and is not ashamed of his wrong-doing, but continues in it in spite of the consequences, takes steps only toward the kingdom of unhappiness, and eventually he will suffer deep sorrow for the evil he has performed. you valued experiences through their effects, Q.—[By C. C. F.] What is the condition in spirit-life of one who was obsessed when in this life? and what becomes of the obsessing spirit?

A.—Any one who can be obsessed is a weak creature. It may be that the weakness is of a physical nature, or perhaps through the moral temperament, or it may be that the mental ablities are not unfolded; but in some of the faculties the person obsessed must be weak and debilitated. Sometimes the obsessed one is weak morally physically and mentally the merson. bilitated. Sometimes the obsessed one is weak morally, physically and mentally. The mere act or experience of passing from the body does not necessarily change, to any great extent, the condition of the spirit. It is true that if one is physically weak while the moral character is well developed and the mental powers fully established and balanced, the spirit gains immeasurably by throwing off the weak, unfortunate body and taking on one in the spiritual world; therefore a person who is obsessed, or under the dominion of a foreign spirit merely because the nervous organization or the physical temple of nervous organization or the physical temple of clay is out of order, may step into the spirit-world a strong, well-balanced, positive spirit, able to cope with any enemy that may be present to overcome him; therefore such a spirit will not be annoyed by any other who desires to pray upon him. A payson obsessed because win not be annoyed by any other who desires to prey upon him. A person obsessed, because mentally unsound, will also gain somewhat in passing to the spirit-world. It is true the intellect will be weak, and will need a stimulus, but still the spirit has gained by parting from the body, which was only a hindrance to its development. Such spirits are immediately taken in charge by wise tacchers of the spirit world who charge by wise teachers of the spirit-world, who throw around them a protecting influence, a magnetic power which guards them against the encroachments of others who might seek to do encroachments of others who might seek to do them harm. They are placed in a condition where they may derive instruction, and pursue studies which they require. A person who is morally unsound, who is vicious, malicious, and who cares not who he offends or injures, provided he himself is gratified, who is obsessed, is not materially, changed when he enters the spirit-world. He steps upon a plane as morally and socially low there as he occupied here, and consequently he is surrounded by spirits of like character. The spirit who has obsessed him for the purpose of gratifying certain appetites or character. The spirit who has obsessed him for the purpose of gratifying certain appetites or passions will not desire longer to hold control of that particular person, because he does not possess a physical tenement through which the spirit may manifest, or gain experience from external life, consequently he will let go his hold upon the obsessed, unless he desires to retain possession for the property of the control of t upon the obsessed, unless he desires to retain possession for the purpose of gratifying some personal dislike. Such spirits naturally attract to themselves those of a like character, and it would surprise you, perhaps, to see swarms of them, as we sometimes do, returning to earthly life and frequenting the haunts of vice and shame. Could you realize what is done in this connection, those of you who desire to uplift and to purify humanity would never cease your efforts to bless, protect and elevate the weak and sinful of earth until every one becomes regenerated, for not until such a work is done, and those who are steeped in the darkness of wrong-doing are taken in charge and provided with spiritual teachings and with conditions for supplying themselves with the means of gaining supplying themselves with the means of gaining an honest living, will you prevent deprayed, vitiated spirits from preying upon them and upon you. "What becomes of the obsessing spirit" when the obsessed passes from the body, may be told in a few words. It may be that he has gratified himself and become cloyed with has gratified himself and become cloyed with the pursuit of physical and sensual desires and pleasures, and is brought into a condition to receive the instructions and ministrations of wise teachers who will point him to a higher and better life, or it may be that he is so bound down by physical desires that he will not and cannot break the physiological law that en-chains him to earthly life; if this latter be the case, he seeks to manifest himself through some other unfortunate on earth.

Abner C. Coombs.

other unfortunate on earth.

four years since I died — it seems strange to speak of dying, when I see life and animation around me; when I feel so conscious of existence, so active and well. We do not know the word death in the spirit-world, we have no use for it. In looking back over the four years since I passed out of earth, I feel as though I ought to make an effort to speak to my friends who remain, and tell them how life has fared with me. I have been constantly gaining power I have been studying new lessons, and reaching out for higher knowledge, so that as I look to the then and compare it with the now, I can hardly realize that I am the same individual. I have learned, at least, a little of many, many things that were unknown to me here, and I feel that I have really been gaining a needed educa-

only lived twenty-nine years on earth, but I thought I had gained experience and knew much of life. The last few years have been so crowded with events and studies that they seem to make up for all that has gone before. I am not sorry that I died; I can only be glad, for death has brought to me many things which had been depict on here. I bring my greatings had been denied me here. I bring my greetings and love and messages of cheer to my friends.

I lived in Wakefield, Mass. I want them to know that I can come and see them. I want them to feel that I am with them, and to think of me in the spirit-world as though I had only gone a little way on a journey of business or pleasure, and could communicate with them. I am Abner C. Coombs.

Mrs. Kate Griggs.

In coming here I feel a sense of oppression, an uneasy feeling, which I do not like, but which reminds me of sensations previous to my departure from earth. I have not felt uncomfortably since I forsook the body. I have been well, and better able to do things when I wished than when here. I felt uncomfortable for a long while, and I sought to do something that would make me feel better. I wanted to have a change and I took it, but I did not gain relief. I swallowed medicine, thinking it would help me, but my opinion is that had I let it alone I would have felt better.

would have felt better. It seems to me when I look back over my experience that we don't know what is good for ourselves, and I am very sure that too much dosing is a very bad thing. Sometimes we learn our lessons when it is almost too late to profit our lessons when it is almost too late to profit by them—or so it seems from your standpoint— but I think I have gained an experience and knowledge from my past which, if it does not benefit me; will perhaps help me to be of use to others, and so I may say, perhaps, conditions are right. Yet I do sometimes feel that if I had not been so ignorant of the laws of life and health, I might have been here now with my friends. I don't know whether that would be an advantage to me or not. Sometimes I have an advantage to me or not. Sometimes I have a strong desire to be with them, to talk and to listen, to move about among them, and have them know and see me. Then again I realize that the spiritual condition is so free and broad, and brings so much to the spirit. I ought not to desire to live here, and it is better for me as it is.

I do not wish to be cast out from their thought as one who is senseless, who has lost his mental powers, and who, if he lives, has a half-vitalized condition of existence in some far-off place! I want my friends to know that I am right here, at times, and in their midst, listening to their talk, and—something more than that—reading their minds and knowing the condition of their lives. I want them to feel and understand that I am a living entity, and not one who has no longer power and activity. I bring greeting to Boston friends, and want them to understand that I give it with a full

I bring greeting to Boston friends, and want them to understand that I give it, with a full heart. My mission here to-day is not to give any special message to those in this city, but to send one to loved ones far away, in California. I desire them to realize that, because of their being on the Pacific Slope, they are not parted from me and from those others who have gone from me and from those others who have gone beyond the great river, for whether they be here or in the West, or on the utmost contines of the globe, we should find them, for those who are akin to our hearts through sympathy, through affection and all those tender ties that belong to the spirit, must be very near—we are not separated from them. So I bring to these loved ones my greeting and my message of affection. I wish them to know I can come and watch over their lives; and those dear ones who are with me unite in sending expressions of sympathy and regard to them.

