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CONTENTS.

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FIBST PAGE. - The Spiritual Rostrum, Modern Spirit-ualism: Its Attributes and Mission; The New Heaven, Spiritual Phenomena: A Vision of My Spirit Mother, SECOND PAGE .- W. J. Colville in Leeds. Eng. Banner Correspondences. Letters from Massachusetts, New York, Rhode Island, Ohio, Missouri, Kentucky, New Hampshire, and Tennessee. Anniversary Convention in Vermont. Poetry: The Old Beligion. New Publications. Verifications of Spirit Messages.

THIRD PAGE .- Postry: In Tyrannum. Free Thought. Spiritualism Exposed ve. the Ignorance of the Learned. f. Buchanan and his New Philosophy. Obituary and Convention Notices, etc.

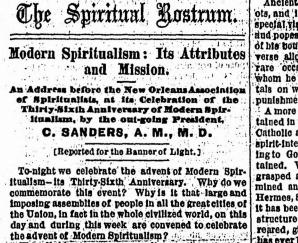
FOURTH PAGE. - The Tottering Old Creeds, Camp Life-Its Pleasures and its Lessons, Col. C. G. Greene's Eight-ieth Birthday, 'What they Think of us Above, 'Dr. Marvin at Home, Spiritualism in Saratoga, etc.

FIFTH PAGE.-Movements of Mediums and Lecturers.

New Advertisements, etc. BIXTH PAGE. - Message Department: Invocation; Ques tions and Answers; Bpirit Messages given through the Mediumship of Miss M. T. Bhelhamer from Carrie E. Marshall, Frances Mary Parker, George Abercrom-ble, Colonel Theodore Gay, Obbries H. Wesson, Catharine Farmer, James Worst, Abigail Armstrong, Eliza M. Hardy, and White Eagle.

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

EIGHTH PAGE.-All Sorts of Paragraphs. Spiritualist. Meetings in Boston. July Magazines. "Beyond the Gatas,", Fourth of July at Onset Bay Grove, Sniritual. ists' Mostings at Verona Park, Me. Cleveland Lyceum Grove Meeting. Onset Bay. A Newly Developed Me-dium, etc.



We call this anew era, a new dispensation. So it is, and it is important to make the distinction between dodern and Ancient Spiritualism, between the Spiritualism that had its advent on the 31st day of March. thirty-six years ago, at Hydesville, in the State of New York, and all preceding dispensations.

But if Spiritualism is ancient-as we say it is-if it is contemporary with Abraham, Isaac and Jacob, why celebrate its modern advent? True it is that the intercourse between spirits and mortals, between the heavens and earth, between man and the angels, has ever existed, and every religious system that has blessed or cursed the world has recognized, as we recognize, the dual nature of man and intercourse between the visible and invisible worlds; but there is this distinction, and this it is that makes Modern Spir-Itualism the greatest and most transcendent event of all the centuries : Spirit manifestation and intercourse are the result of law, and the law of spirit control is as regnant and universal in its operation as is the law of gravitation in the material universe. Modern spirit manifestations reveal to us the fact that the world of spirits, is as 'real as the world of matter: that in fact there is but one world, the world of spirit; that matter (all outward forms, all objective realities) is but the clothing of the spirit, the mode and manner in which it expresses itself. Modern Spiritualism surpassess all that has preceded it in this : that it is not a faith, it is not a dispensation, but it is a reality, it is a fact, it is a demonstration. The sun shines, the au-tumn succeeds the summer, the hight follows the day. How ridiculous it would be to say on a cloudless day that we believe the sun shines. Spiritualism carries us forward out of the domain of bellef into the sacred precincts of knowledge. We know that thesun shines. that the autumn succeeds the summer, and that night and day succeed each other with unerring precision and regularity. The spirit manifestations of to-day reveal to us the reality, the 'dominance' and universality of the law of spirit-control. Everywhere and under all circumstances spirit is the master of matter, molding and shaping, aggregating and segregating it according to its good will and pleasure, Spirit manifestations and the law of control supply

Sublime as is the idea-as are the realities of spirit-in- | immaterial how unadapted, how commonplace or up- | unravel the mysteries of the past and unlock the setercourse-facts which come under our daily observation' justify and sustain the largest claims that have ever been made for or on behalf of Modern Spiritualsm.

Bro. Miller says : My idea of God is the highest con celvable expression of spirit-essence or power; and of man only a lower or fractional expression of the same tinue their duties 'every minute, hour and year of universal spirit. "Proclaim to all the humanity of unending time ! His hands were to move over the God and the divinity of man," and their relationship imposes upon man the necessity-under the law of progression be cannot escape it -of aggregating to himself strength and power which must go on continually in the ages that are before bim, and to which aggregation of knowledge and power (coming as an irresistible necessity to every individual soul) there is no conceivable limit. A new revelation was a necessity; no! not a new

revelation, but a positive demonstration, which came to us in the rapping in the Fox Family at the Hydesville farmhouse, on the Sist of March, 1848.

The reality of the law of spirit-control, the demonstration of the dominance of spirit over matter in the so-called Rochester Knockings and in all subsequent phenomena, wiped out all the accumulated rubbish of the ages on the subject of spirit-intercourse. Instead of our angel visitants being special messengers from Jehovah, sent to earth to execute the wrath of an offended God upon sinful man; or on specially designated mortals, we find that these blessed spirit visitants are our brothers and sisters who come to us daily and continually on errands of love and mercy; and that their interest in the world they once inhabited has lost nothing of its earnestness, its reality or its in-

Ancient Spiritualism was regarded by religious bigots, and is now regarded by that class, as a supposed special visitation from God, and that priests, prelates and poper were the chosen and exclusive instruments of his bounty and gracious favor, the Ruler of the Universe allowing highingel messengers, on special and rare occasions, to visit certain mortals (the elect) whom he favored and petted, and certain other mortals on whom he wreaked his vengeance by direful

punishments. ADIDIATER tained in the popular, and prevailing Orthodox idea-Catholic and Protestant alike-of angel visitation, or spirit-intercourse, a conception more false and degrading to God and man, could not and cannot be enter-tained. While Spiritualism of the past ages has been grasped and fully understood by exceptionally illumined and enlightened minds, such as Confucius, Hermes, Socrates and Plato, Jesus and Swedenborg It has been with the mass of men only the base of the structure on which the temple of superstition has been reared, giving to ecclesisaticism a precedence that has ever been among the most obstructive of the influences to the progress, welfare and happiness of the race.

Modern Spiritualism takes, issue with the false and illegitimate claims of ecclesiasticism; it comes in with its illuminating power to dispel the darkness, to lift up humanity to a higher plane of action and a loftler conception of duty. And that higher plane of action -that loftler conception of duty-comes as a sequence as a logical necessity, from the revelations that Spin itualism brings to man as to his destiny, his alliance with the spiritual universe and his oneness with the Father. In the light of Modern Spiritualism, what a y was that uttered. rand the Hebrew scers, when he said not only of himself, but of all humanity, "I and my Father are one." We learn through Modern Spiritualism and its phe nomena that spiritual intercourse is the prerogative of no priesthood or sect; that spirit-return comes from the decree of no special providence, but that the law of spirit-control is everywhere dominant, coming to all, dominating the lives of all who are open and receptive. the fit wither Again, Modern Spiritualiam differs from all previ ous spiritual dispensations in that it is not a sentimental affair; it is not a mere intellectual perception, but being a fact, a reality comprehensible by the com mon mind, it is a practical working force, soon, probably before the close of the nineteenth century, to become the dominating, reconstructing, intellectual force of society-society in all its activity and ramincations. Modern Spiritualism sounds the death-knell of eccle slasticism, which can no more hold Spiritualism in its grasp, with all its false and slanderous reports and paid tricksters employed against it, than it can hold chemistry or astronomy, or any of the exact sciences. Another distinguishing characteristic of Modern Spiritualism is that it is American in its origin; it could have had its birth on none other than the American continent, a virgin soil baptized in the blood of the heroes and martyrs who struggled against fearful odds to make good the declaration "that all men are created free and equal: that they are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Spiritualism will be the great magnet which will hold the American people to the doctrine of human equality, and the ascendency of the spiritual over the material man. the burning on the ret militant 1. 70 The New Heaven. An Inspirational Discourse written through the Rectumship of MRS. H. J. HORN

educated the person might be the glorious gift of a Mozart, a Handel, a Beethoven or Wagner, became his at death

And not only for a little while was he to sing and olay thus, but it was to be forever ! There was to be no cessation to his song; his vocal organs were to constrings of the musical instrument, without, pause through the long cycles of elemity i The learned man and the day-laborer, the rude brawler as well as the quiet thinker, the murderer, from the gallows (after accepting Jesus) and the self-pacrificing missionary, all alike were to pursue the same monotonous form of xistence in heaven, forever!

