VOL. LVII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 29, 1885.

\$3,00 Per Annum, Postage Free,

NO. 24.

CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: What is Ordina

BECOND PAGE .- Postry: Summer at Onset. The Rostrum: Living as a Fine Art. Spiritual Phenomena: A New Medium, Foreign Notes. Farewell Address. August Magazines.

THIRD PAGE.-Poetry: Man and Mind. Banner Corre spondence: Letters from Massachusetts, New York, Illinois, Vermont, and Maine. Verifications of Spirit-Messages. The Reviewer! George Eliot's Poetry and Other Studies, etc.

FOURTH PAGE.—The Conservative in Religion, The Message of William Fishbough, "The Great Psychical Opportunity," Sunday at Onset, Doctrines that Avoid Discussion, etc.

FIFTH PAGE.-Fulfillment of Spirit Prophecies. Sorts of Paragraphs. What Sporting Men Rely On. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Thomas Listor, Mrs. Susan Marsh, Henry F. Bowen, Harriet Fox, Louis McDermott, and Eliza Wells. Obituary and Meeting Notices.

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

EIGHTH PAGE.—The Camp-Meetings: Lake Pleasant; Onset Bay; Sunapee Lake Spiritualist Camp-Meeting; Cassadaga Lake Camp-Meeting; Neshaminy Camp, Pa. Verons Park Camp-Meeting; Mount Pleasant Park Ia.; Queen City Park, etc.

The Spiritual Kostrum.

WHAT IS ORDINATION?

Ap Address Delivered by the Spirit-Guides of MRS. CORA L. V. RICHMOND, In San Francisco, Cal.

On Dec. 14th, 1884, at San Francisco, Cal. Mrs. Cora L. V. Richmond officiated, under the auspices of "The Mediums' First Spiritualist - Association," in the ordination of Mrs. Louisa M. Wheatley and Mrs. Mary B. Dow as ministers of the Gospel of Spiritualism. The hall was crowded to overflowing by an intelligent and interested audience, who listened intently to the impressive ceremony. With such marked favor was it received that immediately at the close of the services arrangements were made to have a full report forwarded to the BANNER OF LIGHT for publication.

The meeting was opened by singing "Nearer, My God, to Thee," followed by a prayer and another song, after which Mrs. Richmond's guides spoke as follows:

The subject of our address this afternoon, preliminary to the service that is pending, will be: "What is Ordination?"

When man or societies of men can ordain birds to sing, or lilies to bloom, or streams to flow, or stars to shine, or worlds to move, then the will be in human rower to ordain man and it will be in human power to ordain men and women to preach the gospel or to exercise spir-

women to pread the gospel of to exercise spri-itual gifts—not till then.

Whom God creates or endows with a gift, has as much right to exercise that gift as the sun has to shine. Whom God stamps with genius, that genius is a star that is lighted in human pathways to show the destiny of man. And whoseever is endowed with a gift of the spirit, be it the babe upon its mother's knee, or the grey-haired sire, or a woman bending over the couch of pain—here is a divine ordinance that no hand of man can take from them.

The laws of infinite bestowment are so su-

The laws of ininite destowment are so supreme in their divine comprehension, that were a man a thousand times to say, "This is a lily and I permit it to bloom," still no grace would be added to the lily and no whiteness to its blossom. The condescension on the part of man or human societies to recognize its blossom, is all there is of human ordination.

In ages past when the gifts of the spirit caused men to be put to death, and when for opinion's sake one could be crucified and subjected to the martyr's doom, it became necessary that sacred and secret societies should be fashioned for the protection of those having such gifts. At last these societies extended to poplar ones, and became constituted of princes

and rulers. In Egypt the priests were initiated in the beginning according to their spiritual gifts, and the order of priesthood was for the protection the order of priesthood was for the protection of those so endowed. At the age of twelve those were chosen who had gifts already recognized, and these were held sacred from intrusion in the "cities of the dead"; where schools were not schools of solemn fear, but where all voices were oracles, and where from the tombs the sound of inspiration came—not from the dead but from the living, beyond the veil, in the realm of Osiris, in the region of the sun. From the age of twelve to that of thirty the initiates into the order of priesthood were subjected not only to discipline that is incident upon overcoming all physical temptation, but to receive such added evidences of spirit-power as would qualify them to become the spiritual teachers and guides of the people. But it was more to protect them against the curious questions and invasions of those who might come to ask all manner of information that the initiates were held apart from the world. Under

ask all manner of information that the initiates were held apart from the world. Under certain orders no one was permitted to approach the priest until after the ordination, when it was deemed that the age of the one so initiated and ordained could protect him from any obtrusion or intrusion on the part of either princes or peasants, beggars or those who were endowed with wealth.

The Order of Ministration, therefore, was an Order sacred for its spiritual gifts, and not especially founded upon any external power or office bestowed. The external coremony was simply the recognition of the gift in the individual.

spirit such healing and such southing power as might come.

There was one princess, the daughter of Rameais II., who by birth being endowed with this gift of the spirit, forsaking the courts and all the splendor of her father's dwelling to go among the poor, and who, taking the gifts that the Gods had given her, pronounced often such beautiful utterances that those who heard her considered that she was not only a priestess of Isis, as recorded in the temples, but one sent from heaven.

poor maidens, of lowly lives, but sweet and pure as simple wayside flowers, and these were ordained in the temple of Isis to give forth the twelve gitts of the spirit from the great Delty

twelve gifts of the spirit from the great Deity above.

We could enumerate in the different ages of human history where women have shared with men the honors of ordination. Passing through the Hebralo period and the middle ages—except in Greece alone—there seems to have been but little, recognition of the gift of the spirit among women. The Mahometans eclipse the feminine existence altogether. Under the reign of Mahometanism those who once recognized the bestowment of gracious gifts unto woman have ceased to do so. Only man is immortal, and woman becomes so only through the husband. And as the husband marries many wives it is supposed to be an act of benevolence on his part, since in this way they are permitted to enter the kingdom of immortal life. Such is the material nature of the Mahometan religion that its desolation has spread wherever in all Asia, wherever in all the Orient it has prevailed, taking the place of those primal religions wherein Isis with Osiris shared equal sway and dominion, and wherein Brahma gave each—man and woman—the possession of the gifts of the Gods; and where Hermes, from the ancient splendors of the divine throne of God, also bestowed upon his Bride the elements of the earth and the air and the sky as her portion of the divine control. We have also Jove and Maia, who, in contradistinction to the Grecian Juno, shared with him the gifts of the heavens.

And this coëqual dispensation was even

And this coëqual dispensation was even And this coëqual dispensation was even shared in Paradise, although in some manner the responsibility of all the ills that beset mankind has been thrown on woman instead of on man. But as Christ was born of woman, so in the new dispensation the ills which mankind have attributed to her (and which, singularly enough, man seems inclined to monopolize), may undoubtedly be redeemed, when in the restoration of the primal religions of the earth we also restore Isis to the side of Osiris, and Maia to the side of Jove, and Mary to the kingdom of that true motherhood of Christ which means the birth of all that is lovely and adorable in mankind.

which means the birth of all that is lovely and adorable in mankind.

The ordination, therefore, of priest and priest-ess—of one who is to speak the gospel or to heal the slok—can never be in any age other than the simple recognition of what God and nature have previously bestowed. The schools of theological learning may educate men, but they can never make them ministers of the Gospel unless God has previously done so.

The schools of materia medica from the time of Asculapius down to the present hour may educate men in anatomy, physiology and therapeutics, but they cannot make them healers of the slok unless the divine hand of healing has been laid upon their hearts and constitutions.

pale of Evangelical theology to teach that all souls are equally valuable in the sight of God, bravely daring to say not only that the elements of the earth and the air could be analyzed, but that the living God whom men feared was a God of love, and prized equally every soul—these are they in human history, who, though ordained of men, passed beyond the ordination and permission of the law into the realm of inspiration.

Who ordained the prophets, but God? And from out the Hebrew temples where sin, cor-

from out the Hebrew temples where sin, corruption and idolatry reigned they warned the corrupt kings of Israel of the downfall of their dynasty. David charmed Saul into obedience with the splendor of an inspired song. These are they who in every age have trespassed be-yond the boundaries of human law and human judgment into the realm of inspiration. Christ at the age of twelve years disputed with the doctors in the temple, having no robes of ordination but the voice of the spirit to give him utterance. Uhrist at the age of thirty was hunted by these same ordained priests of God; hunted through valley and wilderness and by the seaside, because he healed the sick, because the seaside, declared the stack, declared the proclaimed the truth to the lowly because he taught the words of God's love without permission—outside of the temples of Jerusalem.

Oh, no I we would be far from the truth if on this day of love and beauty and golden bright-

this day of love and beauty and golden brightness it was assumed that even for one moment any word of ours, or any gift of any man or any Legislature or Institution, could bestow the gift of the ordination of the spirit.

You who are present in this room, all who anywhere heal the slok, give the word of encouragement to those that are disheartened, open the eyes of the blind, or otherwise minister to those in sorrow, are ordained of God to do it.

Where in the Christian temples among those having priestly raiment, and having the diplo-ma of theological institutions, are they who heal by laying on of hands, who cast out evil by a word of love, who prophesy or have the gift of tongues? And where are those who, thinking not what they shall say, speak as the spirit gives them utterance? Occasionally there is one; the whole world denounces at first, then pauses to listen, then follows after like a flock

of sheep following the shepherd's voice.

The world is wiser, is better than it knows; and in the length and breadth of Christendom, wherever there is a voice singled out of the pulpit to speak the word of God, people will bend to hear; they know it; there is something in it that they understand; it is the voice of the Master returned again, it is the spirit of God

in it that they understand; it is the voice of the vidual.

There were also priestesses in ancient Egypt who ministered in the temples of Isls, and who, receiving from the priests and from the established orders the recognition of their office, served as handmaidens in the house of Isls, giving to the people from their possessions of the spirit such healing and such soothing power as might come.

There was one princess, the daughter of Rameals II. who by birth being endowed with this gift of the spirit, forsaking the courts and all the splehdor of her father's dwelling to go among the poor, and who, taking the gifts that the Gods had given her, pronounced often such beautiful utterances that those who heard her considered that he was not only a priestess that the Gods had given her, pronounced often such beautiful utterances that those who heard her considered that he was not only a priestess of the inspired record of man. You can cast out the colly temple of God that is in the world, which is the inspired record of man. You can cast out priest and church and oreed and cate-oftsm, but you cannot cast out the living word of God traced in the lives of all the prophets and savers and sages and oracles of past time.

There was one princess, the daughter of the world coloud to light you on through your journey in the wilderness of time.

Nay, you who are Spiritualists, who have found your alters and ahrines outside of the dedicated temples of God that is in the world, which is the inspired record of man. You can cast out priest and church and oreed and cate of limits the prophets and sages and sages and oracles of past time.

There was one princess, the daughter of dedicated temples of God that is in the world of coloud to light you on through your journey in the wilderness of time.

Nay, you who are Spiritualists, who have found your alters and ahrines outside of the dedicated temples of God that is in the world of coloud to light you on through your journey in the wilderness of time.

Nay, you who are Spiritualist

You are living in an age of culminations. Science and art have done their utmost to cast repreach and discredit upon the religious nature of man. Materialism has decried the gifts of the spirit, and says they belong to an age of superstition and doubt. The great wheels of utilitarian life roll over all that is beautiful and grand and speried and worshiptly in man's natural. grand and sacred and worshipful in man's na-

grand and sacred and worshipted in man's nature.

It has been said but for the light that Spiritualism brings, there is no voice of testimony from beyond the grave. Spiritualism comes like a cooling stream from the mountains; like a wave that, fluffing up from the far-off ocean of immortality, brings the laggard waters into the bays and bayous of human existence; the incoming tide that repeats itself in every age, bearing upon its wondrous crest the new inspiration and the new song of immortal life. Because the tide was out, because there was no song singing in the bays, the world said there was no inspiration. God and the angels knew better; and the world of spirits rolled away the stone from this religious sepulchre of human hopes, and the risen Christ is the Uhrist that testifies, and the Christ of every age calls them up from their long-forgotten places, them up from their long-forgotten places, kindles their fires upon deserted altars and de-clares the worship of the living God is attested

in the present age and hour.

Every one is ordained who has a gift of the Every one is ordained who has a gift of the spirit; who can give you testimony of a voice from beyond the grave; who can breathe you a message of immortal love; who can soothe the pain by the laying on of a hand; or who with divinely endowed vision can pierce beyond the gateway of death, see the ladder of heaven, and behold angels ascending and descending: Those gifts of the spirit, that, graciously borne into human consciousness today, in the midst of materialism, in the midst of doubt, striving and mammon-worship, are day, in the midst of materialism, in the midst of doubt, striving and mammon-worship, are come, notwithstanding, as a calm and beautiful benediction, or as a stirring sound that leads to self-conquest; or, probing deeply the wounds of past ages, lay them open with the scalpel of truth that they may be healed by the ministering spirit of God's healing.

You cannot afford to deny anything; you cannot afford to doubt anything; for so clear is the light of truth that that which is not real, like the ephemera of the morning light, fades away

which means the birth of all that is lovely and adorable in mankind.

The ordination, therefore, of priest and priestess—of one who is to speak the gospel or to the losid—oan never be in any age other than the simple recognition of what God and is nature have previously bestowed. The schools of theological learning may educate men, but they can never make them ministers of the Gospel unless God has previously done so.

The schools of materia medica from the time of Æsculapius down to the present hour may educate men in anatomy, physiology and therapeutics, but they cannot make them healers of the sick unless the divine hand of healing has been laid upon their hearts and constitutions.

Thousands of men go out from the clongical institutions every year, and what do they do?

Like so many kernels of wheat shelled through has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the divine fervor of preaching the same milt, they only repeat what the other has said; and the d

A wax flower would answer for "one world at a time," but a rose came from somewhere and passes to somewhere—a perpetual, living, vital, immortal testimony of God's gracious power.

Yes, there are jugglers, mammon-worshipers, sorcerors, those who practice upon human credulity, those who stand behind counters and pulpits and books of knowledge and science and ecclesiastical institutions and colleges. And they palm off upon the world the jugglery of material science for the truth, and tell you that there is no spirit in man, because they have dissected him to the very last molecule of his mortal being. Many people believe it, but the majority of human beings do not. And, notwithstanding the bungling "skill," as it is termed, of physicians and physiologists, the faith of the world is kept alive by that which is unseen yet palpable, by that which is unseen yet palpable, by that which is unseen yet palpable, by that which is unknown darkness; some testimony that comes from beyond the grave; some unexpected sound Yes, there are jugglers, mammon-worshipfrom beyond the grave; some unexpected sound or sight that reveals all this wonder that lies beyond the pale of the senses. And when the man of science says to you, "It is impossible that a material substance shall move without a material cause," and there comes to you a voice, a presence, a sound, a message from the

voice, a presence, a sound, a message from the one you love, you say to the man of science, "You do not know; you are talking of a realm with which you are unfamiliar."

Within that realm all gracious gifts are found; within that realm are the mysteries of all life; as well the mystery of the rose and the lily, as of human thought. No man of science has ever dared to tell you the one miracle of the

has ever dared to tell you the one miracle of the one day of light that you now behold, nor has any science professed to understand the from whence or the whither the mind of man has emanated or will proceed.

To-day we are in your midst to attest to the ordination of God's priests and priestesses from the voice of the spirit; to attest that no word the voice of the spirit; to attest that no word has ever been spoken in any age that bore a message of truth to the world that was not inspired; to attest that no science has ever evolved from its mystic and wonderful labyrinths a valu-able truth that the first one who accepted it able truth that the first one who accepted it was not persecuted, as were the prophets stoned and sometimes put to death for speaking the word of God as revealed in material life; we are here also to attest to those living voices that are in your midst every day and hour (of which the present voice is only one), and of which every voice and every sign and every token is equally as valuable. The message that brings you knowledge of immortality, whether it be given through a tablet of stone, a rap upon a table, or the voice of a little child, or whether in the form of an angel of light that appears from out the air—whatever bears that convicfrom out the air—whatever bears that convic-tion unto the heart and life of man is in itself ordained of God. Whatever can break this bond of materialism, this cloud of fear, this shroud of material darkness that envelopes the

shroud or material darkness that envelopes the world, is ordained of God.

If you look into the blue, laughing eyes of your child and there is something there that tells you of immortality, that is a sermon and asong. If you look unto the brow of age, and it reverently bends above you, it is an announcement of God's presence and God's gift of graduagues.

of graciousness.
There are in the world at this time two schools of human thought one is that which is established by man; the other that which comes notwithstanding man.

The government which forms the basis of all The government which forms the basis of all your liberties here could not have had its origin at the hand of kings, and monarchs, and those claiming hereditary power; there was nothing by which a Republic could be bestowed upon the world excepting by the inspiration of God. Kings would not give it; authorities would not grantit; no child Republic could ever spring from the lap of monarchy excepting through revolution. There are none to bestow upon innovators the sacred robes of office; no one to give to pioneers in any cause the recogniupon innovators the sacred robes of office; no one to give to pioneers in any cause the recognition of authority. The gray haired sires of schools of human philosophy, whether clothed upon with physical forms of youth or age, are never willing to give to the new child of reform, recognition. The inspiration of every hour must be persecuted, and stoned, and burned, and put to death in whatever manner is the custom of the time.

'Spiritualism has passed this ordeal: it has been put to death many times and in many

been put to death many-times and in many places, but like the Phœnix of old has always risen from the ashes. It surely has more lives than the fabled cat: for every medium who has been exposed or persecuted nine new ones are

sure to appear.
While Spiritualism has not only been ex-

been exposed or persecuted nine new ones are sure to appear.

While Spiritualism has not only been explained scientifically, theologically, philosophically, and in every possible way, it sways the mind and heart of the multitude more than it could have done thirty years ago. It is in the world in its own light, having its own garments, choosing its own instruments, making its own pathway, casting aside that which is useless, retaining that which is valuable, and going on to prove forever its presence and place in the world as the one name that gives to man the message of immortal life.

Under these circumstances you are called together at this hour, not because your presence nor yet any authority of State law can ordain those who are to be the candidates this day to do anything whatever. In obedience to the law of the State a recognition is given of the powers that spirit alone can vest in any mortal. Obedience and conformity to the laws of the State can in nowise injure any one having gifts of the spirit unless the law be oppressive. But we forever protest, and ask you to protest who have a voice and a vote in making the laws of the land, against any school of theology that will dictate to man the way in which he shall walk to heaven; or any school of materia medica that will dictate to man by what way he shall pass out of the mortal life or be restored to health, as the case may be, since physicians quite as frequently stand by death-beds as they do by beds where the patients are healed by their remedies. If thereshall be laws fashioned by which only those having diplomas of some college of medicine shall be allowed to practice medicine, then let there be laws passed also by which every physician shall be responsible for every patient who passes from mortal life under his treatment. In this way your schools of medicine will be made equal with what they pretend.

But as there can be no infallibility in materia

his treatment. In this way your schools of medicine will be made equal with what they pretend.

But as there can be no infallibility in materia medica any more than in different schools of theology, and as all knowledge is equally valuable to all humanity, in the name of heaven let not your conscience be stuitified at the gateway of your material temple of life, any more than at the bar of your consolence religiously. Every man has a right to be healed, as he has a right to be preached to, according to the dictates of his own consolence. Every man has a right to wear clothes that suit himself, provided he outrages no human propriety. And as this is a country where it is claimed that all have equal rights in the exercise of their convictions, if you cannot get justice at the hands of science, you can at the hands of religion; for as yet in you cannot get justice at the hands of science, you can at the hands of religion; for as yet in Spiritualism there is no science of healing; it is a pift of healing, and the gift of healing is a spiritual gift, and all may practice it under the religious right of freedom of conscience.

Under these circumstances the Society which is here assembled, and which meets here every Sunday afternoon as a Society, not only for the promotion of spiritual gifts but for the protect.

promotion of spiritual gifts but for the protection of mediums in the exercise of those gifts is a religious society, a society wherein the spirit is recognized as a portion of man's daily life, and where spiritual ministration is a portion of the daily bread of many households. And assuch we are most proud and happy to be here on this occasion to give our voice of testions of the day workers in the field of mony to these worthy co workers in the field of Spiritualism. And to all who are here present who recognize in any medium or in all mediums those gifts of the spirit we say, hail each gift as you would a new blossom of the spring-time. One flower does not bring forth spring, and one medium does not make Spiritualism, but as many flowers as the spring can produce—these are the evidence that spring is here; as many mediums as the wisdom of the gift of the spirit descends upon makes the Spiritualism that is in the world.

If every medium were persecuted, banished, or put to death to day, in five or ten years there would be as many more, for the breath of the spirit does not oboose from individual partiality, but because workers are needed, because these gifts are required in the world; because everywhere and in every household there is some demand for spiritual gifts. And there is hardly a household that some member or some friend of the family has not been visited with the gift of

Another word: from ordained clergymen Another word: from ordained clergymen, and doctors with diplomas, we hear a great deal about the "mercenary motives" of mediums; we heard it only a little while ago from a clergyman who has received all the way from five to fifteen thousand dollars a year for his services as minister of the gospel. This meek and lowly follower of Jesus believes in spiritual wifts but bedoes not believe in "mercenary me. gifts, but he does not believe in "mercenary me diums." Now if there is any medium in the whole world that ever received more than the pittance that serves for daily bread, we should like to see that one. But you know the gift of mediumship is unpopular, but a preacher may stand in a popular pulpit receiving ten, twenty, thirty thousand dollars a year as a follower of Christ, and never be accused of preaching the gospel for a "mercenary motive." We don't Christ, and never be accused of preaching the gospel for a "mercenary motive." We don't know but what mediums can live on air; we think some of them are obliged to nearly, but if they cannot, and they devote their whole time to that which instructs and amuses and edifies and entertains the world, and gives knowledge of immortality, I see no reason why they should not eat, live in houses, and wear clothes as other people.

clothes as other people.

Then as for the followers of Æsculapius, they are proverbially unselfish; their houses are always the poorest (?)—every crowded city gives evidence of that—for are not your avenues filled with their signs, and do not the most success with their signs, and do not the most successful of them drive in splendid carriages? Do
not they receive tributes from all classes of
people? But to their honor be it said, there are
true physicians among them who heat the slok,
when they are poor, without charge.

But will you show us any healing medium
who does not do that more frequently than the
other way? for it is the poor and the despised,
and those whom the doctors have given over to

death, who seek the unpopular haunts of mediums in order to be healed of the spirit. And when they emerge from those places, healed by the spirit, it is the follower of Æsculapius, the one who has the diploma, who straightway sets on foot the persecution of the medium who healed them.

This we refer to merely because in the secular press no mention is ever made of Spiritualism that does not first and last and always speak of mercenary mediums. You would think they were a set of millionaires; that they had the hoarded treasures of Crossus; but yet when you see them, and when you know their dwellings, and when you understand that they often give the time to others that their children or their husbands or those who daily depend upon them need, you cannot question their motives. When they do this it is because they love the cause in which they are engaged. We say it is time this slander cease; and if the existence of this Society and five or six others in this city does not tend to dispel that illusion, it is because as Spiritualists you do not perform your duty. This we refer to merely because in the secu-

is because as Spiritualists you do not perform your duty.

We hope that henceforth those who have been healed by any gift of the spirit will have the courage and the manhood and womanhood to say so. We hope that those who go in the dark, and who now deny when they have been cured by a medium that they have been benefited, will be compelled to acknowledge it. We hope that those who visit mediums and get wisdom which they endeavor to put in practice day by day, will give credit where it belongs. We hope that those who seek with any unworthy motives will not visit upon the medium the consequences of their own motives. It is to protect and favor the recognition of

It is to protect and favor the recognition of those gifts in the world that we thus address you. It is to offer our word of encouragement to every medium, for we know not of one in the whole world who has not had a thorny pathway, who has not had to taste of bitterness, to whom persecution has not come in some form, and often from the degreest and nearest—those who should stand by them in their hours of paril often from the dearest and nearest—those who should stand by them in their hour of peril. We say one and all—slaters, brothers, workers, we hall your gifts! If you, perceiving these gifts, can let them shine in your lives more, do so. If from out the shadows that surround you and those persecutions that visit you daily there breaks an added gleam of radiance upon others, let it come. Let no harshness, no unkindness visit your thoughts. Remember "they know not what they do" who persecute any gift of the divine light that leads you on, that has thus far illumined your way, that has enabled you to conquer many things in your own lives and in the lives of others, and will ever light you on as heretofore.

As to anything we can bestow we only give the tribute and testimony unto that which the angels and God have already given.

[To the Chairman:] Will you now present

through you. The voice of the spirit makes its own way in your lives; it summons you to its sweet obedience; it guides you by its unfailing

light. In the fulfillment of these gifts as mediums you have bestowed upon other hearts and other lives the great happiness of a knowledge of the immortal world, of the tribute that comes from

those who have passed beyond, and of gifts of ministration and of healing.

There are those unseen who have clothed you already with the robes of ordination; there are unseen hands who have placed upon your naseen nands who have placed upon your brows the crown of flowers as the result of your labors. There are numbers here present who offer in their hearts thanksgiving for such gifts as they have received through your mediumship as voices and instruments of spiritpower, that know of its value. And those in your daily lives, who, nearest and dearest, recognize these gifts, smile around you; your own children bless you; your own households join in this benediction, and the voice of this company attests to this praise.

Mrs. President, will you now in the name of this Society and according to the statutes of this State, place in their hands that which is but the shadow of the ordination that God has

Mrs. M. J. Hendee, President, confers the

State Certificate.]
We recognize in these the instruments of We recognize in these the instruments or spirit-power, ministers of the Gospel of Spirit-unlism to the world in any capacity that the gift of the spirit descends upon them. And this power gives to them, according to the laws of the State, the legal right to solemnize marriages and perform such other offices as are given to regularly ordained ministers of the

To the candidates we say: Under the testimony of God's love and graciousness may every gift and every blessing of the spirit be crowned with success; and may you, as heretofore, so in the future receive no shadow from this recognition, but may it be in the form of sympathy, an attestation and an added light.

After a brief invection the service closed

After a brief invocation the service closed with a benediction.

A Convict's Answer to a Junge.—When the notorious James Robinson, or "Jack Sheppard," as he is known to the detectives, was sentenced to three years in the Eastern penitentiary, he was advised to try to lead a better life, which lay entirely with himself. "Yes," answered he, "I worked three years in your State prison, and I know as much about shoemaking as I do about watches. They taught me in your prison to be dishonest. My principal work was to paste leather and pasteboard together to make a thick sole to impose upon the public. The man having the contract was a Christian, a member of the Church, and at the time I called his attention to the pastethe time I called his attention to the paste-board business he was foreman of the Grand -Jury. They send me to the State prison to make me honest, and that is the way they do it."—Philadelphia Times.

Mr. Gladstone is the owner of what is probably the longest peneil ever made. A manufacturer at Kes-wick has sent to him a walking-stick, thirty-nine inches long, made of cedar, and forming a large pencil, with a lead nearly half-an-inch square running through it. This curious pencil has a solid aliver band bear-

For the Banner of Light. SUMMER AT ONSET. BY HENRY W. STRATTON.

Soft on the sense the sylvan musics steal, Inblending with the martial strains that spread Their network melodies from leaf to leaf. Till all the green-domed temple, overthrilled, Trembles to Heaven a thousand paths of light, Along whose pulses press the angel throng. How wrapt in woodland perfume comes the breeze. To fan the flush from dreaming Summer's cheek, And bathe her lovely form in coolest peace! How through the leaf-lace drapery of her couch Old Ocean peers in blue eyed ecstacy. Low-singing on his foamy-crested lyre A lullaby with modulation sweet! Now touching soft the tender ripple-strings, And now a chord of billows, deeper toned, Each swelling measure undulant with hues, Pleet shifting shades of restless blue and green, Flashed through with myriad gleams of glinting gold With glistening sea dust sprinkled thickly o'er.

Oh ! Summer, slumbering by the singing sea, Within thy leafy-latticed chamber cool ! To look on thee, is cure for all our ills. What charm floats through thy trance of loveliness! How broad and perfect is thy mediumship! Healing the pain of body and of soul, Writing love's messages in flower and cloud, And voicing love in breeze, in bee and bird, Thyself, Love's spirit bright, materialized.

The Rostrum.

LIVING AS A FINE ART.

set us in the long at 0. The best we can do in the proud city of Philadelphia, where we have spent hundreds of thousands as if it were water in the construction of an art building, is to send to Rome for a headless or half-defaced image of some unknown some-body, whose chief excellence is that in the drapery around the classic form there linger such lines of the beautiful that we pause in the busy street and almost worship this drapery that floats in marble as if it were resting upon the wind. That was the age of the world's culture in that respect. To-day there comes another age; but we shall not send down to the future on our canvas, we shall not rensmit in our marbles and bronzes aught more beautiful in form or feature than the ages behind us have given us. Their creations were simply perfect. But, mark you, that was an age of materialism, of a sensuous civilization, that appealed to the external senses after all. It was outlined and proportioned to mathematical truth—not as the Roman who swept with his compass the outline of his architecture, but as the Greek, who traced the glowing line with trembling hand. It was culmination of all materialism incarnate in stone

the outline of his architecture, but as the Greek, who traced the glowing line with trembling hand. It was the outlination of all materialism incarnate in stone and metal.

Now, after these ages have passed, there comes another era. We shall chisel marble and build lofty piles of architecture, but our great work is in the human race—in flesh and blood—to bring the forms of our chifdren back to the proportions of the Apolic; to bring the faces of our friends back to the grandeur of the Athenian Jove; to make ourselves beautiful and harmonious, first, in the external, in the physical organization through the education that pertains to the body; then in the mental through that which pertains to the mind; and family, in the moral and spiritual; that as these forms of marble and bronze live to-day in our admiration, so in the future the generations who may follow us shall look back to the age in which we live and say: "In those days men moved as gods upon the earth." This is the work before us; and it is for this that the artists of the past endeavored to trace upon the minds of the age the vast designs that shall be outwrought in the time that is to come.

The instinct of the age the vast designs that shall be outwrought in the time that is to come.

The instinct of the artist is the genius of creation. He is no limitator, no service copyist. The sources from which he draws are those of the limite Soul. That which is within him as inspiration is borne out into the outer world by the penal, the obisel, the penant the voice. It is the artistic element in man that indicates his alliance with the heavens. Palners, acciptors, orators, poets, musicians, wrisers, these be they who certify to the divinity of humanity. Just so far as we make the artistic element in man that indicates his alliance with the heavens. Palners, sculptors, orators, poets, musicians, wrisers, these be they who certify to the divinity of humanity. Just so far as we make the artistic element in man that indicates his alliance with the heavens. Palne of the body.

The element of all true art is the utmost sincerity.