A beloved daughter of mine has, within a few short months, experienced a change in

A beloved daughter of mine has, within a few short months, experienced a change in her life associations, and, oh I how closely I have been attracted to her, and have sought to impart my blessing upon her new life with the manifold duties and ties which it will bring to her heart, and have her know that her father realizes her position and brings to her his paternal benediction. And other dear ones, busy with the duties, the pursuits and relations of this life, are not far from my heart. I remember and see them, and know what is taking place frequently in their lives. Oh! I trust they will all understand that, as a spirit, I am yet with them here, striving to manifest myself and to assist them in their walks of life.

I can truly say that the spiritual life is a grand one; to me it seems to be an advance on this life. Not but what there is much of grandeur and of brightness, and of all things beautiful on earth, but those who pass through the

deur and of brightness, and of all things beautiful on earth, but those who pass through the
primary grade of learning and enter the next
department find something more grand, more
beautiful still to engage their attention; they
realize how their powers are expanding, and
can truly say the present condition is an advance on the one preceding it, even though the
former one contained within itself all the elements of interest, of pleasure and of duty that
were required at the time they experienced it.
I will not longer take up your time, Mr.
Chairman, but I thank you for permitting me
to enter. I trust my message will be received
by Mr. Samuel Hubbard of Oakland, Cal. I
am William J. Hubbard, of Boston.

Caroline Sommers.

My name is Caroline Sommers. I was nineteen years old when I passed away; I am twenty-seven now. I feel a good deal different from what I did when here, because I had not a very large experience in life; my few years were passed mostly in my home; I did not mingle much with the outside world, and my advantages were limited. I studied what books I could procure, and I was interested in knowing what was going on in the world, but I did not learn a great deal; I was not very far advanced in intellectual attainments when I died. Oh! I was so glad to find that I could study after I entered the spirit-world. There I found kind teachers who were never weary of instructing me, and I was not only privileged to learn—although not from books really, but from object teaching—but I could also go with them to any point of interest, study and explore and inspect all things for myself that I wished to know about. In this way spirits learn rapidly; they are not limited as they are on earth, and their perceptions enable them to grasp knowledge in Caroline Sommers.

which I would like to tell them about.

I did not know anything of Spiritualism before I passed away; its consolations had not come to our home. We used to attend the church on the Sabbath day, and I held my place in the Sunday-school and believed what was taught me there. Now I know that there is very little of truth in those teachings, because they are so clouded by error, misunderstanding and superstition, but that a grand, glorious truth is being revealed to mortals by those truth is being revealed to mortals by those spirits who come back to friends and tell them of the immortal life—that which they know of, because they have learned and experienced it. I want my friends to know that I can come and tell them of my pretty home in the spirit-world, how pleasant and comfortable it is, and what kind friends are there. I am with Uncle John and Aunt Hattie, and we are just as happy as we can be. Our surroundings are beautiful; there is nothing inharmonious around them. I can study or work, whichever I please, and am learning constantly. We often come to our

am learning constantly. We often come to our earthly friends, bringing our love, trying to influence them with a knowledge of our presence, and I want them to know it.

They are not always happy nor prosperous; sometimes the shadows of life rest heavy upon them; then we try to banish care and to make all things bright for the spirit, that it may rise above the adverse conditions and overcome

hope my friends will learn of my return think they will, and I trust that they will desire my coming again, and will seek a place where I may speak to them in private. My friends, some of them, are in Litchfield, Ct., and others are in Meriden.

Patrick Holton.

[To the Chairman:] Ye don't moind if I come? Well, I'm very glad to, meself. Ye don't know who I am, I suppose? Patrick Holton is me name, an' I call it a good name. An'ye would like to know where I come from? Well, I don't know, that's the truth for ye but I lived in Northampton when I was here. But where I've coome from jist now—that bothers me. I've been here an' there, an' I've been everywhere; shure, I b'lave I've been up in the moon, an' down under the earth, an' in

in the moon, an' down under the earth, an' in ivery other quare kind o' a place 'ye can think of. But I've got here now, have n't I?

I didn't feel good about goin' out, that's what's the matter with me; to tell ye the truth, I didn't feel good about it. Ye see, I was crushed out. No man likes to be that, does he, now? Ye see, I was attendin' to me work, drivin' along the best I could, but I fell, an' shure the baste somehow or other—I suppose he couldn't help it—toppled the lumber over on to me. It was jist a little too much of a pressure to make me feel comfortable, an' so the best thing I could do, an' the only thing that was left or me, was to get out. An' out

the best thing I could do an' the only thing that was left for me, was to get out. An' out I did get. But I did n't feel jist right about it. It seemed to me that day some things had gone wrong in the universe somehow, and it was all centred about Pat, ye see.

Well, now, sir, I laye it to ye if it was n't jist hard for a man to be attendin' to his work, doing the best he knew how, havin' a wife an' little children, to be crushed out without havin' a phane to look after them or even bid little children, to be crushed out without havin's chance to look after them or even bld them good by ! It seems to me I did n't feel to give praises for it; either. I do n't know as ! do now. An' I suppose some folks would say lies to the praise of the some folks would say lies for it; ye'll, be sorry for it by and bye." Shure, ye're blaspheming; ye'll have bad hok for it; ye'll, be sorry for it by and bye." Och' dhure, it was a sorry day for me then, an' it was a sorry Christmas for those I left tiere.

which perhaps would teach them a needed lesson. I hope I shall have an opportunity of doing this by-and-bye. I died at Long Branch. I was the wife of Mr. C. A. Griggs, who was connected with the Wheeling and Lake Erie R. R. I am Mrs. Kate Griggs.

William J. Hubbard.