No wonder it has been found difficult to persuade men of healthy organisms to prepare for this heaven. There is something so weird and unnatural about the idea of the employments, there, and of joining those whose "robes have been washed white in the blood of the Lamb," that preparation for that event has often been deferred until the individual has become emasculated by disease, or has run the gampt of all the vices and pleasures of earth, when, frail in mind as in body, he consents at last .** to be enrolled on the Lord's side "-a metaphor descending to the Biblical student from the days of warfare and carnage; an idea suggesting an opposing force warring with the Lord I How preposterous the conception the enlightened mind of to-day fully perceived.

And when at last the person has made himself ready, with fear and trembling, for Heaven, by subscribing to certain forms and paying for his new in church, he is still afraid that the Delty will permit a fabulous being with a cloven foot to seize him and prevent him from entering this one-sided heaven of old theology-this beaven for the anoient Hebrews, patterned after Jerusalem, decorated after the Jewish ove of gold and precious stones, designed for that musical people who excelled in singing chants and play-Ing upon the barp ! In place of this old heaven of the Hebrews Spiritu-

alism presents to the rational mind a new heaven, as seen by the clairvoyant eyes of the New Dispensa-tion, and the advanced minds of the day bive gladly received the truth. Throughout the land the electric story of the new heaven has spread like sunlight, and thrilled the hearts of humanity as with the ory of the discovery of a new continent ! -

In our large cities, liberal speakers have taken up the theme and in eloquent voice proclaimed this new the theme and in eloquent voice, proclaimed this new i spiritual heaven of common sense a heaven adapted to every degree of development. The pale theological student feels new blood coursing through his veins as he reads of the new heaven a provision progress, of avocations and action ; a mean of which the man who on earth has to labor at modershal pursuits shall find occupation adapted to his tastes and aspira-tions. Where the fragment distorted mind ormshed by tions ; where the cramped, distorted mind, crushed by toil, may have opportunity to expand and grow : a heaven where the poet will find a wider sphere for his song, the painter set his palette with unfading tints, the inventor devise telegraphs and motors for new worlds beyond man's ken; a heaven where there is not only one city but thousands of cities; where the omes of humanity dot the landscape far and wide; where every kind act you have done on earth adds to the beauty of your home ; a heaven of glorious probabilities and possibilities, where the navigator and astronomer, the scientist and philosopher will find countless systems and suns for exploration : where a Darwin may continue his investigations, untrammeled by earth's bigotry ; where such as he are received by the intelligent minds of past ages-by Socrates and Plato, by Jesus and Confucius, by Baddan and Vish-nu, by all the human gods and goddesses who led the charlot of progress during the early centuries of the world : a heaven where Carlyle and Emerson, Spencer, Martineau, Compt and Fourier, where Strauss, Zöllner and Voltaire, infidels though they were, can exercise their God-given faculties, fearless of an angry, tealons God : a beaven where families will not be sundered, as in the terrible demoniacal plan of the old heaven, where a mother, in safety on one side of God. was said to smile while her poor reprobate son writhed in the agonies of hell on the other t In the Spiritualist's heaven the remorse of the wrong doer is his bitter punishment, and eventually works out his purification, even as the water in a tank, stagnant from a long sea voyage, works out its offensive odor and taste into a condition of sweetness and purity. In our new heaven we will not have impossible plumage like some strange bird-no angel-wings will be ours ! but we will sweep through space: by the directing power of our will! Faster than the speed of thought, we can leave our circulariums and temples. our Lyceums and schools of Logos, our beautiful meadows and noble mountains, and, circling through space, descend to earth at the call of our friends to advise, counsel and sustain them. Thirty years ago ministers taught that children who had passed from earth, after plooming like lovely flowers for a brief season, and had died without the rites of baptism being performed over their little sunny heads, were eternally lost ! Ah I how many a heartache has been caused by this heaven of the past | How many brough hearted fathers and mothers have bemoaned the late of their little ones I How many, even in this small town of Saratoga, have passed through aponies of doubt as to the everiasting condition of members of their household !

orets of the Pyramids and Temples left by the mighty kings of Egypt, Assyria, Phoenecia, and the, Isles of the Sea !

How much more worthy of the powers of the human soul than to cry Hallelulah forever, Hallelulah! How belittling to the mighty Creative Power to suppose that such a meagre song would propitiate the great Oreatori No, no I the All-Father is worshiped by your study of the trees and flowers, the rocks and sands of earth. Whenever you look at Nature and are thrilled by its grandeur and beauty, you worship the God of the new heaven. When you help the oppressed, feed the hungry and clothe the helpless, when you pursue your duties in life unfalteringly, you worship God-not by abasing yourself, not by groveling in the earth, but by doing right in all the emergencies of life.

If ever man needed a rational heaven, it is now, today, when reaction from the superstitious belief of the old heaven has resulted in agnosticism and in a doubt of there being any hereafter.

Are not the prevailing sins of suicide, manslaughter, fraud, and of absconding with large sums of money held in trust by Christian bankers and brokers, the result of false teachings of the Church respecting heaven? In our large towns and cities is it not the prominent church-member, the active leader of the Sabbath School, who has squandered the wealth entrusted to his care, and ruined whole families by his reckless crime?

Why such occurrences unless men are deluded by the bellef that their sins will be washed away in the blood of the Lamb? It may satisfy an uneducated person to believe that when he has slaughtered his benefactor he is going to heaven as goon as the exe-outloner's rope has done its duty, and that Jesus will take him in his arms and bless him, while he is yel warm with the shame of his shocking misdeeds ! But that easily obtained heaven is not adapted to the growing intelligence of the age.

Men need to be taught of the new heaven that they may reach it by unfolding their spiritual natures and developing their heart-sympathies, not indulging their baser passions, and simulating a change of nature they have never experienced. Ah! such mistaken men suffer after death in a condition that is indeed a hell. Their demoralized spirits must return to earth, and are to be found in the dens of infamy and haunts of misery, slowly working their way up from the flery Vesuvius of crime into a state of harmony, even as the geological earth has worked its way from the turbulent Silurian period into the present time, when health-giving cereals spread from the Atlantic to the Pacific coast, and the harmonious ripples of vast fields of corn brighten the Western prairie, as with the smile of the Great Spirit !

The old earth has passed away with the old liearen. The age of the old Bible earth was but six thousand years ; the age of the new earth is ten times six thousand years ! The old earth was created in six days the new earth has been: growing since it was whirled into space a flery mass of matter from some great central sun. ' The new earth has not degenerated from a state of perfection, but has progressed from a lower to a higher condition.

The old earth had but one Garden of Eden; the new earth has them planted in every quarter of the globe Every happy household is an Eden, and every harmoniously married pair an Adam and Eve. The old world thrust all its burdens upon Adam; the crimes d mistakes o Ignoran heaped upon him. The Eve of the old world was cursed with sorrow and made subject to man; the Eve of the new earth is the medium of spirits, the co-worker with man, helping him ever upward by her inspiration.

caught it upon the collusedifor the purpose of illuminating the streets at night. Behold the harrowing result of their ignorance : the daring little fellow who had seized the wire received a shock so great from the unseen force that he could not release his hold. Alas! the blow was sure as the thunderbolt of Jove. He was struck dead; no human aid could reach him.

NO. 17.

Shall we abandon the use of electricity because it is proved to be a dangerous element when thus used thoughtlessly? No. Shall we give up our steam-plows, our mills and smelting-furnaces, because if used ignorantly they will produce evil results? No ; let us investigate the laws that govern them, and they will bring to us good and not evil : they will revolutionize the world and scatter food over a land hitherto barren!

So with Spiritualism, and good and bad spirits who haunt the new earth as they did the old, but with this great difference : that you can now talk with them intelligently and give them the benefit of your growing experience and of your wiser benevolence. Let us study the laws that bind them to earth ; let us not be satisfied alone with materialization, trumpet-speaking, banjo-playing and the hundreds of wonderful feats that spirits perform to convince and interest us : though these, indeed, are wonders for the doubters in the wilderness, like the miracles of Moses of old.