It is the key-note of the beautiful. You have a false art which deals falsely in that which can capityate the senses. You have false music, false oratory, false painting. You have falses all the way through life. But the true artist comes, and as he traces his true, unswering line, as he points out the defect of this subterfuge in art he sweeps away the defects and bids art stand unblushing before the world because of her truth. Artcomes to banish shams. In the olden time the builder wrought with choicest care each unseen, hidden part, for the gods see everywhere. You gave the poet of this occasion the topic of "Common Sense." Common sense teaches you to cheat, to pretend; but the true artistic sense says to you: ite, and not seem; not, and not dream. Be not idle imitators of others, but let your work be a contribution to the world's excellence. Let every day tell its own story as the oui-mination of the ages and the transcendent crown of all that has gone behind it. This is what I would teach: The man who makes a horse-shoe as no horse-shoe was ever made before, is an artist. The man who builds a wheel better than it was ever done before is an inventor and an artist. The genius of art is creation and not imitation. The Chinese imitate, but their art does not occupy a very high level. Art aspires, reaches forward and onward. The dream of the beautiful; born into the soul of the man or wown, forging common things—hinges, bolts and the trappings of the plow—wrought into these forms of iron such subtle lines, such beautiful; shapes, that to-day the world pays silver and gold—weight by weight—lor the iron that he beat in the generations gone? Do you see that France stands at the head of nations and wins uncoined gold, because into the forms of common things she throws the inspiration of the artistic and the beautiful? Do you see, all the world over, that this grand power to express in the material the power of the indwelling spirit of harmony and beauty gives those who possess it a transcendent sway over the destin

ILIVING AS A FINE ART.

An Address by

MR. EDWARD S. WHEELER,
At Lake Pienannt, Jiana, Aug. 24th, 1884.

[Reported by Miss A. E. Burr of Hartford.]

Art is the application of selence to the practical things of life. Fine art is the application of selence to the practiculation of the beautiful. It is to life as a fine art I would call your attention this atternoon, and it is used to be a fine art I would call your attention this atternoon, and it is used to be a fine art I would call your attention this atternoon, and it is used to be a fine art I would call your attention this atternoon, and it is used to be a fine art I would call your attention this atternoon, and it is used to be a fine art I would call your attention this atternoon, and it is to be a fine art I would call your attention the same in which we use the word, a religion, and to be a fine a fine, a science and a philosophy; and in the sense in which we use the word, a religion, and in the sense in which we use the word, a religion in the sense in which we use the word, a religion in the sense in which we have the cook hold upon that which is a statelle or artistic—the teaching of God, If you will sumit to my use of such a summary of the beautiful. I told you that religion was the county of the beautiful. I told you that religion was the word of the beautiful. I told you that religion was the word of the beautiful. I told you that religion was good, anumer and of an life, as the trunched thousand years, and an amount of the properties of the beautiful. I told you that religion was a good, anumer and of any illustration of the properties are altitle speck, that, flaced to have the properties of of woman in the kitchen cooks for her family, is she a drudge? Not if she knows the truth. What is she is sustaining the bodies of men and anuels, who are to draw the elements of all poetry and arts which are wrapped in the bread the woman kneads. If she is a street was true woman she will knead into that bread the elements of it has been and a fool that bread is poison. I know of what I am talking. I know a woman who, when I am sick, simply bakes bread for me; I eat the bread and rise up like a glapt. I eat other bread, and I know I have swallowed some the bread of life prepared by an artist hand, the one is the bread of life prepared by an artist hand, the other by a slave woman. Give us free women, and we shall have artistic bread. Every cook ought to be an artist, been a state of the bread every been on ught to feel the importance—and if you will excuse the word—the sacredness of the thing they do. We regard our labor as unimportant and trivial. There are no trivial things. When the woman smooths may pillow and makes my bed to-day, if her hand delight in the performance; if she is genial, loving and delight in the performance; if she is genial, loving and true, I rest in dreams of beauty and delight. But if she goes to my bed and chugs it together in a hurry—grumbling all the while—I go to bed at hight and don't these things are true; and they are doubly true as we become more sensitive to spiritual things.

Now to carry this forward a little. We must infuse this aroma of thoroughness and consecration into our the work. Let us be proud of our work; let us glory in it; then life will grow beautiful. There is no drudgery, it is it drudgery, oh i mother, when around you the little arms close imploringly, and the care of the ohild coching hand of the artist which the great Creator has given to the mother. She is the artist of the race, Let me go back to that era of life wherein she traces, is at were, the design of the angel that is to be. I has sower a thousend things and come the these most

has given to the mother. She is the artist of the race. Let me go back to that era of life wherein she traces, as it were, the design of the angel that is to be. I pass over a thousand things and I come to these most important of all. I say to you: Plow as an artist; beat the anvil as an artist; play the part of a citizen as an artist. If you are a statesman and a legislator, be an artist. Attend to every detail as if it were of the last consequence. I say to you: Be thorough, be appirational: be always seeking for higher and higher excellence.

pirational: be always seeking for higher and higher excellence.

These are common things. Now I come to something transcending all work of field or farm; transcending all enactments by legislator or statesman. I come to motherhood. I point to the mother as the one great artist of the world; and I ask the world to give that artist the true light; give her her own proper conditions, that in the secrecy of her own thought, in the brooding holiness of her, own motherhood, the future race may be grand and beautiful. Oh! for language to touch this subject as it deserves. Let me tell you that the mother has within herself the germ of a double immortality—her own, and that of generations yet unborn; and if the mothers fail, the world fails. If the men fail, the mothers must fail. I ask all men to remember the mothers. I ask the mothers to remember the children. I ask men to be artist-husbands, and not mar the work of their own creation by their own rudeness, gross selfishness and lust. I say: Reverence the work you do, whether it be a furrow turned in the field, or a child born in the sancity of your own home. This is work that calls you to be artists in the truest and most divine sense. Earthly structures fail, but these pictures of living beauty grow on forever and forever. Furrows may deepen with age, but they fade not. Time and change may work upon the immortal spirit of the child, but yet forever and forever it shall bear the impress of the father's hand, of the mother's lip. As you have formed them, as you have trained them, so through life and out into the great herafter they must go.

Oh i the responsibility and sacredness of such a

trained them, so through life and out into the great hereafter they must go.

Oh! the responsibility and sacredness of such a charge, committed to the world of men and women through you, God working for the peopling of the vast future of the infinite with angels yet unborn! Oh! mother, in your humble home, with poverty at the door, and simplicity looking out at the window catchings few wild words of a man you may never see again, what can you do to make the world beautiful? What, in your rude and commonplace—your coarse and even wilgar surroundings—can you do to present the world with artistic children? Oh! let me tell you this: In God's goodness, in heaven's providence, in the order of nature, this is decreed—there is an answer to prayer. Not what the mother less has answer to prayer. Not what the mother is; not what the man shall be. Do you understand me? Oh! womanheart that full of noblest impulse sits with lettered bands and chained limbs; I tell you it is yours to implies in the child unborn the germs of the greatness.

to which you aspire. The music in you all unsung, the poem unwritten, the deed that burns toward accomplishment shall be realized in your children; your sons and your daughters shall rise up and in the future day be all your bighest aspiration, all your deepest prayer would make yourself. Is it understood that this is one of the grandest truths full of consolation to woman, and full of admonition to man? The woman who thinks pictures, who prays poems, who lives music in her own soul, may in her children see artists, orators, poets and heroes. Where do they come from? The men who in stormy times have laid their hands upon the helm of State, where do they come from? The men who, in the tide of war, grasped the sword and beat back the armies of the invader, where did they come from? The men who, when superstition beclouded the intellects of men, have arisen and held aloft the torch of reason, where did they come from? Whence came the women who, when government and all they held dear was in peril, sprang forward and set the world such glowing examples of nobility, that for ages their deeds have been the inspiration of mankind? Who was Joan of Arc? Whence come the men and women like her? Why, from the hovel and the cottage, and from the breasts of artist women, who, whatever their condition, were yet filled with the inspiration and aspiration of an excellence unquenchable and everlasting.

who whatever their condition, were yet mice with challenge inspiration and aspiration of an excellence unquenchable and everlasting.

Bo I unfold before you the teaching of the religion of the beautiful which I mentioned the other day. It is the last and final analysis of things. I have swept from the common phenomena which take place beneath your feet, around and up through all the phases of development. There is nothing morre. We stand beside the great white throne. As God is our Father, so we are the fathers of those who succeed us. As the Infinite Artist layshes beauty all about us, so we men and women artists may decorate with the beautiful all upon which our eyes may rest, or our hands may touch. It may not be in marble nor bronze, nor yet upon the glowing canvas that we are to be artists. But in the development of character, in the evolution of the good, the true and the beautiful, we may paint upon the walls of the house of life the lights and shades of the illuminated soul.

Spiritual Phenomena.

A New Medium.

To the Editor of the Banner of Light:

Seldom, of late, seeing anything in the columns of the BANNER OF LIGHT from this, the Hoosier State, in reference to the progress and development of our glorious philosophy, I have concluded, though unknown to you, to drop you a few lines, which may be of some interest to your many readers.

I am the more anxious to do this from the fact that I have recently enjoyed very great pleasure in a visit to a remarkable medium living, in the little village of Chesterfield, in the County of Madison, some forty miles northeast of Indianapolis; and I am not willing to hide under a bushel the little glimpses of light and truth which I receive from our loving spiritfriends, through the organism of our very deserving but poorly appreciated mediums. The medium to whom I refer is Dr. C. L. Armington—a physician of good practice, of fine education, strict integrity, combined with noble and refined social qualities.

He commenced developing some three years ago, and possesses such varied phases of mediumship that it were difficult to classify them. They include the physical, trance, clairvoyant, clairaudient, painting, sketching, independent slate-writing and drawing, independent voice, inspirational, personating, healing, materializing, etc. Indeed, so varied are his gifts, that I hardly could mention one that he does not possess, to a greater or less extent. True, some of these phases or gifts, are, as yet, developed to only a very limited extent. But his spirit-controls have promised rapid development if he will observe their rules and comply with their instructions. This the Doctor, like most other mediums, does not as fully do as his friends ardently wish.

The Doctor's spirit-band is composed of some thirty intelligences, some of whom are of a very high order. Among these, as leading controls, are Don Vongolza, a Spaniard, accompanied by his wife; John Richmond, an intelligent Englishman; Owen Hatch, Charles Birdsall and Emanuel Rogers, the latter a very devout chaplain to the band. Also Wakanazanzan, an old chief of the Sanduskies, who makes himself very useful for developing physical phenomena. This chief talks only in Indian language, but he is always followed by mother old chief—Big Warrior The latter says he "spent some time in Wash ington during the administration of the Big Father, James Monroe." Recently, another very amusing and interesting character has been added to the band in the spirit of one Pat Cassiday, an Irishman, who says he passed over from New York about forty-eight years ago. He serves an admirable purpose in making a diversion of the, sometimes, too great anxiety and mental strain of the audience, by his witty sayings and quick repartee; not unfrequently calling forth loud and prolonged laughter. I believe, also, that this entire change of the character of the control is of great benefit to the medium. I am strongly inclined to believe that variety of mental and physical character amongst the sitters in a circle, as well as variety in the character of the spiritual control, is productive of the best results-provided always that harmony exists. The reason will readily occur to any reflecting mind.

The seance-room is un stairs in the residence of Mr. Cornelius, a prosperous merchant and intelligent Spiritualist. The room is accessible only through the hall-door, and the backs of the audience or sitters are so close to it that no one can pass in or out without observation The cabinet is of the most simple character, being only dark curtains across one corner of the room, with no possible access to it only from the front, in full view of the sitters.

Immediately on going into the room, and before entering the cabinet, the doctor (medium) becomes influenced, or, to some extent, controlled. On this occasion he first approached me, being a stranger, and, holding out his hands, said, " Mr. Mac, feel my hands and forehead." I did so, and found them covered profusely with a cold," clammy sweat, and his pulse declining much below its normal condition. The audience being seated-about a dozen in number-the music, two violins, began with a lively. well-known piece, and the medium passed into the cabinet and took his seat. Deep, long, heavy breathing, indicated the medium to be under complete control, and in a moment a quick and impetuous voice, in the Indian tongue, was understood by some of the old sitters to mean that the circle was not properly formed. Then the full sonorous voice of Big Warrior informed us what changes should be made to properly balance the postive and negative elements, which having been made we were told the conditions were all right.

The leading control, "Vongolza," announced brief addresses from Horace Greeley and President Lincoln. The principal topics were the blessings resulting from freeing the country from the curse of slavery, but it was urged that still greater reforms are needed, in order that the vice of drunkenness, the moral bondage of women, the corruption of officials in high places, the oppression of the laboring classes, etc., be done away with. Following, Wendell Phillips took control, and in still more powerful argument and invective against church dogmatism and priestly control, made strong appeals

in behalf of labor and woman's rights, the closing and most eloquent speech, and quite characteristic of the man. The medium, be it remembered, is incapable of making any kind of a speech. The Irishman, Pat Cassiday, then took control, and created a pleasing diversion by song and wit.

Next Wakanazanzan came and wanted a

smoke. He materialized a pipe and some kind of substitute for tobacco, and smoked, the odor being peculiar but not unpleasant. He then presented the pipe to Carl Bronnenberg, to whom he seemed to have taken quite a liking. The pipe was hard and solid, somewhat like a stone, yet not a stone, nor nearly as heavy. The most critical examination failed to discover the material of which it was made, being unlike anything any of us had seen. This chief at a previous séance described a very old tree standing on the banks of the White River. on Carl Bronnenberg's farm, some half a mile distant, in the heart of which were tomahawk marks and arrow-heads, put there by him, I believe, eighty-seven years ago, and said if they would cut the tree down and split it open they would be found. A committee of citizens concluded to go, Carl Bronnenberg with them, and cut the tree down, which they did, and, on cutting into the heart of the tree, there were the tomahawk marks and arrow-heads! The piece was cut out and shown to me and other visitors. The concentric rings, indicating the growth of the tree, were counted, and were found to be eighty-seven—each ring of course indicating a year's growth.

Slates and sheets of white writing-paper were called for, and some dozen were brought up from the store below; the slates were thoroughly cleaned, and both slates and paper critically examined. The sheets of paper were distributed, by direction of the control, among the sitters, and each requested to put a private mark on his or her own sheet. Several of the sitters were called to the opening of the cabinet, the curtains being thrown aside, and there, in view of the audience, while holding the sheet of paper or slate in their own hands, communications were written, portraits drawn of various departed spirits, flowers with natural colors, animals, etc., almost instantaneously, and that, too, without the medium or any other visible agency (except the person holding it) touching the paper or slate.

The light in the room was sufficient to plain ly see the medium and every movement in the room. The medium stood up in full view before the person or persons standing outside, manouvred his fingers over them, and then made the motion over and at some distance above the paper or slate, as if throwing something from the ends of his fingers, but having nothing whatever in his hands. About the time it was thought he was beginning, the control would request the person to go to the full light and see what he had got. Upon reaching the lamp an exclamation of delight and surprise would follow, such as: "Oh! I've got a picture of my mother, sister, brother, son or daughter," as the case might be; or, "I've got such a pretty flower!" "I've got a communication from —." "Here is a picture of Horace Greeley, Wendell Phillips, Abraham Lincoln," etc., all readily recognized. Wakanazanzan's and Big Warrior's pictures were also produced, in fancy Indian costume and with the natural color of the skin! This greatly surprised me. asked the control how it was done, and he answered: "Oh, gathered from the aura which is around you by a chemical combination."

Some wonderful lettering was done on the slates, which it is impossible for me to describe. A square formed of fine white dots, resembling the finest snow, was made three or four inches in size, on the slate by some unseen power, and over this, as if done by water, would be drawn a spirit-picture, the name given, and often accompanied by a communication. Sometimes this groundwork on the slate would be of a yellowish hue, as in my case, when, holding the slate, a perfectly formed flower and a sweet little communication, signed by my little daughter, who passed into spirit-life when about two and a half years old, were given. One communication read: "A Happy Greeting to all-Wakanazanzan." but written in four lines, the letters large, especially the capitals, and of the most wonderfully beautiful style of letters, those above interblending with and forming parts of those below, the mechanical execution and perfect proportions being strictly preserved throughout. These manifestations, all being done in a few seconds, without any apparent visible intermediary agency, excited the profoundest wonder and admiration.

I will state for the benefit of the skeptical that the control desired myself and another gentleman present to make a thorough search of the medium and the cabinet, to see if we could find pencils, coloring matter, or anything that could have been used by the medium for the production of any of these phenomena, which we did. but found nothing.

A spirit-physician belongs to this band, whose name I have forgotten, who prescribes whenever desired.

The wife of Don Vongolza is said to be the spirit-artist of this band. Her own portrait, which she drew and presented to the members of the earth-band, is very beautiful.

I must now close, as this article has already grown toolong for your valuable space, leaving much unsaid that, in justice to the medium, should be said. The spirit-controls of Dr. A. say he will soon develop into a fine materializing medium, and that many other strange phenomena will occur through his mediumship. There are several quite advanced Spiritualists in and around Chesterfield, some of whom are men of considerable intelligence and wealth, such as Carl and Henry Bronnenburg, brothers, Mr. Cornelius, Dr. Armington and many others whose names I cannot remember, and intelligent Spiritualists, lecturers or mediums will always be welcomed among them. Indianapolis, Ind.

Foreign Notes.

La Lumière has a somewhat critical review of the discourse on Esoteric Buddhism, by W. J. Colville, published in the BANNER OF LIGHT. The reviewer is a Spiritualist, and believes that we communicate with departed human spirits. He says to many old Spiritualists the word Occultism is an object of disgust, notwithstanding the sublime and more expressive term of Theosophy attached thereunto. Theosophy, he says, can be defined as the wisdom of divine things; further, that the mediums of the last thirty-six years are not all that the world has seen, but that all the Hebrew prophets and bright bib-lical characters, as well as those of profane history, were unquestionably mediums: Which, on general spiritualistic principles, will be admitted as a fact, and by none more so than by Mr. Colville himself. M. Darcy, the author of the article, has great respect for the Oriental adepts; be says that it is by their profound meditation in the abstraction of the goul that the latter was substituted. The says that it is by their profound meditation in the abstraction of the goul that the

East has discovered the keys to open profound mysteries. Mr. Colville, he remarks, has found it necessary to say our Oriental instructors are not infallible, to which the reviewer replies, they are men, and as subject to error, of course, as the rest of humanity; but in things spiritual they are specialists and adepts, and entitled to the same attention that the world accords to all specialists of every species.

to the same attention that the world accords to all specialists of every species.

In somming up his subject, after uttering many wise thoughts, and rather favoring Occultism and the elementaries, the writer closes thus: "Finally, we are certain of the persistent individuality and the unchangeable identity of the human soul. There is no exception to that universal rule." This being so, which in the light of Modern Spiritualism is the bottom fact, we see no particular reason for the criticism on the address of Mr. Colville except to call attention to it.

tion to it.

Among "the facts" in La Lumière is the account of a person reading articles while asleep, or, rather, half awake. We quote the following instance to give the idea: "In this state of

count of a person reading articles while asleep, or, rather, half awake. We quote the following instance to give the idea: "In this state of half-asleep I saw before me a paper, upon which were printed some words; looking attentively at the paper, I was able to read them. The paper was the size of La Lumière, and the words were only visible as I read them, or advanced along in my reading. It was an article by the editress of that paper concerning, her late sojourn in Belgium. I received Sunday morning the last number of La Lumière, and I assure you that the paragraph which is in the middle of the second column on the first page agrees precisely with what I had read two nights before the paper was issued."

The above has the assurance of being perfectly reliable by Madame Grange, the editress, ever her signature; and at the end of some interesting experiences, and endorsing the foregoing, she relates the following late experiences of her own, which we give in full: "We have attended a seance composed of a very small number of friends, and the results were prodigious. The spirits materialized very visibly and tangibly, and conversed with us easily and at length in their own voices. When we have spoken of this phenomenon, many persons have not realized all its importance; they have believed it was the medium that caused it, or some assistant. We repeat and we affirm to such persons that it is the spirit itself speaking with its own voice by materialized organs. At this seance we have seen successively Estelle, a little daughter of our friend, four years old, who put large roses in his hands; also Ersy, Firman, Lermont, Albert and Marcellus, without counting many other spirits that came to other persons present. The spirits who have been able to speak directly to us are Albert, Firman and Marcellus. Le Curé d'Ars has given a communication by writing directly on paper with a pencil. When people join and form one harmonious circle, the seances are always good."

Farewell Address.

The Shields (Eng.) Daily Gazette and Shipping Telegraph, for Thursday, July 23d, 1885, contained the following, in addition to the information that Mr. J. J. Morse-who is now in America—was about to leave Liverpool for this country, and that "he will be accompanied on his tour by his wife and daughter, and intends to be absent from England for about four years": NORTH SHIELDS SPIRITUAL INVESTIGATION SOCIETY.

Mr. J. J. Morse, the eminent Spiritualist medium, was, on Wednesday night, presented with an address by the members of the above society, at the close of a lecture in the Camdensociety, at the close of a fecture in the Camden-street Hall. This was a farewell visit of Mr. Morse prior to his leaving England for a few years, to undertake a tour round the world. The chair on the occasion was occupied by Dr. Bates, M. R. C. S.. England, and there was a large audience. The following is a copy of the address. address:

address:
"To Mr. J. J. Morse, from the North Shields Spiritual Investigation Society:
Sir—In view of your intended four round the world, we, the undersigned, on behalf of the Society mentioned above, desire to record our sympathy with you in your undertaking. Looking back, as you can, through a vista of seventeen years, spent in propagating the truths of Spritualism, the kaleidoscope will present your progress in vari colored hues, and we congratulate you on having been one of the ablest influences in placing the cause in the proud and unique position it holds to day. The course of your tour will take you to the birth-place of Modern Spiritualism. The parent society will be proud of such a branch. May your object in crossing the seas be as fruitful as its motive is disinterested, and your efforts crowned with the success befitting your self-sacrificing enterprise.

prise.
Whilst admiring and appreciating your attainments as a medium, let us not forget our obligations to you as a friend. Your visits amongst us have always been looked forward to with pleasure and terminated with regret. Your career during your absence will be regret. Your career during your absence will be watched with interest, and your safe return awaited with anxiety. J. T. McKellar, President; H. Appleby, and Charles Little, Vice Presidents; Ralph Hedley, Secretary, and Thomas Patterson, Librarian, North Shields, July 22d, 1885."

Mr. Morse thanked Dr. Bates for his kind remarks in presenting the address, and the members and officers of the Society for so valuable a token of their confidence and goodness, and then took a farewell of all those present.

August Magazines.

THE VACCINATION INQUIRER remarks, that not withstanding the efforts made in England on account of a smallpox panie to enforce vaccination, the extension of the delusion is checked. The tide has been turned in Switzerland. The spread of vaccination in the past was due to the absence of serious or effective criti cism; but a growing recognition of the vast evil it produces on this and entails on coming generations has done away with the indifference of the people to the subject, and its fate is sealed; it must join the procession of departing errors. Of the contents of this number are letters to Wm. Tebb from P. A. Taylor, Jacob Bright, Prof. F. W. Newman, Dr. Garth Wilkinson and others, excusing attendance from the Congress at Charlerol, and expressing unbounded sympathy with its object. Mr. Henry Bergh writes from New York: "I desire to put on record my hostility to the cruel and unnatural treatment of the human race by a class of men who seek notoriety through means the most detestable and revolting. Having polsoned the blood and tissues of our race with vaccination, a remorseless Frenchman, named Pasteur, is now bent on doing the same thing for the inferior animals, invoking the sacred name of science in support of his senseless abominations."

THE BAY STATE MONTHLY.—A very fine steel-plate portrait of John A. Andrew, the "War-Governor" of Massachusetts, is given as the frontispiece, accompanied by a biographical sketch. The city of Worcester is interestingly described by Fanny B. Workman, with eighteen illustrations. Abraham Lincoln is the subject of an article by G. L. Austin, and the attractions of Nantasket Beach are portrayed by Ed. P. Guild. Two new chapters are given of the romance of Colonial Days, " Elizabeth," and a reading of "Ten Days in Nantucket" will prove to be as good as a visit to that quaint old island settlement. Bay State Monthly Co., Boston.

THE MIND CURE.—Dr. W. F. Evans contributes to this number his second article upon "Pain and its. Cure," and Charles Dawbarn his fourth on" The Manufacture of Success." The remaining contents are varied and interesting. Chicago, Ill.: A. J. Swarts. THE DREAM INVESTIGATOR contains "Sir Henry Holland on Sleep and Dreaming," "Dream of Calpurnia," "Scipo's Dream," and other articles upon men-

James Monroe. RECEIVED. - THE AMERICAN BAZAR for August, published by a company of the same name at 161-165 Franklin street, New York City.

tal philosophy as elucidated by dreams. Peoria, Ill.:

A Pennsylvania man who lived to the age of ninety-four years pever took any medicine, kept the windows of his chamber open both insummer and winter, never wore an overcoat and never drank anything but cold water. He was an hygienic example to the communi-

MAN AND MIND,

BY S. D. SIBBET.

Upon the wall of the class-room of Logic and Metaphysics, in the University of Edinburgh, the inte Sir William Hamilton has left the following words: "There is nothing great on earth but Man; there is nothing great in Man but Mind."

"There's nothing great on earth but man; There's nothing great in man but mind;" Brave words, Sir William. Let us scan Them well, their hidden wealth to find.

Creation's work was not complete. Till man appeared to crown its plan; To him was given regal seat; To him the royal title—man.

To him was given reason, will, And power to grasp the mighty thought, Which worked so potent yet so still, By which the Universe was wrought.

How great, how wonderful is mind!
How absolute its source must be;
Space, limits have no power to bind,
The all-pervading Delty.

In Him alone all power resides, From Him alone all forces flow; The mote that on a sunbeam rides, Alike with worlds those forces show.

And all embracing space to fil, With rounded worlds for mind to scan, Hath pleased the great Creator's will, But greater far than these is man.

Can mind, with finite powers, embrace The infinite involved in time? Or measure endless reaching space, With what at most is finite line?

In language low, yet deep and clear, A voice within replies, "Not so; Great is the mind within its sphere, Beyond it has no power to go."

Within its sphere its sweep is wide, Far reaching and sublimely grand; The universe few secrets hide, But what come forth at its command. What mind has done shows large and grand;
What mind can do we yet shall know;
Its limit must through time expand,
And ever must its knowledge grow.

What lies this side is ours to scan: And reason's power doth most appear, When laws of Nature, Mind and Man, Employ its highest efforts here.

Banner Correspondence.

Massachusetts.

BOSTON .- H. Arthur Root writes that he was much interested in Mr. Wetherbee's "Inferences and Conclusions," in a recent number of the BANNER OF LIGHT, and particularly so where he touched upon the subject of mediumship and spirit control. "The unreliability," says our correspondent, "of much given through mediums, especially in regard to business matters, has been a source of perplexity and discouragement to investigators.

Many take the ground that truthfulness and purity of character in the medium are necessary for truthful communications from the spirit side of life. As 'like attracts like,' truthful spirits will be attracted to truth-loving mediums, and vice versa. This explanation seems plausible and sufficient at first sight, but a little experience proves that it is inadequate to account for the facts in the case. While pure and exalted intelligences are without doubt attracted to those whose lives are actuated by motives of unselfishness, and whose aspirations tend upward, it is known that untruthful communications are often given through such mediums, and truthful ones as often through persons of an opposite character. It is therefore evident that we cannot hold the medium accountable for the communication.

Mr. Wetherbee concludes that the purpose of the spirits in this is to teach us self-reliance, lead us to exercise our own reason, and not trust too much to spiritintervention. This is no doubt true in the abstract, but this explanation, it seems to me, does not cover the point, and what is worse, places our philosophy in a rather bad light. If spirits whom we have reason to believe wise and good return to earth to deceive us, we may soon be led to discredit everything that claims to come from the spirits.

After much thought and study in regard to this subject. I have come to the conclusion that there is a psychological law at work in reference to spirit-control, or mediumship, which is but little understood. I think that in many instances spirits coming in contact with us through a medium are, to a certain extent, psychologized by us (insensibly on our part), so much so that much that is passing in our own mind, especially that which refers to future plans or prospects, becomes objective to them, and they give it to us as reality.

A mesmerized subject sees and hears things that to him are objective for the time being. He sees and feels things as real which to the mesmerizer are only imaginary. The spirit controls of a medium may exercise this psychological power upon the spirit-friends of the sitter; whether intentionally or not I cannot say. It is a fact worth noting that the spirit controls of most mediums foretell things that are calculated to please and elate the sitter, such as wonderful financial success, and a marvelous development of some kind.

There is so much to be said in this connection that I cannot hope to take up your valuable space to more fully explain my position. I believe, however, that psychological influence is the key to this mystery. As I understand it, thought becomes a positive force in our sphere of existence, and the great sea of thoughtforce impinges upon the returning spirit, and must color and tinge all intelligence that comes from the spirit-world to us. When we remember the selfishness, deception and lack of spirituality in our present condition of life, we can suppose that the thought-force evolved from such a condition must have its legitimate

These things teach me that we cannot drag Spiritual ism down to our level, or make of it a matter of dollars and cents, unless we wish to dim and blur its divine light, and perhaps extinguish it entirely. Let it rather be an incentive to a purer, a nobler and a more un-selfish life, and its monitions and teachings will never deceive, but tend to a soul unfoldment that is more to be desired than great riches."

New York.