I was once familiar with Boston, and many of its inhabitants knew me well. I occupied a somewhat prominent position among my fellow-men, and came in contact with many people at times, so that I feel I cannot have passed out of the minds of those who once knew me. I do not wish to be cast out from their thought as one who is senseless, who has lost his mental powers, and who, if he lives, has a half-vitalized condition of existence in some far-off place! I want my friends to know that I am right here, at times, and in their midst, listenting to their talk, and—something more than that—reading their minds and knowing the bir heave to go through a mighty lot of scrub-line and that we'll find anything sorrier anywhere. I don't think I'm blasphemin', either. I like to speak me moind, then ye like the know what bring hapkers. I don't think I'm blasphemin', either. I like to speak me moind, then ye hapwers. I don't think I'm blasphemin', either. I like to speak me moind, then ye hapwers. I don't think I'm blasphemin', either. I like to speak me moind, then ye hapwers. I like to speak me moind, then ye hapwers. I don't think I'm blasphemin', either. I like to speak me moind, then ye hapwers. I don't think I'm blasphemin', either. I like to speak me moind, then ye hapwers. I don't thek to speak me moind, then ye hapwers. I suppose? Jist to look at yer lovely faces, to see what's goin' on, an' try to give a word to me folks, to let 'em know I don't forget 'em, to help 'em along all I cond, which was not much after all. But thin it is some sort of consolation. I want them to know I'm not in a hard place or a rough one. I've been travel. In about some seein' things and quare places, to see what's goin' on, an' try to give a word to me folks, to let 'em know I they'd have to go through a mighty lot of sornb

bin' before they got there.

I come back to say that things are goin' pretty well with me, an' I want to try to make 'em go as good as I can with those that are left.

Isn't that right for a man to do? I can't tell ye, sir, how long it is since I we been gone; it seems to me it is a matter of two or three years. Twas in the winter time, close by Christma 'T was the quarest kind of a Christmas that iver I did see.

This is n't a funeral, is it? Ye have a hape of flowers round. It seems to me where they have the most flowers is where the funerals be... All right; it makes no difference to me. I All right; it makes no difference to me, I don't mean to be crushed out again if I can help it; if I can't help it, why, let it come.

I'm obliged to ye for listenin' to what I have to say. Shure, I aint very polished and brilliant, as some of thim people are that coome back, but I'm willin' to learn, an' I'm ready to do about what's right if I know how, an' if I've encroached on ye, sir, ye'll plaise excuse me. [You are welcome.] Shure ye're a gintleman, an' I'm much obliged to ye.

I want to say that about the time I wint out was about the time that high-falutin fellow. Oscar Wilde, was goin' through the country; I heard somethin' about it, jist along at that time, an' somehow, I don't know why it is, I can't tell, but it coomes back to me now.

Maria, to Chalmers.

I am permitted to speak a few words to one-

I am permitted to speak a few words to one who is present, and make a statement which I feel it is important I should make.

I wish to say, as you well know, dear husband, that I am often with you. Sometimes the shadows of external life press upon you so heavily you do not feel my presence, and for a brief time they even prevent me from ministering to your spirit as I always wish to do. But they cannot be so heavy or so deep as to keep me from you long, and I gather strength and magnetism to overcome such conditions and to reach yourside, so that even when the clouds are heaviest upon you, and you feel most depressed in mind and wearled in body, I gain power to come and to help you to rise above them, as I promised before passing from the earth and its conditions. I have been permitted to be "ever a shadow by your side," to bring you spiritual strength and consolation, which you have felt, and without which you could not have with-stood the unfortunate conditions that have and without which you could not have withstood the unfortunate conditions that have
sometimes pressed upon you. You know well
that I am with you in sympathy and affection.
You do not need the presence of the external
form, or do not require me to manifest to you
in outward shape to prove my interest and my
love, and it is not always possible for me tocome close when other conditions and influences are around.

Lwish to speak so that you will understand.

I wish to speak so that you will understand, and yet so as not to draw the attention of any one. It is somewhat difficult for me to do this. I want you to understand, however, that I have not for a long time presented myself to you, except when close by your side, giving mental, impressions, or through some such instrumentality as this. It has been claimed that I have, but it was not my spirit in whose name the forms-

were brought.

I wish also to say that it would be impossible. for me to give you any outward token or mani-festation of my presence under such conditions. enered the spirit-world. There I found and teachers who were never weary of instructing me, and I was not only privileged to learn—although not from books really, but from object teaching—but I could also go with them to any point of interest, study and explore and inspect all things for myself that 4 wished to know about. In this way spirits learn rapidly; they are not limited as they are on earth, and their perceptions enable them to grasp knowledge in a little time which it would take them years to understand on earth.

In coming back to speak, I feel limited as I did when here, and hardly know how to express myself—because it seems as though I had been transported back to the mortal body and had taken up all its old conditions—yet I want my friends to know that in the spirit-world I am unhampered, and enjoy many blessings which I would like to tell them about.

I did not know anything of Spiritualism be-

Again, I repeat, I bring you my love, and will always watch over you, doing the best I can toguide and direct you and keep you from the annoyances of misunderstandings and mistakes if possible, or to correct and explain them when they occur. Many things I would like together than the contract here. touch upon, but cannot here in public. Our-friend, Dr. B., sends his love, and desires you to feel that he is still working for you, and will do all in his power to assist and to guide you. He thinks, after a little while, he will be able to show his influence in practical ways more strongly than he has yet been able to do. He strongly than he has yet been able to do. He is encumbered by certain conditions affecting; those allied to him here, which prevent him from working in as broad a field of labor as he desires, but he is rising above these conditions; every day brings him added strength to strike a more effective blow for the cause of truth and for the friends he loves. Maria, to Chalmers.

Louisa Schindler.

CONTROLLING SPIRIT—We wish to speak for a spirit who is present, who is very anxious to-manifest herself, but is feeble because of the conditions surrounding her body previous to her departure from it, and those of her family, those nearest to her. She has only been in the spirit-world one week. We can get no connected message from the spirit herself, because of this restless condition which would draw her. of this restless condition which would draw her to her friends, and at the same time to such a place as this, to make an effort to communicate, and which surrounds her with memories of the past, especially of the few days previous to her physical decease. We will give mere points, hoping they will satisfy the spirit, and enable her to grow strong to manifest for herself at some future time.

She wishes to send her love to her husband and friends, and to have them made aware of her presence with them. She does not desire-them to grieve for her departure, nor to feel that she has been taken from them. Even now she grows stronger, realizing that she will be-able to overcome the conditions of physical deable to overcome the conditions of physical de-bility, and work with and for those whom she-loves on earth. She wishes them to seek an in-terview with her through some medium in this-city; to have a sitting, so that she can come and talk, and give her wishes and ideas. We hope the friends will respond to her request. There-is something, she desires to say to a certain friend living on Dedham street. We cannot-give'it clearly, the spirit being weakfrom the effects of its passage from the body, and unable-to manifest. The spirit lived on Cumston street, Her name is Louisa Schindler. She comes to-Morris Schindler. She feels anxious about some persons in the body; we should think they were persons in the body; we should think they were her little children.

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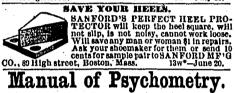
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C., Eng., by Mr. J. J. Morse.
This lecture will be read with interest, coming, as it
does, from the pen of one of England's gifted mediums,
who has lectured so satisfactorily in the United States.
Faper, 5 cents, postage 1 cent.
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THE SPIRITUAL PILGRIM. A Biography

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The book contains a fine steel portrait of Mr. Peebles,
engraved in London.