Do not ask for low influences. As you would read the best standard works to educate your minds on earth, so select the most elevated spirits you have knowledge of to inspire and direct you. Call to your aid spirits like Luther and Wesley, St. Pierre, Channing, Theodore Parker, DeamStanley and Paley, Longfellow and Bryant, who will be found always ready to answer your earnest questions.

The echoing cry of Excelsior ! reaches us from that ever-nearing shore. Our souls even now feel the magnetic presence of those who have gone before us. In our better moments we can scent the odor of the flowers that bloom in the spirit-land; we can hear the stir of the busy feet as they tread the wide avenues that encircle our heavenly homes, and feel the touch of invisible fingers as they softly caress our troubled brows.

Let us, then, aspire to this new heaven and emulate the higher beings in our efforts to attain perfect growth, and, trusting in the wisdom of a God who has given the new heaven and earth for our use, falter not in our endeavors to understand the nature of that heaven whither we are all bound.

Spiritual Phenomena.

A Vision of My Spirit Mother. To the Editor of the Ranner of Light:

Who has not felt, the desire, the deep and earnest longing of the soul, for a glimpie of some loved one who has passed beyond the ken of mortal sight, as when the soul, not satisfied with earth and its fickle plea-sures, seeks to lift the vell which obscures its vision and soar away untrammeled to brighter scenes?

Such was the secret, heartfelt yearning of my inner soul on the eve of the night of June 29th, and ere I was about to disrobe myself the thought came, I will take my mother's dress and shawl with other souvenirs and place them near my bed. Mentally I said, "Dear mother I come to me in my dreams." After repeating this two or three times I was soon sleeping soundly, only to awake and hear the clock strike the hour of aree in the morning, but no vi mother. I looked up and saw the stars brightly shining through my window while the mementoes which graced her form were still near, and around my head. Oh, why will you not come, my mother dear ?" I said, "for your child calls!" A sense of drowsiness came over me, and in a moment more I seemed to float to and fro through the air, while a holy calm and quiet pervaded my whole being. "Your mother's here! Your mother's here, dear child !" I heard in soft accents.

us with a most inviting field of inquiry. One of the greatest of our inspirational poets has summarized the law of spirit control, the dominance of spirit over matter in the following language :

"God of the Granite and the Bose! - Soul of the Sparrow and the Beel The mightr fide of Being flows Through comities channels, Lord, from thee. It leaps to life in grass and flowers,". Through every grade of being runs, Till from Orestion's rediant to Its glory flames in stars and suits.

God of the Granite and the Rosal 312 (; Soul of the Sparrow and the Beel The mighty tide of Being flows Land the Through all thy oreafures back to Thee! Thus round and round the circle runsmighty ses without a shor While men and angels, stars and suns. Unite to praise Thee evermore. !!

God is another name for Spirit, the Universal Spirit and Modern Spiritualism, asserts, both its dominance and universality ; that is to say, in its highest form of expression, spirit is omnipotent and omnipresent.

- "All are but parts of one stupendous whole.
- Whose body Nature is, and God the soul."

"And I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." Thus did the Spiritualism of past ages, through its poets and seers, prophesy of the advent of Modern Spiritualism and of the event which we are now so joyfully com memorating. What a sublime reality is that into the presence of which Spiritualism brings us ! There is no difference, absolutely no essential difference, between man as a mortal and man as a spirit-no other differte than exists between cause and effect, between the interior and the external, between the thought and the expression of it. It is indeed "the mighty tide of being" in which man lives and moves.

"It leaps to life in grade and dippers. Through every grade of being run Till from creation's radiant powers Its glory flames in stars as

And dolivered by H. J. Hern, President of the First Society of Spiritualisis, Saraioga Springs, M. T., Sunday, Evening, June 20th, 1834.

[Reported for the Banner of Light.]

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." - Rev. heaven and the first carta word and the first carta word

We call your attention this evening to the claims of Spiritualism in presenting to man's consciousness a new heaven and a new earth. At the advent of Spirit. ualism, the prevailing idea of heaven was that of a vague and chimerical state of existence, intended for hose only who had been received into the Christian Church. The pulpit portrayed heaven to the indoleni and weary as a state of perfect rest; while to those who were exclusive and who loved external show, it was depicted as a kingdom where their ambitious hopes would be gratified; where a powerful king reigned, and a great white throne was set upon a pavement of gold; and there, amid thunder and light ning, and the poup of spiritual music, these favorites were to be drawn up on the right side, in stately phalanz, to witness the fearful fitning of bankhment from the left side of the Royal, Judge, and listen innmoved to his fearful anathemas, while he dismissed their comrades, yes, perchance, their brothers, sisters and to his fearful anathemas while be dismissed their comrades, yes, perchance their protect, sister; and parents, into the fames of starnal tornent i parents, into the fames of starnal tornent i Tor compation, the medemed scale who was so for tunate as to unfor this heaven of old, was to essays in singing palms and in playing upon the harp [- It was

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Now turn we again to the new heaven, as revealed by Spiritualism, and we see these little orphans, under spirit guidance, returning to earth and bringing garlands of flowers to their parents, roses and lilles and spirit blossoms to sad, desolate bearts ! We see them in the grand spirit parks, being taught in the children's Lyceums, instructed in their duty to humanity, their souls growing day by day more loving and more childlike !

What spiritual circle on earth is without its child spirit? Through every medium in the land the voice of the splitt-child is heard, pouring forth in prattling tones words of wisdom, whose very simplicity confounds the Doctors of Divinity. A new heaven ! No narrow space is ours, but sphere rises above sphere, circle widens into circle ! A heaven of progress, where the ignorant and foolish being who ned away his earth-life, wasted his tim e and neglected his opportunities, can progress even through the arid and desolate deserts which he first enters in spirit-life, into association with Godlike immortals ! How grand, how sublime, is the heaven of Spiritualism I The whole universe is open to the contemplation of the inquiring spirit. Not only can we visit Saturn, Mars, Jupiter, the pale Moon, and the great Constella-tions, but worlds never yet revealed by carth's tele-

The new earth has no devil to lay the responsibilities of its wrong-doing upon; no serpent-like form to whose temptations may be attributed the plottings of a crude savage nature-but instead we have a negative and a positive force, working throughout the universe. which can only be directed by a careful investigation of spiritual laws. Not by praying to be kept from evil, but by regulating the machinery of our being ourselves: by learning the wise laws that govern our souls and bodies; by not adding fuel when we should slow up the fires, but by constant oversight, like good engl neers who have made a study of the complex machinery they drive, and with a restraining and guiding hand bring it into a harmonious and perfect action.

When the electrician knows all the forces he has to cope with, he can perfect his electric machine. So man must learn the laws of the magnetic spirit-currents that act upon his being; must learn to attract spiritual entities : must understand that the kind of spirits who may influence him depends upon his loves and desires, upon his will-power to draw about him elevated spirits, or their opposite.

He may be attended by the spirits of the gold-seeking miner from California, Nevada, or Australia, by the ranchman from the Pacific coast, the Texan ranger. the Southern bravado, the Wall street broker, the unhappy suicide, or by angels of love' and wisdom! They are all around him whether he believes in Spiritualism or not.' The unwise spirit comes to aid him in his foolish plans, when he cowardly thinks of sulcide, to evade his just punishment ; when he contemplates defranding to add to his external glitter and case, the undeveloped spirit is ever near.

"Ah i" say some who oppose Spritualism and listen to me to-night, " you have betrayed yourself : we have always believed that Spritualism fended to evil; now you have admitted the truth."

My friends, you are mistaken ; we do not admit that our noble belief leads to evil, but we assert that evil or Ignorance exists, as night exists ; and Spiritualism is the light that guides you through the darkness.

Have not orimes been committed on the earth even since it became fit for the habitation of man? Long before the dawn of spirit rappings did not the bloody Macbeths of ignorance desecrate the fair earth? Is itSpiritualism that has filled your fails and penitentiaries, your Newgates and Bastiles? Have the scafand guillotines been replenished by believers in folds Spiritualism? Have they enslaved the masses? Did they light the fires under Savonarola? under Ridley and Cranmer? Did they devise the Inquisition. or perpetrate the oruel massacres that have made carnage among mankind under the guise of Religion?