WATERVLIET OENTER. - Samuel McCleary, after writing that forty or more years ago his attention was drawn to mesmerism and psychology, and he became convinced of their truth from experiments performed by himself, gives the following statement of a recent experience at a meeting in Royal Templars' Hall Troy, N. Y., intended as a happy greeting to the well known medium, Hattle C. Mason of Springfield, former ly of Troy. He says: "I invited a neighbor, Dr. W. B. Lothridge, to accompany me, which he did, never having attended such a meeting before, or witnessed a well-demonstrated evidence of immortality. He is an independent thinker, and a Free Mason. Many good tests were given to nearly all present. Addressing the doctor, Mrs. Mason said, 'I see your little Maudie comes to you, sir,' adding a moment after, I see something white hanging in front of you, square-like, as if it were an apron. I don't know what it means.' No significance was attached to this remark at the time, but on our way home I said to him I was sorry be did not take her hand, as I had been informed that Masonio tests were in her line of mediumship. He remarked that he had heard of such things, but would not allow himself to join hands, lest, by some mysterious magnetic connection, thoughts might be taken from his own brain, and he was determined that if anything came to him it should come outside of himself. At this period I brought up what was said about the white apron. He had not given it a thought before, being so absorbed in the preceding manifestations, but he recalled it all at my men tion, and with a great degree of astonishment. Bluce then I called on him and asked him if he thought there was any mind reading in it, and he said. Not a bit of it, and that all that was given was a perfect surprise to him. I then asked him if he had any oblection to my giving his name and address in this connection, and he said, Not the least; give my name and address in full, and say that I believe in a demonstrated immortality, having been assured of the presence and continued existence and love of my little Maudie through the mediumship of our sister, Hattle

BARATOGA SPRINGS.—A. S. Hayward, magnetic to be perfectly assured.—as he has passed to the spirit-physician, writes, Aug. 17th that he recently passed a world, and there are pertain well-defined character-

week at this fashionable health resort, and found that it was suffering, in common with such places in general, from paucity of attendance because of the finalcially "hard times"-the patronage being only, it is alleged, about two-thirds as much as that of last year, The same cause, he remarks, probably tends to keep the local Spiritualist movement in statu quo, instead of placing it in the advance. "Sunday, A. M., Aug. 16th, a conference meeting was held by the local Spiritualists, Mr. Thompson, Mr. Huling, Dr. White, Mr. Richard son (of Vt.), Mr. Swain, and Harvey Lyman (formerly of Springfield, Mass.) being the speakers. In the even ing, Mr. Webb, a young man from Fort Edwards, spoke. He was formerly an Orthodox, but bad been convinced of the truthfulness of Spiritualism; therefore he undertook to contrast the two. Warren Chase speaks for the Society the next two Sundays. The Censors, or some of the principal ones, of the Saratoga County Medical Society, are recommending massage treatment to their patients, but have failed to remove the threat hanging over me, thus restricting magnetic treatment under the penalty of having the law enforced upon me, according to their interpretation of the law.

Doubtless the people will maye at the next session of the Legislature to repeal the law that allows the Censors to stop magnetic treatment in some cases when their interest is at stake, and really recommend it in others under another name. Dr. William White has located himself in practice in this town, and Harvey Lyman and wife (late of Springfield) are keeping the Lyman House here, which is a comfortable piace at reasonable rates, near the United States Hotel. Many Spiritualists congregate, and patronize the house."

Illinois. CHICAGO.-Remarking upon the growing desire in all communities to obtain a knowledge of the facts and philosophy of Spiritualism and of the inability of many having this desire to purchase all the books published relating to the subject, a correspondent, writing over the nom de plume, "Justice," suggests a plan to supply the want, as follows: "We who are investigating and those who have become convinced of the truths of the teachings of this philosophy have some works on the subject that we have accumulated and are now laying idly by on some shelf, out of use and out of place. I say out of place,' because all good things should be kept in and made of use. In each community of Spiritualists there are many such good books, hardly any two alike, and, even allowing that there are, there is still variety enough to make_a very fair library. Why not gather these books and make such a library? The books have ceased to be of value to you because you are well acquainted with their contents, but to some hungry souls searching after truth they may be the beacon that will guide them to the light which they have long sought. Let the friends meet together and see if they cannot make good use of that which to them individually is of no value. They will be surprised to find how many choice works their friends and neighbors have, just the very ones they or some one else has wanted to find.

After you get the books it is a comparatively easy matter to keep them together and add more to the collection. I think a box put on a table in some conspicuous place will receive pennies sufficient to buy new books often enough to surprise those who are interested in the work. In this way there will soon be gathered a library which will be an honor to those who were instrumental in its foundation and a lasting benefit to the whole community."

Vermont.

SOUTH WOODSTOCK .- Nathaniel Randall, M. D. writes: "The tests given by H.F. Merrill of Hartford, Ct., at Greenfield, Mass., were of such nature I have thought it might be profitable to notice them. Mr. H. F. Merrill as a test medium, or even Spiritualist, I never heard of till I read this account of him at Greenfield. Among the one hundred names given by him (afternoon and evening, June 28th) I saw that, of Dr. Brown, known as a scrofula doctor; he said he was well known in North and East Hampton, and that his weight was five hundred pounds; died at Hartland, Vt., May, 1859. This is all correct. In coming to South Woodstock by stage, his enormous size was such that he was put upon the rack and rode as baggage; and to get his coffin out of his room the casings of windows were removed. He occupied two chairs when abroad.

Through Joseph D. Stiles, at Onset, July 19th, two Vermont men gave their names as Isaiah Maxhim and Levi Taylor. These men lived at Bridgewater, Vt. I knew them.

A satisfactory test was given me from my wife (entirely unexpected through a lady I had no acquaintance with and do n't remember of having seen before. She said: 'I see a lady coming rattling money in her hands; says, "I was the wife of Nathaniel Randall; I loved money too well." This was true; she was a monomaniac in hoarding silver and gold."

Maine.

followers of the New Dispensation in the terse sentence: "Do not let the Christians and Sadducees appropriate all the grand ideas, and leave the real Spiritualists the dishes to wash !" Spiritualists, he avers. are not indebted to the Christian element for a knowledge of immortality, for they (the Spiritualists) are in ossession of the power to demonstrate that which with the churches is but a matter of traditional faith: neither are they indebted to the "Sadducees" (materialists) for liberty, while they (the materialists) 'have shown they know how to be as bigoted as any." The letter also contains a tribute to Giordano Bruno, the first martyr to systematic science" - put to death at Rome, A. D. 1600—whose ashes, floated down the Tiber, in our day "have arisen again in the persons of millions" devoted to the defense of the great principle he enunciated—that the immortality of man is a natural fact. Our correspondent refers to the proposed monument to Bruno at Rome, and suggests that Spiritualists might logically join in the work. Those reading these lines who would know more of the plan can address T. B. Wakeman, 93 Nassau street, New

Verifications of Spirit-Messages.

MRS. ANNIE PICKERING-MISS ELIZA CHASE. I was highly gratified upon seeing in the Message Department of the Banner of Light of July 25th, com munications from Mrs. Annie Pickering and Miss Bilza Chase, with both of whom I was intimately acquainted in earth-life. 1 attended Mrs. Pickering often in her last sickness, gave her magnetic treatments, and saw her body placed away in the Oakland Cemetery. Her message is characteristic of her. She

had a grand spirit and was a fine medium. Miss Riiza Chase and her two maiden sisters I knew ong and well in my native home, Newark, N. J. They were strong Universalists at that time, as I was my-self. One of her sisters married S. B. Brittan one month previous to his demise. They were all teach ers. Miss E. Chase at one time was the lady Superintendent of the High School in Newark. She had a strong, positive mind. Any one acquainted with her would, upon reading the message, at once pronounce it to be from Eliza Chase. She in her day would persistently fight against the idea of spirit-communion, and her words indicate even in the spirit realm that positive will power. I feel this coming back will do a world of good to her spirit. I feel that S. B. Brittan had to persuade her long before she consented to come back through your heaven-blessed medium to give to her sisters the comfort this message will bring to them. Through all their lives the three were so intimately together they were called "The Trinity."

I think it is well for all to endorse these dear messages from the spirit-home, to show to the skeptical world that these things are proven to be true by the most positive testimony.

HENRY M. BAILEY, Magnetto Healer.

San Diego, Cal., Aug. 8th, 1885.

A number of years ago, when living near a Long Island (N. Y.) village, a MR. SAMUEL N. COWPERrhwair, a Brooklyn furniture dealer, (together with his family,) was a frequent summer visitor at a bouse next our own. That the communication in the Ban-NEB OF LIGHT, Aug. 8th, is from him I have reasons

istics in the message which certify to its authenticity. As most of the relatives of Mr. Cowperthwait with whom I am acquainted entertain no friendly feelings toward Spiritualism, it may not be received by them as coming from him, and its acknowledgment may be refused.

But, nevertheless, there are those who will eagerly read the spirit's words and thankfully receive one more proof of the individual immortality of man. The value of the Message Department of the BANNER can only be estimated by the intense interest with which it is read by the great majority of its subscribers and readers, and more especially by those whose gathering years indicate their near approach to that land where, of the multitudes who have gone on, a few have the blessed privilege of sending them, however imper feetly it may be, proof of continued existence, tests of identity, and an assurance that neither memory has been dimmed nor love diminished by the almost universally dreaded shock of death.

That every communication in the Bannen emanates from the spirit who claims to give it, I fully believe, not only from distinguishing and peculiar features in the messages, but also from the fact that in private circles I have had, in a score of cases, spirits come and positively assert that they were the identical ones who at previous times had manifested at the Free Circle of the Banner. Very truly yours,

Schoolcraft, Mich. L. S. DEZENDORF.

ARTEMAS BRYANT.

In the BANNER OF LIGHT of August 1st, 1885, is a ommunication from ARTEMAS BRYANT, Petersham, Mass.; and as you kindly request verifications of spiritmessages from those who recognize them. I take the liberty to do so in this case. I will say that there was a man by that name who lived about two miles from here, and passed on twenty-seven years ago; his wife, 'Hitty," as he calls her, passed on last year, in May or June, I think, and I was present at her funeral, and remember, after reading his message, of seeing on the coffin-plate "Mehitable." I let his son Fred take the paper to read, and also his daughter Sarah, who is now stopping at the old homestead, and they say it sounds like him, and they have no doubt of its being correct or that it came from him. They are not Spiritualists, but are favorable to it.

Yesterday I was in Athol, and asked a man who was orn in this town to read it; and he said Artemas Bryant was his father's most lutimate friend, and he remembered him well. After feading it he said that that was a good message, and was characteristic of him. I never saw the gentleman, for he passed to spirit life two years before I was married and came to live here, neighbors, as it were. I am a firm believer in continued existence after the spirit has withdrawn from its casket of clay, and a constant reader of the BANNER OF LIGHT, and never fall of reading tho spirit messages, which give me much soul-satisfying knowledge of the hereafter. I have not language to express my gratitude. In reading the BANNER I can understand the Bible much better than ever before. I feel honored to be called a Spiritualist.

MRS. WM. WADE. Petersham, Mass., Aug. 16th, 1885.

The Bebiewer.

GEORGE ELIOT'S POETRY AND OTHER STUD-IES. By Rose Elizabeth Cleveland. Sq. 12mo, cloth, pp. 191. New York: Funk & Wagnalls. The fact that the writer of this volume is a sister of the President, has undoubtedly been the cause of a greater part of the demand which has required nearly dozen editions to supply. It is gratifying to realize in this connection that thousands who would not otherwise have read the book have on this account had thrust upon their minds some good, wholesome truths, vigorously presented, scattering seeds of progressive and practical thought that cannot fall to find lodgment, fructify and bear fruit.

The contents comprise nine essays: the first, giving the leading title to the book, is a clear, analytical review of George Eliot's poetry, which Miss Cleveland is disposed to place no very high value upon, for the reason that to her own mind it lacks the essentials of all that is really poetic, the chief of which is a faith in the unknown, the spiritual. "She (George Eliot) will not bid me hope when she herself has no assurance of the thing hoped for," remarks Miss Cleveland. Bhe must not speak of the unknown. She cannot be cruel, but she cannot be dumb; and so her long procession of glorious thoughts, and sweet humanities, and noblest ethics, and stern denunciations, and gra clous common lots, and lofty ideal lives, with their scalding tears, and pursting laughter, and flaming passion—all that enters into mortal life and time's storymakes its matchiess march before our captured vision up to-the stone wall. 'And here,' she says, 'is the end!' We may," continues Miss Cleveland, "accept her dictum and be brave, silent, undeceived and un-TOGUS.—John P. Guild writes a letter in which, in deceiving agnostics; but as such we must say to her poetry.'"

Notwithstanding the chilling influence of materialistic intellectualism that pervades George Eliot's poetry, Miss Cleveland thinks it mostly external, a cloak to conceal her real feelings, and that within the depths of her inner sanctuary of thought the spiritual finds cognizance. On this point she remarks, "No one knows better than George Ellot knew how the spiritual body gives curve, and feature, and expression to the material body. In a private letter lately given to the public, referring to the evolution of her Dinah, from the germ sown in her mind years before by the person of her aunt, and speaking of the unlikeness of the two, as well as the likeness, she says, "The difference was not merely physical; no difference

Of the essays that follow the leading one above quoted from, that upon "Reciprocity". is from our point of view the best, though all being good in their way, it is hardly fair to make the distinction. She defines the word as denoting the guid pro quo which inheres in all our relations with each other-" the give and take of the common lot; those mutualities which the more fact of living makes our privilege and our duty; the debit and credit of every-day affairs; the roll of our liabilities and assessments as members of the great firm of humanity." She considers what some aspirants for self-sufficiency call independence to be a butterfly which we chase but never catch, remarking, "in truth, it is ridiculous if not pathetic, this attempt to get along alone—ridiculous because so plainly to other eyes a failure; pathetic because to one's own eyes the ridiculousness is so invisible." She quotes Thoreau as an illustration, "astride of his preferred pumpkin in his wilderness, lord over no man, lorded over by none, and believing himself indeendent of heart, independent of head, as he was independent of material affairs. Yet let his own charming confession, albeit unconscious, show us how his human heart unloaded itself of love to sylvan creatures What perfect reciprocity of affection was between him and the squirrels, birds, fishes! How his large, involuntary lovingness depended on them for companionship! How that intellect which he deprived of converse with the living, held communion in that wilterness with the sages and seers of the past."

The roling of this principle of reciprocity Miss Cleveland carries into all the affairs of life-manners, thoughts, friendships, etc., all being subject to the law of exchange for mutual benefit and the good of the whole. "I cannot," she says, "come in from a walk on the village street without something more or less than when I started out. Somebody has offered me a smile, and I have given something back. A genuine smile generally brings its price in a genuine smile back. Somebody has saluted me respectfully, and that person is paid in his own coin."

"Thoughts," says our author, "are a prime article of commerce.... There is a vast amount of thinking which ought to be in the market. We hold our best thoughts and give our second best. It never occurs to tis that we are dishonest in deal here.... When a high thought comes do we fling it abroad with liberal soul, or do we fold it away in a napkin that becomes

its grave cloth?" In the essay upon "Altrustic Faith" occurs the following passage: "Faith is a frinity; it is one raith in God; and it is three—faith in God, faith in self, and faith in humanity. Faith in God is the unit, the integral designation of this trinity, for it includes

by logical necessity both the other faiths We repeat our creed. 'I believe in God, the Father,' but we do not always realize that this creed includes 'I believe in myself' and 'I believe in other people.' Yet this threefold faith should be taught."

The remaining essays have for their subjects: " History," "Old Rome and New France," "Charlemague,"
"The Monastery," "Chivalry" and "Joan of Arc." In each there are passages we should be pleased to place before our readers, but space will not permit, and we can only refer them to the volume, assured that they will find it in its entirety amply remunerative for whatever time they may bestow upon it, and bring this notice to an end with the following from the last essay, very appropriately the closing paragraph of the book:

very appropriately the closing paragraph of the book:

"Joan of Aro saved France indeed, and raised the slege of Orleans; but this is not all her immortality. She has entered as a spiritual force into inheritance of the ages, and become a practical influence in human lives. If you and I are not actually helped by this influence, it is our fault, not hers. For each of us there waits an Orleans. Sometime that crisis-battle must be fought which gives us final victory or ultimate defeat. In that long slege which precedes that crisis-battle, we need the faith of Joan, that faith which ranges the soul on the side of the conquering powers, and enlists it in a service which is sure to win. And we need to see our visions, to hear our voices, as did Joan hers; those visions which open to us from the summits of our hollest resolve, our highest endeavor, our most painful abnegation; those voices which lay on us most strenuous commands, and whisper to us in accret chambers of our beleaguered souls, words of conviction, of courage and of cheer. God grant that we be not unresponsive to that angel voice, that we be not disobedient unto the heavenly vision."

FREE!----PREMIUMS!----PREE.

UNTIL FURTHER NOTICE.

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

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

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

BOOKS.

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

pp. 400.

THE BIBLE OF THE RELIGION OF SCIENCE. By H. S. Brown, M. D. "This volume is most respectfully dedicated to those persons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and observations. For this is the way to wission, and to the material, mental, moral, social and spiritual sciences, that make peace on earth and good will among men." The work is divided into five books, containing twenty-five chapters, is printed on clear white paper, in large type, and embraces over four hundred pages.

THE TEMPLE: ON DISEASES OF THE BRAIN

embraces over four hundred pages.

THE TEMPLE: ON DISEASES OF THE BRAIN AND NERVES, By A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Crime; with full Directions and Prescr ptions for their Treatment and Curo. This large, handsome volume treats the question of Insanity and Crime from a Spiritual and Psychological standpoint. The book contains 460 pages, is beautifully printed and bound, uniform with the "Harmonia," "Harbing, rof Health," etc., with an Original Frontispiece litustrative of "Mother Nature Casting (D)evils Out of Her Children. Cloth.

Cloth.

TALE OF A PHYSICIAN; OR, THE SEEDS AND FRUITS OF ORIME. By A. J. Davis. In Three Parts, complete in one volume. Part I.—Planting the Seeds of Crime; Part II.—Trees of Crime in Full Bloom; Part II.—Reaping the Fruits of Crime. A wonderfully interesting book. Society is unveiled. Individual miseries, and the great crimes caused by circumstances, are brought to light. Cloth.

Cioth.

INTUITION.—By Mrs. Francis Kingman, This volume ought to have been named "A Beam of Light," It will certainly prove to be such to many a mind wandering in the mazes of old dogmas, and observing superstitions rites. It points the way to the true Christian life so clearly, and opens up the vistas of the better land so invitugly, that no doubt can long remain after its perusal. The author is certainly very sifted and high-toned, and ovidently understands the currents in which the age is drifting. She caters to a high need, and answers the sensational demand at the same time.

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

ENGRAVINGS.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. L. Rice. Bize of shoot, 22x28 inches; engraved surface, 16x21

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bize of sheet, 22x23 inches; engraved surface, 16x20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2,

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on teel by J. W. Watts. Size of abect, 20x24 inches.

For each additional Engraving 50 cents extra

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

SUMMARY OF SUBSTANTIALISM: OR, PHILOSOPHYOF KNOWLEDGE. By Jean Story. The author claims
to show conclusively the mythologic origin of the Christian
system of worship—the worship of the Lamb; thence makes
a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship,
whether the idols be ideal-gout, or sun-gods, or mon-gods,
or leading-men, or animals, or inanimate things. Inno,
paper, small pica, 112 pages.

paper, small pica, 112 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated; Universal Unity of Things; Nature Without and Within Man: The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology: The Infaithole Feachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual Infectiours through Spirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All. Paper.

tions Identical; The Last Scene of All. Paper.

DANGER SIGNALS: AN ADDRESS ON THE USES
AND ARUSES OF MODERN SPIRITUALISM, By
Mary F. Davis. This elequent and comprehensive pamphiel is especially needed in the present "crisis." While
it reveals the sul-lime inner life of true Spiritualism, it most
pointedly and compactly portray's the errors and abuses that
abound. Mrs. Davis's effective utterances at once protect
the friends and enlighten the enemies of truth and progress.

Paper.

Paper.

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

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Bun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adolma, Baroness Von Vay, of Gonobits (in Styria), Austria and translated by Dr. G. Bloeds, of Brooklyn, N.Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has "MINISTRY OF ANGELS" BEALIZED. A Letter to the Edwards Congregational Church, Boston, By A. E. Newton. Paper.

OLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Medi-cal Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE

BUSINESS CARDS.

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

TO FOREIGN NUMBERS
The subscription price of the Hauner of Light is \$3.50 per year, or \$1.75 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will act as our agent, and receive subscriptions for the Banner of Light at fifeen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, England, Mr. Kersey also keeps for sale the spiritual and Beformatory Works published by COLBY & RICH.

AUSTRALIAN BOOK DEPOT,
And Agencyfor the BANNER OF LIGHT. W. H. TERRY,
NO. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritualiand Reformatory Works published by
Colby & Bick, Boston.

KAILASAM BROTHERS, Booksellers, Popham's Brusdway, Madras, kaye for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

MPRINGFIELD, MANN., AGENCY.

JAMES LEWIS, 3: Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Mplritual and Reformatory Works published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring any of the Neierium and Reformatery Workspublished by Colby & Itch will be accommodated
by W. H., VOSBURGH, 29 Hoosick street, Troy, N. Y.

NT. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. Sthetreet, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Hefermatory Works published by Colby & Bich.

HARTFORD, CONN., BOOK DEFOT.
E. M. ROSE, 57 Trumbull atreet, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHENTER, N. Y., MOOK DEPOT.

JACKSON & BURLEIGH, Rockwellers, Arcade Hall,
Rochester, N. Y., keep for sale the *mpritium1 and Reform Works published by Colby & Rich.

AUBURN, N. Y., AGENCY.

Parties desiring any of the Nativitani and Reformatory Workspublished by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

ROUMPATER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

I. K. COOPER, 746 Markot street, Ban Francisco, Cal, keeps constantly for sale the Binner of Light, and will take orders for any of the Aplitumi and Reformatory Works published and for sale by Colby & Rich.

DETROIT, MRCH., AGENCY.
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spinitualistic Sale and Circulating Library. Agent for Banner of Light, and all publications of Colby & Rich, PHILADELPHIA BOOK DEPOT.

PHILADELPHIA HIGHER DEPOT.

The Spirituan and Reformatory Work spublished by OULHY & RICH are for sale by J. H. RHOLES, M. D., at the Philadelphia Book Agency, 316 North 10th street. Subscriptions received for the Hanne. of Light at \$3,00 per year. The Hanner of Light cat be found for sale as Academy Itall, No. 310 Apriling Garder street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK MOOK DEPOT.

The Spiritual and Reformatory Workspublished by Colby & Rich, also the BANNER OF LIGHT, can be found at the office of The Truth-Sester, 33 Clinton Place, New York City.

WANHINGTON BOOK DEPOT,
The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevenu street, above New York avenue, Washingten, D. C., keeps constantly for sale the Banner of Light, and supply of spiritual and Beformatory Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.

LEEN'S BAZAR, 105 Cross street, Cleveland, O., Oirculating Library and depot for the Spiritual and Liberal Booksand Papers published by Colly & Itich.

BANNER OF/LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

SPIRITUAL PHILOSOPHY

INSUED WEEKLY

At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH,
Publishers and Proprietors.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT FAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, BEFORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

ORIGINAL ESSA IS—Upon Spiritual, l'iniosophical and Scientific Subjects. EDITORIAL DEPARTMENT, and EPIRIT-MESNAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION. IN ADVANCE:

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & Rich, is preferable to Bank Notes. Our patrons can remit usibe fractional part of a dollar in postage stamps—ones and

tions preferred.

ADVENTISEMENTS published at twenty cents per line for the first, and afteen cents per line for each subsequent insertion.

Bubscriptions discontinued at the expiration of the time ald for.

Specimen copies sent fres.

From tums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH Publish and keep for sale at: Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory,

and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dalo Owen, Dr. James M. Peobles, Henry C. Wright, Glies B. Stobbins, D. D. Home, T. R. Harard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Bartent, W. F. Erans, Kersey Graves, A. B. Child, P. B. Rancolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardings Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc.

Any Book published in England or America, not out of print, will be sent by mail or express

AP Catalogues of Books Published and for sale by Colby & Bich sent free. Publishers who insert the above Prospectus in their

respective fournals, and call alt niton to it editorially, will be entitled to a copy of the BANNER OF LIGHT ond year, provided a marked paper is forwarded to this office. The Missing Link

MODERN SPIRITUALISM.

THIS intensely interesting work, so full of Experiences and incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisters), will meet with white-spread favor, and undoubtedly attain a very large circulation.

One vol., crown Svo, cloth extra, with steel portraits of the Fox Family, and other illustrations. Price, \$2.00.

For sale by COLBY & RICH.

Progression;

Or, How a Spirit Advances in Spirit-Life. The Evolu-tion of Mau. Two papers given in the interest of Spirit-ual Science. By Spirit SICHAEL FARADAY. Paper, pp. 33. Price 15 cents, For sale by COLBY & RICH.

For sale by COLBY & RICH.

(ATHERING CRUMBS. A Lecture by SA-With a view to the great unfoldment of God's truth, we will endeavor to unfur the banner of freedom to the world. Inscribed on this banner is the word Love, Whenever a new truth is born, people are in such a hurry to cover it with swaddling clothes, lest it should be seen as it comes forth from the womb of Nature, that they half destroy its life before they can get it clothed to look according to their ideas of "respectability." Then, when its form is mutilated, it comes forth an ill-shapen and ill-gotten thing.

For sale by COLBY, & BUCh.

DEEP BREATHING, as a means of Promot-Ing the Art of Song, and of carrier Wesknesses and Affections of the Throat and Lungs, especially Consumption. By SOPHIA MARQUISE A. CICCULISA. Translated from the German by Eddard. I. Rayles. Illustrated: Cich., Price Weens, postage free. For sale by COLBY & BICH.

TO BOOK PURCHASERS.

TO HOOM PURCHANERS.

COURT & RICH, Publishers and Booksellers, Bosnorth streat, formerly Monigomery Place, Jooner of Province streat, Boston, Misse, k. p for sale a complete assortment of Mpiritumi, Progressive, Reformatory and Miscellan coue thooks, at Wholesale and Retail.

Times Unsh, -inviers for Books, to be sent by Express, must be accompanied by allor at least half cash. When the money forwarded is not sufficient to filtheorder, the balance must be paid C.O.D. Orders for Books, to be sent by inall, must invariably beaccompanied by cash to the amount of each order. We would remise our patrons that they can result usible fractional part of a dollar in postage stamps -ones and twos preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mailor capters.

express,
AF Catalogues of Books Published and for Bale by
Colby & Rich sent free,

SPECIAL NOTICES.

EFECIAL NOTICES.

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

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

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

Banner of Pight.

BOSTON, SATURDAY, AUGUST 29, 1885.

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

Wholesale and Betail Agents: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH.

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

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

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

The Conservative in Religion.

Hard matter as it is to reconcile conservatism and progress in relation to religion, they are nevertheless susceptible of reconciliation. The secret will be found to consist in allowing freely and fully to each the real merit to which it is entitled. It would manifestly be an incalculable disadvantage to all classes of men to be deprived of even the form of a religious belief, which at least constitutes the husk of a truththat is for the time of vital service. Far better a crude and childish belief than none at all; being of direct influence on the conduct, it cannot be dispensed with. Not until the knowledge becomes enlarged is it possible to extend the horizon of faith. Say what we will about a blind faith, there is nothing in it except as it has the practical support of practical experience. No one can begin to believe until he has accumulated enough of that to stand upon. Experience consists simply in learning how to adapt ourselves, internally as well as externally. to our environments.

And this it is, and this only, that dispels old superstitions and lets in the light into all dark places. This clears up what was doubtful, explains what was turned to wrong uses, and develops the integrity of the nature by ridding of the duplicity which is the result of professing a belief which bears no relation to practice. Let us exalt experience, that is, knowledge, above all earthly things; and let us do it the more as we discover that its limits are illimitable and its source out of the reach of human conception forever. And inasmuch as the hothan ours, because they have not a belief as enlarged as ours. What they are for the present contented with, is for the present sufficient for them. Even though they defend it against our disturbing suggestions with a violence that is malevolent, it only shows the more how perfectly adapted to them is the existing stage of their progression.

This is a fair statement for conservatism in religious belief and practice. Such a statement may almost naturally invite the inquiry, why, if what now is suffices for men, is it not best and wisest to let things alone and leave them as they are—why disturb beliefs that are at all times equal to the work they have to do? The answer is a ready one: because human character is continually changing, expanding, enlarging, in consequence of the discovery and accumulation of fresh knowledge; experience constantly modifying the views, and human character continually adapting and readapting itself to newer and more complex conditions. Therefore, as character cannot stand still in its destined progress if it would, it is necessary for it to revise its views concerning its surroundings from time to time, in other words, to extend the horizon of its belief by letting in what before had not been admitted to a place. This is the divine law of progress for the universe, and there our convictions are swayed by the truth as we is no escaping from its operations if we will.

How much better to make the individual discovery of this law and profit by the knowledge. than to blindly and willfully resist it from first to last and to denounce those who would help us to its readier apprehension. Scoper or later we all have to do it, and why not sooner rather than later? Progress, then, consists simply in the steady enlargement of our experience, that is, of our knowledge, and in readjusting our views to the extent of that knowledge. Having once discovered the greater, we can never again be contented with the less. Having by actual experience learned that God is no God at all so far as He is clothed with human attributes, we cannot any longer believe that He is moved by revengeful feelings like ourselves, and would punish us because of our ignorance when all we need is teaching. Having come to such a conclusion as this, we also come to regard what we have heretofore termed punishment as simple beneficence, a part of the divinely ordered discipline without which, as we are able to comprehend the scheme, we could not, as constituted, become learners at all.

ism, not only illustrates in practice the value and even the intrinsic necessity of conservatism in human belief-holding fast to the limit | that he still lives, and to that end they must be ations of the old until a larger experience through accumulated knowledge compels their Nothing else will answer. That is just why he expansion and disruption-but it also shows holds the phenomena to be the pillars of Spirithow progress in views and consequently in be- ualism. "What is Spiritualism." he asks tri-

than a direct conformity with the law of growth. All we can do is to discover the law and in proper humility obey it; but when we attempt to conceive the nature of the law-giver, the limitations of thought interpose to forever forbid. Not until we become coëqual with the Infinite and the Absolute may we hope to attain to such a conception; and it is wholly needless to add that that will never be, and cannot so much as be conceived of. In the humble and profound recognition of this divine law, and in its perpetual presence, we can become conscious of a law-giver of whom it is impossible for us to conceive. And in that supreme consciousness must we be content to abide, and find the highest religion.

But what is the profit of progress, some one may ask, or what is its reality at all, if to conservatism is ascribable such a virtue of steadfastness and reliability? Can progress, it may be asked, be anything more, after all, than mere experimentation? Yes, it is more and better, although it may seem to proceed from it. For if, as we see all around us, the highest worship consists in making the object worshiped as like to ourselves in its attributes as possible, it is manifest that the necessity is imperative that we should escape from, disrupt and wholly transcend these low conceptions of what deserves our worship, in order to expand and grow spiritually. Useful as is the conservative element in religion, it is useful only temporarily, tentatively, and within certain limitations. It is one of the elements of transition merely, and not something fixed and established. Not to every one is given the power to perceive the higher and still higher relations of things in the universe of which we are such humble constituents; but they who do possess this gift, few and far apart as they are, are bound by the most sacred obligations of loyalty to themselves to publish and proclaim what they see and know, caring not for results or rewards, but leaving these to fall as and where they will.

The Message of William Fishbough.