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The Camp-Meetings.

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

To-day opened warm and sultry, being voted the most uncomfortable of the season; but a shower this afternoon cooled the air and caused a general stam-

afternoon cooled the air and caused a general stampede from the grove to the Temple, where perhaps the largest crowd of the season assembled to listen to the eloquent J. Frank Baxter. More than seven hundred passengera were brought over the O. C. R. R. today, and the steamers Monohansett and Cygnet brought fully six hundred more. It is estimated that there were nearly eight thousand people upon the grounds. Last evening was the appointed time for the annual illumination of the grove, but the early morning giving every sign of an approaching storm, and a high wind prevailing, the Board unanimously voted to postpone it. However, the Middeboro' Band arriving, the disappointed thousands were treated to an exsellent open air concert, while many of the younger portion found their way to the rink or the dance at the Temple, and the more serious-mindedfilled the various seance rooms and other places.

Monday morning, the 20th inst., a conference meeting of considerable interest was held, which was very well attended.

ing of considerable interest was held, which was very well attended.

Tacaday morning a large array of facts were given to the public by those who are investigating and enjoying the fruits of their investigations. One pleasant feature of these meetings is the entire absence of offensive personalities in the remarks of the speakers, Mr. Whitlook, the presiding officer, being very stringent in this particular.

In the afternoon Mrs. J. T. Lillie gave an eloquent discourse, which made a deep impression on all who heard her. Wednesday morning, at the regular conference, Dr. J. V. Mansfeld related his experience, and in the afternoon Mrs. N. J. T. Brigham delivered one of the best lectures heard at the camp-meeting this season. One of the saltent points in her delivery is the clear and distinct enunciation given to every word, which can be plainly understood, anywhere within the limits of the auditorium grounds. Thursday morning, Fact Meeting, and in the afternoon Mrs. Barah A. Byrnes delivered a strong and foroible address.

morning, Fact Meeting, and in the afternoon Mrs. Barah A. Byrnes delivered a strong and forcible address.

Friday afternoon a Mediums' Meeting was called at the Temple, which was crowded by an attentive and enthusiastic audience, and the services were of the most interesting character. At the request of President Crockett, Mrs. M. S. Wood took the chair, and presided in a graceful and dignified manner. Mrs. Wood read a poem on Mediums, by T. L. Harris, and followed it by a short address. Dr. A. H. Richardson and Mrs. Dr. Hervey were the next speakers, and Sydney Howe proposed sending greetings to Dr. Storer, Dr. Davenport, M. S. Greenleaf, Emma Hardinge Britten, Cora L. V. Richmond, A. B. French, Thomas Cales Forster, Mary Thayer, Mrs. M. E. Williams, Thomas V. Hazard, G. W. Foster, Warren Chase, Juliette Severance, A. E. Newton, Henry J. Newton, Lizzle Doten and others. Then came a song by Mr. Stoddard, and addresses by Mrs. Sarah Byrnes and Dr. Slade. After another song by Mrs. Wentworth, Jennie B. Hagan gave a short address and inspirational poem. Dr. Buffum contributed a song, and was followed by Mrs. Boyer and L. L. Whitlock, Mr. Roscoe gave a recitation, and Mrs. Shirley and Rev. Mr. Brittan each made a short speech. Mrs. Pennell and Mr. Merrill gave tests, and the meeting concluded with a few words from Mrs. Maude E. Lord and Mrs. Austin. Everybody voted this, the first mediums' meeting, a grand success, and are hoping to enjoy another at some not distant date. The same aftexnoon Mrs. Amelia H. Co by delivered a lecture at Wickett's island. It was one of the finest, and the subject, "How can we make the material conditions required by the spirit world to do its best for the freedom and development of humanity," was ably and exhaustively the stude.

spins worth to do his best for the freedom and development of humanity," was ably and exhaustively tie std.

Baturday afternoon, July 25th, Mr. Jos. D. Stiles delivered a lecture largely relating to Gen. Grant, and Miss Hagan extemporized a fine poem, bearing upon the same subject. Mr. Stiles then gave a large number of tests, nearly all recognized. This gentleman has given tests at most of the meetings throughout the week, with unvarying success. This morning Mrs. Sarah A. Byrnes gave another fine discourse, with the ever-popular J. Frank Baxter as speaker in the afternoon. This week we are to have Mrs. Byrnes, Mr. Baxter, Dr. Fairfield, Mrs. Adeline M. Glading and the Rev. J. K. Applebee, whose lecture last year created such a sensation here.

The masquerade Thursday evening was a brilliant success; the costumes were numerous and beautiful. Mr. E. Gerry Brown was Master of Ceremonies, and between the dances presented an entertainment consisting of character imitations, songs and a poem, by Mr. Field, Charlie Sullivan and Miss Hagan.

Friday evening an entertainment was given at the Temple for the benefit of Miss Jennie B. Hagan, and the occasion was a very enjoyable one to those present. The members of the quartette and others coutributed songs, while the poems rendered by Miss Hagan were very fine indeed.

Charlie Sullivan's Old Folks' Concert will take place Friday. July 31st, instead of the 28th, as previously reported.

On Wednesday evening, August 5th, the annual

reported.
On Wednesday evening, August 5th, the annual compilmentary concert and literary entertainment, tendered to Mr. Frank E. Crane, the efficient organist, and director of the Onset Bay Quartette, will take place, for which occasion a large array of talent will be presented, both local and foreign, and no pains spared to make it one of the leading features of the season. No doubt it will prove as enjoyable an occasion as it did last year. Mr. Crane is quite a favorite, here, and has hosts of friends, who will see to it that his house is crowded.

his house is crowded. The speakers' stand has been kept "blooming like this season, through the kindness of several indies, who we fear have despoiled their own gardens in their anxiety to make the platform attractive and beautiful. The following are the names of the donors so far as known: Mrs. Oapt. Nash, Mrs. Southworth Loring, Mrs. Butterfield, Mrs. Dr. Stutteyant, Mrs. Harrison; and if those who leave their beautiful offer-

Harrison; and if those who leave their beautiful offerings anonymously would only let us know to whom we are indebted, we should be much obliged.

I would again remind your readers that the BANNER is sold and subscriptions taken at Association Headquarters. Other spiritual papers and books may also be found there.

Mrs. E. B. Stratton of Boston has been at Onset during the season, and is very successful in her work. Mrs. Stratton has been before the public only about one year, and has already shown herself a writing medium of a high order. Her controls are advanced in knowledge and elevated in sentiment. Miss Esther R. Stratton, the well-known reader, is a daughter of Mrs. Stratton, and her son Harry, the blind musician, is well known to all who have attended the scances at the Berry Sisters' as a player of exceptional talent.

is well known to all who have attended the séances at the Berry Sisters' as a player of exceptional talent. Mr. Stratton has also shown himself a speaker of no mean ability, some of the best short speeches we have had this season coming from him.