No, no, Spiritualism does not create evil spirits, but t reveals to man how ignorant and degraded numbers are who pass to the many-sphered spirit-world. It tells how you are controlled and surrounded, that you may know from whence come those subile influences that sweep your sensitive souls as the Rollan harp is swept by unseen currents of air 1

Knowing your own dual natures, comprehending your relation to the world of spirits, you may guard against danger as Edison would guard against a misuse of electricity. A low weeks ago some children sporting in the field

found a plees of whre upon the ground. They and heard of the wonders of electricity, as you have heard of the wonders of Spiritualism, and is children isometric the boys flung the wire up in the air and

"But I cannot see her," I exclaimed. "Oh, if I could only see her, even something that would look like her !"

As I ultered these words, then, for the first time. I perceived beside me a beautiful being robed in white, whom I had no recollection of ever seeing. Gently taking me by the hand she led me through large, magnificent halls, whose sides and floors seemed of polished marble and of varied hues, while the walls were adorned exquisitely. Still leading me by the hand we passed on., Entering a large room I observed in different sections groups of men, seemingly pupils, yet apparently advanced in years, who were being taught by instructors who looked like ancient bards or sages. My guide led me to one group, then, pausing, said: 'Listen!" Before me was a large black canvas, extending from the floor high up on the wall. Said the instructor, in a deep and earnest tone, " Draw an example of an earth-life." Quick as thought his hand moved on the canvas, with lightning rapidity tracing characters which my spirit instantly seemed to interpret. As I gazed upon the scene I beheld a flight of steps, running up and through, as it were, the whole picture. Some steps were jagged and broken, while others were smooth, and appeared like verdant fields with an occasional flower to be seen."

"These steps mark the years and experience of a human life !" said my guide. While musing, the voice of the instructor was again heard'saying:" Oolor truthfully the picture of human life !" As before the hand flew over the canvas, leaving tints of various colors, and I then saw, illuminated like some grand " miss en scène," every good and noble action of that earth-life transparent and clear ; golden-hued was every deed of love and kindness; even every thought seemed here transcribed upon some part of that picture; while dark and forbidding, inky-black were the lines, and plainly visible, marking each misdeed or crime.

Transfixed, I stood before the ploture, the spell being broken only by a voice at my side saying: "Come !" Leading me, we passed along, pausing again for a moment, as a white-robed being, looking at me seem-ingly so kindly and gratefully, said: "Do you not know me?" "No." I replied. "I am, or was, the poor cripple. You came to see me once in earth-life. Do you not remember the little brook that runs by the door? Fields is my name."

"Oh yes," I said; "I do remember you now." (Surely I do remember that poor cripple, although the case had passed from my memory long ago.) Looking down I saw no deformity. I wondered why.

I moved along, my guide still holding my hand, passing many beautiful beings robed in white, all of whom seemed to look so kindly and tenderly upon me-their faces beaming full of love. Oh it seemed like heaven there I Through a magnificent corridor we passed; presently a curtain of exquisite workmanship my guide gently pushed aside. I stopped in, and oh I, the sight that met my gaze: reclining, sweetly alumbering, for so she seemed to be, on a couch of beautiful roses and Illes of various hues, was my mother! My angel nother! Never! oh never can Laxpress the rapture of my find at that moment. No pen can describe-no earthly artist paint that picture. " Hye hath not

LIGHT. BANNER OF

seen,... neither hath it entered into the heart of man," such transcendent loveliness as met my enrapt ured vision.

Robed in pure, spotless white, reposing so sweetly a thrill of joy unspeakable went through my whole being as I gazed upon her sweet face. In a moment I was bending over-kneeling beside her: "Mother !" I exclaimed, "oh! my mother dear!" "Careful! be cautious!" were the words of my guide. Instinctively I knew the meaning, the import of those words, as I implanted a kiss upon her brow, yet I could not re-strain my impassioned soul, and cried out as I clasped her within my arms : "Speak to me, mother t oh t speak!" As the morning sun breaks o'er the shad-owed earth with its beneficent rays, so her sweet smile fell upon me that moment as her opening eyes met my enraptured gate. Like the sound of a receding wave, the dying murmur from a harp-string, faintly retreating, I heard the soft, low words of my guide on my awakening senses : "Broken i broken spell !" Fully awake, with the scene vividly impressed on my mind, I said aloud: "Mother dear, you did come i you did come i" Like the patter of the gentie rain came the little delicate touches in response upon my brow-the answer.

Oftentimes do I feel in the silent watches of the night, on awakening from slumber, her gentle touch and sweet kiss, and this it is that helps me to bear the burdens as I journey through life with its trials and crosses : the love, the sweet presence of my angel-H. W. 8мітн. mother.

Greenwich, Mass., July 2d, 1884.

W. J. COLVILLE IN LEEDS, ENG.

BY OMEGA. [Continued from last week.]

To the Editor of the Banner of Light:

At the special desire of his guides, Mr. Colville oc. cupied the platform on a Thursday evening, to deliver a lecture on Emanuel Swedenborg. The room was again well filled, there being, I was told, a large number of Swedenborgians present. The controls said that Swedenborg did not realize his illumination or inspiration until late in years, until past middle age. Up to that time he was a great student and philosopher, and was fully engaged in active life. He was by no means an untutored man; he was not like many of those to day, who possess mediumistic gifts, and who display wonderful powers with little or no training, but he had cultivated his whole nature, had used his wits, and had taken part in all the activities about him. His wonderful revelations came whilst occupying a most influential position; though when a child he had been the subject of extraordinary spiritual visitations, and had been gently intromitted into the spiritual world.

Referring to the condemnation by Swedenborg of general communion with spiritual beings, the controls said that spiritual intercourse had prevailed both in the Bible and in various parts of Asia, to evil purposes; both black magic and white magic had been practiced; it was their sincere conviction that Swedenborg drew a plain distinction between the use and the abuse of such communications. He was himself, undoubtedly, a spiritual medium, he was clairvoyant; though he did not encourage general intercourse with the world of spirits. They were quite willing to admit that Swedenborg

was divinely illuminated, perhaps specially so; for every human being was born with a distinct purpose; each one that came into the world did so to fill a place and do a work that no other could. They believed that each one was foreördained to do a particular work; and Swedenborg was a remarkable spiritual medium in this sense.

But the spiritual world was around every one, and we might all have our inward perceptions opened to see our spiritual surroundings. What Swedenborg insist-ed on was that the spiritual world was everywhere, and that we are all spiritual beings. Swedenborg was educated as a Lutheran, and though so illuminated. and having such spiritual experiences, he did not wholly outgrow his early religious ideas and prejudices. Yet they did not underrate the grandeur and glory of his work and influence. The tenets of Lutheranism were that there was but one God; that in this godhead there were three persons; and they also held the doctrine of consubstantiation.

Swedenborg taught in particular two doctrines, viz: The everiasting existence of evil and of hell, and the delty of Christ-yet he viewed and taught each of these doctrines in a different way from that of the Lutheran Church. Swedenborg was decidedly a Monotheist-he believed in one God and no more: yet having been educated in the belief of the manifestation of God in Jesus Christ, he insisted that if God came down to earth it must have been the whole of God that came down, not a part of God. He taught that in Jesus dwelt all the fullness of the godhead, in the sense that

Banner Correspondence.

Massachusetts.

BOSTON .- A. S. Hayward writes: "Some twenty-BOSTON.-A. B. Hayward writes: "Some twenty-frequents ago 7 attended the funeral of a relative, and rode in a carriage with his son, who asked me if I would not like to go to Acton graveyard with him. He said his mother was buried there; they had lost the location of the grave, and he was going up to make one of the grave, and he was going up to make one of the grave, and he was going up to make one of the grave, and he was going up to make one of the grave, and he was going up to make one of the grave where it was until a few years pro-vious-be found owners of the hot be supposed was theirs. He also said he was going to take up the body and place the bedde that of her husband and his father in Mount Auburn. I made bold to suggest that be had better consult its spirit of his mother, and scientain the spot of burial. He gave a look that indicated he thought I was unsound, to say the least, and said: "Do you belleve in that humbuggery ?" or words to that effect. I said I had seen and heard remarkable things, and would like to have the matter tested in this case. Aftor considerable conversition he consented to visit Miss Lizzie Smith, a medium, if I would go with him. This I cherfully consented to do, and said I would give no information, but would engage the evening. At the appointed time decame, and a friend with him. We sat at table with Miss Smith and her sitter, who was a rapping and table-tipping medium. The genieman's mother came, took control of the endium, personated the death scene as it co-curred many years before the medium was born, spoke of the delinked form abe had at the time, and said to her son, 'You fanned me when I was dying,' which he admitted to be a lated. The scene was so strango and interesting he forgot thoo bject of his visit. Drove four bab was talked of that f said : 'Wo will not remove your body without you are willing, but they will erect a monument to mark the spot." The spirit and it was a taked of the fourd with the sone? Wone here was a talked of the sole of the spirit. The spi five years ago I attended the funeral of a relative, and rode in a carriage with his son, who asked me if I would not like to go to Acton graveyard with him.