No true and tried Spiritualist can peruse the communication published in the last issue of the BANNER from Spirit William Fishbough without experiencing sincere pleasure at again hearing from this veteran among the workers in our holy cause, and a profound satisfaction with this wise spirit's utterances to friends on earth. It is peculiarly satisfying, with the rest, to have it emphasized once more that the old workers who have ascended from the earthsphere have not departed so far from us as to ignore the relations existing between themselves and struggling humanity, and to be once more assured that they are still with us and around us, with power to guide and inspire. One part of the mission of spirits, we are told, is the work of infusing into human minds an influence and a spiritual magnetism that will work upon the thought within, to quicken it and force it into outward expression. In this way they assist us in the process of thinking, and help make us students of the manifestations of life. Spirit Fishbough, who was everywhere recognized as a wise and matured spirit before leaving the earth-life, assures us that he has witnessed this manifestation many times. having seen from his own experience what it is to impart this influence.

He graphically describes it as an act of unconsciousness to the mortals who are thus approached: "No external expression was given them; they did not know of my nearness to them; no message from the spirit-world was delivered, but a new train of thought was started in their minds. They seized upon it, turned it over in their thoughts, and at length were obliged to speak of it to some one else, who again caught it up, emended it with suggestions of their own, and again sent it forth." And it is in this way, we are told, that new truths are born into the world, that great thoughts are started. Spirits are all the time watching and rizon of human belief inevitably enlarges with stimulated, or who possesses enough native shadowy as dreams, and sombre as fate, the the horizon of human knowledge, that is, hupower of thought to arouse the attention of substance of a verified law." It matters not man experience, we are not to accuse those others. When such an one is found they exert | whether it be "the law which guides the telewhose knowledge for the time is more limited an influence over him that is as the breath of graph, the law which sways an audience, the serviceable use of. Spirit Fishbough, it will be remarked, claims to possess the courage to utter what he has uttered, in a time when criticreeping into the ranks of Spiritualists, and the hue-and-cry is raised against the honesty of mediums and other workers for the higher life. It is at such a time, he assures us, that it reouires courage to stand up publicly as a mouth-

piece for the spirit-world. While this wise and believing spirit is gladdened to see the cause of Spiritualism flourish and spread, and would see it become the refuge and solace for all humanity, he cannot forbear to confess his sadness in contemplating the work in some of its aspects. There will always be obstructions and difficulties enough, he says with truth, without the necessity of Spiritualists making them for and among themselves. "It seems to, me," says this spirit, in a tone of reproachful sadness, "that we have enough to contend with outside our ranks; that in them there should be such harmony and accord as will beautify the spirit within." Why, he asks. can we not be honest in our opinions, and when we disagree do so in harmony, do so because see It.

But it is when we come to that part of Spirit Fishbough's message which refers to the phenomena of Spiritualism that we fully realize the purport of his communication and appreciate its true value. He laments a disposition existing among Spiritualists to ignore what, to his view, constitutes the grand fundamental part of the movement. It is easy to find those who will discourse eloquently on its philosophy, but he charges them with turning their backs on that part of the structure which is really the substantial basis, by declaring that there is no need of the phenomena, and assuming that they have had their day, done their work, and must now be laid aside. He most positively repudiates such an idea, giving for his reason that the spirit-world is wide open, and that an influx of inspiration can be showered upon mortals everywhere. They can thus be made universally to feel the influence and the nearness of that spirit-world. To those who are inclined to the philosophic rather than the spiritualistic in this matter of inspiration he answers that human nature refuses to be The history of creeds, from the rudest fetish- satisfied with anything less than "substantial. tangible evidence of the existence of loved ones." He would have his own friends on earth know

supplied with satisfying personal evidence. liefs is effected, being nothing more nor less umphantly, "with its philosophy and ethics,

without its phenomena?" He recalls the fact that the world had been completely overlaid with philosophic speculations and systems; that great thinkers had arisen through the ages, discoursing learnedly upon ethics, moral culture and spiritual perception; but that "until Modern Spiritualism came with its evidence establishing immortal life, mankind never began to be better satisfied with it than with all other systems of philosophy." Therefore he charges Spiritualists to be ever mindful that if they would see the cause not only stand but grow, they must recognize the importance of every part, "and especially of that upon which it mainly rests-the phenomena produced by returning spirits," and through whatever instruments or agencies they may be produced. Let us not fail to be profoundly impressed with this spirit's parting words-"These are the foundations of our structure, and those who ignore them will find that they have turned their backs upon the best part of the cause."

"The Great Psychical Opportunity." This is the title of a striking paper in the September issue of the North American Review, by Elizabeth Stuart Phelps, author of The Gates Ajar," and other books of a decided spiritualistic significance and learning. It is well worth a thoughtful perusal for its

timely and multiplied suggestions.

Miss Phelps's article points to the fact that from all time there has existed a huge sum of inexplicable phenomens on the psychic side of human relationship to life; and that the hypothesis of jugglery, deception, etc., is not sufficient to account for what the ages have known, and our own day is specially remarkable for; she is of opinion that the telepathic conjecture of the English Psychical Society is good as far as it goes, but does not go far enough. She emphasizes the great victory over matter wrought out by Darwin in his discovery of Evolution, inch by inch, by the inductive method, says the realm of mind comes logically next in chronological order for consideration-"the Darwin of the science of the soul is yet to be"and pertinently inquires, "Were it not as great a deed, is it not as large a duty, to hunt down the facts behind this faith," [Spiritualism. I "to have this law that lies between the body and soul, as it were?" She regards it as yet too early in the process of investigation to know whether we are dealing with matter. mind, or spirit; but thinks it is not too early to know "that one law may be no more illegal than another law; and that because we understand the conditions of one, and do not understand the conditions of the other, is no more of a reason why the other should not exist than Franklin's ignorance of the value of shares in the Electric Light Company of the City of New York to-day was a reason for not putting up the first lightning-rods."

To a consideration of this question on the part of "the intelligent human will" as to the conjunctive between life and death," "the combining medium of soul and body," she would have science—"which has given us a past," but too long "has left it to faith to give us a future"-bring "equipment and candor," for she cogently remarks: "The bigotry of the laboratory and the library is quite as robust as the bigotry of the altar and the creed." She would have inquirers "accumulate" observed facts by personal examination, as Darwin did, before reflecting"; whoever solves the mystery must condescend to the infinite drudgery of discovery"; "it is not time yet for any 'working hypothesis'; it is too early to have assurances that one thing can, or another cannot be; we shall never have the truth by inventing it. but by discovering it"-by, as she declares, the Newtonian process of looking steadily at 'this problem of problems" "until we see it

through." "What benefactors to their kind will they be," she involuntarily exclaims, "who shall waiting to see who is the one to be inspired or clutch from this mystery, ancient as earth. life, and he is made to emit thoughts, ideas and law by which a hand-pass cures a headache. suggestions for others to catch up and make a the law which unites the thoughts of distant friends, or the law by which dumb death should create a vocabulary for deaf life." She insists that the chance to formulate it, the great psycism is abroad, when the spirit of intolerance is | chical opportunity, is "the chance for a great achievement." She appeals, therefore, both to scholarship and to common sense to undertake this achievement "with a sober, dedicated spirit. adequate to the seriousness of the consequences involved in success or failure." Especially does she believe that it calls for "the higher education of that candid and noble power imperfectly called spirituality of nature.' [We are sorry to see that Miss Phelps loads her otherwise liberal article with certain unkind slurs as to the spiritual media, the personality of returning spirits, the subjecting of "the sacred privacy of a stranger's bereavement to the paragraph of the Spiritualistic press, etc. As the BANNER OF LIGHT is mentioned by name in the same paragraph in which these strictures occur, we have a right to state in reply that from the earliest issues of this paper we have published in our Message Department thousands of personal communications from returning spirits, and have received multitudinous verifications thereof, the letters acknowledging their truth being full of gratitude and loy. We have never been held to task for violating the "sacred privacy" aforesaid, save by a very few who were possessed of that robust bigotry of the laboratory and the altar which she has so sternly impaled on the keen point of her brilliant pen in the article under consid-

eration. We have in previous issues of the BANNER referred to what is being attempted by Societies and Committees in England and America. in the way of investigating the spiritual phenomena, and have pointed to the fact of the absence in many cases on the part of investigators of both those important qualifications, "equipment and candor," which Miss Phelps declares are the great essentials. Truly the treatment which Spiritualism has received in the past at the hands of such investigators has been such that its adherents and defenders may well echo the addition to the litary which she puts in the mouth of citizens generally at the present day: Deliver us from Associations, and lead us not into Committees." Will the character of these investigators, whether acting individually or in concert, improve in coming time? Will they present to this crowning glory of the nineteenth century that sublime receptiveness which George Eliot says is the proper attitude of the seeker after knowledge? Only as they "become as little children" will the "missing link" in the chain of human destiny, about which Miss Phelps so eloquently writes, be revealed to the searchers-and then it will be a matter of individual rather than collective achievement.

Sunday at Onset.

The services at Onset Grove last Sundaynotwithstanding the regular Camp-Meeting proceedings were among the things of the pastwere of the most interesting nature. The discourse by the veteran Spiritualist, Mr. Samuel Watson, of Memphis, Tenn., on Evolutionthe Past. Present and Future-was a masterly effort, during which he carefully separated the spiritual wheat from the abundance of chaff contained in the Old and New Testaments, arriving at the final conclusion that all the purely spiritual matter contained in the Bible was derived through the sensitives of that time-the trance, materialization, etc.-precisely as is given through our mediums to-day. His after- set themselves vigorously at work, not to prenoon discourse in the Temple was a continua- pare to set up the ark of the covenant in the tion of the morning address. It is needless to midst of the Philistines and nobly defend it. say he was listened to attentively by a large concourse of people of both sexes. Mr. John sult was a most inglorious surrender to the ene-Wetherbee, being present on the platform, was called upon by President Crockett to make a few remarks after Mr. Watson had finished, and did so in his usual pleasing style of oratory, which highly gratified the audience. In the evening Mr. J. J. Morse gave an address in the Temple to a select audience. We regret to learn that his estimable wife has been very ill of late; she is now out of danger.

Through the politeness of Mrs. Lita B. Sayles we were, in the course of the day, introduced to several distinguished literary ladies, who were on the grounds. Prof. Hare and wife are at Onset as busy as bees, culling spiritual food

for future use, the same as last year. In the evening, we understand, an experimental test seance was given by Mr. Albro, who invited President Crockett and Mr. Butterfield (a director of the O. B. A.) to enter the cabinet in which Helen C. Berry sat entranced. Each held a hand of the medium, resting their other hands upon her head. The curtains were then held open to let the light into the cabinet, when a spirit-form was seen to emerge therefrom, fully materialized, which stepped out into the room among the sitters. After this highly satisfactory result of the experiment, we are informed, Mr. Albro requested Mr. Butterfield to step outside the cabinet, and Mr. Crockett to remain at the entrance, thus barring the ingress of the spirit, when the form, upon which eyes were steadily fixed, passed to a corner of the room, at least four feet from the cabinet, and dematerialized in the presence of twentyseven persons.

Explanatory.

The BANNER of Aug. 22d contained an editorial comment based upon a recent statement made by the New York Sun as to the cost of the Indian service, to which T. A. Bland, editor of the Council Fire, Washington, D. C., takes exceptions as likely to create a false impression in the mind of the general reader. We cheerfully give place to the following condensation of Mr. Bland's views, as we desire to be accurate as far as maybe in all which we place before our patrons:

patrons:

"We shall let the [Sum's] figures stand at \$105,000,000. But our brother editors and the general public are hereby informed that this money belonged to the Indians, and that, instead of contributing toward the support of the Indians, the Government has only been paying a portion of what it owes them for lands purchased at prices fixed by the Government, and which the Indians were compelled to accept; and this sum, which seems so large, is but a fraction of the sum due the Indians during the time named. The Sum makes much ado over the fact that the Government has paid out about twice as much money on the Indians since 1868 as it did during the sixteen years previous to 1868. Well, that simply shows that the Government has grown more honest than formerly. Previous to 1868 no special effort had been made by the Government to educate and civilize the Indians. Since that year much has been done toward educating and civilizing the Indians. And if the Government had wisely used all the money due the Indians during the past sixteen years, there can be no question but that the mass of them would have become an intelligent and industrious people."

THE SPIRIT MESSAGE DERARTMENT CONtains an Invocation in which the thanksgiving of human hearts is blended with the praise which nature chants to the great Author of Life; Questions are answered by the Controlling Intelligence concerning the existence of a celestial spheres; Adam and the material existence, and the influence exerted upon intelligences in the soul-world by the earthly sufferings of their friends: Thomas Lister, once well known in Boston and New York as an astrologer of remarkable accuracy, caring for the bodily health in this trying epoch: Mrs. Susan Marsh of Hingham, Mass., returns to bear witness to her continued re-F. Bowen of Dayton, O., says that he is entireriet Fox wishes by her message—which is full of cheerful picturings of life in the spirit-land -to reach the recognition of friends in Halifax; Louis McDermott of Cleveland, O., hopes ere long to find an instrument nearer home through whom he may be able to talk with his friends regarding the last few days of his life on earth; and Eliza Wells sends greeting to loved ones in Indianapolis.

On Wednesday, Aug. 19th, we received a pleasant visit from Walter Howell, of England. who introduced to us Mahadev Vishnu Kané. Head Master of Dharwar High School in Bombay Presidency. India, and Gopal Vinayak friends of the Indians, in that it exhibits the Joshee, of the same country-both of which gentlemen are mingling pleasure with business in a visit to America. The first named is on a tour of inquiry regarding the American system of education—during which he has met a number of important individuals connected with local, state and national institutions for the instruction of youth; he expressed himself in conversation as anxious to investigate the question of spirit-return—and he certainly had an experienced and useful pilot in this regard in the person of Bro. Howell. The wife of Joshee is at present a student of marked proficiency in the Woman's Medical College in Philadelphia, where she has been some two years; on her graduation in the present autumn she will, we are informed, accompany her husband on his return to India, where she proposes to practice medicine.

Mrs. Carrie M. Sawyer has a card on the seventh page, present issue, to which attention is called. This lady, we are informed, has now recovered her health, and will hold séances in accordance with her announcement. We learn from several correspondents that she is holding very successful seances at her rooms at 4 Concord Square—phenomena similar to those which have frequently been described in our columns occurring there. One of these writers says in concluding his narration:

"I am told that her guides have settled Mrs. Sawyer-here for three years. Her manager, Dr. Burk, is all that can be desired, and aside from that sphere of duty is himself a perfect, electrical wonder,"

Doctrines that Avoid Discussion.

The Independent Pulpit (Waco, Texas,) of this month gives considerable space to the remarks of its editor and correspondents upon the refusal of the clergy of Waco to accept the challenge of the former, Mr. James D. Shaw, to publicly discuss the doctrines of the evangelical church. Mr. Shaw was once a prominent member of that church; in fact, one of its best and most influential preachers, and knowing all its ins and outs, all its professions as well as all its practices, all the quicksands upon which it is built, hence abundantly qualified to meet the challenged party. This was apparent to all, and especially so to the clergy, who at once but to frame excuses for not doing so. The remy by "the servants of the Lord," and an overwhelming victory for "the world's people."

Mr. Shaw states that in issuing his challenge his only hope of reaching a discussion was that the laity, who are liberal in their views and becoming interested in liberal thought, might possibly force their preachers into some show of defense; but this hope was by the action of the clergy destroyed. "The old fogy element," remarks Mr. S., "is yet too strong to admit of even a comparison of their theories with the facts of science and history."

Of the excuses given for not accepting the challenge was one that from its absurdity gave the liberals an excellent opportunity for a retort, which they availed themselves of in a very telling manner; and that was, Liberalism being on the decline would, if let alone, soon die

out, whereas if they took notice of it by meet-

ing its advocates publicly in debate, they would

in so doing help to revive a sinking cause. Upon this Mr. Shaw says:

"This excuse, were the assumed basis of it "This excuse, were the assumed basis of it true, is not very complimentary to the logic of Orthodoxy. It would seem very strange that a cause which is already dying for want of reason should be revived by being contrasted with the truth. It is said that a poor excuse is better than none, and in some instances that may be true, but not in this one. The logic of such a position is in their hands like a boomerang, which returns with accumulated force to the hand that throws it."

Two Discourses

Of the most remarkable power and effectiveness will be found in the present number-the one entitled "What is Ordination?" enunciated by the guides of Cora L. V. Richmond while she was in San Francisco, Cal.—the other, "Living as a Fine Art," which was delivered by the late Edward S. Wheeler, while in the form, at Lake Pleasant Camp, four years ago. These lectures deserve the attention of every reflective mind, and we trust our readers will interest themselves in circulating the BANNER containing them among those who have not yet attained to a knowledge of what the New Dispensation is really striving to teach to the

HEREDITY.—Last week we cited the views of Rev. Reed Stuart, of Michigan, regarding the matter of inherited tendencies vs. imputed sin, as looked at from a theologic standpoint. We here subjoin a paragraph from the London (Eng.) Lancet - the recognized organ of the Regular medical profession in Great Britainin which, as far at least as the temperance question is concerned, this high authority places itself squarely on the ground recognized by all who are proclaiming the importance of research and inquiry regarding the subject of heredity:

"For nineteen centuries we have been drinking every kind of alcoholic drink that has come in our way, with consequences of various importance, including the Norman Conquest. This long inheritance of drink is its strength. It has got into the very tissues of the body and the very corpuscles of the blood. The degenerations which it causes are often transmitted potentially or actually, and the circumstances which it entails deeply secure the continuance of the evil."

From the London Times of July 30th we learn that at the Anti-Vaccination Congress in Eve and the Genesaic claim for their "first- Belgium a very animated discussion took place parenthood"; the "business" aspect of the on the compulsory vaccination of immigrants spirit-world; the effects wrought upon a deni- into the United States. Great effect was prozen of spirit-life by wrong deeds done while in duced by the exhibition of photographs forwarded by Dr. Dwight Stew of this city, showing the terrible injuries thus inflicted on English immigrants into the United States. In one instance five immigrants, arriving in the same ship and vaccinated from the same lymph. gives excellent advice as to the necessity of were afterwards affected with diseases which totally ruined their health and prospects in life. The Congress adopted unanimously a resolution directing the serious attention of membrance of friends yet in the body; Henry | the United States Government to this question. and calling upon it, in the interests of justice ly pleased with his present state of being; Har- and freedom, to abolish the compulsory vaccination of immigrants.

> An accomplished teacher in the School for Indian boys and girls at Hampton, Helen W. Ludlow, has, we are informed by the Boston Journal, entered upon a tour of the Indian reservations in Dakota, Minnesota and Wisconsin. with a view to studying the possibilities for the education and civilization of the Indians, and contributes to that paper of the 22d the first of a series of letters descriptive of her experiences. In it she gives a graphic picture of life on the reservations, and information that cannot be otherwise than exceedingly gratifying to the good influence exerted by Hampton Institute through the Indian girls and boys whom it has educated and sent back to their people.

In reverting to the efforts of the Mayor of Waltham to enforce the "Sunday Law," the New York Sun of the 20th is led to remark: "The Massachusetts Sunday law is a very old "The Massachusetts Sunday law is a very old one, prohibiting all work or travel, except for charity, mercy, necessity or worship. It also applies to Saturday evening. In letter and spirit, if observed to-day, it would stop the running of horse-cars, Sunday papers, most of the work of drug-stores on Sunday, the riding, driving and walking that are general, all the work done Saturday evenings of a secular sort, and a hundred and one things that churches and clergymen indulge in."

Read the verifications of spirit messages printed on the third page of the present issue. No better endorsement of the importance and usefulness among the people of the BANKER OF LIGHT Message Department could be presented than that which is embodied in the letters of these correspondents.

gymen indulge in."

A. S. Hayward, magnetic physician, will return to Boston Sept. 1st. Persons desiring his services can address him in accordance with his advertisement in another column.

We are doing you a benefit in calling your attention to DR. GRAVES'. HEART REGULATOR as a cure for Heart Disease, either organic or sympathetic. If you are not troubled, inform your friend who is: Free pamphletof. F. R. Ingals, Cambridge, Mass.

FULFILLMENT OF SPIRIT PROPHECIES.

BY LITA BARNEY SAYLES.

To the Editor of the Banner of Light:

In a hurried account of the independent spirit-voices that sang in the new Temple at Onset, which appeared in the Banner of Light of Aug. 8th, occurs an omission which should be corrected.

I refer to past prophecies by many mediums, including Mrs. Conant, of the BANNER Free Circles, with reference to a coming time when the spirits shall not only walk and talk with men, but shall stand upon our rostrums in materialized form and teach the people in their own voice. The singing reported in a previous article is a part-fulfillment of this promise—the voices of these spirits filling the large hall with their melody in the broad light of a sunshiny day, there being four uncurtained windows at the rear of the stage. Nothing but the diffidence of the medium prevented filling the Temple with an audience that would have departed delighted and instructed by the variety of song and songsters, and the fullness, aweetness and power of their music. There are about thirty singers connected with this band of directing spirits, who have been in training for the past three years, and have succeeded in producing ravishing effects. It should be understood that the compass of the voices of the personal friends increases in the same ratio as that of the independent voices.

In a dark room the spirits often join in the singing of the sitters, at the commencement of the scance. They rise over the top of the curtains, commencing their song inside and continuing it as they move through the air, and then sweep down near the heads and faces of the circle, floating swiftly to the right and left, and singing all the while. Sometimes they carry a light as they filt rapidly to and fro. But the in-dependent singing is mostly done by spirits who poise themselves outside the curtains and remain in one place while performing a part or the whole of a song. The singing is done in different languages, and is as likely to be heard in one language as another. The best connoisseurs have expressed themselves as entirely satisfied with the accuracy of tone and time, and with the cultivation of voice. These singers are mostly male, and their voices vary as individuals vary, Female singing is often interspersed.

It is as well to state here that the medium, Mrs. Beate, is neither a linguist nor a singer. She has a correct ear for music, but lacks capability of execution. It is not unsafe to promise one or more spirit-concerts in the Unset Temple another season. Mrs. Beste, is the owner of one of the finest lots in town, and also of several shares in the Onset Railroad, and intends to build this fall or next spring. We may therefore look upon her as a resident, and welcome the assistance of the powerful band of wise spirits who surround her, as a most desirable aid to our prosperity and harmony.

An incident which occurred the other evening will be of interest to inquirers into the philosophy of things. Tom, who controls Mrs. Beste during her seances, suddenly said to me, "Mrs. Sayles, do you know a James Barney? There is a man in the cabinet by that name, but I do not think he can come out." I said I had an uncle by that name, but was not aware of his being in the spirit-world. The next day I reselved a summons to this uncle's funeral, he having died the evening previous to his being announced in Mrs. Beste's cabinet. I cannot account for this except upon the principle that Onset is a magnet, a great vortex of spirit-power, and strongly attracts from all the surrounding country. Mr. John Severence, the spirit in charge of the voices, told me afterward that this spirit did not realize where he was-that he was being borne away by spirit-friends, who halted just long enough to give his name.

I must, in closing, only refer to one other prophecy which has been made in the past: the certainty of obtaining the photographs of spirit-forms, illuminated only by their own light. This has been partially accomplished elsewhere; but the chemists and photographers interested and connected with the progressive band of spirit-workers who use Mrs. Beste as their medium, have been considering a new departure in photography, a new process by which they intend to be able to include in their pictures the material surroundings of the materialized spirit-subject-all to be obtained in entire darkness so far as the lights of earth are concerned. These results were successfully accomplished at her rooms, on Friday evening, the 21st. Not only the forms of several of the mortals who were present are visible on the negatives, but the drapery of the cabinet also, and the Turkey rug on the floor, upon which the spirits stood, with its quaint figures, is reproduced by some supernal power which we cannot comprehend, and stands out upon the plate as if made in the light. This is a wonderful success, and a wonderful vindication of the truth of spirit-photography. I will add more as experiments progress.

Onset, Mass., Aug. 23d, 1885.

this country. Its expressions of sympathy with him in the object of the mission upon which he has entered, its kindly retrospect of his past services in the cause of Spiritualism, and its hopeful wishes for his success and happy return to his native land, will be read by American Spiritualists with a keen appreciation of the fact that Mr. Morse is eminently deserving

The day following the presentation of the address a complimentary meeting was tendered Mr. Morse, at Newcastle, supplemented with a collation, which, in addition to a large number of local attendants, was participated in by a considerable section of the Shields Society. After brief addresses and vocal and instrumental music, the President, Mr. T. Thompson, presented to Mr. Morse, in the name of the members of the Newcastle Society, a purse containing ten guineas as a testimonial of their cordial acknowledgment of his untiring, faithful and earnest devotion to the move ment during the long period of sixteen years, and the high estimate at which they valued the eloquent oratorical efforts of his 'guides' in their advocacy of Modern Spiritualism." Mr. Morse responded in a very feeling manner, as also did his controls. . The proceedings closed with the singing of "Auld Lang Syne" by all the company. Following which, as a parting salutation, Mr. Morse passed through a considerable ordeal of hearty hand-shaking, united with earnest wishes of God-speed and for success. It was one of the most memorable gatherings in connection with the Newcastle Society of late years, and one not soon to be forgotten by those present.

When lightning strikes a church and kills a number of worshipers within, as it recently did in a town of Spain, we hear nothing about | yet in Spiritualism there is no science of healany special vengeance of heaven as being the director of the destructive bolt. As a bright contemporary observes regarding the event, if this had occurred at the time of a Sunday plonic, instead of in a church, and to people that had been .ongaged in amusing themselves instead of worshiping God, there would have been many to think and say that the fire from heaven was simply an instrument of punishment from the hand of an offended Deity, to signify displeasure at a transgression of His laws. But lightning, like the rain, is very apt to fall upon the just and the unjust alike; and if in the one case an umbrella is required, a lightning-rod is not less so in the other.

Mrs. E. R. Beckwith, healing and test medium, has located at 32 Chestnut street, Providence, R. I. See her card in another col-

The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

Attention is hereby called to the advertisements of James A. Bliss and Mrs. Bliss on our fifth page.

ALL SORTS OF PARAGRAPHS.

Astronomy is 1derful, And interesting, 2; The ear 3volves around the sun, Which makes a year 4 you.

The moon is dead and can't reb
By law of phys great;
It's 7 where the stars alive
Do nightly scintills. If watchful Providence bee,
With good injotions fraught,
Did not keep up its grand design
We soon would come to 0.

Astronomy is wonderful, But it 's 2804 1 man 2 grasp, and that is why I'd better say no more.—H. C. Dodge.

While Mr. Ruskin (in England) is reported to be somewhat improved in health, Mr. Gladstone's physicians say that his complaint is of a chronic nature and not susceptible of radical cure. He can never recover his oratorical power.

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say.—Oliver Wendell Holmes.

When we look upon the portrait of a near and dear friend, it is not to follow the brush in every stroke of the painter, but by this symbol, this representation of the departed, to call forth the hidden spirit, the inner life and affection of the real person. The generations will come and go, for this world is the nursery whence the eternal heavens, which can never be crowded, are peopled, and yet the immortal spirits, who have cast off their garments of flesh, and become mature in knowledge-as many have-can and do return to impart their own wisdom in the primary school of the

> PLEASURE. PLEASURE.
> Upon the valley's lap
> The liberal morning throws
> A thousand drops of dew
> To wake a single rose.
> Thus often, in the course
> Of Life's few fleeting years,
> A single pleasure costs
> The soul a thousand tears.—Byron.

Berlin despatches of Aug. 21st state that the report of the wreck of the German corvette Augusta is confirmed. Her crew two hundred and thirty-eight officers and sailors, were lost. Her value was \$1,750,-000. She was lost in a cyclone in the Red Sea.

"My little boy," said a gentleman, "you ought not to eat those green apples. They are not good for little boys." "They hain't, eh?" the boy replied with his mouth full. "Guess you don't know much about'em, mister. Three of these apples "li keep me out of school for a week."—New York Times.

Smallpox is now afflicting Montreal, Que. Upward of one hundred and seventy-three new cases of smallpox in the city were reported at the Board of Health last week, and seventy-seven deaths, principally of children up to the age of ten or twelve years. Compulsory vaccination, enforced in the most high-handed manner, is now being called in to complete the work of imperfect sanitary conditions.

The Banner of Light has our thanks for its very cordial notice of the Golden Gate. Its kind wishes are most heartily reciprocated. No Spiritualist can well afford to dispense with the weekly visits of the Banner.—Golden Gate, San Francisco.

The cholera is rapidly increasing in Spain and Southern France. Up to date, since the beginning of the epidemic there have been over 187,565 cases, and 72,847 deaths in Spain alone.

A HOT WEATHER YAWP. When the mercury is bobbing over 90,
And the blood is burning, bolling, scalding hot,
And no wind blows through the weather clerk's red
whickers,

Oh! then it is I wish that I was not.

—Louisville Courier Journal.

One effect of President Cleveland's "cattle syndicate lease" proclamation, already, has been the vol-untary disbandment of the colony of "Oklahoma Boom-On every hand the feeling is making headway that the administration intends to deal with equal fairness with all classes of people, and that there will be no further trouble on the border of the Indian ter-

"Now, then," said a busy lawyer to one of a number of waiting clients, "you are next, sir." "I'm what?" "Next." "No you do n't," said the client, moving toward the door. "I didn't come in here to get shaved."—N. Y. Times.

Casting his weary eye abroad over the land, the Rev. Sam Jones finds breath enough left to declare that he believes in Darwin only by inverting his theory: "I think the world is running to monkeys" is his verdict. Is this his opinion as a humorist or as a re-

Friends.

In another column will be found a copy of the address presented to Mr. J. J. Morse by the Spiritualist of North Shields, Eng., on the eve of his departure for this country. The approaches of a sympathy with the spiritualist of North Shields, Eng., on the eve of his departure for this country. The approaches of a sympathy with the spiritualists of North Shields, Eng., on the eve of his departure for with a sympathy with the spiritualists.

A sort of Mahdi movement is reported from Central Africa, extending over the country from Timbuctoo to the West Coast and enrolling an army of 100,000 men.

The Toronto Globe refers to the time when "Daniel Webster was getting up his dictionary." No wonder Riel rebelled.—Herald.

A convention of the advocates of Woman Suffrage of Jefferson County, held in Watertown, N. Y., has passed resolutions requesting the inspectors of election through the County to take the votes of women who have the qualifications prescribed by the revised statutes. Many women express the intention to vote at the State election, and take the voter's oath if challenged. A similar movement is on foot in this city.—

The Truth Seeker, New York.

As there can be no infallibility in materia medica any more than in different schools of theology, and as all knowledge is equally valuable to all humanity, in the name of heaven let not your conscience be stultified at the gateway of your material temple of life, any more than at the bar of your conscience religiously. Every man has a right to be healed, as he has a right to be preached to, according to the dictates of his own conscience. And as this is a country where it is claimed that all have equal rights in the exercise of their convictions, if you cannot get justice at the hands of science, you can at the hands of religion; for as ing; it is a gift of healing, and the gift of healing is a spiritual gift, and all may practice it under the religious right of freedom of conscience.-Cora L. V. Richmond.