The beaming face of Dr. Gaston W. Fowler, of 18 Highland street, Lynn, has been frequently seen at headquarters and about the grove recently. We understand he goes from here to visit other camp grounds where he can but be a welcome visitor.

Mr. W. S. Butler spends a portion of his time at Onset, where his family is located for the season, and it is a pleasant break in the monotony of routine business at headquarters to receive occasionally a brief call from Mrs. Maggie Folsom Butler, who has always a cheerful face and a merry word for all.

Dr. W. L. Jack, of Haverhill, has been stopping at Onset for a few days. The doctor does not come for business, but to recuperate his failing health; and he thinks it will be some weeks before he will be able to renew his work. The doctor does not expect to attend the Lake Pleasant Camp Meeting this year. He has the best wishes of many friends for his speedy recovery.

Mrs. Jas. A. Bliss despite the attractions of Rinder.

Mrs. Jas. A. Bliss, despite the attractions of Rindge, is occupying her cottage on West Central Avenue, and giving some very satisfactory séances.

The Eddy Brothers are giving féances at Mr. Sydney Howe's cottage, and Mrs. Mary Eddy Huntoon is occupying rooms in Mr. Hall's new block on Onset Avenue.

ne. Mrs. Stoddard-Gray and De Witt C. Hough have been

Mrs. Stoddard-Gray and De Witt C. Hough have been giving scances in the parlors of Union Villa.

Mrs. Beste and Mrs. Fayare at the Glen Cove House.
At a scance given by the former, on Wickett's Island, a few evenings ago, a spirit-form took a little baby present and bapilzed it.

Mrs. Ross has announced her intention of going to Lake Pleasant.

Mrs. Sawyer has come to stay a week.

The Berry Sisters are continuing their scances and meeting with good success.

Mr. and Mrs. Joseph Caffray are at Mr. Nye's cottage, near Hotel Onset. Mr. Caffray has had some very satisfactory results with his slate-writing, while Mrs. Caffray is an excellent medium for materialization.

Annie Lord Chamberlain is at Mrs. Cox's cottage, on West Central Avenue, and her musical séances are as

West Central Avoide, and her independent interesting as ever.

Mrs. Nellie E. Whitney is giving as many séances

as her health will permit.

Mr. Rothermel's séances for full form materialization are spoken of very highly. He is also a first-class physical medium, and a regular M. D. of the home-contrible school.

physical medium, and a regular m. D. of the nome-opathic school.

Mrs. Maud R. Lord is doing a good work at home, and; she is always ready when called upon to fill a va-cancy in the public meetings, either by speech or tests. I suppose she will leave us for her summer home at Lake Pleasant.

Mrs. Fairchild is having good success at her cottage

on West Central Arenue.

Dr. Sisde is having all he can do.

Mr. J. V. Mansfield is kept busy, and gives satisfac-

tion to all.

Mrs. Katle R. Stiles of Worcester has been here this week. She is extremely popular with Onset people, both as medium and as woman.

Mrs. D. W. Berry of Reading, test medium, is stopping at Unset Cottage, Union street.

Miss A: Peabody, test-medium, is with Mrs. Dr. Jackson, Park street.

Miss Maggie Gaule of Baltimore is at the Greenleaf Cottage, South Emiserate and will size attitude dally

Ottage, South Soulevard, and will give sittings daily. It she is endorsed by those who know her powers as a most excellent clairvoyant and test medium.

Viators should not leave Ouset without a visit to the large tent of R. Swain Moore; Ouset Avenue. Mr.

Moore paints under spirit control; his works are original and beautiful. The large carvas, "Summer-Land," is full of soft and beautiful colors, exquisitely blended. His birds and flowers are marvels of originality, graceful in form, delicate in coloring, and must be seen to be appreciated.

Roscoe of Providence, the clairvoyant and test-medium, is located at Dr. Pratt's coftage on Pleasant Avenue. The Doctor gave a very pleasing exhibition of his endowments as reader at the Fact-Meeting on Saturday morning.

Wendell P. and Clarence Sturtevant, proprietors of the Sturtevant Health Home at Bridgewater, are, with their sister, stopping at the Brookton House for a few days.

Mrs. A. S. Pennell is with Mrs. Francis on 12th

Mrs. A. S. Fellion is with miss. Figure 5 street.

Dr. B. B. Williams of Boston is stopping here.
Dr. and Mrs. John N. Eames of Charlestown are at Mr. Handy's cottage on 12th street.
Dr. E. A. Smith; President of the Queen City Park Association, is at the Grove, accompanied by his wife, Mrs. Fannie Davis Smith, well known as a reliable and availant medium.

Mrs. Fannie Davis Smith, well known as a reliable and excellent medium.

Mrs. C. F. Redwitz (formerly Miss Mary F. Jones) is at Mrs. Baker's cottage, West Central Avenue. Mrs. Redwitz is well known in Boston as one of the best trance and test-mediums we have.

John Wetherbee, in spite of his "shadowy" reputation, brought the sunshine of his countenance amongst

is yesterday. Isaac Pinkham, a well-known citizen of Lynn, is

Isaac Pinkham, a well-known citizen of Lynn, is stopping at the Chase cottage, Union street.

Mr. and Mrs. J. C. Wellington of Cambridge are here for the season.

Mr. and Mrs. S. S. Handy of Charlestown are occupying their new cottage on 12th street.

Mr. and Mrs. Jas. Wilson of Bridgeport, Conn., are here for a few days before starting for their summer home at Lake Pleasant.

Mrs. M. E. Suydam, the fire-test medium, of Chicago, and her sister, Mrs. Dr. Maxwell, of Philadelphia, are at Mrs. Bullock's cottage.

Mr. E. A. Brackett, of Winchester, the sculptor, and an occasional contributor to the Banner, is at the Grove.

Mr. and Mrs. Chas. F. Fay, of Boston, made us a call

Mr. and Mrs. Chas. F. Fay, of Boston, made us a call at Association Headquarters yesterday.
Mrs. C. E. Davis, of Boston, is stopping with her nieces at the Berry cottage for the season.
Dr. C. Blodgeti, of Holyoke, is on the grounds; also Dr. A. F. Townsend, Worcester, Mass.
Capt. and Mrs. Thos. P. Beals, of Porlland, Me., are here, accompanied by Mrs. Beals's sister, Miss Jennie O. Smith, of Boston. These ladies are sisters to the much regretted Mrs. Mary Smith Hardy, of Boston.
Maj. E. Holmes and wife came to-day, together with Mr. and Mrs. Moses Hunt, Mrs. C. N. Mellen, Miss Helen Mar, and Mrs. R. Crosby.
Mr. and, Mrs. W. A. Dunklee are at the Glen Cove House.
William Johnson, of Haverhill, is here for his vacation.

tion.
Dr. H. B. Storer, ex-President of the Association, has been upon the grounds for the past few days.
Mrs. L. M. Spencer, of Milwaukee, Wis., the well-known and able inspirational speaker of that city, has been on the grounds a few days, and has given us some excellent bhort speeches.
We saw the genial face of Dr. U. K. Mayo, of Bostory Western

We saw the genial lace of Dr. C. II. Manager ton, at headquarters yesterday.
Thos. Dowling and wife, and H. H. Hyde, of Malden, are on the grounds.
Mrs. Mattle Houghton Chamberlain is at the Green-Theodors.

leaf cottage. Sunday, July 26th.