BOSTON .- A correspondent, "B.," writes: "Re

cently Mrs. Pratt, a member of the Baptist Church, South Boston, gave me her experience in spirit materi-alization. While attending Mrs. Hatch's scance, 201

South Boston, gave me her experience in spirit materi-alization. While attending Mrs. Hatch's scance, 201 Shawmut Avenue, a spirit that resembled her spirit daughter came in full form. The spirit recognized her as mother, kissed her, and said her name was 'Ala-bama.' Mrs. Pratt never was in a materializing scance before, and did not know a person present. He then nttended Mrs. Fay's scance, and took a seat in the rear part of the room. The same spirit discovered her, gave her name, and kissed her again. She attended other scances, and received satisfactory testimony that her daughter was present. Her daughter's name is a peculiar one. At the time of the birth of the daugh-iter she was residen in a house with a family who were expecting a sister from Alabama, whom the fam-ily claimed resembled her. They talked so much of she was strongly impressed to name her after that State. Mrs. Pratt is a till a member of the ohurch, and at the same time enjoys spirit manifestations, and declares that when but a child of nine years she in vision or dream talked with her spirit friends; this was a long time previous to modern spirit manifestations. The churches are full of just such people, but many dare not let their nearest friends know it. What there is in such manifestations to be ashamed of is a mystery to me. The only question in the premises should be: 'Is it a fact that spirits return?''' BALEM.-Mrs. G. R. Knowles writes: "Sunday,

SALEM.-Mrs. G. R. Knowles writes: "Sunday June 20th, a number of the Spiritualists of Salem visited Dungeon Rock and there listened with interest to the speaking of Dr. Lyon, O. M. A. Twitchell and Mrs. Lull, the latter giving many tests, of spirit presence. In the evening a meeting was held at Oate's Hall, the speakers being Mrs. H. P. Wells and Miss Dollie Simpson. Quite a large audience was in attendance."

Mills saw and described the following among other spirits present who manifested themselves to his elair-vorant vision: Vaida Howard, Killion Davis, Hannah J. Reed, Rebecco Ostrander, Mrs. H. H. Martin, Elijah Weed, A. B. Gurney, Ebenezer King, who sent a mes-sage to Dr. G. W. King that he should always attend these Bunday evening meetings; Gideon Gallor (found dead on the railroad track many years ago): A group of four, names not given, were recognized as a Capt. Ta-bor and relatives; Benjamin Baker, of Grantville; Ralph Darrow, Johnny, a child, and Miss Aiken, who made an appointment to meet Mrs. Baker in Chatta-nooga, Tenn., where she is to attend the Camp-Meeting on Lookout Mountain. The same correspondent avers (and his statement we unqualifiedly endorse) that the local papers, *Engle* and *Sentitue*, have distinguished themselves for their kind-ship of all lovers of the New Dispensation in that region. NEW YORK CITY.-T. T. Edmunds writes July

NEW YORK CITY .-- T. T. Edmunds writes July ist: "The Spiritualists and skeptics of this city in-

terested in the phenomena of spirit-materialization, should not lose the present opportunity of witnessing the wonderful manifestations occurring at the scances of Mrs. Carrie M. Sawyer, No. 50 West 24th street, as her stay in the city will perhaps be but short. The spirit-forms appearing at her circles are able to stand a much stronger light than those of any other medium whose scances I have attended. The voices of har guides are clear and distinct, that of little Maudie being exceptionally so. This bright little child spirit generally keeps up a lively conversation with the au-dience during the sittles, and adds much toward harmonizing the circle, as well as to the enjoyment of her auditors. Miss Lula Hurst, the 'Georgia Electric Girl,' I learn, will give exhibitions of her marvelous power at one of the theatres here about the 7th inst. Those who wituess the phenomena in her presence will find a ready solution to the mystery by attending these cir-cles of Mrs. Sawyer's." terested in the phenomena of spirit-materialization,

Rhode Island.

PROVIDENCE .-- In corroboration of the truth of

PROVIDENCE.—In corroboration of the truth of the statements of various persons that actual material-izations of spirit-forms take place at the scances of Mrs. W. H. Allen, Geo. W. King writes: "As I take a great interest in these would arful phenomena I wish to say a few words in regard to our good medium, Mrs. W. H. Allen. I have attended the scances of this lady every Tuesday and Friday, evening for about one year and a haif. I have seen more than fifty per-sons taken into her cabinet by different spirit-forms, each of whom reported that the medium sat in her chair. I have seen three and four forms, and the me-dium sitting in her chair at the same time. I have sat in her cabinet, holding both her hands, and seen my daughter materialize up from the floor to a full form. Bhe patted me on my head and face, then dematerial-ized clear down to the floor, until not one particle could be seen of her or her clothing. At nearly every scance flowers were materialized in the palm of the hands of sitters, and in mid-air. About four weeks ngo, through another medium, the spirit of a friend of mine, who was a medium in earth-life and who has materialized a great many times at Mrs. Allen's, told me she would come and show me that she was not transfigured. Bhe came on the night of the 20th of May, bearing in her hand a lighted taper which illuminated the room. She passed in front of all present, took me by the hand and led me into the cabinet, the cabinet being perfectly illuminat-ed, and 1 looked upon the medium seated in her ohair in a deep trance; so that 1 know that Mrs. Allen to my home, No. 1 Frank street. There were some ten per-sons present. I have a cabinet in my house. At my request her control took her into the cabinet. Jun if we word all, and called for Mrs. Goff of 303 Friendship street. That lady went up to the cabinet. Jun if we coments a little girl appeared at the front, in full view of all, and called for Mrs. Goff of 303 Friendship inter. Mrs. Goff recognized her and said every word was true. Sever al the statements of various persons that actual material-

Ohio.

WILLOUGHBY .- Mr. E. W. Bond writes: "Think-ing a few lines from this part of 'God's vineyard' might be of interest to some of your readers I will say that we have had a 'revival,' as it were, in spiritual matters, occasioned by the presence of J. Frank Bax-ter, who gave four lectures in Bond's Hail on the Sun-days of June 15th and 22d, to large audiences. That he set people to thinking and taiking as no other speaker has ever done. Is, to say the least, true. His excellent music, logical discourses and wonderful de-lineations make a conditation of powers and gifts seldom found in one individual. When to these are added culture, refinement and genitemanly conduct we discover the secret of his success, and do not won-der his time is so fully occupied. Mr. Batter's subject on Sunday evening, June 22d, was, 'If Spiritualism is True, What of It? and What Good has it Done?' It was a mastery effort; he an-swered the questions to the entire satisfaction of all believers in the Spiritual Philosophy, and left a better impression on the minds of the skeptical than they had before entertained. The descriptions that followed were truly marvelous; twenty-four distinct names and delineations were given, and all were recognized as correct. It was truly an occasion long to be remem-bered. might be of interest to some of your readers I will say

correct. It was thely an occasion hough to be remem-bored. On Wednesday evening, June 18th, Mrs. E. W. Bond and myself gave Mr. Baxter an informal reception, at which he related some of his early experiences while being developed as a medium. He also favored the company with several songs, and gave two descrip-tions. There is no doubt the Spiritual Philosophy has, received an impetus by his lectures here. Should he ever speak here again he would be greeted by largely increased audiences." increased audiences."