Under its "Religious News" the Providence Journal of a late date contains the following:

lowing:

"No one has authority either from nature or revelation for the assertion that when the good die they cease to have any interest in the affairs of this world. The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country from whose bourne no traveler returns' is good Shakspeare, but it is not Scripture."—Advance.

EFC. M. Brown, Secretary of the Ætna (Me.) Camp-Meeting, will act as sole agent for the BANNER OF LIGHT, at that place, the present

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

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

A Spiritualistic Tea-Party.

To the Editor of the Banner of Light: Spiritualism has taken root by the beautiful Cassadaga Lake, and the speakers and mediums, like birds of passage, come and go, the campers, so far as possible, utilizing their presence for a more extended acquaintance with their works. Among those who produced a profound impression at the camp were Mr. and Mrs. J. W. Pletcher; and after Mr. Fletcher's brilliant effort on Sunday a company, numbering some five hundred persons, among whom was the President, Mr. Skidmore, and his good wife, repaired to the Fern Island Hotel, Cassadaga (where Mr. and Mrs. Fletch-er are stopping), to pay respects to these workers. The lawn, which slopes down to the water's edge, shaded by beautiful old trees and dotted with summer-houses, with crowds of visitors, all in the gayest spirits, pre-sented a charming sight in the bright sunshine of the summer afternoon.

with crowds of visitors, all in the gayest spirits, presented a charming sight in the bright sunshine of the summer afternoon.

Mr. Fietcher, on being called upon, accepted the honor paid him and his wife, in pleasing words, and highly amused his audience by his graphic descriptions of American and European Spiritualism.

Mrs. Lillie was controlled to deliver a fine poem of welcome, in which the mission of these distinguished workers was endorsed and explained.

Bev. Mr. Schallze, a Unitarian clergyman, spoke in a very stirring and appropriate manner.

After a song by Mr. and Mrs. Lillie, the company were served with a bounteous repast by Landlord Harris and his wife, seeming all the brighter for being served in the open air on the lawn, under the beautiful trees.

By universal desire Mrs. Fletcher was induced to step forward and receive the cordial greeting that every one was so anxious to give. She was asked to recount some of her English experiences, and in a simple, yet effective manner, she related some of the trails and many of the sad experiences of her prison life, and pointed out the wickedness of the present prison system in England and America. From the first moment, she had the attention of her hearers, and when she had concluded many pressed forward to take her by the hand. It was a tribute which few in our cause have ever received.

Mrs. Amy Post, at whose house the Fox girls found an asylum in the early days of their mediumship, and who is now upward of eighty years of age, made an address that will long be remembered.

After a longing "Auld Lang Syne," and a farewell word, the company began to depart, bearing with them an impression that will not be easily effaced.

Blander and enmity have their short life; after it comes the pure white angel, Truth, and those who can wat for her coming, are sure to be repaid for all their sufferings. Let every worker take heart.

Albany, N. Y.

MBB. H. V. CHAPIN.

Spiritualist Camp and Grove-Meet-· 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 :

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

THE NEW ENGLAND SPIRITUALIST CAMP-MEETING ASSOCIATION holds its twelfth annual convocation at Lake Pleasant, Montague, Mass., to Aug. 3ist (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, on its grounds at Mount Pleasant Park, Clinton, Ia., continues during the entire month of August.

NESHAMINY FALLS, PA,—The Seventh Annual Camp-Meeting at this place closes on Thursday, Sept.

THE SECOND ANNUAL GROVE MEETING of Spiritualists will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and continue until Sept. 14th.

NEMOKA SPIRITUALIST CAMP-MEETING.— The Nemoka Camp-Meeting Association and the Michigan Association of Spiritualists unite to hold a camp-meeting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, which closes August 31st.

SUNAPEE.—The Camp-Meeting at Lake Sunapee, N. H., closes Aug. 30th.

THE OSWEGO ANNUAL GROVE-MEETING will be held this year at Fulton, near Oswego, N. Y. Mrs. Carrie C. VanDuzee, a trance speaker lately from the Bouth and West, will lecture on this occasion.

Bouth and West, will lecture on this occasion.

THE FIRST MAINE SPIRITUALISTS' CAMP-MEETING will convene at Buswell's Grove, Ætna, August 28th, and continue ten days.

ORION, MICH.—A four days' meeting will be held on Park Island, commencing Sept. 10th, ending the 14th. NORTH COLLINS, N. Y.—The thirtieth annual meeting will occur at Hemiock Hall, Sept. 4th, 5th and 6th. NIANTIC, CT., CAMP-MEETING.—Services to be held to Sept. 18th, inclusive.

CASSARAGA N. V.—The Comp. Meeting, at Cassadae.

OASSADAGA, N. Y.—The Camp-Meeting at Cassada ga Lake closes Aug. 31st.

Movements of Mediums and Lecturers

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

Dr. J. L. Wyman and wife, of 41 Mt. Pleasant street, East Somerville, Mass., have returned from their summer vacation at Onset.

Capt. H. H. Brown will be at the Ætna (Me.) Camp from Aug. 29th till Sept. 4th; will speak for the society at Bartonsville, Vt., Sept. 6th; at Queen City Park, Burlington, Vt., Sept. 8th; to 14th; will be at Reading, Vt., Sept. 27th. He is open to engagement for Sept. 20th in Vermont, and will engage for lectures in Vermont and Pennsylvania for October. Is not open for engagements at present after that month. Address at appointments or at Saratoga Springs, N. Y. John Collier is ready to accept Sunday engage. John Collier is ready to accept Sunday engagements within one hundred miles of Springfield, Mass., during the coming fail and winter. He will also give week night lectures and attend funerals.

Walter Howell has recently lectured at Lake Pleasant with excellent acceptance. He will be in Brooklyn, N. Y., during September, and will probably return to Chicago, Ill., for the fall and winter.

Mrs. C. L. V. Richmond is to speak in Leeds, Eng., next Sunday, and at Burnley and Newcastle Sept. 6th and 13th, respectively, resuming at Assembly Rooms, Kensington, on the 20th.

W. J. Colville speaks at Belper, Eng., next Sunday, and in September at Staffordshire, Leeds, Barrow-in-Furness, Manchester, Sheffield and Pendleton. Charles E. Watkins, the medium for independent slate-writing, is now located at Sylvester, Mecoata Co., Mich., where he is reported to be holding successful

Dr. S. S. Carpenter has removed to 80 Berkeley

Spiritualist Meetings in Boston:

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ r. m. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street, corner of Essex.—Bunusys, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Bobinson, Chairman.

White Cross Fraternity, 12 Pemberion Square, Room 9.—Meeting every Sunday evening at 7% o'clock. "Bervice of Silence" every Saturday 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.

Thelsea.—TheSpiritual Association meets every Sunday in Odd Fellows' Euliding, Hawthorn street, opposite Bellingham Car Station, at 3 and 7 ff F. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon.
Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

RAGLE HALL, 616 WASHINGTON STREET. -The morning services were opened with a short appropriate address by Col. E. C. Bailey, who was followed by

morning services were opened with a snort appropriate and caddress by Col. E. C. Bailey, who was followed by well-chosen and instructive remarks by Mr. C. M. A. Twitchell, Capt. Roberts, Mr., Kirsh, Dr. Dyer of Farmington, Me., Dr. Tripp, Mrs. Conant, Mrs. Lesile and Dr. Thomas. Dr. H. F. Tripp gave a few psychometric readings which were pronounced correct. The tests given by Mrs. Conant, Mrs. Lesile and Dr. Thomas were unusually clear and readily recognized.

In the afternoon Miss D. B. Simpson of Salem gave a short opening address of a highly appropriate nature. Mrs. L. W. Litch fellowed with a few remarks, and gave many tests which were readily recognized. She was followed by Miss Emma Ireland, known as the child medium, only twelve years of age, under control of Spirit Aggie Davis Hall, who delivered a lecture filled with deep thought and sound argument, on "True Mediumship," the subject being selected and given by the audience. Appropriate remarks were made by Mrs. Hutchinson, J. E. Hall, Col. Bailey, Capt. Roberts and several others, and recognized tests by Dr. Thomas, Dr. Eichardson and Mrs. Davis.

The evening was occupied with remarks by Prof. Milleson, Col. Bailey, Dr. Bichardson, Mrs. Leslie, Mrs. Cohant, Miss Bimpson, Mrs. Hutchinson and Mrs. Davis. Tests by Mrs. Leslie, Mrs. Hutchinson and Mrs. Davis, and an improvised poem by Dr. Richardson.

LADIES' AID PARLOR,-James A. Bliss is now at Sunapee Camp-Meeting. He will return to Boston Monday, Aug. 31st, and can be found at his old quar-

Sand object to be a second

What Sporting Men Rely On.

When Lewis R. Redmond, the South Carolina moonshiner, cornered, after for eight years eluding the government officials, was asked to surrender, he exclaimed:

"Never, to men who fire at my back!" Before he was taken, five bullets had gone clear through him, but strange to relate, he got

well, in the hands of a rude backwoods nurse. By the way, if Garfield had been in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper, and quite as certain.

Before Detective Curtin of Buffalo caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched 'em" with that dreaded weapon-kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot-Warner's Safe Cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should draw." face about and proceed to the defense, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderfully successful "dead shot."-Sportsman's News.

Leominster.

The Leominster, Mass., Spiritualists had a gathering at the home of Mr. Louis F. Jones, Thursday, Aug. 20th, afternoon and evening.

The Stoves, Ranges and Furnaces made by the Magee Furnace Co., of Boston, have a world wide reputation, and the enormous growth in the business of this house, even during the dull times, is indicative of the superiority of their wares as well as the skillful and energetic management combined with a spirit of fair and upright dealing, which seems to pervade the entire establishment.

The Wisconsin State Association of Spiritualists
Will hold its First Annual Meeting in Spiritualist Hall, Omro. Sept. 11th, 12th and 18th, 1885. Speakers: Jay Chaspel, of Rochester, N. Y.; Mattle E. Hull, of Maquoketa, Iowa. Mrs. Isa Wilson Forter, of Chicago, will give two public Scances, describing and giving names of spirits and incluents in connection with the lives of individuals. Mrs. L. M. Spencer, of Milwaukee, and Mrs. A. B. Severance, of Whitewater, both first-class mediums, will be present and give sittings. A. F. Ackerly, the materializing and sinte test medium, has been invited and is expected. The Cross Concert Troupe will furnish the music. In coming to the meeting, pay full fare on all railroads and you will be returned for one-fifth fare. Officets will be elected for ensuing year. Hotel rates one dollar per day. The meeting will be called to order on Friday, at 10 A.M. sharp. A few will be entertained free. Wh. M. LOGEWOOD, President.

DR. J. C. PHILLIPS, Secretary.
M. J. PRATT, Vice-President.

JOHN CHALLONER, Treasurer.

Omro, Wis., Aug. 20th, 1885. The Wisconsin State Amociation of Spiritualists

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. HENRY KIDDLE, Chairman, J. F. JEANERET, Secretary.

The Secular Press Bureau has been reorganised for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Bpirtualism coming under their notice which they feel should be taken in hand by the Bureau, to Henny Kiddle. Otherman. No. 7 East 130th street, New York Oity.

Spiritualist Meetings in New York. Miller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sundsy at 2½ and 7½ P. M., and every Friday afternoon at 2½. Frank W. Jones, Conductor.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 3 P. M. All cordially

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds its meetings every bunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 110 clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

Churchof the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Sunday School at 2, and Conference at 3½ P.M. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1,50. Single copy & cents.
THE ROSTRUM. Published in Vineland, N. J. A Fortightly Journal, devoted to the philosophy of Spiritualism, etc. Price & cents. etc. Price 5 cents.

SPIRIT VOICES. Geo. A. Fuller, Editor. Monthly. Single copy. 15 cents.

MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy. II an Apparatus of the Country of the Carlot of the Carlot

, Cal., by George Change, ..., 1,00, ..., 1,100, ..., 1,100, ..., 1,1, Published at Chicago, Ill. Bingle copy, 10 cents.
THE HERALD OF HEALTH AND JOUENAL OF PHYSICAL
CULTURE. Published monthly in New York. Price 10

Conts.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.
THE THEOROPHIST. A Monthly Journal, published in
India. Single copy. 5 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta,
Ga. Single copy, 5 cents.

RATES OF ADVERTISING.

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

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

AT For PROSPECTUS and BUSINESS CARDS, see third page.

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

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

SPECIAL NOTICES.

Cure for the Deaf.-Peck's Patent IM-PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinctly. We refer to those using them. Send for illustrated book with testimonials, free. Address F. Hiscox, 853 Broadway, N.Y. Mention this paper. A.15,6m*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms 4w*.A.8. \$3, and 10c. postage.

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

H. A. KERSEY, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse. ters, 121 West Concord street. He will open the National Developing Circles for the season on Sunday, Sept. 6th, at Ladies' Ald Parlor, 1031 Washington atreet, at 3 P. M.

ADVERTISEMENTS.

THE OLD RELIABLE LINE

MAGEE STANDARD STOVES,

RANGES AND FURNACES,

Were never more popular than now, for wherever long use has developed any weakness, it has been immediately reme-died, and more new patterns have been added and new im-provements introduced in our line in the past two years than in any five previous. EXAMINE OUR NEW BANGE.

The "Mystic,"

"Boston Heater," The OUR NEW PARLOR STOVE,

The "Ideal"

Remember, Magee Goods are time-tried, fire-tested, and contain every improvement that skill and experience can suggest. Warranted to give perfect satisfaction in every particular. FOR SALE BY

THE MACKE FURNACE CO., 32, 34, 36 and 38 Union Street, 19, 21, 23, 25 and 27 Friend Street, BOSTON,

And our Agents in every city and principal town in the Aug. 29.—Steow United States. DR. JAMES A. BLISS,

Developing Medium.

DRIVATE SIT FINGS for Healing and Development of all phases of Mediumship, daily, from 9 A. M. to 5 P. M. Terms \$1,00 per atting, or a course of six sittings for \$5,00, 121 West Concord street, Boston, Mass. Aug. 22. Read Aug. Facts.

J. R. WARNER & SON, Undertakers and Embalmers. FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate attention, 2154 Washington street, Boston. 1448-Aug. 22.

MRS. E. R. BECKWITH, FORMERLY of Boston, 32 Chestinut street, Providence, R.I., Healing and Test Medium, Names of Spiritagiven, Aug. 29.-2w*

MISS M. A. KEATING.

TEST and Business Medium, 50 Clarendon street, Boston, oif Columbus Av. Hours 9 to 12 M., and 2 to 5 P.M. ${f R}^{
m EAD}$ the description of that wonderful Test Séance FACTS.

Where seven or eight spirits talked at once, and spirits appeared fully dressed in white robes, while the medium had no clothing on except her stockings. Moore's Celebrated Spiritual Paintings.

GUMMER-LAND," Birds and Flowers, will soon be placed on exhibition in Boston. is4w"—Aug. 22. READ IN FACTS

description of Materialization with Dr. Slade, by Dr. F. H. Willia. MRS. JOSIE H. FALKNER, Clairvoyant and Trance Medium.

No. 92 Poplar St.,

Aug. 22.-is2w. CINCINNATI, OHIO. A BEAUTIFUL PICTURE

Of the FACTS CONVENTION, taken in the Grove at Onset, in which may be seen the faces of many of our Mediums and prominent Spiritualists.

For sale by COLBY & RICH. MRS. JAMES A. BLISS,

Materializing Medium, WILL hold her scances at Onset Bay during the month of September; will return to Beston (121 West Concord street) and hold her first scance there Sunday evening, Oct. 4th, at 80 clock.

Aug. 29,

Read in Aug. Facts How a Latin Class was taught under spirit-control by a per-son knowing nothing of the language. By Mr. Glies B. Stebbins. See advertisement in another column.

Stebbins. See advertisement in another commin.

MRS. LOOMIS HALL, Test and Healing Medium. Answers six questions on business by: mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. Remedies sent by express. 123 West Brookine street, Boston. Mass. Miss. 2w-Ag. 2.

MISS BOICE, Electrician and Magnetic Heal-er, Hotel Ideal, Suite 2, Waterford street, Boston.

WANTED—Partner with three thousand dollars. Goods not over 100 per cent, at wholesale. Address MUNYON, care BANNER OF LIGHT, Boston, Mass Aug. 22.—Iw* Read in FACTS for August

A description of a Materializing and Physical Scance on the platform at Onset Bay, before an audience of over four hundred persons, with Mrs. Mary Eddy Huntoon. For sale at the BANNEH office. Price 10 cents. THE SPIRIT OF THE NEW TESTAMENT;

THE REVELATION OF THE

Mission of Christ.

BY A WOMAN. A book for all reformers, workers for the freedom of Wo-man, Spiritualists and liberal thinkers, who realize that the true spirit of Christianity, long misunderstood and forgot-ten by the churches, is the most powerful weapon in behalf of liberty and reformation to day. "A very remarkable book."—Alpha, "Characterized by an earnest and candid spirit, and by purity of purpose." —Index, "Novgland suggestive ideas."—Woman's Jour-nal, etc.

Published by E. W. ALLEN, London, Eng., and on sale at CUPPLES, UPHAM & CO. S. 233 Washington street,

oston. Index office, etc. Buperior cloth, \$1,25; paper, \$1,00. 525 pp. isiw—Aug. 29. Sir Lyon Playfair Taken to Pieces and Disposed Of; Likewise

SIR CHARLES DILKE.

Being a Dissection of their Speeches in the House of Commons on June 19th, 1883, in Defense of Compulsory Vaccination. By WM. WHITE, Esq.

Paper. Price 50 cents.

For sale by COLBY & RICH.

Psychometry; or Soul Measure, And Rules for Development. 'Also Proofs of its Power. BY MRS. L. A. COFPIN.

Paper. Price 10 cents. For sale by COLBY & RICH; STATUVOLISM;

On, Antificial Somnambulism: hitherto called Mesmerism, or Animal Magnetism. By WM. Baker Fainz-Stock, M. D.
Containing a brief historical survey of Mesmer's eperations, and the examination of the same by the French Commissioners. Phreno-Bomnambulism; or, The Exposition of Phreno-Magnetism and Neurology. A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state; including its division into two distinct conditions, viz.; the waking and sleeping, with practical instructions how to enter and awake from either. The identity of these conditions with other states and mysteries, together with an account of several obstetrical cases delivered while in this state; the proper method of preparing subjects for surgical operations; their management during and after the same, and the latest and best method of curing disease, etc., in those persons who are in that condition.

Cloth, \$1,50, postage free.
For sale by COLBY & RICH.

HOW AND WHY, I BECAME A SPIRITUALIST, By WASH A. DANSKIN.
This volume gives a cardul account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix giving an authonic statement of that wonderful phenomenon known as the Solid from Ring Manifestation.
Cloth, 75 cents, postage 5 cents.
For sale by COLBY & RICH.

For sale by COLBY & RIOH.

WHY WE LIVE. By SUMMERDALE. This vis a book that Spiritualists and others will read with pleasure and profit. Written in the style of the old "Pligrim's Progress" of John Bunyan, it possesses the peculiar charm of that work, with added interest and value from its treatment of higher states of being. It describes glowingly the beauties of the future life, its mansions of abode and temples of worship, its fruitful groves, fragrant gardens, green valleys and crystal waters; portrays the happiness of families reunited, and the never-ending bilss of those who, after a weary pilgrimage on earth, fall by the wayside, almost disheartened, and awaken to the enjoyment of rest in a life that is immortal.

Price \$1,00. For sale by COLBY & BICH.

Message Bepartment.

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

Bon. All express as much of truth as they proceed to the instance of their spirit-friends will verify them by informing us of the fact for publication.

AF Letters of inquiry in regardle this department of the Bannen should not be addressed to the medium in any Case.

LEWIS B. WILSON, Observance.

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. QIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Scance held May 12th, 1885. Invocation.

Report of Public Séance held May 12th, 1885.

Invocation.

Our Father God, we turn to thee with thanksgiving in our hearts. We bless thee for this beautiful day, and for the occasion which awings back the gates between the two worlds and permits thy loving angels to return and manifest to mortals. All nature chants her anthem of praise to thee at this time; in opening bud and leat we behold the manifestations of thy love showered upon earth; the sun shines warmly down, and as if in response to its golden rays, the blade springs forth, fresh and joyful, acknowledging the Supreme Power of all Life. Oh! our Father, as Nature sligs her song of gratitude to thee, shall the soul of man be mute? Oh! no; he too would join the strain, and offer up to thee thanksgiving for ille and its unfoldments, for experience, for even duty; for all things that are to him the discipline of life.

Oh! we thank thee that as intelligent beings we are permitted to meet together in social communion. We bless thee that when one is taken from the fold on earth it is only transplanted to a higher land, where it may go forward and develop all the beautiful attributes of being, retaining consciousness, intelligence, and all things that make up the grand man or woman. Our Father, we bless thee for human sympathy, for love, for kindly feeling, for all things that draw hearts into harmony together. We thank thee for these beautiful floral emblems around us, fitting types of all that is lovely and sweet in angello life. We thank thee for the sympathy and kindness that has prompted friends to bestow them here as free offerings to thy spirit-children. Oh I may we continue to bathe in this fellowship, so as to come into closer communion with each other day after day, even while we remain in the flesh, and to become fitting associates for those angel ones who return from the heavenly land, ready to do thy bidding and perform thy work among the sons of earth.

Questions and Answers. CONTROLLING SPIRIT.—You may now present

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

QUES.—[By J. N. B.] From what source are spiritual spheres liluminated? Is it from a central objective source like our sun? Several allusions to such an object in recent descriptions of spirit-life seem to indicate the existence of a solar orb in celestial spheres. Such a thing seems most decidedly improbable to your questioner.

questioner.

Ans.—The spiritual system of worlds has a Ans.—The spiritual system of worlds has a centre, or a central sun, by which it is illuminated. You look upon the physical universe, you behold the starry heavens, you understand something of your own solar system and of the planets of which it is comprised: can you for a moment imagine that this material universe is all that there is of life? And if not, can you for an instant suppose that the external universe or its manifestations are in advance of the spiritual system of worlds of which you are gaining some little knowledge? The entire universe seems to be regulated by a condition of light. Darkness is only the absence of light. universe seems to be regulated by a condition of light. Darkness is only the absence of light, and yet that does not indicate that there is no light, or that it has been extinguished. Under the conditions of the material universe it is absolutely necessary for the growth and unfoldment of life, or rather the manifestation of life, that you should have periods of darkness when the light is withdrawn from your gaze, but in the spiritual world we are not necessitated to pass through the same conditions of life as are you on this planet, consequently we do not reyou on this planet, consequently we do not require the absolute withdrawal of light, for the

quire the absolute withdrawal of light, for the unfoldment, the perpetuation of our forms of life. Let us distinctly declare that we have a solar system which appears objective to the spirits inhabiting the spirit-world, and that this system is illuminated by a central sun of great power and magnitude. We do not doubt that this statement may seem improbable, almost impossible, to many who, like your correspondent, do not understand the laws of spirits. most impossible, to many who, like your correspondent, do not understand the laws of spiritual existence. Spirits are frequently questioned as to their manner and mode of life. They are not willing to give you any details concernance not willing to give you any details concernance not willing to give you any details concernance. ing that existence for the simple reason that you are not prepared to understand or to accept their statements. Were they to appear before you and give you a descriptive account of their life in the spheres, it would seem quite as improbable to mortals at the present time as does the statement we made of our solar system to your questioner.

Q.-Were Adam and Eve the first man and woman on the earth?

A.—Science declares that in place of six thou-

A.—Science declares that in place of six thousand or more years, the earth has required millions for its unfoldment. We do not accept the story that Adem and Eve were the first beings on earth. We look upon the story in Genesis as an allegory, calculated to teach mankind something of the unfoldments of life. In those days man had not attained to his present condition of knowledge sense upon the callege. condition of knowledge, consequently the allegory may have been adapted to the minds of those of the earlier period. We do not consider those of the earlier period. We do not consider that you of the present time need it, nor is it adapted to your understanding. If you look upon it as an allegory, you may be able to gather from it some truths that can be reconciled to the revealments of science. We believe, from what we have learned, that mankind has existed upon this planet for countless ages; nor do we believe that humanity appeared under the conditions and in the guise represented by Adam and Rye. Man was at first a year or under Adam and Eve. Man was at first a very crude and ignorant being, not at all in accordance with or in the likeness of man at the present time; he has been obliged to ascend through countless gradations of form and feature to his present status.

Q.—Is the other world, so called, a business world, resembling this, as to occupations, the use of money, ownership of property, and so forth?

The spirit-world is essentially a business A.—The spirit-world is essentially a business world; that is, its inhabitants are constantly employed in busy ways; they have their occupations, they hardly know the meaning of the word idleness. And now we speak of that spirit-world where progressive spirits dwell, those who have passed beyond the confines of physical life, or rather who have arisen above the external conditions of physical life, and are eager to press forward in the attainment of knowledge and the accomplishment of work. knowledge and the accomplishment of work.
The occupations of such a spirit world are diversified. As man, in his energy, in his ability, his mental endowment, varies, one from another, so the different occupations are such as to adapt themselves to each individual, and every spirit finds that employment for which he is heat fitted, either by study or natural endowment. We have our system of exchange, not altogether upon the monetary principle which you employ on earth, but it may be said to be ikened to that, inagmuch as it affords the conikened to that, inasmuch as it affords the conditions for an exchange of possessions or of labor. It is difficult for us to explain to you in mortal speech the conditions of spirit life in this respect, because you are not able to grasp and understand them: Our systems of labor or exchange are in advance of those of earth. Were they presented before you, they would appear to be altogether beyond your present comprehension. But you are rapidly advancing in knowledge, in an understanding of political economy, in a comprehension of the social amenities of life, so that we opine that before many years have passed you will receive far greater revealments from the spirit-world concerning its conditions and its laws than you have ever had before. There is ownership of property, so to speak, in the spirit-world, in this respect—those who have earned their homes and lands will receive them—no one has

and he will be taught how to gain a nigher condition. However soon or late this condition may come to him, will depend upon his own efforts and the sincerity of his desire to make atonement. Suffering must come to all who ignore the laws of right and justice.

(2.—How are our spirit friends affected by the sorrows, trials and adversities of their earthly friends?

friends?

A.—Generally the spirit-friends of a mortal sympathize with him in his affliction; the trials that come to him they perceive, and they desire and seek to relieve him of them, perhaps, unless they be very wise or advanced souls. When you grieve for a friend who has passed from earth, one whom you love and who has loved you, you attract that spirit to your side; the spirit is sorrowful to see your grief, for it throws a shadow of pain over the spirit; and if there is great sympathy and friendship between you and your spirit-friend, your pain will bind him to your side, and he cannot get away from you. If you are bowed down by the weight of physical suffering, your spirit-friends, on reaching your friends? are bowed down by the weight of physical suffering, your spirit-friends, on reaching your side, will feel sorrowful and anxlous for you, and desire to bring you relief; if you are clouded by the weight of material and financial adversity, your spiritual friends will be likely also to supply you with their sympathy, and to do all in their power to assist and uplift you. Those spirits who are wise, who have proited by experience, however, while they sympathize with you in your sorrows, your pain and your disspirits who are wise, who have profited by experience, however, while they sympathize with you in your sorrows, your pain and your distress, while they would alleviate your misery to an extent if they could, and while they seek to console you and to bring you strength and encouragement, yet they know that many times these trials are given you for life's discipline, for the unfoldment of the best part of your natures, for the development of a strong moral character, of endurance, self-reliance, patience and other attributes which are to be prized. They look upon you as you are apt to look upon little children; your trials and sufferings appear to them somewhat in the light that the little trials and sorrows of children appear to you; you may try to console and to alleviate the sorrows of the little one, but you know they will pass away, and leave no lasting impress of pain and misery, and so you are not greatly distressed, usually, about them. So wise spirits, while seeking to console and bring light to your hearts, yet know that your sorrows will pass away, that this is but the brief experience of childhood, so to speak, and that you will eventually rise above the clouds, all the better and brighter men and women for the experiences you have undergone. brighter men and women for the experiences you have undergone.

Thomas Lister.

I listened to what the spirit has said concerning the solar system of this and of the spiritworld. I have seen how minds become puzzled over the elucidation of these subjects and are unable to grasp them. Mortals who entertain the idea that there is a spirit-world connected with this earth, in which their loved dead live and labor, are still unable to understand whether that spirit-world is a world by itself.

I have studied into the condition and position of the celestial bodies, but I do not pretend that I have acquired much knowledge concerning them. The further I advance the more thoroughly convinced I become of my ignorance on these questions and the laws of plan-etary life; yet I feel that I must seek a solution

etary life; yet I feel that I must seek a solution of these problems. Something within me, which I presume marks my individuality and makes me distinct from all others, impels me to go on in my investigations and gain all the knowledge I can concerning these laws.

The more I study the more thoroughly convinced I become that the spirit-world is a planet, distinct by itself; that is, I believe that there are hundreds of thousands of spirit-worlds, as there are millions of planets which may be discerned through scientific telescopes. I know that spirits tell you that the spirit-world is right around you, and they live so near to I know that spirits tell you that the spirit-world is right around you, and they live so near to you that they can see your homes; that it takes but an instant for them to come into contact with you; and I can believe that, because there are thousands of spirits who never leave the limitations of this planet to explore the realms beyond it, they have their homes here, their abiding-place with you; so what they tell you of their surroundings and conditions may be the absolute truth. the absolute truth.

But at the same time I am convinced there are spirit-worlds, distinct by themselves, inhabited by human beings who once dwelt on this and other planets, and that these spiritworlds make up a part of the great planetary system, and must have a centre and be illu-

minated by a central sun. minated by a central sun.

This is an interesting study, and I hope the
time will come when what the spirits have
gathered by their investigations will be freely
given to mankind. It seems to me that mediums can be developed for this especial work, so
as to reveal to you the truths received in their
grand scientific researches upon the spiritual grand, scientific researches upon the spiritual

plane of life.

My studies have been somewhat in continuation of my line of labor and study when on earth, and they bring me into contact with the earth, and they bring me into contact with the laws of planetary life. I like to investigate the subject and try to learn what connection the movements and positions of the planets have with human existence and the attraction between human life and planetary life; for I am convinced there is a vital attraction between the two, and that the condition of one vitally affects the condition of the other. I believe that the planets have a great effect upon human life, that some people are more thoroughly affected than others, hecause more susceptible or sensitive to the influences of the spheres than are others who are more positive in their than are others who are more positive in their

natures.
From these studies I learn that the planet in ascendency at the birth of a mortal has an influ-ence over the life of that individual; that the person draws a magnetic support from that planet; that there is a current of magnetism flowing from that planet which is absorbed into the organism of the individual born under its influence. Sometimes the magnetic flow is interrupted, owing to the position of other planets, or the movements of this or some other planet or body in space, and consequently the magnetic absorption of the individual becomes magnetic apporption of the individual becomes diminished. At such times the health of that party is in danger. Sometimes the flow of the magnetic current is suddenly out off, and the person dies instantly; yet physicians say it is from "heart disease," and clergymen give it out as "the providence of God."