FROM ANOTHER CORRESPONDENT.

July 22d the talented actress and elocutionist, Helen Stuart Richings, assisted by the well-known comedian, Gerald F. Richings, gave a highly interesting entertainment at Onset Temple to an appreciative auditertainment at Onset Temple to an appreciative audiense. Mrs. Richings is a natural actress, and personates to almost perfection. Several of her characterizations brought forth prolonged applause, "A Naughty Girl," especially. "A Happy Pair" was exceedingly well rendered. The entertainment was well attended. Thursday evening (23d) the grand fancy dress and costume masquerade party came off, and was a success in all ways—all that could be desired by its best wishers. Some of the costumes would have done credit to our large cities. Among the characters represented were kings, queens, and all shades and conditions of the human family, including Mary with her little lamb. There were many surprises when the unmasking occurred. Mr. Charles Sullivan sang a song, and Jennie B. Hagan improvised a poem. There never has been so large a number of mediums present at one time as this season. They include every phase of mediumship, those for materialization predominating.

Mr. Wilson of Bridgeport. Conn., has arrived at Onset. He is director of the Lake Pleasant Camp-Meeting, and speaks of the sanitary condition of that plade as having greatly improved over that of last year, the Fitchburk R. R. Company doing much toward it.

Miss Jennie B. Hagan had a reception at the Temple, Friday evening. It is needless to say that it was a success, financially and otherwise, and a highly enjoyable affair.

Charles Sullivan's cottage is fast being completed. It has gone up like magic, and some persons are disposed to give credit to the same on the ground that several ladies are interested in it, and have a watchful eye over its construction.

The ex-Rev. Mr. Brittan, formerly a Methodist minisence. Mrs. Richings is a natural actress, and person-

several ladies are interested in it, and have a watchful eye over its construction.

The ex-Rev. Mr. Brittan, formerly a Methodist minister, and ex-Elder Sherman, of the Second Adventist sect, but now both Spiritualists, and from Providence, R. I., are taking in the spirit teachings and manifestations at Onset, with much interest seemingly, and are accompanied with members of their families; thus the leaven is working.

Sunday morning a narrow escape from drowning occurred in the Bay. A girl of some twelve years of age walked into the channel. Several persons went to her assistance, and barely escaped with their lives, but they were restored after energetic exertion, and thus a sad affliction was prevented.

The street railroad at Onset having been construct-The street railroad at Onset having been constructed without a charter, and the selectmen of Wareham having notified the railroad commissioners, the latter, accompanied by the directors of the Old Colony Railroad and several railroad men of prominence from Rhode Island and Pennsylvania, made an inspection of the road on the afternoon of July 21st. The next day the owners of the road were given a hearing at the selectmen's office in Wareham before Judge Thomas Russell, Chairman of the Railroad Commissioners. From the Globe we learn that it was there shown that the road had been built without a charter, and the opposers claimed that it was contrary to the laws of the Commonwealth. E. Gerry Brown, one of the Onset directors, for their board claimed the right to build such a road, as it was upon their own land, the Onset directors, for their board claimed the right to build stoh a road, as it was upon their own land, and showed that the selectmen had proviously claimed no jurisdiction over the streets and avenues at Onset over which the railroad is now completed and has been tested, together with the bridge, by a weight estimated at about twenty tons passing over it, and the engineer, Mr. Brooks, a gentleman in the employ of the Old Colony Railroad in that capacity for its years past, has proportinged it said. It was the employ of the Old Colony Railroad in that capacity for six years past, has pronounced it safe. It was
shown that the road crossed Onset Avenue, which has
been a traveled way for generations, at grade, not in
accordance with the Public Statutes. If not allowed
to use a steam motive power the Onset directors were
desirous of changing the road to a horse-car road. A
petition from about thirty owners of dwellings and
lots, situated on West Central Avenue at Onset, was shown, asking the selectmen to remove the tracks re-dently hid by the Onset directors, for the reason that they obstructed one of the main avenues of the grove.

"Shadows" Visits Onset. ~

To the Editor of the Banner of Light:

Onset on the bay is a picture; in territory it do n't seem to be much larger that Noddle's Island, or Charlestown: one can travel a good deal over it with his eye, taking it all in. By its rim, or environment of land and water, the picture, so to speak, hangs in a good light; by its curved coast line, so full of indentations, it looks like the State of Maine done small, or looked at through the big end of a telescope. There is nothing stiff about Onset, either geographically or socially. I have just spent a day or two there, and am the better for it. I expected to be, for I had been there many times before, always with the same result, only more so; like wine, it improves as it grows old or, poetically speaking, adds new "rattles to its tall" that is, new buildings, improvements, new modes of conveyance, new streets and cottages.

that is, new buildings, improvements, new modes of conveyance, new streets and cottages.

I am something of a scribe, but not much of a pharisee, so a scrawl may be expected. I may be bold in calling my work a picture—it certainly is not a report; I leave generally to others that privilege of giving the public the doings or details of what is going on; in fact, I am not needed; the secular press has waked up to its beauty and its growing importance, and long notices of Onset are read in all the Sunday and other papers, and on paper it looks as big as Cottage City or Newport, and in the ocular proof it toes the mark.

It is now in its ninth year; quite an adult as a Camp-Meeting or summer resort; no inventig grove now making one wonder if there is perpetuity in it or not. That is now settled; it has come to stay; it is a perfect success in every sense of the word—financially, spiritually, socially and influentially; that, then, insures accommodations, because it is remunerative to the powers that be, the railroad and the town. It has reached the point among Camp-Meetings that the venerable Bannes of Lught has among spiritual periodicals—it takes the shine off of the others. I do not intend any comparisons in an odious sense, I am only stating facts that most people know. I am a respecter of the press spiritual—certainly all that is good, and it is most all good—so I am not reflecting on the other summer spiritualistic resorts so numerous now in this part of the world, nor on the many contemporaries of the Bannes all over the country. Does any one doubt that the Bannes, all things considered, in influence as well as pabulum, is at the head of the class? And in the same way is not Onset at the head of its class? The others are all good and beautiful spots, £8; for their purpose, and verify—they have, and sught to have, their reward.