Triberse of Ludlow, kindly published in its holdmins of June 20th a full list of the names of spirits why thus made their presence knows during the Convinction. The first addiness when after a song by Mirs. Madden, Capt. H. H. Brown gave an able and interesting ad-dress upon "The Gospel of Spiritualism." No ab-stract can do justice to the lockure. At the afternoon session, after songs and conference, Mr. Stiles toor the platform to give an address, and was controlled by our risen sister, Aches W. Sprague, who presented her kind remembrances to the friends is a poem of great beauty and sweetness; after which he discoursed very acception of Mirs. Spiritualism." No ab-stract case is the state and address from our much-steemed sister, Mrs. B. C. Scule of Woodstoct. After music the Convention adjourned until even ing, when Mr. Stiles gave a mother of his satisfactory stances, naming in his inimitable manner flity-seren spirits, nearly all of whom were recognized, among them Mirs. Clars. L. Gordon of Ludlow, whom the con-trol described as one of the most beautiful spirits he had ever seen; also Luke Parkhurst. Osgood Park-hurst, Josiah G. Farkhurst and Hon. John F. Deane of Cavendish. This scance was followed by an ad-dress from Geo. A. Fuller of Dover, Mass., which I re-gard as one of the best lectures to which it has ever been my good fortune to listen; and the good atten-tion given by the audience showed clearly that they wished to hear every word the speaker uitered. *Swade Morting* the Convention assembled as 2:30 A.M. Conference was opened by Dr. Dutton of Bos-ton, a former Vermonter, whose remarks called out Dr., E. A. Smith of Brandon, and Dr. Gopid of West Randolph. Dr. Smith is fresident of the queen dity Park Camp-Meeting Association at Burlington, V., which place he seems to regard as one of the most beautifui in America. In speaking of his experience with railroad managers in procuring rates and the running of Sunday trains to Spiritualist campa, he said he concluded the people were interested

matter, as he had sat on the bank at Lake Pleasant on a pleasant Sunday morning, and seen 4500 people land at the Lake from two trains of twenty-one cars each from Boston. Onference over, Mrs. Fannie Davis Emith of Bran-don stepped upon the platform, and after music and the singing of "Nearer, My God, to Thee," by Mrs. Madden and Mrs. Ida Spaulding, catching the inspira-tion from higher spheres she fairly outdid herself. As her earnest, soul-stirring, eloquent words rang through the hall is saw, through tear-dimmed vision, the tide of emotion that swept over that audience, causing tears to molsten many an eye 1 it was grand : often may we hear the same volce again. Then came the natural orator, Geo. A. Fuller, who remarked that it seemed to him it would be better to adjourn the Convention and go home with Bister Smith's good words ringing in our ears, and put her ideas into practice, than to listen to anything he could say ; but his guides were 'equal to the occasion, and little by little hey led him on until he, or they, brought the audience into a new field of thought, not even touching on the grounds of Mrs. Smith's address, thus making the session both inter-esting and instructive to an appreciative audience. *Sunday Afternoon*, —The hall was filled to overflow-ing to listen to a seance by Mr. Stiles, who, after an invocation by Geo. A. Fuller, gave names of and mes-sages from eighty-three spirits, nearly all of whom were recognized by friends present. Then Capt. Brown gave us one of his soul-stirring, analytical dis-courses, which was well received. After music by the ladies, the Convention adjourned to meet in the same hall early in June, 1885. Harvey Howes, A. F. Hubbard, D. P. Wilder, Hosea Spauld-ing and another gentleman were elected as a commit-tee to call the Convention next year. A vole of thanks was tendered to the speakers who had entertained us so grandly, to the ladies for music and song, to the landlord and lady, and to the railroad managers for their courtesets. Thave attended every c

Proctorsville, June 22d, 1884.

For the Banner of Light. THE OLD RELIGION.

BY MRS. F. J. STAFFORD.

'T was sixty years ago this spring That Sarah's baby died, A little, prattling, winsome thing, Her mother's joy and pride. She 'd met with trouble oft before, And felt the hand of care ; But when her first-born was no more

It seemed too sad to bear. But Time with fingers cool and still

Touched that poor mourner's heart ; She strove to bow beneath His will, And act a Christian's part. Bat as her heart grew reconciled,

The preacher called one day, And spoke about the little child Whom God had called away.

"'T is sad!" the mother softly said, " But Father knoweth best When little lambs like her are led. Into the heavenly rest." 'How know ye that?" the preacher oried ; "My friend, you may be wrong, For in hell's awful, flery tide

pendicits fortune, and in that year withed, with the in-tention, atherward fully carried out of devoting his time to his favorite studies, which were wholly of a metaphysical class. The result of those studies was the adoption by him of the doctrine set forth in the essays forming this book, some of which have been given to the public in periodicals, while many are here for the first time published, the leading points of which are so fully stated in the title above given that we need not repeat them. He believed the proofs of the truth of the doctrine he advanced on a new basis of scientific analogy and induction to be "opposed to all insideguate atheism, or know-nothing agnosti-cism," and a rational substitute for all mystical theism.

JULY 12, 1884.

THE HAPPY TELES, AND OTHER POEMS. By S. H. M. Byers. 16mo, cloth, pp. 121. Boston: Cupples, Upham & Co. A volume of poems by the author of "Sherman's March to the Ses," and one that will be warmly wel-

comed. Mr. Byers was a soldier in our civil conflict acquitted himself nobly as such, and endured the suf-ferings resulting from being made a prisoner of war. Since 1868 he has been the American Consul at Zurich, Switzerland. A tone of heroic grandeur pervades the patriotic poems, while those of a sentimental and social cast abound with sweet and tender thoughts and a sense of spirit-realities that touch the finest sensiblittles of the soul. As an instance of this (despite thetheological appurtenances given by it to the angels) we cite the following :

BOOM FOR THE ANGELS.

- BOOM FOR THE ANGELS. Far away by the Indus River, Where the mornings are gold and red, The mourners walk together And bury their silent dead. In couples and in silence, But ever a place ahead Is left unfiled and honored As that where the angels tread.

- As that where the angels treat. ¹T is a fancy, old as their river, That whenever they bury their dead The noise of wings is near them And light forms marching ahead; So ever before the mourners, And close to the pall and plume, ¹T is a beautiful heathen custom To make for the angels room.

- I've thought if some, not heathen, Would make, in their worldly care, Just room in their hearts for angels, They would sometimes find them there; If but in some nook or corner, Filled up with the smallest things, 'Twere a joy to be sometimes hearing The rustic of angels' wings.

WHEELS AND WHIMS. An Etching. 8vo, cloth, pp. 288. Boston: Cupples, Upham & Co. A narrative of a tricycle trip by four young women, with its experiences, incidental, accidental and adventurous, the aim of which is to induce a coming out from sunless rooms and the artificial heat and vitiated atmosphere of modern houses, to vigorous exercise in sunshine and open-air. A bright, lively book for summer reading.

Verifications of Spirit-Messages. HENRY F. GARDNER.

Among all the manifestations illustrating and prov-ing spirit-power and spirit-identity through the intelligence commulcated on the sixth page of the Banner of June 14th, is a very striking one from HENRY F. GARDNER. About the year 1856 a Convention of Spiritualists assembled in New York City, with the avowed itualists assembled in New York City, with the avowed purpose of organizing a National Association of Spir-itualists. On the morning of the first day of the meet-ing, the clear, ringing voice of Henry F. Gardner was heard in decided opposition to the object and purpose, of that meeting. I believe he was inspired them by far-sceing intelligences to uiter notes of warning against nationalizing our cause-which would require the drawing of certain lines of demarcation, showing its limits, and then would follow the clamor for State lines, etc., etc. His timely words of wisdom saved the cause from being put in jeopardy at that time. To have organized upon the basis of a National Constitu-tion, would have required all the officers of various grades and rank, until Spiritualists would hardly know where they might be permitted to step in their upward, onward course. He opposed any plan of organization then, and he op-poses it now. "We have had enough of that in the past," he says. He was ardently ongaged when on earth in the promulgation of spiritual truth, and thereby making scole free, as his prompt meeting with the professor of Harvard University testines; he forced conviction on their minds that Spiritualism was true, and with such force and logic that a promise was then and there extorted that they would explain the phenome-non of how a heavy plano, with three men. on its top, would rise up, and, drumming with its feet on thefloor, keep accurate time to the tune then being played upon it. EXENENT HILL. purpose of organizing a National Association of Spir-

ERNEST HILL.