I learn that when the magnetic flow which helps to support the human correction becomes

homes and lands will receive them—no one has helps to support the human organism becomes

and during the next twelve months it behooves every indvidual to pay the strictest attention to the laws of health, and not go to excess in any direction. Those who are engaged in mental pursuits must be careful not to overexert the brain. Over-stimulation of the cranial organs, in many cases, leads to insanity or death. The veryous extens should be kent in death. The nervous system should be kept in a condition of tranquility. Those who are fond of excitement must beware, for unless they allow the vital forces of the organic system to recuperate and give the body plenty of time for sleep, they will be drawn into a condition where they will not be able to resist the encreasements of disease. Those who are encreasements of disease. croachments of disease. Those who are engaged in manual labor must attend to themgaged in manual labor must attend to them-selves, at least during the next twelve months, and favor themselves more than they have done for some time past. Those who live in accord-ance with the laws of life, who do not run into dis-sipation and waste their nervous forces, will find themselves able to cope with and over-come disease during the trying times which are before them; but those who are careless and indifferent will be likely to reap the reward of their folly. I am Thomas Lister.

Mrs. Susan Marsh.

I do n't come to speak to the great public. I do n't come to speak to the great public. I have no message to give to the world, although I would like to help in any good work that tends to benefit human beings. But I come because I feel I ought to give the word that I am safe in a heavenly world. I have been helped to come here by old Capt. Marsh, who said if I would take hold and speak as I would in the body, that I could let my dear friends know I live and send them my love. That is all I wish to give here.

I would like to talk at home with those I left who are dear to me. I think I could tell them of many things concerning the new life that

of many things concerning the new life that has come to me. It is pleasant, but different from what I supposed it would be. It is a story I would like to repeat in the ears of each one, that they may know something of where they will go when the body dies.

Henry F. Bowen.

Henry F. Bowen.

I can hardly realize, Mr. Chairman, that years are passing away, and that I have been gone so long from the body. It seems like so many months to me since I bade farewell to the old form which had served me for nearly eighty years to take up the experiences of the spirit-life. I understood something of Spiritualism. I knew that I should pass to the spirit-world where my friends lived and join with them in their noble work. I had aspirations and longings which were never unfolded hereplans and ideas which found no fruition on the mortal side—but yet I was taught that all those things which are given to the mind of man are not so many dreams to fade away into nothingness, but that they are promises and prophecies of what shall be given to him after the experiences of earthly life are over; so I stepped on, hopeful and rejoiding, and I have not been disappointed, but have found opportunities of unfolding my plans, fulfilling my hopes and realizing my aspirations.

I have come into contact with noble spirits who never neglect an opportunity of teaching those who desire to learn. They are never at

who never neglect an opportunity of teaching those who desire to learn. They are never at a loss for an explanation of the phenomena which appear before us, and which we cannot understand. Whyl everything in life is a mystery at first—ourselves, our dual natures, the external organism and the interior mind. We look abroad and the universe of peture is every abroad, and the universe of nature is a stu-pendous mystery; we cannot understand it; and so from the cradle to the grave, and beyond the grave, in our passage through spiritual life, we are constantly asking questions concerning this thing and that, and I find in the spiritworld that if we earnestly seek to know, we find a response to our questions; some grand soul appears who seems to be endowed with the very knowledge that we seek, who has the power

very knowledge that we seek, who has the power of making it so clear to us that we cannot fail to comprehend a part at least.

My friends may know, then, that I am busy, that I have no time for idleness or for dissatisfaction; I am entirely pleased with my spiritual life. I am constantly engaged in learning or doing something that will still enlarge my perceptions; but I do not forget the dear friends of earth; at times I come to them with words of cheer, even though I may not be able to express them always. I can come in the shape of houghts, of loving remembrance to their minds;

thoughts, of loving remembrance to their minds;
I can bring my influence to bless them.
I passed away from Dayton, Ohlo. I had warm friends there. I cherish a remembrance of the place that is pleasant to me. I formerly lived in Pennsylvania. I have dear friends in Philadelphia; there are places of interest there to me; I sometimes go to that city; and when I can come in contact with a mind that can receive a thought or impression, it does me good, and I try to give the best I have to that mind. and I try to give the best I have to that mind, hoping it will be of some use. I am happy to come, and happy to send out a thought to those who are dear to me. I want them to know that I feel in love with all; humanity, and hope, as one of the race, to do something, that will make me a credit to it, and perhaps I may be able to assist some unfortunate to gain knowledge, or to rise above a lowly condition. Henry F.

whom I am interested. His mind is bent in the same direction as mine, and I am attracted to him. I know that I do, at times, stimulate his mental powers. I am interested in the "Signs of the Times," and its work. I am helping him, and I expect to do better by-and-bye. In looking back over my earthly career, in the light of the eternal world, I can truly say it was one of ignorance. How little I knew! I am beginning to understand some things which were unexplainable to me then; and yet my present glimmerings of knowledge are faint which I know is streaming all around me, and in which I hope to bask by-and-bye.

I wish to add, for I feel it incumbent upon me to do so, that as I read the signs of the times, in connection with these things of which I have spoken, I can see that disease and death are to be prevalent over this vast continent of yours, and during the next twelve months it behooves

my father is in the spirit-world, and he was the first to meet me. When I saw his well-known face smiling upon me, I lost all fear, for I knew that where he was I could go, and it seemed to me that if he could come so strong and natural in appearance, so full of consciousness, and show himself in that way, there must be a natural life somewhere, and there was nothing to

ear. Perhaps my friends will feel pleased to have Perhaps my friends will feel pleased to have me speak in this way, for I want them to know there is a real world where we go after death, and we have homes there and live together as we do here. I think we understand each other better then; we do not have our little differences the same as we are apt to do here. I suppose it is because there are not the trials and struggles, or the pushing in life that there is here, in trying to get a living. You cannot kill the spirit, and I don't see as there is any danger of any one's starving, or living in poverty there, if they only care to look after themselves here. There is so much of trial here, and trouble, that clouds sometimes come; there we have nothing of the

is so much of trial here, and trouble, that clouds sometimes come; there we have nothing of the kind, at least that has been my experience, and I speak of things as I find them.

Father said if I would come here, he felt that he could get my message to our friends. He too sends his love, and wants all to know he lives, and that he is stronger and brighter than when here; he understands life better, and he hopes the time is not far distant when he and others can reach his old home, and give intelligence of the life beyond.

Louis McDermott.

This is something new to me, Mr. Chairman, and you will pardon me if I do not get along very well. I feel a little disturbed in coming, but I am told it will pass away and I shall be in good condition very soon. I trust so. I was a man of activity here. I felt my energies moving within me, and urging me to give them expression. I do not mean to say that in the spiritworld I am disturbed or distressed, for I am not. The conditions which combined in sending me out of the body do not affect me when away from these material things, and I am whether that spirit-world is a world by itself, is really this earth that is peopled by the departed, and whether it is illuminated by the sun which lightens your pathway, or by some other celestial orb of light.

In coming into connection with minds here and there, as I do—for I am seeking constantly adapted to my use, so that I may bring to him the knowledge I have gained on the other side—I find such questions pressing upon my mind, and I do not always get a satisfactory answer.

I have studied into the condition and position of the celestial bodies, but I do not pretend that I have acquired much knowledge concerntable that I have acquired much that they may know something of where they acquired states the much

I shall again have to beg pardon for not expressing myself very clearly, but I feel such a weight, such a pressure upon the head and various parts of the system, such a confusion, that I can hardly collect my thoughts.

I was known very well in Cleveland, Ohio; that was my home, and there I was angaged in

I was known very well in Cleveland, Ohio; that was my home, and there I was engaged in business operations, being a member of the firm of McDermott & Co., who had extensive quarries. I left my home and my associates, full of active business life, with no thought of the other world, no idea of passing from the body. In company with another I went to look over certain grounds and make certain investi-gations in the West. In the pursuance of this work I met with my death; I was crushed, or rather the body was crushed, and I had to yield up its possession.

There are some things connected with the last few days of my life I would like to talk over with my nearest friends. Of course I cannot do this in public. I cannot ventilate my affairs, nor would my friends desire it. I hope anairs, nor would my friends desire it. I hope the time is not far distant when I can find an instrument nearer home whom I can manipulate so thoroughly that I can give precisely the ideas which I have in my mind, and feel to be of importance to my friends.

I come here to take a lesson in this kind of work and also to send greating to my friends.

work, and also to send greeting to my friends and to tell them I am sale on the other side and have no especial desire to return to take up the earth-life again. I would like to give some words of counsel, and also some ideas of what I have experienced, to those that I am interested in. It was last summer, in August, that I died. Louis McDermott.

Eliza Wells.

I have tried for many years to send a word to my friends. I have been with them, and seen changes taking place in their midst. I have even welcomed some of them to the spirit world, and known of others going away and starting out in life for themselves, while some have remained in the old place, and are still there. I have tried at different times and in various places to speak to some friends I have known and loved, but there has always been a barrier between them and me which I could not overcome; and so, while full of thoughts, I could not find speech to give them utterance. It seemed hard, and I have many times been disappointed and discouraged, but I tried again and again to make myself heard; so, you may believe it is a privilege for me to come here to day to listen to the sound of one word I can speak, hoping it may reach my friends, and they may know I have been with them. I have not forgotten them, nor ceased to give them my love.

My name is Eliza Wells; and those friends whom I would be likely to reach in this way, or perhaps who would be most likely to give heed to anything a spirit might say, are in Indianaphis. I have sometimes thought I could communicate with them. There is a lady whose hand is at times used for giving written messages from the spirits, and several times I have come so close to her that I could make her hand move, and the pencil would make little marks upon the paper, but somehow I could not frame the lines of the letters, and so did not succeed in

the paper, but somehow I could not frame the paper, but somehow I could not frame the to rise above a lowly condition. Henry F. Bowen.

Harriet Fox.

Harriet Fox. I come, hoping to

a home of his own in that higher life, save he who has earned it through good works. It is who has earned it through good works. It is who has earned it through good works. It is which has earned it through good works and the will be an earned to the earned

UTE

MESSAGES TO BE PUBLISHED.

May 15—Ohldern's Day.—Edmund Garfield Spindler,
Jennie May Blakely: Erneat V. Coney; Florence May Putnam; Willie Greenough: Estella Smith; Frankle Gannon;
Harry Martin; Lotela, for Lee Watkins, Oharles Lawrence
Dearborn, Chester Carlton Bahcock, Ethel May Hooker,
Little Bell, Hattle E. Weymouth, Sadie Darmody, Cora
Daniels, Lydia and Emma Winslow,
May 10.—Joseph W. Hull; Cooley G. Dickinson; ClaraLouisa Smith; Louisa Engene Pasley; Mabel Williams;
Eva M. Pratt; Anne Cilifford Lovering; Ailred Gilbert,
May 22.—Father Henry Fitz James; George W. Kings;
Fanny Emerson; Moses Smith; Roland E. Murray; Phobe
Parkman.

Fanny Emerson; Moses Smith; Roland E. Murray; Phebe Fannan.

May 28.—J. H. Goldthwait; Nancy Spaulding; Benjamin Bryer; Father Charles Cleveland; Jerry O'Brien; Mary Ferguson; Frank.

May 23.—Dexter Barnes: Maverick Wyman; John R. Proctor; Emma Powell; Thomas Lindeay; William M. Rogers; Mrs. Addle Fletcher.

June 2.—Mrs. Annie Maria Malcolm; Williamd Drury; Elizabeth Carter; John A. Whittaker; Annie Horan; Charles Morgan; Mary Agnes, to Charles Mr. June 5.—Noble Butler; Joseph Crale; Abble Marsh; Charle Graham Stawart; Lucy Holt; William Smith.

June 5.—Noble Butler; Joseph Crale; Abble Marsh; Charle Graham Stawart; Lucy Holt; William Smith.

June 9.—George Griswold; Mrs. Ival Hayden; Capt. S. A. Gardner; Mary Ann Flsher; J. B. Macke; Olive Bateman.

June 12.—Mrs. Lydla Bird: George Briggs; Lizzle Morse; Charles E. Dunton; Mrs. Ellen Roberts; William Goodwin; Mary Hobbs; Thomas Pickett; Jane King.

June 10.—George Glover; C. K. Mason; Ed Bright; John Carter; Jimmie Morriss June 23.—Simeon Stone; J. In I. Hastings; Jane Holmes; Mary Hunter; Miranda G. Woodward; Bessle Shaw; Spirit

June 23.—Simeon Stone; John I. Hastings; Jane Holmes; Mary Hunter; Miranda G. Woodward; Bessie Shaw; Spirit Violet.

Violet. June 23.—Dr. Samuel Maxwell; Mary Jane Fisher; Jere-miah Van Reed; Charlie Warren; Eolia; Clusing Address by John Pierpont.

-Lydia E. Pinkham's Vegetable Compound is tobe had at the nearest drug store for a dollar. It is not claimed that this remedy will cure every disease under the sun, but that it does all that It claims to do, thousands of good women know and declare.

Passed to Spirit-Life

From Nashua, N. H., Aug. 15th, Jonathan Hosmer, aged 6 vears.

76 years.

The deceased was born in Acton, Mass., Dec. 21st, 1809, and was a descendant of Abner Hosmer, who was killed in the engagement at old Concord. He was initiated in Grantic Lrdge, I. O. O. F., on the evening of Sept. 11th, 1843; and was one of the three—O. D. Murray, Eq., and Mr. C. T. Hidgway being initiated at the same time and place—oldest members of the Order in the State. In all the various positions of honor and trust to which he was called he proved a good citizen and an upright man. He was diligent in business, kind hearted and an amiable and loying husband and father. A widow, three sons and four daughters survive him.

and father. A widow, three sons and four unugaters our vive him.

Mr. Hosmer early embraced the Universalist doctrine of a future life, but when Modern Spiritualism made its appearance, he investigated the law and philosophy of the subject, and found them to be knewledge added to his former belief; he therefore assisted in all ways possible to him to advance the interests of the cause—helping to sustain meetings, being a patron of the BANNER of LIGHT, etc.

The funeral, which was largely attended, took place at his late residence on Spring street on Monday attendoon, Aug. 17th, and was in charge of Grantte Lodge, L. O. O. F.—Fred C. Anderson, N. G.

From the residence of her son-in-law, A. A. Smith, in Claremont, N. H., on the morning of July 25th, 1685, Mrs.

Claremont, N. H., on the morning of July 25th, 1885, Mrs. Elizabeth Robinson Bunnell, aged 22 years.

She was a firm believer in spirit-communion, and had taken the BANNER of LIGHT for more than twenty years. Every care and attention was administered by the tender and loving hands of her daughters, who watched with her and patiently waited by the silent river for the approach of the arged who promises us life eternal and a reinion with cherished friends who await our coming on the immortal shores. Silently piled the muffled oar, and the exemplary life of a loving mother, a true and valued friend, was bornofrom our vision, while her peaceful, genial indurence will descend like gentle dows of evening to bless those who cared for her so tenderly and granted every request. The funeral services were in accordance with her spiritual belief.

From Sutton, N. H., May 8d, 1885, Mr. Harris Burpee,

From Sutton, N. H., May 3d, 1885, Mr. Harris Burpee, aged 76 years and 9 months.

Mr. B. was a firm believer in the Spiritual Philosophy, and as he neared the borders of the bright beyond, his convictions of the beautiful truths of Spiritualism grew stronger. He was a great sufferer, but was cheered with the thought that he should soon meet the loved ones who had gone before.

R.

From Plymouth, Mass., July 24th, Mr. David Farring-ton, formerly of South Dedham, aged 78 years 9 months and 10 days.

His companion still lingers here, and joyfully anticipates that reunion where the infirmities of age are exchanged for the vigor of youthful days.

I. CARYER.

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

Camp-Meeting.

A four-days' meeting will be held by the First District. Association of Spiritualists of Michigan at Orion, on Park Island, from Sept. 10th to 14th, 1885. The programme will be arranged each day by the Executive Committee, while the Board of Managers will oversee the grounds and provide the Board of Managers will oversee the grounds and provide for public comfort with guarded care and attention. Parties wishing to come earlier in the week and tent, are privileged to do so. The Michigan Central Railroad will give half-fare rates, and hotel and boarding-house fare can be had at \$\forall \text{ and less per day.} Frank T. Ripley, a celebrated medium from the East, will speak and give public tests. Our corps. of speakers and mediums also comprise the names of G. B. Stebbius and Mrs. E. E. Torrey of Detroit, Mrs. L. A. Pearsail of Disco. J. P. Whiting of Milford, Mrs. S. C. Allen of Filnt, and a number of others are expected. A. season of enjoyment and benefit is anticipated.

Mrs. F. E. ODELL, Secretary.

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. Lyman C. Howe 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. Thursday; A. B. French, Friday, Saturday and Sunday.

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

The Grand Trunk Haliroad Co. will give half-fare rates, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground, No pains will bespared to make this a season of enjoyment and spiritual growth. Tents will be furnished at two dellars each for the season. All who wish to engage one had best write at once to the undersigned. FLORENCE M. BANNES, Secretary.

Vicksburg, Mich.

Mississippi Valley 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 Biyer, at Olinton, lowa, beginning on the the Mississippi. Biver, at Olinton, lows, beginning on the first day of August and 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, Nobrasks and Minnesots.

For particular information, address the Corresponding Secretary,

D. SKINNER, Olinton, Jowa.

The second Annual Grove Meeting The second annual Grove Meeting

Of Spiritualists will be held at New Bris Oblektings Co.,
Oregon, beginning Thorsaty, Bebt. 3d., and co. dinuing
until the lith. Traveling speakers and medium, and
those living at a distance who may hoose twist the meeting, will find a bearty welcome. The Beart of Managers
will use all reasonable efforts to make the meeting both atractive and instructive. Hillian M. Hunter or Portland,
considered by many to be the best organist on the Pacine
coast, will be their to embertain the people with sweet music. New Era is located on the east tank of the Willamette
Tiver, twenty miletaboye Portland, and mi the line of the
O. and C. R. B. Hotels convenient, and rates reasonable.

Clackamar, Organ.

Clackaman, Oregon. North Collins Tearly Hestings.

The Thirtisth Annual Meeting of the Friends of Human.
Progress of North Collins, N.Y. will be held at Hemicok.
Raill-ber, thi, this and thirly will perman of Human of Fredonia, N.Y., Mrs. H. S. Lake of California, and others will address the meeting. In suprational monit will be furnished by Mrs. Clie G. Dendow of South Bend, Ind. Adbertisements.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND . IS A POSITIVE CURE . .

For all of those Painful Complaints and Weaknesses so common to our best . . FEHALE POPULATION. . . .

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION. FALLING AND DISPLACEMENTS. AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAR-TICULARLY ADAPTED TO THE CHANGE OF LIFE. . . * IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE

CRAVING FOR STIMULANTS, AND RELIEVES WEARNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, MERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-SION AND INDIGESTION.

THAT FRELING OF BRABING DOWN, CAUSING PAIR.

WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY OURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HAMMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. THE FEMALE SYSTEM.
THE PURPOSE IS BOLELY FOR THE LEGITIMATE MEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

• FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. • LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggitts. Sont by mall, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be malled free to any Lady sending stamp. Letters confidently answered. * * No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Billousness and Torpidity of the Liver. 25 cents per box.

Dr. F. L. H. Willis May be Addressed until further notice,

Glenora, Yates Co., N. Y.

B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotule in all its forms, Epilepsy, Paralysis, and all the most delicate and compilicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Bend for threaters, with References and Terms.

July 4.—18w*

DR. J. R. NEWTON TILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters. Send for circular and testimonials. Address: MRS. J. R. NEWTON. 934 Minth Avenue, New York City.

Dr. Jos. Rodes Buchanan, FORT AVENUE BUSTON HIGHLANDS, receives patients. MRB. BUCHANAN continues Psychometric Practice. Personal interviews, \$22 written opinons, \$2. ''Morai Education ''for sale at \$1,50; ''Therapeutic Barcognomy'' \$2,25; by mail, \$2,50. 13w*-July \$4.

SOUL READING. r Psychometrical Delineation of Character.

Or Paychometrical Delineation of Character.

M. 18. A. B. BEVERANOE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peouliarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.
Full delineation, \$2.60, and four 2-cent stamps. Brief delineation, \$2.60, and four 2-cent stamps.

Address,
Contre street, between Church and Frairie streets.

April 4.—6m* White Water, Walworth Co., Wis.

Spirit Voices, A NEW Monthly Spiritual Magazine published under the auspices of the National Developing Circle.

GEORGE A. FULLER, Editor. MIRS, G. DAVENPORT STEVENS, Associato Editor. DR. JAMES A. BLISS, Business Manager. Terms, invariably in advance, \$1,50 per annum. Single

JAMES A. BLISS, 121 West Concord Street, Boston. Aug, 1,-1m* WILLIAM F. NYE'S

Watch, Clock, and Sewing Machine OILS.

THESE OILS are now universally used, and stand ac-order direct from his FACTORY, NEW BEDFORD, MASS, Jan. 3.—19

TOKOLOGY WOMAN, Alice B. Stock

A COMPLETE LADIES' GUIDE.

20,000 Sold in Little Over a Year. A GENTS
Agents find it the most popular work on
the market. "The very best book to put into the hands
of a girl or woman."—E. M. HALE, M. D. Cloth, postpaid, \$2,00; Morecco, \$2,50. Circulars free.
BANITARY PUB. CO., 159 La Salle Street, Chicago, Ill.
March 14.—138cou

Mrs. Abbie M. H. Tyler, 67 DOVER ST., BOSTON. Mental and Magnetic Realing. Dr. Stillman's Liver and Kidsey Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail. Trial package 60 cents.

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

Blackfoot's Magnetized Paper, TO Heal the Sick. Price. 10 cts. per sheet, or 12 sheets for \$1.00. Address, JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w*-Aug. 20.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

"Glad Tidings of Immortality Finely executed lithographs bearing the above title have been received by us. The size is 22/4x28/4. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scrol inscribed with the words "Message of Love," Over head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which are stands in an exceedingly graceful position, suggestive of the line. "A thing of beauty is a joy forever;" From above a ray of light radiates over the entire form. Vignetts likenesses of Mrs. Britten, and Messas, Hewell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 ents.

For sale by COLBY & RICH. MEW SHEET MUSIC.

When I Go.

Words and music by Mrs. Sarah A. Van Biarcom.
Price 23 cents.

rice 25 cents. or sale by COLBY & BICH. CATARRH. Diphtheria, and all Throat Discases, carable by the use of DR. J. E. REIGGS'S THEOAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Esmedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cantage pottle, Sent by express only.

DIACNOSIS FREE. SEND THE MARK HOW OF ME WARM IN AND ADDRESS OF THE SERVICE OF THE Mediums in Boston.

HOW TO BECOME

IN YOUR OWN HOME.

A 16-PAGE Pamphlet, containing full instructions, and a A Sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Hey Found, sent free upon receipt of three 2-cent stamps to cover expenses of mailing, &c. Sample copy of "Spirit Voices" 15 cents. Address JAMES A. BLISS, 121 West Concord street, Boston, Mass. Aug. 20.-1W

603 Tremont Street, Boston, Developing, Test and Business Medium.

SITTINGS from 0 A.M. until 5 P.M. Single Sittings. \$1.00. For Development, six sittings for \$4.00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a circle for Psyrhometry, Tests and Inspirational Music. Admission, 25 cents.

MRS. FAIRCHILD. MATERIALIZING Béances Sunday, Tuesday, Thursday evening, at 8 o'clock. Baturday, Wednesday and Sunday atternoon at 20 clock. Ladies admitted Wednesday and Saturday afternoon for 50c. Private Sittings for development; also private Séances. \$14 Shawmut Avenue. Aug. 22.—4w

DR. BURK, Magnetic Healer,

NO. 4 Concord Square, Boston. Rheumatism, General Debility, Diseases of Spline, Kidneys, Liver and all Nervous Disorders aspecialty. Consultation free.

PSYCHIC HEALING, OR Soul-Force, which is the most silent, electric, powerful and successful known. Trance Produced by
One Application. For appointment, address DR. F. M.
OBBURN, 9 Besworth street, Boston, Mass.
Aug. 29.—1w*

DR. H. G. PETERSEN

Vital Magnetic and Mental Cure, 5% Bosworth July 4.—8w* Street, Boston.

CARRIE M. SAWYER. MATERIALIZING MEDIUM.

MATERIALIZING MEDIUM,

No. 4 Concord Square, Boston, Séances Monday, Wednesday and Thursday evenings, at 8 o'clock, and Tuesday and Thursday afternoons, at 2 o'clock. 1w*—Aug. 29.

MRS. JENNIE K. D. CONANT, of Sootland, the wonderful gitted Business, Trance. Test and Clairvoyant Medium, is now located at No. 9 Davis street, few doors from Washington street, Boston: Will answer calls to lecture as trance speaker and test medium. Office hours from 10 A.M. to 4 P.M., 6 to 9 P.M.

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cele-brated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8, Aug. 29,—1w*

CLARA A. FIELD, BUSINESS and Medical Medium. Medical Examina-tions and Psychometric Readings by letter, \$2,00. 2 Hamilton Place, Hoston, Mass. 1w*-Aug. 29.

MRS. ALDEN, THANCE MEDIUM. Medical Examinations and Mag-netic treatment. 48 Winter street, Boston. July 11.—8w*

A. HAYWAKD, Magnetic Physician.
A. Letter address, for his powerful Spirit-Magnetised
Paper, during the summer mortis, o Bosworth street, Boston. Two packages of the Paper by mail, \$1,00.
July 4.—13w*

TEST MEDIUM.
MRS. FANNIEA. DODD, 48 Winterst., Room 11, Boston

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, 48 Winterstreet, Room 11.

JOSEPH L. NEWMAN, Magnetic Healer, No. 884 Bosworth street (formerly Montgomery Place), Boom 4. Boston, Mass. Omes hours, from 1 to 4 r. M. July 4.—138°

J. A. SHELHAMER, MAGNETIC HEALER, Office 81 Montgomery Place (Room 8), Boston, Mass.,

Office 83 Montgomery Place (Room 3), Boston, Mass.,

Will treat patients at his office or at their homes, as
desired. Dr. 8, prescribes for and treats all kinds of
diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney compaints, and all Nervous Disorders. Consuitation, prescription and advice, \$2,00. Moderate rates
for Modicines, when turnished. Magnetised Paper \$1,00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex, and leading symptoms. Liver, Auti-Dyspeptic, Liver and Kidney, or Strongthening and Soothing
Pills, 25 cents per box, or five boxes for \$1,00.
Office hours from 10 A. M. to 2 F. M.—except on Tuesdays
and Fridays, when he attends out-of-town patients. Letter
address care of BANNER OF LIGHT.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable (ALL SUGAR-COATED)

Medical Confections. A Universal Blessing. SUITED TO OLD OB YOUNG!

A PERFECT Liver and Kidney Renewator and Biood Purifier. Cleanes the entire system from all Biliousness and Blood Pelsons from Majaria, etc. And cures Headnehe, Backache, Side and Stomachache, Diarrheas, Dysentery, Fains in the Limbs, Lamencas, Numbness, Constipation, Files, Worms, Byspepsin, Consumption, Nervousness, Weakness, Hidney and Bindder, and all other uriary allments, etc. Also, Bheumatians, Neuralgia, and in fact simost all the various allments of humanity. PRICES: Trisl box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, \$5,00; For sale by COLBY & RICH.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

DUY the Positives for any and all manner of diseases

except Paralysis, Deafness, Amaurosis, Typhold and
Typhus Fovers, Buy the Megasitves for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fovers, Buy a box
of Positive and Negative (half and half) for Chilisand
Fover.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. lend money at our risk and expense by Registered Letter or Send money of our risk and or published by Money Order,
For sale at the Banner of Light office.

Dec. 3.

GARLAND'S **VEGETABLE COUGH DROPS.**

The greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Threat, Hearseness, Induenza, Bronchitts, and infammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palstable and beneficial in regulating and strengthening the system; and sas BLOOD PURISTER IS TRULY UNRIVALIED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, Prescott street, Kevert, Mass.

Price, per box (one-fourth pound), 25 cents, postage free.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE_PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute The ELECTRIC POWD ERScure all Negative or Chronic Diseases.

Discasos.

1 Bex. \$1.00
6 Bexes. Sent by mail.

For sale by QOLBY & RICH.

First Spiritual Temple. Photographs of the "Pirat Spiritual Temple" erected in Boston, Price 25 cents.

For sale by UOLBY & RICH.

THE PSYCHO-PHYSIOLOGICAL SCIENORS, AND THEIR ASSALLANTS. Being a Response by Aired R. Wallace of England, Prof. J. R. Buchanan of New York, Darius Lyman of Washington, Epes
Sargent of Boston, to the Attacks of Prof. W. R. Carpenter of England, and others. To the Work is one which no student of the Spiritual Philosophy and no public or private advocate of its teachings
an afford to let pass without a librough a consecutive and
a caveful reading. It should be directabled for and wylds. The
Paper, 16 pages. Price St cents; youngs free.

For sale by COLBY & RICH.

Miscellaneons.

DEAN ACADEMY,

Franklin, Mass. A BOARDING SCHOOL FOR BOTH SEXES. Advantages and Accommodations Equal to any in New England.

Price \$200 a Year, exclusive of Music and Art. MUSICAL ADVANTAGES EXCELLENT.

TNDER the able management of PROF. L. I., BUR-RINGTON this Academy is maintaining and increasing its good reputation. It had hast year an enrollment of more than a hundred pupils. In its College and Business Courses of study the Curriculum is well selected and adequate. Full information and catalogues can be obtained by addressing the Principal, L. L. BURRINGTON, at Franklin, Mass. Aug. 8.—4w*

FOR 60 DAYS Our Offer will Hold Good.

HAVING quite a number of back numbers of Sprint Voices on hand, and dealring to increase its circula-tion, we will send to any address one copy free upon applica-tion by postal card only. Address JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w°-Aug. 22.

J. W. MAHONY,

NORMAL Speaker, Debater and Dramatic Recitor, from England, will commence his working tour in April, journeying from Phi'adelphia to St. Louis, Mo., and from thence to Chicago and Boston. J. W. M. is open to receive calls to lecture or debate on Spiritualism, or to give Shakaperean and other Recitate from memory in towns on routs. For terms and dates, please address care Banner of Aprilifit.

Aprilifit.

BERRY SISTERS.