As Camp-Meetings are getting to be and are popular

institutions, particularly with Spiritualists, there is room for all and more. Each one has its special advantages for those who are handy to them, and each attracts the distant lovers of our thought. So arranged are they all, as to time, that the lightes and the lightees can circulate, and do often, and thus see two or three of the others during a season. But, all things considered, is not Onset ahead? Fut it to vote among the mediums, the "sacred order" that keeps our fire perpetually burning, and nine out of ten will say yea. Does that settle it? By no means, though all the popular ones abound there to-day. Ask the circulating spiritual public severally where they are going—every one of them to whom I have spoken, no matter what other places many may have on their list, every one is going to Onset.

How pleasant to see or to be one of a wide-awake, happy and well-behaved gathering such as I saw at Onset, spending its warm weeks in rationally enjoying the pleasant walks, sitting on the settees, on the plazzas, taking in the wholesome air from off the bay, "Sabean odors from Araby, the blest," bathing, boating. Then the social cottage comforts, the shady groves, the distant pletures of green islands and bay borders; while those who are not too full of knowledge can get many interesting ideas from the greater or the lesser lights that cast their intellectual pearls from the platform. So all are fed; some their minds, all, their senses.

I do not know how it would be if I stayed there myself any great length of time; those who do seem to improve by it. My visits, though many and often, are always short. I can truly say that I have never spent a day at Onset, for the past five years, that I was not the better for it. I do not mean that I get brighter ideas for it, but I get brightened up. I get ideas at home; the books in my library are full of them. I like to talk with books and catch their thoughts, and try to pass them off for my own, through my pen, as I am no orator; but, as the song says, "there is somethin idea. thus:

'I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home in his nest at even;
He sings the song, but it cheers not now—
For I did not bring the river and sky;
He sang to my ear—they sang to my eye,"

Ætna (Me.) Camp-Meeting.

To the Editor of the Banner of Light:

The First Maine State Spiritualists' Camp-Meeting Association will convene at Buswell's Grove, Ætna, Me., Aug. 28th, and continue ten days. This will be the eighth session of this Association. Marvelous success has attended the efforts of those who have

the eighth session of this Association. Marvelous success has attended the efforts of those who have kept their shoulders to the wheel. Every year passes by only to chronicle the to the pleasing fact that our camp is steadily and we might say rapidly growing. The demand for cottages far exceeds the supply. New ones are being put up, and altogether the outlook never seemed brighter.

As has been heretofore said, ours is the central locality for a camp-meeting. It is on the line of the Maine Central Railroad, only a short walk from the station. An express is always in attendance to take passengers to and from the grounds. We have a large, wooden, covered parilion, seating one thousand or more, the rostrum alone seating two hundred. Rain or shine, we have meetings. In the morning (nine o'clock) we have Fact or Social Meetings, closing at ten. At half past ten a lecture. Afternoon lecture at two o'clock, with a Social in the evening. We therefore bave forty meetings during the ten days. We go to Ætna not for pleasure alone, but to attend the meetings. We don't need much lood for the physical, for we intend to fill up brim full of the spiritual; therefore our meetings are generally crowded. We have had some difficulty in engaging speakers, they thinking Ætna (because it is in Maine) is a cold, dreary place, with only two or three trees, and half adozen men and women to speak to, etc. We smile at their vagaries, and when they get here they smile too, and really tell us that we have got the best pavillon, best rostrum and largest attendance of people, on an average, they have seen at any camp meetings in their travels; and, much to our astonishment, tell us that we are a genial, generous and hospitable people. We are inclined to believe that some of them really mean what they say.

We have engaged for this season an array of talent

are inclined to believe that some of them really mean what they say.

We have engaged for this season an array of talent that it has never been our pleasure to have before. We have only need to speak their names to draw a universal buzz of admiration. They are Mrs. Abble Morse and Mrs. Mary E. Thompson, our Maine speakers, Mrs. P. D. Bradbury having crossed the river; Mrs. Juliette Yeaw of Leominster, Mass.; Mrs. Hattle O. Mason, Springfield, Mass., test medium, organist and inspirational singer; Capt. H. H. Brown, Brooklyn, N. Y.; Edgar W. Emerson, test medium, Manchester, N. H., and J. J. Morse of Liverpool, England.

Manchester, N. H., and G. G. Morse of Liverpool, England.

Now a word to parties in Boston and elsewhere: The New England Fair is holden at Bangor the same week of our camp-meeting. You of course will attend the Fair, and while doing so make it your way to come out to Ætna, it being only a short ride, in the cars. Improve the opportunity, as it may never occur again. We apprehend a much larger attendance this year on account of the Fair being the same week. To those wishing to come to Ætna on the Boston and Bangor Steamship Line we have the liberty from the obliging Manager, William H. Hill, fr., to say, "All parties showing this notice can purchase tickets for one fare for the round trip." Tickets good from Aug. 24th until Sept. 8th. Leaving the boat at Bangor you can take the cars for Ætna at half fare. There will be the usual reduction of rates on the Maine Central as heretofore.

usual reduction of rates on the Maine Central as heretofore.

A materializing medium from New York is expected, and perhaps one from Boston. We expect a "feast
of reason and a flow of soul." We earnestly hope thatmediums of all phases will visit us, as the people here
are hungry for all the spiritual food there is in existence, and that the human family can reasonably digest. Send for one of our circulars or for any information not contained in this notice and you will be cheerfull waited upon.

For hoard and lodging correspond with Daniel Buswell, Ætna. and Columbus Buswell, same address.

For hoard and longing correspond with Daniel Bus-well, Atna. and Columbus Buswell, same address. Will the Offering, Light for Thinkers, Rostrum, and all spiritual papers please copy this article in full or in part, and oblige an association of sisters and broth-ers struggling to impart light to their fellowmen? For other information write to the Secretary, en-closing stamp for reply, Chas. M. Brown, Sec.

Glenburn, Me. P. S.—We take pleasure in announcing that we have secured the valuable services of Benjamin Keen of North Turner, Me., for Chairman of our meeting. He is eminently fitted for the position.

C. M. B.

Neshaminy Falls. To the Editor of the Banner of Light:

The Seventh Annual Camp Meeting of the First Association of Spiritualists of Philadelphia opened at Neshaminy Falls, July 19th, with a lecture in the morning by J. Clegg Wright, which was followed in the afternoon by one from Mrs. E. L. Watson of Call-

fornia. We had a good attendance, at least twenty-five hundred to three thousand people, from the city and surrounding towns. Sunday, the 28th, the morning lecture was delivered by A. B. French. and the afternoon lecture by Mrs. E. L. Watson. Both were highly appreciated. E. W. Emerson follows each lecture by describing the many anxious ones waiting to send words of love to the dear ones on the earth plane. We have several good mediums, and more are expected.

J. Bhumway, Ass't Sec.

[Owing to the late hour it was received we have

[Owing to the late hour it was received, we have been obliged to condense Mr. Shumway's report .-- RD. B. OF L.1

Nemoka Camp-Meeting.