In the Banner of May 24th is a communication pur-porting to come from ERNEST HILL of this city Prior to his passing to spiritille I was comewhat familiar with the circumstance of his death, and can testify to the correctness of the message. His sor-rowing parents—who, by the way; are members of the Episcopal Church; Known as St. Fault's Church, of this city—inform me that this is the seventh bon who has city-inform me. that this is the seventh Soft who has "" passed to spirit-life from their family, and that the "" message is true it every particular. Whilsthe mother "" is believing, and seems to derive consolation from her son's message, the father is extremely skeptical, be """ God, and at death returned to him, no more to frequent the scenes of its earthly existence. He thought is an easy thing, and quite probable that some one had com-municated the particulars to you and they had been so" municated the particular to be a duty. Go (on with your, """ Message Department"", "It is doing a noble work to and what I conceived to be a duty. Go (on with your, """ Message Department", "It is doing a noble work to think about, and eventually bring them to invectigate. "With best wishes, I am truly yours, "U. W. WHITE. Chattanooga, Tenn, June 7th, 1884.

2

the infinite was in him. Swedenborg's view of everlasting evil and hell was this: he says that whatever we do or say will bring about a fixed condition; and so it was possible for some persons to be fixed in the love of evil.

They thought that Swedenborg confounded things that were only apparent with the reality; he spoke of things as they appeared to him to be, as though they were so absolutely. They did not agree that the Lord, t. e., the Infinite, appeared to any individual, because a finite capacity could not take on an infinite revelation. ; The revelations that appeared to Swedenborg as a seer, and in various incarnations, were no doubt real; but there was always something still beyond the highest revelation that had ever been. Concerning man, Swedenborg taught that he is essentially a spiritual being, essentially existing now in a spiritual world and in spiritual relations. Swedenborg's teaching concerning the resurrection was in perfect harmony with science: physical resurrection was impossible, because there was no physical body to rise; the material form of human beings was constantly changing; hence there was no particular physical body that could be identified by any person as belonging to him. According to Swedenborg, there was a spiritual body. composed of spiritual substances; that this grows up within the other, and passes away at death to an appropriate sphere or locality. He says that angels are those who have lived on earth; that there are no devils or angels other than human beings good and bad; that the devil is the angel inverted. He divides character, or virtue, into three classes: the love of God, the love of neighbor and the love of self; and the controls' opinion was, that this should be taught in every School and to every child: that these three characteristics respectively determined the character of every human being. He speaks of the spiritual world as a perfectly natural world, by which he meant, not that we should do in the next world exactly what we did here, but that we should do in the next world exactly what we wished to do; that which would be congenial to our mind. Not that God makes a hell, but that if our affections are hellish we go into hellish conditions. But when Swedenborg spoke of evil and hell as everlasting, they would ask what became of that divine nature which was in every man, and which can never die out? They did not believe that any soul would remain always in the love of evil, and remain always satisfied with evil; he might go on long therein, but would ultimately grow out of it; would at length return as the prodigal to the father.

Swedenborg taught the doctrine of correspondences; he viewed the relative development and condition of human spirits under three aspects-the celestial, the spiritual, and the natural, the same laws applying to each and all. He recognized both an esuteric and an exoteric interpretation of the Bible. On this point the controls were most eloquent in their expositions of the spiritual sense of Scripture, distinguished from the merely literal narrative and representation.

The blood was the type of Truth, hence to be washed in the blood was to have the whole inner life purified by the truth; truth permeating and influencing the entire character.

At the close questions were invited, and I confess I was more astonished with the answers to the questions than with the address. They were comprehen-sively and clearly given, and elicited loud applause. The service closed with a poem. [Concluded nett uset.]

Late is line a harden. There are traces of care, Ines of trouble, bits of good fortune, breaches of good mannens, thisled torigues, and every body has a fug to pull through first of the state of the s

. New York.

BROOKLYN .- A. J. Bentley writes that, from a skeptic who looked upon what was told him as spiritphenomena to be a fraud, he has step by step reached

skeptic who looked upon what was told him as spirit-phenomena to be a fraud, he has step by step reached a point of full belief in them as a reality. After allud-ing to the satisfactory scances at Mrs. Williams's, 222 West 46th street, which he attended, he says: "On one occasion, when I was present at DeWitt O. Hough's, at 322 West 34th street, a spirit who under-took to materialize outside the cabinet, after partly doing so disappeared. Soon it returned in the shape of a white ball on the carpet and began to grow rapid-took to materialize outside the cabinet, after partly doing so disappeared. Soon it returned in the shape of a white ball on the carpet and began to grow rapid-ly, and when half the size of a grown person, I could trace the outlines of its hands and arms gathering the emanations in which it clothed its spirit body, and in a short time became a full-grown woman, and stepping forward announced the name. 'Carle Miller.' After receiving congratulations of friends present, she de-materialized in front of the cabinet. This took place at a regular public scance. I attended interesting scances at 102 Adelphi street, Brookiyn, Mrs. L. B. Oadwell, medium. The scance was opened by singing, the voice of Nelse Seymour, one of the guides, rising far abore those of the circle. Pansy, also one of the guides, materialized and came outside of the cabinet and sang in a strong voice. A sister of a gentleman present materialized, took him by the hand, waked with him into the front parlor, opened the door in the hall, where a light was burn-ing, sent him back to his seat, she going through the hall to a side-entrance, opened the door herself, waked to the cabinet, taking him by the hand again, and de-materialized, he bending on his knees until the last verige of the spirit-form had faded from his sight. In a few moments there appeared a white substance on the carpet in front of the cabinet, illuminated in the centre, and as soon as it had assumed the proportions of an adult, it walked, scross the proon to an

TROY. - W. H. Vosburgh, magnetic physician, writes, June 80th : "Our regular Sunday evening meet ings are well sustained. They are very ably conduct ed by home talent. Questions are submitted by the audience and answered through our best mediums, thus making the occasion very entertaining, Our fail campaign will commence with October. Mr. Edgar W. Emerson comes first; through November J. W. Fletcher will be with us, and J. Frank Baxter through December.

through December. Many of the friends contemplate visiting the Lake

Many of the friends contemplate visiting the Lake Pleasant meeting. I am pleased to see the Banner is recognized and appreciated by the Boston and New York friends. I feel it should be commended everywhere for the very able and conservative course it has pursued in its pre-sentation and defense of modern spiritual thought. The interest manifest in the teachings and philosophy of spiritual intercourse is daily widening its influence upon the public mind, and for adding and bringing about these grand 'results, all, carnest Spiritualists, about these grand 'results, all, carnest Spiritualists, about appreciate the noble work the Banner of Moht has accomplished. I believe the good that has been done through the Message Department alone, in iden-tilying and establishing the truth of spirit-communion and return of our friends, is incalculable. That the Banner may long continue to spread its folds among the people, dispersing darkmess and spreading the light, is the wish of your friend, and on laborer."

SARATOGA .- A correspondent writes that Mrs lorse-Baker occupied the platform of the First Spirmore-placer occupied the platform of the First Spir-itualist Society Sunday, the 15th ult., in the morning speaking tron "The Law of Competiation?" and "in" the evening upon "Spiritualism > What Le (12" the fait for address being defined, particularly for the spins. Both lectures were similar bie words that is the spins. to with the closer science of arge and infinite audiences. The closer of the graning lecture? Wi B:

Missouri.

ST. LOUIS .- "S. M." writes : "Since the departure of Mr. Jesse Shepard, the musical medium, we have had Mrs. Amelia Mott, the independent slate-writing had Mrs. Amelia Mott, the independent state-writing medium, with us. She has been in our midst for the past four months, and is now permanently located here. Her manifestations have convinced many skep-tics. A prominent merchant of this city took his own states with him, had them scaled, then tied and wrap-ped in thick paper, and tied again. They were held by him and another gentleman in broad daylight, with Mrs. Mott's hands in his. When the signal was given to look at them they found three messages, with names signed in full, of parties whom he knew and strangers to her. This is only one of the many instances of won-derful manifestations given through her mediumship."

Kentucky.

SOMERSET .-- John Megenety writes: " Mr. Charles J. Barnes has been in this place a short time, doing his work faithfully in the face of bitter prejudice and his work latificially in the face of bitter prejudice and opposition. I have witnessed his power for physical manifestations, as well as trance, personating and clairvoyance, and fully endorse him as a man and a medium of superior merit, and gladly recommend him to all who want an earnest and conscientious worker. He is now (June 14th) starting on a tour through Mich-igan, during which i hope he will meet the sympathy and courtesy of Spiritualists and investigators."

New Hampshire.