RIROM June 2d to Sept. 1st their address will be Onset Bay, Mass., where they will be pleased to meet their friends. ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOB-BON, Maguoketa, Iowa.

3w July 18.

DR. L. K. COONLEY HAS taken rooms in Plymouth, Mass., on South Russell street, opposite the Court House, where he will be daily (except Sunday) from 11 A.M. to 3:50 F.M. Aug. 18.-4w

DR. ABBIE E. CUTTER'S ELECTRO-MEDICATED BELTS \$2.00; Amulets 50 cents. Cure all diseases and develop Spiritual Citts. Address Wickett's Island, Onset, Mass. 8m-Aug. 8. DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, Sunapee Lake, Newbury, Oct. 4. Mrs. Mellie D. Cofran, SPIRIT Medium and Magnetic Healer. Hours 9 to 12. Onser, Mass. 10w - June 27.

Sealed Letters Answered. MRS. Df. ELEANOR MARTIN, 73 West Lane Ave. Columbus, Ohio. Terms, \$1 and 8 cents postage. All letters registered.

Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Fce, \$1,00 and two postage stamps.



SAVE YOUR HEELS.

SANFORD'S PERFECT HEEL PROTECTOR will keep the heel square, will not slip, is not noisy, cannot work loose. Will save any man or woman \$1 in repairs. Ask your shoemaker for them or send it confe for sample pair to SANFORD MF'G

CO., 36 High street, Boston, Mass. 13w-June 20,

Manual of Psychometry. COPIES of this work may now be had from the author, DR. J. R. BUCHANAN, 29 Fort Avenue, Boston High-lauds, at \$2,00, or by mail at \$2,16. July 25.

The Writing Planchette.

The Writing Planchette.

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

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

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

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

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

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, It he place and date of their birth (giving sex) and Zicents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter. In answer to questions, in accordance with my understanding of the science, for afceof \$1; Consultation fee \$1; atomice, 225 Washington street, Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1684, Boston, Mass.

July 19.

ELEVENTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of teason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

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

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

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

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

Price \$1.00; postage 10 cents.

Full glit (seventh edition), \$1,25; postage 10 cents.

Feresons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pamphiletentitled "OBTHODOX HASH, WITH CHANGE OF DIET," if they so order.

they so order.
For sale by COLBY & RICH.

Interviews with Spirits.

Joan of Arc; "Napoleon Bonaparte; Ignatius Loyoia; Prince Leopoid; Queen Elizabeth; Hannah Moore; Margaret Fulier Ossoli; Rev. John C. Drake; Josephus; Danté; Josephine; Hortense; Constantine; Marie Antoinette; George Washington; Charles Lee; Thomas Jefferson; Francis Fauquier; William Small; Michael Angele; Beethoven; John Knox; Hypatia; Cleopatra; Euseblus; Milman; Francisce Pizarro; The Homes of Joan of Arc, Bonaparte, Josephine; Horace Greeley; Thomas Paine; Prince Albert, Alice and Leopold; Beatrice; Voliaire; John Sage; Dred Scott; Joachim; Murat; Mozart; E. v. Wilson; William Denton; Wendell Phillips; John Brown; Patrick Henry; Dantel O'Connell; Charles Sumner; Charlotte Corday; Madam Roland; Charlotte Cushman; Raiph Waide Emerson; Robespierre and Danton; Abraham Lincoln; Extract from Horace Greeley's Evening Journal, published in the Fourth Sphere; Gen. Robert E. Lee; John Wilkes Booth; Madam Burratt; Spirits of the First Sphere Plotting Insurrections upon Earth; Philips, Barrick, Father of Mand E. Lord; Maris Loula; Goethe; Prof. Agassiz; "Stonewali" Jackson; William C. Bryant; Michael Faraday; Lord Balmerino; Mr. Bowles Reports His Own Progress in Spirit-Life.

By SAMUEL BOWLES, late Editor of the Springsteld

By SAMUEL BOWLES, late Editor of the Springfield (Mass;) Republican. Caente E. S. Twing, Medium. Paper, 50 cents.
For sale by COLBY & RICH.

Clear Light FROM THE SPIRIT-WORLD. BY KATE IRVING.

TABLE OF CONTENTS.—The First Night of my New Life.
My Investigations into the Spiritualism of the Jewish Scriptures. The Spiritualism of the Greets. My First Experience in Spiritualism. How I Saw the Immortals. How and When I Saw Departed Friends. A Dark Séance—A Private Séance. Ole Bull. the Great Violinist, as a Spiritualist. The Spiritualist Camp-Meeting of 1832. Mrs. Williams's First Public Séance. The Return to New York—At Home. Spirit Tests by Savants in New York. How I was Guided to the "Forrest Home." Spiritualism at Cambridge—Uses of Spiritualism. How My Experiences in Spiritualism Expanded. Who was Priscilla-Spirit Mediums. Life and Occupations in the Spirit-World. Our Relations to the Spirit World. Infants in Spirit-Life. Councils in the Spirit-Life Councils in the Spirit-World. The Spirit World of Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from Wood for Mundame Infinence. Last Aunouncements from the Spirit World to Mundame Infinence. Last Aunouncements from the Spirit Spirit Life. Our Mandame Infinence Last Aunouncements from the Spirit Spirit Life. Our Mindame Infinence Last Aunouncements from the Spirit Life. Our Mindame Infinence Last Aunouncements from the Spirit Life of Spirit Life. Our Mindame Infinence Last Aunouncements from the Spirit Life of Spirit Life. Our Mindame Infinence Last Aunouncements from the Spirit Life of Spirit Life. Our Life and the Spirit Life of Spirit Life of Spirit Life. Our Life and the Spirit Life of Spirit Life. Our Life and the Spirit Life of Spirit Life. Our Life and the Spirit Life of Spirit Life. Our Life and the Life of Spirit Life of Spirit Life.

New Books.

An Important New Book!

ANDREW JACKSON DAVIS, ENTITLED

A SEQUEL TO THE

MAGIC STAFF AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

SIX BEAUTIFUL ILLUSTRATIONS PICTURING WHAT THE SEER HAS SEEN:

1.—Frontispiece—The Valley and the Mountains.
2.—A Man Burled Alive—First Appearance of the Spirit.
3.—Second Stage of Resurrection—Seen in a Consetory.
4.—Death in a Coal Mine—Escape of the Spirits.
5.—Seene of Two Deaths in a New York Hospital.
6.—How the Spirit Voice is Heard by the Internal Ear.

6.—How the Spirit Voice is Heard by the Internal Ear.

The numerous friends of Mr. Davis will hall this fresh and haudsome volume with delight. He has not written anything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entangloments of human society. His chapters are rathetic and authonic records of events and scenes in his private and public career, beginning where the MAGIC STAFF ands, and bringing his psychological and private experiences truthfully up to the present day. This attractive volume will interest thousands who have never read his preceding works. It will conclusively answer the ever-resurring questions concerning remarkable events in Mr. Davis's private iffs, and fully explain his various public labors for mankind.

Beyond the Valley contains the following chapters:

Series before and fully explain his various public labors for mankind.

Beyond the Valley contains the following chapters:

CHAPTER I.—Between Two Beautiful Mountains,
CHAPTER II.—Life in the Valley,
CHAPTER III.—A Secret Path Beset with Terrors,
CHAPTER III.—A Secret Path Beset with Terrors,
CHAPTER V.—Some inhabitants of the Valley,
CHAPTER V.—A Life of Unselfish Love and Duty,
CHAPTER V.—A Life of Unselfish Love and Duty,
CHAPTER V.—A Life of Unselfish Love and Duty,
CHAPTER V.—A Man Butled Alive,
CHAPTER VII.—D runkards and Gamblers in the Valley,
CHAPTER VII.—Drunkards and Gamblers in the Valley,
CHAPTER VII.—Drunkards and Gamblers in the Valley,
CHAPTER XI.—Death Among the Mountains.
CHAPTER XI.—Death Among the Mountains.
CHAPTER XI.—Dath Among the Mountains.
CHAPTER XI.—Paintlment of a Private Prophecy.
CHAPTER XII.—A Birthering of Central Temperaments,
CHAPTER XII.—A Birthering of Central Temperaments,
CHAPTER XII.—A Birthering of Central Temperaments,
CHAPTER XVII.—A Birthering of Central Temperaments,
CHAPTER XVII.—Darkness and Light in the Valley,
CHAPTER XXII.—Darkness and Light in the Valley,
CHAPTER XXII.—Strangements and Conflicts in the Bunder of Mount Aspiration.
CHAPTER XXII.—Conflicts and a Crisis in Our House,
CHAPTER XXII.—Strangements and Conflicts in the Bunder of Tenchings.
CHAPTER XXII.—Death-Scenes in a New York Hospital.
CHAPTER XXII.—Death-Scenes in a New York Hospital.
CHAPTER XXII.—Descent into the Hospital of Friend-CHAPTER XXII.—A Friend in Time of Need.
CHAPTER XXII.—A Friend in Time of Need.
CHAPTER XXII.—A Friend in Time of Need.
CHAPTER XXII.—Beginning and Winnowing.
CHAPTER XXII.—Beginning and Winnowing.
CHAPTER XXII.—Beginning New York Hospitals.
CHAPTER XII.—Beginning New York C

CHAPTER XLVIII. - A Spiritual Republic Beyond the Val-CHAPTER XLVIII.—A Spiritual Republic Beyond the Valley.
CHAPTER XLIX.—All Valley Vicissitudes Victorious.
CHAPTER L.—Children Grouping Between Beautiful Mountains.
CHAPTER LI.—Diseases from Conjugal Transgressions.
CHAPTER LII.—Concorning Crime and the Cure of Criminals.
CHAPTER LIII.—The Bible and Other Inspired Books.
CHAPTER LIV.—Christianity and Modern Spiritualism.
CHAPTER LV.—Harmony Reyond the Valley.
CHAPTER LVI.—Beautiful Mornings Between the Mountains.

"Heyond the Valley" is a companion volume to the MAGIC STAFF, and resembles it in style of workmanship—in paper, press-work, binding, &c.—409 pages, containing at a attractive and original illustrations. Price \$1,50, Postage 10 cents.
For sale by COLBY & RICH. An important work by Gibbon, the Historian.

History of Christianity: Comprising all that relates to the Progress of the Christian Religion in "THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE,"

A VINDICATION

(never before published in this country) Of some Passages in the 15th and 16th Chapters. BY EDWARD GIBBON, Esq. With A LIFE OF THE AUTHOR, Preface and Notes the Editor, including variorum notes by Guizot, Wenck, Milman, "an English Church-man," and other scholars.

This volume contains Gibbon's complete Theological writings, separate from his Historical and Miscellaneous works. It shows then, where and how Christianity originated: who were its founders; and that was the character, sentiments, manners, numbers, and condition of the primitive (thicklane).

ated: toho wore its founders; and what was the character, sentiments, manners, numbers, and condition of the primitive Christians.

Glibon's Vindecation of the 15th and 16th chapters of his History from the attacks of his Christian opponents is reprinted vspbatim from the original edition of his Miscellaneous Works, edited by Lord Sheffield, in 1700. It effectually and forever slienced his defractors; who, being vanguished in argument, unhesitatingly accused Gibbon of infidelity!

dielity:
Among the illustrations will be found representations of the principal divinities of the Pagan mythology.
Cloth, 12mo, pp. 884. With engravings. Price \$2.00, postage 15 cents.
For sale by COLBY & RICH.

The Nature of Spiritual Existence. and Spiritual Gifts.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

This is a new work just issued of a series of fiteen discourses delivered in San Francisco, Cal., last year. It is repicte from beginning to end with instruction upon spiritual life in this and the spirit-world, and expressed and illustrated in that choice and beautiful language which has always been such a marked characteristic of this eminent medium.

No thinking mind can read this production without being interested, and finding much to stir the deepost feelings of his nature.

The subjects of the discourses are divided into

The subjects of the discourses are divided into.

Spirit-Life,
Spiritual States that border on the Maierial.

Homes and Associations in Spirit-Life.
Extreme States in Spirit-Life.
Occupations and Employments in Spirit-Life.
Occupations of Geniuses in Spirit-Life.
The Condition in Spirit-Life of Kieptomaniaes, and those Afflicted with other Mental and Moral Disorders.

The Methods of Communion between the Spiritual and Material Worlds.

Mediumship.
The Gift of Prophecy.
The Gift of Prophecy.
The Gift of Working Wonders.
The Gift of Knowledge.
A Summary of Spiritual Gifts—Which is the Best Gift?

This work is in pamphlet form, neatly printed, and contains 172 large pages. Price 50 cents; postage 5 cents.
For sale by COLBY & RIOH, Boston, Mass. Serpent and Siva Worship, And Mythology in Central America, Africa and Asia; and The Origin of Serpent Worship. Two Treatises. By HYDE CLARKE and C. STANILAND WAKE, M. A. I.

By HYDE CLARKE and C. STANILAND WAKE, M. A. I.

Edited by ALEXANDER WILDER, M. D.

Berpent lore is the literature of the earliest times, and
every discovery in ethnical science is adding to on knowledge of this feature of the race. These two eminent anthropologists suggest some very interesting speculations,
which seem confirmed by modern research, and will be examined with a vidity by scholars.

For sale by COLBY & RICH.

SENT FREE. RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by COLBY & RICH. Bent free on application to COLBY & BICH.

NEW GOSPEL OF HEALTH, O'STAINING seven sections on Vital Magnetian and tilnstrated managementions, by DR. STONE. For sale at this office, Price 61,35 cloth-bound copies, \$2,50.

New Nork Advertisements.

PROFESSOR ST. LEON,

ASTROLOGER AND MEDIUM. REVEALS everything; no imposition. 38 East 4th street, New York. Horoscopes written from date of birth. Twenty years practice. Office fee to cents to \$1,00. Please send for Prospectus of Terms for 1883.

DR. J. EDWIN BRICGS. O WEST 11TH ST., NEW YORK CITY, is a Practi-cal Physician, Author, and powerful Magnetizer.

DUMONT C. DAKE, M. D., MEDICAL Clairvoyant and Magnetizer for twenty years. "Incurables" cured. Diagnosis \$1,00. Terms reasonable. Send for Circular. 5 East 12th street, New York.

Develop for Slate-Writing. CEN1) Ten Cents and a stanip and get my 0-page l'amphlet giving instructions for the development in your own home of Independent Slate-Writing and the best means for obtaining successful results in a brief time, Suggestions carefully prepared from experience and observation. Address, for prompt response, PIERRE L. O. A. KEELER, Rockville Center, Queens Co., N.Y.

LIBERAL OFFER TO ALL BY Wonderful Clairwoyant and Magnetic Realer, Send age, sex, lock hair, and 42ct, stamps, we will give diagnosis free by independent spirit-writing. Address DR, J. S. LOUCKS, Norwood, St. Lawrence Co., N. Y. July II.—13w

Clairvoyant Examinations Free. ENGLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Byracuse, New York. 13w - Aug. 1.

NOTICE I will give a clear and correct diagnostate age and sex. D. E. BRADNER, New Haven, Ostwego Co., N. Y.

Sw*-July 28.

THE WATCHMAN, An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Spiritualism. Also, a Mouthpleec of the American and Eastern Congress in Spirit-Life.

WATCHMAN, Spirit Editor.

PUBLISHED BY BOSTON STAR AND CRESCENT CO., 1073 Clifton Park Avenue, Chicago, Ill. HATTIE A. BERRY,

ARTHUR B. SHEDD, TERMS OF SUBSCRIPTION, IN ADVANCE. One Year, \$1,00. Clubs of Ten, \$3,00. Bix Months, 50 cents. Single Copies, 10 cents. Sample Copies free.

Editrem and Manager.

Single Copies, 10 cents, Bample Copies free,
U. B. postage stamps will be received for fractional parts
of a dollar. (1's and 2's preferred.)
To any one sending 10 new subseribers and \$8,00, we give
saa premium a cabinet photo. of 'Whith Feather, Peace
Bill, spirit control of the Editress.

37 Remit by 1'. U. Order, drawn on Chicago, 1LL., or
by logistered Letter. 37 Payable to HATTEE A. BERHX, Editress and Manager.

BATES OF ADVERTMENIG. 10cts, per line (Nonparell) each insertion, Business Cards, 50 cts, per line (Nonparell) each insertion, Special rates for Electrotypes, on application. Preferred position 25 per cent, extra, Objectionable advertisements not inserted under any consideration. Terms strictly in advance. oam—Bept, 27.

The Spiritual Offering, A LARGE HIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACT OF SPINITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITABIAN ASPECTS.

Prof. Henry Kiddle, No. 7 East 130th st., New York City, Prof. J. S. Loveland, San Bernardine, California, "Quina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Ill.

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

TERMS OF SUBSCRIFTION: For Year, \$2,00; Bix Months, \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.

In remitting by mail a Post-Office Money Order on Ottumws, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdesiors 3 cents, payable in advance, monthly or quarterly.

By arrangements made with publishers of the Phrenelogical Journal, we can offer the following liberal clubbing rates: Offsring and Phrenelogical Journal, \$3,25; with promium bust, \$3,50. The subscriptions at clubbing rates cannot be for less than one year.

BATES OF ADVENTISHING.—Each line of nonpareli type in Cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

AT The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for advertisors. Address.

BFIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 23.

Light for Thinkers.

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. A. C. LADD. Publisher, G. W. KAT Issued weekly at Atlanta, Goorgia.

A. C. LADD. Publisher. G. W. KATES, Editor Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of origins Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments: Reports of Phenomens; Reports of Spiritual Lectures; Spirit Messago Department; Original Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, \$1.50; one copy six months, 75 cents; one copy three menths, 40 cents five copies one year, one address, \$4.00; ten or more, one year, one address, \$4.00 cents; specimes copy free. Fractional parts of a dollar may be remitted in postago stamps.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer.

The Research

THE ROSTRUM.

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCEE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription. In advance, per year, \$1,20, remitting by mail, a Post-office order on Paris, France, the order of J. DAROY, Manager, 78, Boulevard Montmorency.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France.

"The Gnostic,"

A TWENTY-FOUR PAGE MONTHLY MAGAZINE devoted to Theorophy, spiritualism, Occult Phenomena, and the cultivation of the Higher Life. Publishers and Editors,

GEORGE CHAINEY and ANNA KIMBALL.
11,00 per year. Address all letters to
THEE GNOSTIC, Oakland, Cal. Bend for sample copy.

The Boston Investing.

The oldestreform journal in publication.

The oldestreform journal in publication.

Frice, 23,00 a year,
18,50 for six months,
8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind,
Address J. P. MENDUM,
Faine Memorial,
Baston, Mass.

THE CARRIER DOVE, THE CARRIER DOVE,
Devoted to Spiritualism and Reform.
LDITED and Published by MRS. J. SCHLESINGER.
Lat No. 854/4 Broadway, Cakland, Cal. Subscription price One Dollar per year.

THE GOSPEL OF NATURE. By SHERMAN & LYON, authors of "The Hollow Globe," This book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous dimensities by which thinking minds have been environed concerning the great problems of human existence. The centents are divided into ten different subjects, as follows: The Soul of Things: Intelligence; Intellect; Discordis; Progression: Justice: The Science of Death: The Coafounding of Lenguage; Spirit Abodes; Spirit Blography. Cloth, 20,00, postage free.

The Camp-Meetings.

Lake Pleasant.

To the Editor of the Banner of Light: During the week ending Aug. 23d, the number of transient visitors to camp largely increased. On several days there were pienic and excursion parties,

eral days there were picnic and excursion parties, which swelled the crowd of campers for a few hours, until the return trains were ready to start back. A few hundred Roman Catholics from Holyoke and vicinity paid the campa visit. They gazed curiously at the signs outside the mediums' tents, but not many ventured inside for sittings.

The weather has been fairly good, with alternating showers and sunshine. On two nights we've had terrific rain storms, but the days were fine, and in the rays of the warm sunshine the dampness and discomfort of the nights were forgotten. The number of regular campers has not been augmented. Bigns "For Sale" and "To Rent." may be seen everywhere. The directors are now engaged in an effort to clear off the debts of the Association. Collections are made at the Sunday lectures, mediums are being solicited to give free tenefits, and entertainments are arranged to swell the fund.

swell the fund.

Bunday last was warm, almost sultry, yet there was but little sunshine, and toward evening rain began to fall. We had a large crowd of excursionists. This infinx of those who are merely sight-seers makes Sunday atcamp the least enjoyable day of the week. The Sunday evening concert at the new stand was excel-

lent.

The services of the day were attended by large congregations. Mrs. P. O. Hyzer, of Baltimore, spoke in the morning. She gave a wonderful lecture, rich in poetry, and of lofty inspiration. The first question asked Mrs. Hyzer as she stepped on the grounds was, "Do you believe in form-materialization?" This question was the text Mrs. Hyzer preached from, eloquently and grandly. The lecture was a prose poem, sparking with rare thought gems, and delivered in chaste and beautiful language. She gave us a scance with the Living God, and traced the magic materializations of Nature in rocks and in stars.

The afternoon lecture was given by the Rev. E. P. Powell of Clinton, N. Y. It was a radical discourse of the destructive order. Mr. Powell's rough usage of Christian fictions made many in the audience squirm. His position as to Spiritualism was scarcely defined, though his declarations as to the power of the New Gospel were clear and forcible. Mr. Powell told many good stories, and his free and easy style often caused a laugh. Of the rationalistic school, he deals with the practical in life, and is especially carnest in sweeping away theological tyrannies.

Before the morning service Mr. A. H. Dalley asked the congregation for its pecuniary aid. The directors, he said, wisned to make the grounds more attractive and to secure greater facilities for enjoyment. One of the improvements mentioned was the building of a large auditorium in the Park, away from the noise of trains and other disturbances,

The speakers of the week were Mrs. A. M. Beecher, Newtonville, Mass.; Mrs. Fannie Davis Smith, Brandon, Vt.; J. Frank Baxter, Chelsea, Mass.; E. P. nt. The services of the day were attended by large con-

The speakers of the week were Miss. A. M. Beccuer, Newtonville, Mass.; Mrs. Fannie Davis Smith, Brandon, Vt.; J. Frank Baxter, Chelsea, Mass.; E. P. Powell and Mrs. Hyzer. On Thursday alternoon A. E. Tisdale, a blind medium, lectured in place of George Chainey. His lecture was a fine specimen of inspirational power. Mr. Tisdale is a new speaker; he has a penetrating voice, a rapid delivery, and is inspired to utter grand thoughts.

NOTES. NOTES.

The Rogers Bacon concert, at Association Hall, on Wednesday, was enjoyed by every one present. Little Nellie Rogers, five years old, was the wonder of the evening. Mrs. Rogers sang a plaintive song entitled "Daddy" with great expression.

Ur. Amanda Harthan of Springfield got to camp on Baturday. She will stay during the month.

Brother Burnham published a letter in the Willimantic Journal about Lake Pleasant.

Mrs. Hattle C. Mason has had the most unqualified success at her morning circles. Mrs. Mason has left

Mrs. Hattle C. Mason has had the most unqualified success at her morning circles. Mrs. Mason has left Lake Pleasant for the Altna camp, where she is engaged to sing and give test sittings.

J. Frank Baxter arrived on Wednesday, and at once set to work on the platform, singing and giving tests. On Saturday he was the speaker of the day.

Mary A. Charter of Boston is displaying some queer specimens of ancient writing.

Mrs. C. A. M. Burnham, M. D., of New York City, is successful in treating patients magnetically.

Fred. A. Heath, the blind medium, gave his last entertainment a few evenlugs since.

tertainment a few evenings since.

Mrs. II. A. Whittier has her circles generally full.

She gives a scance every evening.

Mr. and Mrs. Bishop of New London, Ct., are in camp.

Weaver Austin, formerly of Springfield, came from Florids a few weeks ago, and took up his old quarters

Florida a few weeks ago, and took up his old quarters at the Lake.

Cephas B, Lynn has visited Lake Pleasant and done considerable hand shaking.

May Warner, though quite a young woman, may be styled an old camper. She now lives at North Woodstock, Ct. When she arrived at camp her former Bpringfield friends welcomed her.

Mr. Porter of Boston Highlands is being inquired for.

for.

Mrs. John W. Wheeler of Orange, Mass., recently

entertained a real live clergyman at the camp.

J. V. Mansheld gave a day's services on behalf of
the benefit fund of the Association.

Newman Works, the first Vice President, is an old-

Newman Weeks, the first vice President, is an old-time Spiritualist.

The second Vice President, Silas Mason, says the camp is the home of harmony.

Clerk N. S. Henry is a sensible mind-your-own-busi-ness sort of a man, and generally well liked.

Treasurer W. R. Tice makes frequent impressions on the camp—with his equipage.

Mrs. Sue B. Fales finds plenty of work in translat-

ing communications from ancient spirits.

Mr. J. M. Foster of Boston is enjoying his vacation here. He is located on the Bluff, and purposes stayhere. He is located on the Blun, and purposes stay-ing on to the close of the camp.

Mrs. Dix of Boston and J. Frank Baxter assisted Fred A. Heath, the blind medium, at one of his enter-talnments.

There is no lack of anateur speakers at the con-

There is no lace ferences.

Jonation séances are in order.

At one of the conferences Mr. Warren gave some Onset Bay experiences.

Jonathan M. Roberts rambles up and down camp,

JOHN COLLIER.

Mr. and Mrs. Roscoe are stopping at Mrs. Severence's cottage on the Bluffs, where they have been warmly received by many friends. This is their first visit to Lake Pleasant.

"A. C. C." writes: "At a meeting of the New England Camp-Meeting Association, held on the 24th inst., it was unanimously voted to build a bridge from the old to the new grounds. This will epen up all the beautiful lots on the 'Highlands.'"

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

On Sunday, August 23d, we had the Rev. Samuel Watson of Tennessee with us as speaker, and he gave two excellent discourses. He was in the Methodist ranks for forty years, rising to the degree of Bishop; and is now, as he said this morning, working to undo the errors of his past teaching, and give the people something higher and better in place of it. His lectures were largely attended and very interesting; his explanations of the Bible stories logical and reasonable to a mind educated by Spiritualism. At the conclusion of Mr. Watson's lecture in the afternoon, the audience, discerning the well-known face of Mr. John Wetherbee, uproariously demanded him (as it always does), and when he took the stand he was received with hearty-applause. Mr. Wetherbee began by saying that while Mr. Watson thought the Bible without its spiritual element would be the dullest book ever written, As thought that without Spiritualism the world would be an exceedingly dull place to live in. Mr. Wetherbee continued in his usually happy yein, and succeeded in getting his awdience in the best possible humor with themselves, the world and everything in the world. two excellent discourses. He was in the Methodist sible humor with themselves, the world and every-thing in the world. He spoke about half an hour, and his bearers would have been glad if it had been an

his hearers would have been glad if it had been an hour and a haif.

There was a very fair audience at the Temple last evening. Mr. J. J. Morse was the speaker, with Mr. R. Geiry Brown in the chair. Mr. Morse gave an excellent lecture, taking the question, "What is Spiritualism to the World?" He handled the subject in a masterly fashion and answered the question clearly and emphatically. Mr. Brown makes an excellent presiding officer.

Raturday afternoon a meeting was called at the

masterly fashion and answered the question clearly and emphatically. Mr. Brown makes an excellent presiding officer.

Baturday afternoon a meeting was called at the anditorium, Mrs. M.S. Wood presiding; Mr. J. W. Mahony and Mr. J. J. Morse were the speakers. Mr. Mahony the Shakesperian student and reader, told in a very pleasant manner how he became a Spiritualist and his reasons therefor, and Mr. Morse made a short address which was very well received.

Biforts are being made to establish a Children's Lyceum at the Grove, and the only wonder is that somebody has not thought of it before. With the large number of young folks summering at Onset annually, such an institution could be made extremely useful and attractive. An entertainment and dance in ald of the movement was given at the Temple last Thursday evening, with an attendance of about two hundred. The recitations and songs were almost exclusively by the children, and they acquitted themselves in a very creditable manner, affording a very pleasant evening's entertainment to their patrons. Mr. L. Bullock, the potumaster, also took hold to help the thing along, and his impersonations were enthusiantically received and applauded.

Great preparations are being made for the illumination, etc., which come off (weather permitting) next Saturday. An elaborate programme has been arranged for day and evening, including three band concerts by the Middleboro' Band, Japanese fireworks in the daytime, boat and tub races, and extensive decorations and fireworks in the evening. There will be extra attractions at the rink, including the Plymouth Dram Corps and Polo Ciub, and potato, and sack races. There will also be a dance at the Temple. Mr. B. J. Keith of the Brockton House has been very energetically soliciting subscriptions, and more than three hundred dollars have already been subscribed. The majority of the cottagers signify their intention to join in the fun, and Masten & Wells think they

can give us the most satisfactory display onset has ever had. All appearances point to a big crowd, and Onset is prepared to receive it.

Next Wednesday afternoon Mr. J. J. Morse, at the solicitation of his friends here, is to give an extra lecture at the auditorium. Mr. Morse has been sorely afficted since his arrival here, in the serious liness of his wife; but now, thanks to the help of Mrs. Dr. Sturtevant, and the noremitting care and attentions of her husband and friends, she is thought to be out of danger.

of her husband and friends, she is thought to be out of danger.

There is some talk of a bridge between Onset and Point Independence. Such a bridge would be a great advantage—to the Point Independencers!

The pairons of Hotel Onset, this season, will be glad to learn that C. H. Neal & Co. have secured a lease for another year. Landlord Neal understands how to cater to the comfort and enjoyment of his guests, so that those who have partaken of his hospitality once are sure to come again.

Prices for board and lodging are much lower now than during camp meeting, and many families are taking advantage of the change to spend their summer vacation here. All the newcomers are not Spiritualists, but they are welcome, and if we can do them any good we will. Many of them are improving their opportunities to investigate the subject, and we hope that some of them, before they leave, will come to a realizing sense of the truth and blessing of spirit-intercourse.

It is rumored that a large land-owner at Onset is about making a contract for the erection of twenty new cottages this fall. From the promptness with which all sorts and conditions of houses have rented

which all sorts and conditions of houses have rented this season, such an enterprise would seem to guarantee large returns to the investor.

Among those remaining at Onset from the Camp-Meeting, who are interested in Spiritualism not merely from a personal but from a critical and solentific point of view, and who are close students of the various phenomena, may be mentioned Mr. and Mrs. Robert H. Hare of Philadelphia (who have had a daily materializing scance with Miss Berry for instruction since the first day of July), Gen. Lippitt of Washington, Mrs. Lita Barney Bayles, and Mr. Wm. Hogan of Washington.