The following speakers are expected, as we learn from one of the committee, to be present at the Nemoka Camp-Meeting, at Pine Lake, ten miles east of Lansing, Michigan:

Mrs. E. C. Woodruff, Mrs. Sarah Graves, Mrs. L. A. Pearsall, A. B. French, C. A. Andrus, J. P. Whiting, G. B. Stebbins, J. A. Marvin. Other speakers and mediums will be present, and the meeting, from Aug. 5th to 31st, is expected to be a valuable and interesting one, under the joint auspices of the Nemoka Association and the Michigan State Spiritualists' Association.

Camp-Meetings in Maine.

The Penobscot Spiritual Temple, at Verona Park, Verona. Me., commences August 15th and continues until the 24th. See advertisement. The Maine State Spiritual Temple opens at Temple

Heights, Northport, Me., August 14th, and closes on the 23d. It will be addressed by local speakers and by H. P. Fairfield, H. H. Brown, Mrs. A. P. Brown and H. A. Lamb, M. D., of Portland. The Etna Camp-Meeting at Buswell's Grove com-mences Aug. 28th. C. M. Brown, 1ts Becretary, gives

particulars in another column. AT LOOKOUT MOUNTAIN CAMP MEETING the speakers are to be Prof. Henry Kiddle, Dr. Samuel Watson, G. H. Brooks, A. O. Ladd, G. W. Kates, Mrs. S. A. H. Talbot and others. Mrs. Anna Cooper, ma terializing and slate-writing medium, is to be present and hold seances. The meeting commences August

Little acts of kindness, gentle words, loving smiles -they strew the path of life with flowers, they make sunshine brighter and the green carring recens.

A Daily Defalcation.

The Hon. John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends, and both are now in the hands of medical receivers.

It is not work that kills men. . It is irregular ity of habits and mental worry. No man in good health frets at his work. By and bye when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their dving day, unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's Safe Cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon them.

Mr. Kelly has nervous dyspepsia, we learn, indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result .- The Sunday Herald.

Testimonial and Honor-Fund to Dr. Joseph Rodes Buchanav.

The Committee for this purpose is constituted

as follows: REV. JAMES K. APPLEBEE, Hotel Albemarle, Boston. MARCELLUS S. AYER, 189 and 191 State street, Boston. MRS. DR. C. A. VON CORT, 168th street, New York. JUDGE NELSON CROSS, 206 Broadway. New York. COLONEL W. D. CROCKETT, 50 Dale street, Boston. Andrew Jackson Davis, Hyde Park, Mass. REV. W. F. EVANS, East Salisbury, Mass. JUDGE JOHN B. LADD, North Cambridge, Mass. MRS. MARY MANN, Jamaica Plain, Boston. STATE-SENATOR GEO. W. MORRILL, Amesbury, Mass. MISS ELIZABETH P. PEABODY, Jamaica Plain, Roston. MRS. DR. O. H. G. PRTERSEN, DR. H. G. PETERSEN, 8½ Bosworth street, Boston. REV. ALLEN PUTNAM, 46 Clarendon street, Boston. EULOGIO PRIETO, Sagua La Grande, Ouba. DR. G. SWAN, Hartford, Conn.

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taining his biography and the eloquent address delivered by him before the Massachusetts Legislature and defeating the Medical Bill, June 16th, 1885, has been published by the Committee, in aid of the fund. Price 15 cents. Donations may be addressed direct to any

member of the Committee, or to MARCELLUS S. AYER, Honorary Treasurer, 189 and 191 State street, Boston, Mass.

[Liberal papers, friendly to this movement, are requested to reprint this in their next numbers.] DR. H. G. PETERSEN, Honorary Secretary. Boston, July 15th, 1885.

Another Faithful Worker Passed On.

To the Editor of the Banner of Light:

The Angel of Death has again visited the First Spiritualist Ladies' Aid Society of Boston and closed the mortal life and labors-of our beloved sister. Mrs. Martha Pratt, long and reverently known as one of our most faithful workers. For the past seven years she has held the office of Treasurer of the Society with no remuneration for her arduous duties, so faithfully performed, save the oft-expressed gratitude of her assoclates. She was always at fier post of duty, both in and out of season, with a kind word and pleasant smile for all.

Mrs. Pratt was for a term of years identified with the Children's Progressive Lyceum No. 1, and although not an active worker at the time of her decease, was always interested in the movement, and will be remembered by the older members of the Lyceum. In the loss the Ladies' Aid Society have sustained and so deeply mourn, we can best honor her memory by living constant and true to the beautiful belief in immortal ity which she espoused with unwavering fidelity, and which sustained and comforted her in her brief but severe illness. The family have the deepest sympathy of the Ladies' Aid Society in their great sorrow. MRS. H. O. TORREY.

Sec. First Spiritualist Ladies' Aid Society. Boston, July 27th, 1885.

A Card from J. Wm. Fletcher. As I am leaving Boston for some time, and have

disposed of my rooms and "good-will" to the wellknown trance and business medium, Mrs. Clara A. Fleid, who will be at 2 Hamilton Place. Room 6, after Argustist, I trust taces friends who have done so much to make my stay profitable and happy, will extend to my successor the same kindness with which for many years I have been favored. In closing, I desire to thank the Boston public most cordially for past recognition, and shall be ar with me many pleasant memories to new fields of labor.

Yours very truly.

J. W. FLETCHER. Yours very truly, Boston, July 24th, 1885. J. W. FLETCHER.

Spiritualist Meetings in New York Grand Opera House Hall, 5th Avenue and 33d Street.—The First Scol-ty of Spiritualists holds its meet-ings at this ball every Sunday at 10% A.M. and 7% P.M.

Miller's Arcanum Hall, 54 Union Equare, botween 17th and 18th streets, 4th svenue, The People's Spiritual Meeting (removed from 57. West 25th street) every Sunday at 2% and 7% P. M., and every Friday afternoon at 2%. Frank W. Jones, Conductor. The Parker Spiritual Society holds services every Sunday, 10% A. M. and 7% F. M., at Macgregor's Rooms, 113 Fifth Avenue, between 16th and 17th streets.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 3 P.M. All cordially layited. Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualist holds its meetingsevery Sunday in Contervatory Hall, Bed-ford Lyanne, corner of Fulton street. Rorning service at 10 clock, evening at 7145. All are cordially invited. Spir-tual literature on sale in hall.

Charren of the New Bylytimal Dispensation holds services at their may be made to be not be serviced at their may half on Allerdal street, between Fulton and Green's Avenues, every Sunday, at HA. M. and Jyly. M. Sunday School at 2. and Conference at 3/8 M. and Jyly. M. Hon Ar H. Daller, President G. R. Nebols, Vice-President; C. G. Olaggelt, Secretary. All spiritual papers on sale.

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