Lita Barney Sayles, and Mr. wm. Hogan of washington.
Mr. L. L. Whitlock and family have left the Grove,
Mr. W. being obliged to leave to fulfill engagements at
other Camp-Meetings.
Mr. W. S. Buller and family, of Boston, have returned to that city; but Mr. B. likes Onset so well that
before he left he engaged Mr. Wm. F. Nye's cottage
on the East Boulevard for next season.
Mrs. S. M. Hawkins, the test medium, of 2 Hamilton
Place. Hoston, has been with us for the past six weeks,

Mrs. S. M. Hawkins, the test medium, of 2 Hamilton Place, Boston, has been with us for the past six weeks, and returns to her home to-morrow. Mrs. Hawkins and her bright little control, Sunflower, will be much missed.

One may see the genial face of Dr. T. D. Brigham, of Boston, daily about the camp. The doctor is having a glorious time, and looks as if there were no such disagreeable fact as tooth-pulling in the world. This is his third season here, and if he came for his health he must have found it long ago, as he looks the very picture of robust good spirits. He says he would be perfectly happy even if he were here all alone, and I think he would manage to have a good time of it, even under those circumstances.

Mr. E. A. Grozier, of Malden, private secretary of the Governor, is visiting his uncle, Captain Atkins, who has built a beautiful cottage on West Central Avenue.

Avenue.

Mr. Fred Haslam, of Brooklyn, N. Y., is on the grounds for a few days. Mr. Haslam is one of the old

workers in the cause, and an earnest, thoughtful investigator. vestigator.

The patronage of the Onset Bay Railroad already demonstrates the fact that it is bound to be a well-paying institution, as well as a great convenience.

Mr. Langdon Baxter, his mother Mrs. O. F. Baxter, his slater, Mrs. E. A. Rodgers and son Edwin, have left Onset for Boston, after a pleasant sojourn of six weeks

A. W. Wilcox, who has passed the season at this place, is now making a tour of observation among other camp-meetings devoted to the interests of spiritual inquiry.

THEODORE. itual inquiry.

Monday, Aug. 24th, 1885.

Monday, Aug. 24th, 1885.

Mr. and Mrs. Caffray left Onset on Sunday evening, Aug. 23d, for their home in New York City.

The proprietors of the Union House have decided upon a new departure. They will keep their house open all the year round hereafter.

C.P. Pratt writes: "The season for the regular Camp-Meeting at Onset has passed; but some of the good things are left with us still, as those will avouch who have attended for the past week the course of lectures delivered; in the Pratt cottage by Dr. K. W. Hopkins of Boston, on the invisible forces of nature, Light, Heat, Color, Magnetism, Electricity and Psychometry, their different forms of application for the promotion of health, etc., with reasonable and scientific argument, giving much valuable instruction, and leaving a large field for the study of these wonderful forces, of which people in general have so little practical knowledge."

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

We have just closed the most prosperous week Sunspee has ever experienced. People have flocked in from all parts of the country. Seances have been well attended, lectures and conference meetings never were better patronized, and the weather on the whole were better patronized, and the weather on the whole very fair. Every steamboat that has landed at our wharf has brought many pilgrims to the camp ground, and those who have been obliged to leave for their homes have done so with regret, and with the intention of returning another season.

Tuesday, Aug. 18th. a very eloquent address was given by Mr. Joseph D. Stiles of Weymouth, Mass., in the afternoon. It was supplemented by an inspirational poem of remarkable beauty, and seventy-four tests of spirit presence.

Wednesday, Aug. 19th, a lecture was given by Mrs.

tests of spirit presence.
Wednesday, Aug. 19th, a lecture was given by Mrs.
Juliette Yeaw of Leominster, Mass., and greatly admired by ali.
Thursday, Aug. 20th, Miss Jennie B. Hagan of East
Holliston, Mass., gave a very effective address at
10:30 A. M. Mrs. Lora S. Craig, Mrs. K. B. Stiles and
Dr. H. B. Storer occupied the time in an acceptable
manner during the atternoon session.

N. D. C. CONVENTION.

N. D. C. CONVENTION.

At half-past 10 A. M., August 21st, the call for the National Developing Circle Convention was read by the Developing Medium of the N. D. C., Dr. James A. Bliss, and the meeting duly opened with singing by Mrs. Mary F. Lovering of East Boston, Mass.

In response to a call by Dr. Bliss for the nomination of a permanent President, Mr. George A. Fuller of Dover, blass. was duly nominated, and upon being elected was escorted to the chair.

The following persons were then elected as permanent officers: Dr. James A. Bliss, Treasurer; Mrs. Mary F. Lovering, Secretary; Dr. H. B. Storer, Mrs. G. Davenport Stevens, and Mrs. George Fellows, Executive Committee.

President Fuller then introduced Dr. James A. Bliss, who gave reports of what had already been accomplished by the organization.

At two o'clock a developing circle, held in the Pavillon, was largely attended and of an interesting character.

vilion, was largely attended and of an interesting character.

Saturday, Aug. 22d, the opening speech was made by George A. Fuller. He was followed by Dr. H. B. Storer, who waxed eloquent upon the subject of home circles. James A. Bliss followed with remarks upon the development of media. At 2 o'clock another developing circle was held in the hall, attended by nearly three hundred persons.

Sunday, Aug. 23d, was the closing day of the N. D. C. Convention. About six thousand people were in attendance. The speakers'stand was tastefully decorated by Dr. Prentiss. At 10 o'clock Dr. Bliss gave an eloquent and entertaining lecture on "The Method of Investigating Spiritualism." Dr. H. B. Storer, at 11 o'clock, followed with an address of great beauty.

At 2 o'clock the address was given by Geo. A. Fuller, upon "The New Earth and the New Heaven." He was followed by Joseph D. Stilles, who gave an inspirational poem, and one of his astounding test scances, at which one hundred and seventy five names were given and nearly all fully recognized.

In the evening a conference meeting was held in the hall, at which Dr. Richardson gave his good-by speech for this season.

During the Convention a vota of thanks was extended to Dr. S. H. Prentiss for his untiring efforts in decorating the speakers' stand, and also to the ladies who have assisted with labor and with flowers from their gardens. This Convention must be considered in every sense of the word a perfect success.

Puring the week inst research we leaven by Stilles.

PEBBLES.

During the week just passed Mr. Joseph D. Stiles has given several hundred tests of spirit presence. His powers in this direction seem almost unlimited. His inspirational poems are of great beauty.

Miss Jennie B. Hagan made hosts of friends while on the camp-ground. As a lecturer she has made rapid progress during the past year. She left Saturday morning, August 22d, for Queen City Park. Her many friends at Sunapee wish her unbounded success.

Mrs. Juliette Yeaw endeared herself to all, both by her eloquence on the platform and the kindly spirit she ever manifested toward all who came into her sphere.

. Addie M. Stevens and husband, of Claremont, Mrs. Addie M. Stevens and husband, of Claremont, N. H., spent several days in a most enjoyable manner on the grounds as the guests of Mr. and Mrs. N. A. Lull. Mrs. Stevens is a pleasing speaker and genial

Lull. Mrs. Stevens is a pleasing speaker and genial friend.

Dr. R. A. Smith and wife, Fanny Davis Smith, paid a figing visit to Sunapee, en routs to Queen City Park from Lake Pleasant. They were entertained by Mr. and Mrs. R. J. Durant at "Rose Cottage." The officers of Sunapee Camp-Meeting were glad to extend to the President of Queen City Park Association a most cordial welcome. A delegation of fourteen came up here from Lake Pleasant with Dr. Smith. Among them may be mentioned Mrs. H. B. Fay, materializing medium, Boston. Mass.; J. C. Wellington and wife, Cambridge, Mass.; Will A. Wilcox. Onset, Mass.; A. S. Leopold, Brocklyn. N. Y.; J. Milton Young, Haverhill, Mass., and P. S. Briggs and son of Boston, Mass. H. T. Giover of Oakland, Cal., has been spending several days at Hotel Sunapee.

A party of three from the Shaker community at Enfield, N. H., have been attentive listeners at the meetings during the past week.

Calvin Rumrill and wife have arrived from Felehville, Vt. These are old and tried Spiritualists, ever

ready to do all that lies in their power to advance the cause of Spiritualism.
Dr. A. H. Richardson has had a large practice. He will leave on Tuesday for Queen City Park. He has done valiant service in many of the conference meet-

done valuant service in many of the Association; ings.

Dr. H. B. Storer, as Secretary of the Association; has been untiring in his efforts to make the meeting a success. He has a host of friends here who love and respect him for the noblifty of his soul. May he live many years to bless humanity with his genial presence and noble inspirations.

and noble inspirations.
V. C. Brockway of Newbury, N. H., is a very ef

and noble inspirations.

V. C. Brockway of Newbury, N. H., is a very efficient Treasurer.

Mrs. R. M. Shirley of Worcester, Mass., visited the camp for a few days and gave some very fine psychometric readings.

Every one regretted very much the departure of Mr. and Mrs. George Tryon for their home in Minneapolis, Minn. Mr. Tryon is a very pleasant gentleman to meet with, and Mrs. Tryon is a charming lady.

Mrs. G. D. Stevens of Boston, our organist, has rendered her services in a satisfactory manner, and being a very cultivated and refined lady, has made herself a most valuable personage in all our meetings.

The charge of the hotel building has almost entirely devolved upon Mr. Horatio G. Hawkins, the other two members of the firm having about all they could attend to in other directions. He has performed his labors in a most faithful manner, and the guests all seem well pleased with the many marked changes in its management.

The Hillsboro' and Newport bands were present on Sunday, and discoursed sweet music. It is very seldom that two bands of music are in attendance at the same time at a camp meeting. The steamers were all busy carrying out everysion parties, and the Lowell.

dom that two bands of music are in attendance at the same time at a camp-meeting. The steamers were all busy carrying out excursion parties, and the Lowell Road ran eleven care from Concord. Immense crowds were present all day, order prevalled, and all seemed to enjoy a good time.

Frank Crane, our organist for last season, arrived here Saturday evening, and was warmly welcomed by his old friends.

Dr. Emery Amsden held a most successful scance for musical manifestations in the light, at Miss Mary Person's cottage, Bunday afternoon. This young medium deserves the patronage of all Spiritualists.

The materializing scances of Mrs. Jas. A. Bliss are crowded every night, and the best of satisfaction is given.

given.

Mrs. Bessie Huston still continues to hold her materializing séances nightly, at the cottage owned by Messrs. Hubbard & Whipple. These séances are crowded and are enjoyed by all.

Dr. Frank C. Pierce is meeting with excellent success, and Dr. Frank Brooks is having his share of practice.

TEN DAYS AT SUNAPEE LAKE CAMP, giving interesting details of the place and of personal experiences, from the pen of Hiram E. Felch of this city, will be printed next week.— Ed. B. of L.

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

Cassadaga Camp is having a good deal of wet weather at present, but it does not seem to affect the attendance very much. Since my last letter we have had lectured by Judge R. S. McCormick, Mrs. R. S. Lillie, J. W. Fletcher, and Mrs. Nellie J. T. Brigham. Mr. E. W. Emerson has arrived, and is giving platform tests. The Grattan Smith Family, of Painesville, O., furnish excellent singing, and the Lillies give us an occasional duet. The children are progressing finely under the care of Mrs. Sperra, and give creditable exhibitions on Friday evenings. Last night a large and beautiful cottage, lately erected near the hotel, was dedicated. It was built by several families from Eric, Titusville, and Pittsburgh. Interesting speeches were made by Lyman C. Howe, William Barnsdell, J. W. Fletcher, Mrs. Lillie and Mrs. Brigham, the two latter giving inspirational poems. The Smith family gave us some fine choruses, the Lillies sang a duet, and Damon's Band discoursed sweet music from the top of the veranda. The affair was a very pleasant one, and the cottage was fittingly consecrated to the interest of the cause, being named "The Progressive Union." The mediums on the grounds are doing pretty will this season. by Judge R. S. McCormick, Mrs. R. S. Lillie, J. W.

NOTES FROM CASSADAGA.

NOTES FROM CASSADAGA.

To the Editor of the Bannprof Light:

Saturday afternoon Mrs. Lillie failed to appear, and Lyman C. Howe filled the time, taking for his subject "Liberty is the Mother of Responsibility, and Responsibilities Educate." Our individuality may be called a pivot, and its mission is to enlarge and unfold our possibilities. In our relations with each other we are prone to be selfish, prone to judge, and we judge by the measure of our development.

Sunday morning, 16th, Mrs. Lillie spoke on "The Intellectual, Moral and Religious Aspectof Modern Bpiritualism." In the course of her remarks she said that Spiritualism meets all conditions and overcomes all difficulties better than all other religions have ever been able to do. The truths of Spiritualism are creeping into the literature of the day everywhere and in every direction. At the close of her iecture Mrs. Lillie improvised a beautiful poem filled with glorious spiritual truth, upon a subject given to her by a blind man in the audience, "They that are well need not a physician."

Sunday afternoon J. W. Fletcher took for his sub-

truth, upon a subject given to her by a blind man in the audience, "They that are well need not a physical need."

Sunday afternoon J. W. Fletcher took for his subject, "The Boat of Spiritualism Balling through Orthodox Waters." The moral teacher would say Spiritualism is but a reform. The theologian would say it is but another form of religion. It is neither one nor the other, but the heart and soul of both. Hundreds of Spiritualists are no better for it, because they only believe in spiritual phenomena and not in the teachings of its philosophy. The two are very distinct. Spiritualism must demonstrate something in man's absolute destiny, or it accomplishes very little.

Tuesday afternoon, the listh, Mrs. Lillie again addressed a large audience, on subjects given her after she reached the platform. Among them were: "What is Man?" "Man's Capability." 'Individual Growth," and "Who is the Greatest Man?" The latter Mrs. Lillie answered in an inspired poem, the leading idea to of which was that no man is greater than another, because each has the possibilities and capabilities of all others. In handling the other subjects, Mrs. Lillie and is most needed for its unfoldment. Our natures are constantly unfolding as unfolds the flower. Looking within yourself you find flowers that have never been brought forth, and like the century plant, they need just the right conditions or dreumstances to develop them. In considering the condition of the spirit and all our experiences of life are the best for our unfoldment, and just such as are needed.

Wednesday afternoon, 19th, J. W. Fletcher asked

in spirit-life, she said that out of this life, our growth and development here, we are building for the future, and all our experiences of life are the best for our unfoldment, and just such as are needed.

Wednesday afternoon, 19th, J. W. Fietcher asked the audience for subjects, and taking from the many that were sent up, "The Science of Life," "The Philosophy of Spiritualism," "Go ye into all the World and Preach the Gospel to Every Creature," "Conservative Spiritualism," and "Conservative Christianity," be said they were slices from the same loaf. Theology's effort has been to reconcile God with man, and man with God. Modern Spiritualism comes to reconcile man with man. It comes to bring a new religion to all men, not to a few. Religion and theology have been the greatest stumbling-blocks in all times. No men were ever made better by being damned for what they are, but by showing them a better way. The purpose of Spiritualism is to grow larger and broader as each day goes by. The church redeems a man and leaves him there, and that is all there is. Spiritualism comes to teach men, not by regeneration, but by generation, shall the world besaved. Modern Spiritualism is the science of life, and it is its province to make man understand the laws of his own life. The possibility of man, by continuous development, becoming equal with God, was another question considered. The speaker said there is a law of spiritual evolution which scientistseem to haveloat sight of. There is a constant development in and with God, the same as there is with man, consequently man cannot become equal with God, and lose his own lindividuality. Man is a progressive being, and the relations he sustains to the infinite are always the same. He will ever journey on through all the varius phases of being, but never reach the infinite, because the infinite is also always expanding. "Do Spiritualists need a creed?" Mr. Fletcher showed the ridiculousness of this on the principle that as Spiritualists need a creed?" In the progressive, consequ

merous others on the grounds was given satisfaction.

The platform tests given by J. W. Fletcher, after his lectures, with names, dates and particulars concerning the passing of numerous individuals to spirit-life, all of which were recognized as true, were very wonderful. Mr. Rust Woodworth has also given numerous tests of the same character, and equally wonderful. He bids fair to develop into a first class medium of this phase.

M. D. HAMILTON. phase. Monroe, Mich.

. Neshaminy, Pa.

To the Editor of the Banner of Light: Another week has passed away, and the tenters at Neshaminy are expressing their regrets that the time is drawing near when they must separate. This is the last year of our gathering at Neshaminy, our lease terminating at the close of the camp; but we are not idle; our committee has looked at several fine groves; but has not yet determined where we shall pitch our tents another year. We shall buy, or lease grounds to body with the privilege of purchasing at a given price if desirable to do so.

We have about the same routine of business from agent.

day to day; a lecture each day at 3 P. M.; evenings, dancing or other entertainment in the large Pavilion; others enjoy themselves is boating, swinging, etc.

We have had for speakers this week: C. Fannie Allyn, J. Clegg Wright and Mrs. Amelia H. Colly. No doubt most of the readers of the BANNER have had the pleasure of listening to lectures delivered by them all; and it requires no words of mine to speak of the ability and eloquence of each.

Charles Nelson, a new medium of Philadelphia, has, at the close of each lecture during the past week, given delineative tests of spirit-return, which have all been recognized as true by the parties to whom they were afforded.

The officers of the Association and the Camp are doing all they can to make friends and straugers feel that we are no strangers, but a band of brothers and sisters, working for the purification and uplifting of one another.

Our Superintendent, Cant. Keffer, is at his post

doing all they can to make friends and strangers feel that we are no strangers, but a band of brothers and sisters, working for the purification and uplifting of one another.

Our Superintendent, Capt. Keffer, is at his post early and late, attending to the wants of all and watching closely the interest of the Association.

Our band of instrumental music, under the leadership of Prof. De Barth, is highly praised for its fine performance in concerts and on the rostrum. The quartette choir, under Prof. White, is daily applauded by thousands for the sweetmelody of voices and songs. Our President, Mr. Wood, comes up from the city every day to attend to his duty as President and Financial Secretary.

Our Vice President, Mr. Benner, who was trained in the school of Methodiam—baving been a preacher more than seventeen years—is ever active at our meetings. Our mediums seem to be doing a good business. Three ladies came this week all the way from Baltimore to secure a sitting with Mrs. Patterson, the independent slate-writing medium. They returned the same day, feeling satisfied with the journey and what they received. Bothe good work goes on.

In addition to our usual services this Sunday morning, after singing, all the littile children on the campground came marching into the auditorium. Our Vice-President stated that in acknowledgment of the high appreciation by Mrs. Allynof the little ones (which she had evinced to them last year and the same this year they had come together to present to her a token of fruit and flowers was then presented to be to by Master Benner, a bright boy of four years. She was also presented by "the tenters" with a fine autograph album and a box containing some wearing apparel.

This evening the children meet in the Pavilion to give recitations and tableaux, Mrs. Allyn taking charge.

During the week we have had conferences, and every alternate evening a medium meeting for giving tests, Mrs Duffy of Troy having charge, acting as chairwoman. Mrs. Duffy came among us a stranger, but being a la

Verona Park Camp-Meeting.

To the Editor of the Banner of Light: I feel it is but just to those who have so nobly worked for Spiritualism in establishing this Camp-Meeting

that a report of it appear in your columns. Inat a report of it appear in your columns.

For four days I have been here. The grounds are very fine—sloping back from the east bank of Penobscot River, and thus having a very fine water view. Craft of all kinds are constantly passing, and the panorama is very beautiful. A fine auditorium is naturally provided and a good speakers stand erected. The camp is only two years old, but there are many cottages; an eating house, a wharf, etc., are already builded.

The whole camp is finely arranged, cleanly kept, and

builded.

The whole camp is finely arranged, cleanly kept, and well presided over by the master-spirit of it all, Dr. C. F. Ware of Bucksport—the President of the Association—and all who may in future enjoy the rare opportunities offered here for recreation and spiritual growth will be greatly indebted to him, for without him the camp would not have been.

The meetings have been well attended by an orderly and interested audience. Mrs. Morse of Scarsmont, Me., Mrs. Thompson of Rockland, Me., Capt. H. H. Brown of Saratoga, N. Y., have been thus far the speakers, with assistance unexpectedly and nobly rendered by Prof. A. E. Carpenter, to whom the campers owe much for instruction and oneer.

Mrs. Carpenter has given, as is usual with her, some excellent private sittings. Mrs. Thayer of Franklin, Mass., is also giving a few sittings, but ill health prevents her doing very much.

Dr. Fairfield and Mrs. Glading arrived as we left. They will care well for the platform the rest of the meeting.

A fine volunteer choir furnishes good musle. I wish I had at command their names, that I might thus reward them partially for their cheer to me.

The surrounding country seems to turn out liberally at all the meetings, and it is a cheering sight to see such a number of young people, who listen attentively and seek opportunity to talk with the speakers and mediums. The whole effort is concentrated on the meeting, and this spirit pervades the whole camp and consequently it is a success. The people of the camp are in a most complete harmony that made it a little Eden to me. I rested like one returned home from a long voyage. And I want to say to the readers of the Banner that a finer place for rest, growth and pleasure cannot be found than Verona Park. I leave warm friends, take joylul memories with me, and hope next year to be with them again.

Mount Pleasant Park. Is.

Mount Pleasant Park, Ia.

To the Editor of the Banner of Light: Last Sunday the grounds were thronged with visitors, who were deeply interested in the morning with listening to an original poem by Mattie K. Hull, followed by a lecture on "The Outcome of Spiritualism."

lowed by a lecture on "The Outcome of Spiritualism."
In the afternoon a large audience listened to W. F.,
Jamieson on the subject, "Religious Revivals." In
the evening Mrs. H. S. Lake spoke on "Religious
Rites and Reasons."
Monday afternoon Jay Chaapel gave a lecture on
"The Minister, the Lawyer and the Doctor,"
On Tuesday Dr. Juliet H. Severance spoke on "Mediumship, its Uses and Abuses." After the lecture
she answered questions on the subject from the audience.

she answered questions on the subject from the audience.
On Wednesday Mrs. Lake again lectured, her subject being "Spiritual Development from a Spiritual Standpoint."
To-day Mr. A. B. French made his first appearance.
His lecture on "Doubt a Factor in Progress" was a picture of the past and present doubts and the result of doubt, which was progress in every department of life. As a word-painter Bro. French has few equals.
The conferences are interesting and are held every morning from ten to twelve.

life. As a word-painter process.

The conferences are interesting and are held every morning from ten to twelve.

One thing I think we may justly be proud of: We have raised the money and paid for our camping-grounds, which embrace nineteen acres of the most beautiful, well-wooded bluffs overlooking the cities of Clinton and Lyons, and a large area of the country on both banks of the "Father of Waters." It is deeded to the Association, and to be kept for its purposes alone. We have already a large, commodious hall, dining hall, band stand, auditorium, also good wells and various improvements, and all this in only three years from our starting. It is admitted we have as fine a corps of speakers this season as was ever in attendance at any camp in the country; and our attendance at any camp in the country; and our attendance.

Clinton Id. Aud. 20th, 1885.

acter. Clinton, Ia., Aug. 20th, 1885.

Queen City Park.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The week just closed has been a most enjoyable one in every particular, and we feel indebted not only to the "Clerk of the Weather," who is supposed to regulate the forces terrestrial, but to the management in general for the enjoyments and benefits to be found here upon every hand. Our meetings have been well attended, and the interest has steadily increased, until an attendance of nearly three thousand was reached on Sunday, the 23d.

The lectures by the several speakers were rich with thought, and all were greeted with appreciative audiences.

William Gardner, of Troy, N. Y., is occupying his cottage and making many improvements.

G. W. Fowler and wife, of Lynn, Mass., are making it pleasant for many of the visitors at mountain home. Dr. E. A. Smith, of Brandon, Vt., has erected a fine cottage, and is entertaining many visitors.

Many tents are filled to overflowing.

Mrs. E. A. Cutting is having fine success as a developing medium, also Drs. Converse and Fowler.

Mrs. H. B. Fay is one of the late arrivals, and is located at William Gardner's.

Mrs. S. A. Sweet, of Hartford, Conn., is located at the Dickerman Cottage.

The new barge Republic, Captain Conger, is a valuable addition to our facilities of transportation.

The numerous pionic parties and excursionists visiting our beautiful Park, are much pleased with the lectures given from our platform.

Burlington, Vt., Aug. 24th, 1885.

tures given from our platform.

Burlington, Vt., Aug. 24th, 1885.

Go to Ætna (Me.) Camp-Meeting. Since my previous notice I have received numerous letters asking about the fare from Boston to Ætna in the boat. For the benefit of those who do not under-stand and who wish to come I give the following di-

stain and with to come I give the following directions:

First, the manager of the Boston and Bangor Steamship Line, Wm. Hill, jr., says—or gave me the liberty
to say—that: "All parties showing this notice can
have half fare to Bangor from all points." The tickets
will be good from August 2th to September 8th. Don't
fall to show this notice if you want half fare—you cannot get it without. The fare from Boston to Bangor
and return will be \$3.50. Take the cars at Bangor for
Ætna. The fare from there and return will be about
90 cents; therefore it will cost one person, starting
from Boston, \$4.40 to Æma and return. I hope every
body wishing to come out to our meeting will take advantage of these exceedingly low rates.

Bemember to says this notice to show the fields.

C. M. Brown See.

"See What

CUTICURA

Does

For Me."

LYEEYTHING that is purifying, beautifying, and cura-LY tive for the Skin, Scalp and Blood, the CUTTOWA REMEDIES will do. Nothing in medicine so agreeable, so speedy and so wholesome. Guaranteed absolutely pure by the analytical chemists of the State of Massachusetts, whose certificates accompany every package. For cleaning the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. where. Price: CUTICUBA, 50c.; SOAP, 25c.; RESOLVENT. 11. POTTEE DRUG AND CHEMICAL CO., BOSTON.

13" Send for "How to Cure Skin Diseases." Feb. 14.

Age the Test of Merit.



1844.

1885.

Prescribed by physicians and used in the best families of America for more than forty years.

NEW YORK, Oct. 24, 1844.

I fully appreciate your EFFERVENCENT SELTZER APERIENT. Have found its use truly valuable in cases of Dyspepsia, Heartburn, Headsche and Disordered Stomach.

JAMES KENNEDY, M.D.

Have used and prescribed TARRANT'S SELTZER
APERIENT for many years with most satisfactory results.

JOHN A. OAMERON, M. D.

MANUAL

PSYCHOMETRY:

THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D. Author of "Anthropology," "Therapeutic Sarcognomy", and "Moral Education"—Professor of Physiology an Institutes of Medicine in four Medical Colleges successively, from 1845 to 1881—and for five years

Dean of the Eclectic Medical Institute, the parent school of American Medical Eclecticism—Discoverer of the Impressibility of the brain-of Psychometry and of Sarcognomy.

CONTENTS. Frontispiece-Engraving-Portrait of Mrs. Buchanan. PREFACE.

PART I .- INTRODUCTORY AND HISTORICAL. Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Dovelopments.
CHAP. 4.—The Psychic Faculities—their location, and ascidental manifestation.

PART II.-PRACTICAL UTILITIES. CHAP. 5.—Psychometry in Self Culture, Conjugal Rehations and Business.
CHAP. 6.—Psychometry in Medical Science and Choice of CHAP. 7.—Psychometry in Politics.
CHAP. 8.—Psychometry in Politics.
CHAP. 9.—Psychometry in Literature.
CHAP. 9.—Prophetic Intuition.
PAPT III.—THE NEW PRINCESONY AND PRINCESON

PART III.—THE NEW PHILOSOPHY AND RELIGION. CHAP. 10.—Psychometry and Anthropology. CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX.

CHAP, 11.—Future Lite and Lessiers in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Destiny of the Young.

The suthor, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PETCHOMETRY—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 modus 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 utilizing these psychiofaculties in the investigation of character, disease, physiology, biography, history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology and supernal life and deatiny. 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 arte and sciences heretofore known to the skillful and learned."

Price \$2.00, postage 16 cents.

For sale by OtlaFY & RICH.

CONTENTS AUGUST NUMBER

FACTS.

Rumrill.

Spirit Photography. Dr. Henry Slade.

Materialization with Dr. Henry Slade. Dr. F. L. H. Willis. Ceaching Latin under Spirit Control. Mr. Giles B. Steb-bins.

Dins.
A Spirit Proving its Identity. Mr. James H. Young.
Materialization in the Dark. Mr. L. L. Whitlock.
One Reason Why We Fall. O. H. Weilington.
A Spirit Identifies His Own Teeth. Mrs. Bara E. Hervey, M. D.
Physical Phenomena and Materialization Before Four Hun-dred People. Mr. L. L. Whitlock.
Experiences at a Scance with Miss Helen Berry. Mrs. K.
R. Stiles. R. Stiles. landling Fire Without Being Burnt. Mr. L. L. Whit-

lock.
Flower Séance in the Light. Mr. L. L. Whitlock.
n important Spiritual Séance. Banner of Light,
dependent Writing on a Pocket Slate. W. W. Gleason Independent Writing on a Pocket-Slate. W. W. Gleason, M. D. Answering Scaled Questions. Dr. A. S. Hayward. Experiences with Mrs. E. B. Stratton. Mr. James N. Sherman, How I was Convinced of Materialization. Mrs. M. A. But-ler.

Deacon Stephen Woodman's Experience in Spirit-Life,

Banner of Light.

Extraordinary Phenomena Promised. MISCELLANEOUS. EDITORIAL.—The Facts Convention at Onset. Interesting Items.

Single copies 10 cents. \$1,00 per year.
Forsale by COLBY & RICH. is—Aug. The Story

GREAT DELUSION.

IN A SERIES OF MATTER-OF-PACT CHAPTERS. BY WM. WHITE, Esq.

"We may fairly call this sturdy volume the anti-vaccinator's bible. It is a determined and well-informed impeachment of the Vaccination theory, bristling with facts, and enlivened by the most biting sarcasm. The author has searched all nooks and crannles of the subject, analyzed the figures and arguments of the upholders of Vaccination, and his conclusion is, that Vaccination is a medical monopoly, established, endowed and enforced—a tyranny to overthrow." "- Chester Okronfele.

Cloth, pp. 627. Price \$2.00; postage 15 cents.

Sexual Physiology and Hygiene; OR, THE MYSTERIES OF MAN.

BY B. T. TRALL, M. D. This work was first published in 1866. Its success has been very great, and it has had a sale in every part of the world where the English language is read, and has become an authority on the subjects of which it treats. In England, in Australia. In New Zealand, in this country, it has been in constant demand since it was first published. The limitantions in this work are ini in number, and will greatly ald the reader by making everything plain and clear. Carefully revised and enlarged edition.

Cloth. Price \$1.00.

Other-World Order: SUGGESTIONS AND CONCLUSIONS THEREOK.

BY WHI WHITE, Esq.

Cloth, pp. 186. Price 75 cents. For sale by COLBY & BICH. The Facts Magazine.

A la person was have known to my amounted the A nomine personnel to react to force a second to the latest the latest to the latest latest to the latest late