WASHINGTON .- N. A. Lull, Secretary N. H. S. A. in a letter which arrived too late for use last week, in-timates the desire that the subjoined paragraph be in published as an addendum to his report of the recent State Convention :

"Agreeably to Article 5th of Constitution, and compli-mentary to Dr. J. V. Mansfield, he was made an honorary member of the New Hampshire State Spiritualist Associa-tion."

Tennessee.

HENRYVILLE. - J. J. Pennington writes that the South is in need of mediums, and that it possesses the advantages of a healthy climate, and great produc-tiveness to all in search of homes in broad and fertile fields.

Anniversary Convention in Vermont. To the Editor of the Banner of Light:

Agreeable to a call issued by the Committee, the stanch Spiritualists of Vermont assembled at the Wilder House, Plymouth, June 18th, for a three days' meeting, it being the tenth anniversary of the dedica-tion of "Eureka Hall" to the service of the spiritual

Are babes not a span long !"

Oh! mothers, can you guess her grief, When he who preached and prayed ! Brought fear, and horror, not relief. And left her heart dismayed ? Can you who know a mother's love Imagine all her woe, in the When even in the home above

- Her babe she might not know?
- Who brought her heartsease from afar, When he who preached 'gainst sin' Would gladly close the "gates ajar,"
- Nor let the baby in?
- It was an angel from that shore
- Where through eternal years The God of Love forevermore Shall dry our earthly tears.

In dreams a friend of other days, Who long since crossed the tide. Came down through dreamland's mystic ways

And hastened to her side.

-4

- She held within her loving arms
- A casket thin as air. And fast asleep, safe from all harms,
- She saw her baby there.
- Then lo! the angel softly said :
- "Weep not in hopeless pain; I'll keep the babe—she is not dead—
- Until we meet again."
- The angel vanished ; but no more The mother shed sad tears; The message from the unknown shore
- Had banished all her fears.
- And after years had come and gone
- I heard this o'er true tale, But she who told it has passed on
- Beyond the mystic vale
- Which lies between these shifting sands And those ethereal gates,
- Where, tended by the angel-hands.
- Full many a baby waits. Garden, Michael -- 1.

New Publications.

WHAT IS TO BE DONE? An Emergency Hand-book for the Nursery, with Useful Hints for Children and Adults. By Robert B. Dixon, M. D., Physician to the Boston Dispensary. There are many hints and rules of procedure in this book that are useful; but when the author says: "An infant should be vaccinated when about four months old," and " A second vaccination should be performed

meeting us cent anniversary of the service of the spiritual service se

Chattanooga, Tonn.; June 7th, 1884. THOMAS PITMAN. When I wrote you the 21st of April. I neglected to acknowledge the correctness of the communication from THOMAS PITMAN, published in the Banner of March 5th, 1884. For many years I was intimately ac-quainted with his family. Scarcely was there a social gathering in our vicinity where I did not meet him. giving me a good opportunity of knowing well his characteristics, and I can truly say that every word in the communication, as regards Bpiritualism and his feelings toward those who had anything to do with it, is strictly in accordance with the feelings he mani-fested while in earth-life. He has several relatives in White Water, who recognize the communication as very truthful and characteristic. What a blessing to the spirit world; as well as to many in carth-life, are your public free circles and in the sever; White Water, Water, Orsport, Jan, as ever; your sincere friend, MRS. A. B. SEVERANCE. White Water, Water, Cr., Wis, June Sth, 1884. White Water, Water, C., Wis, June Sth, 1884. White Water, Water, Water, John A. B. Sever, 1884. White Water, Water, Hidging, Jan A. B. Sever, 1884. White Water, Water, Water, Jan A. B. Sever, 1884. White Water, Water, Water, John A. B. Sever, 1884. White Water, Water, Water, Jan A. B. Sever, 1884. White Water, Water, Water, Jan A. B. Sever, 1884. White Water, Water, Water, Jan A. J. Jan A. J. John M. Hidging, 1884.

GARO JOHN, W. HIGGINBILLAN Jena a Mi

Beforring to my previous letter, in which I promised to ascertain the truth of the message, from John W.: Hrogravis, I would state that this morning a letter was received by me from N. Beley, 541 6th avenue, New York, dated June 22d, in which he writes "The Ban-ner we received, and have read the communication as alleged from John W. Higgins. It is too true that our friend was killed in a railroad actication in the West, some six or sight months ago. "He sinfered a Yery painful death, but died bravely, teiling those around to help others who were, suffering in the was. He only lived a few hours." (Yours fraternally, "I" Weahington, D. C., June 23d, 1884. M. Li JULINE.

BAMUEL Y. LAWTON. Setten Li to Day

IN TYRANNUM.

Thou standest on high, thou art strong, thou art great Thou standest on high, thou are strong, and are great in the land; Cold and grim is thine eye, iron the grasp of thine hand; Bed are the stains on the raiment thou wearest in sight of the sum, And kings and nations speak low in awe of the deeds thou hast done. And correcthee, and praise thee, and sneer, and hall thee Buier of men. Greater than kings anointed. And what shall we say of the then?

On through the land thou goest-See, the blood streams

In the wine-press, from hearts crushed down by that pittless heel of thine-See, they are real live limbs that writhe in the dust, and twine, Seeking to fly from themselves, and, their pain, and Dark is the stillages around thee-all voices hushed Answer me-surely methinks there was once Another,

Answer mo-surely metaniks there was once Another, the wine press, and was not the wine the wine of the Wrain of God? -Alies Warnsr, in The Christian Socialist; London, Eng.

free Thought.

BPIRITUALISM EXPOSED, vs. THE IGNO-HANCE OF THE LEARNED.

To the Editor of the Bannar of Light :

Though a man possess the sum total of human learning without-at least-s partial knowledge of the philosophy of mediumship and the law of spirit-control, he is absolutely incompetent to give a logical explanation of or opinion upon the simplest phenomena of Modern Spiritualism. No one claims to possess this knowledge in full, mediumship as yet being but little understood. Sufficient, however, can be acquired by the honest, patient investigator, to enable him to determine what is fraud and what not, and to place the former where it belongs when detected. That willful fraud is being enacted in the guise of Spiritualism by some mediums, as well as by persons having no claim whatever to such title, no one denies; also that a certain class of disembodied spirits are guilty of practicing fraud, is equally true.

Just here is where the professional exposer and the uninformed investigator make their mistakes: charging fraud to the medium, when they, by their prejudices and unjust suspicions, are responsible, in having furnished the very elements essential to the production of fraud by those in spirit-life disposed to use them. Mediums being psychological sensitives. are susceptible alike to the influences brought to bear upon them by embodied as well as disembodied spirits, and are made to speak and act. while in an entranced state, as the controlling intelligence wills; thus the character of spiritmanifestations is determined by the quality of the material furnished. This being an established fact, the necessity for the most rigid self-examination is apparent. Were investigators to apply to themselves equally as fraudproof conditions as they do to mediums, fraudulent manifestations would be of rare occurrence. Imposture on the part of mediums, and those professing to be such, is easily detected and prevented; on the part of the invisibles it requires some knowledge of the philoso phy and law hefore mentioned.

The man or woman who thoroughly exposes Modern Spiritualism is as great a benefactor of the human family as the world has ever seen. This is just what the spirit-world has been endeavoring to do through its mortal instruments since the dawn of the New Dispensation, thirty six years ago; and the millions of Spiritualists to be found in every civilized country on the globe, are the result of only a partial exposure; what the harvest will be when a complete exposure is made, no one can possibly conjecture. Spiritualism champions all real reforms, religious, political and social, and is ever on the side of liberty and justice. Wherover its beauties are exposed thousands of intelligent men and women rally around its pure white banner of peace and good-will. God speed the day, when preachers, editors and solentists shall yie with one another in the exposure of Modern Spiritualism. To-day they are by every conceivable, artifice trying to conceal it, and exposing as Spiritualism a monstrosity. born of their own ignorance, prejudice and bigotry. In order to accomplish an exposure of Modern Spiritualism, men and women have suffered, and are still suffering, all the indignities a blind and bigoted church and press and morally coward scientists can inflict while soolal ostracism, insult and persocution of almost every kind is being dealt out to them with a levish hand. all Stun we back with con-fution Scientists (with a few honorable exceptions) have totally ignored the claims of Modern Spiritualism without the slightest investigal tion, and constituting themselves jadge and jury, have declared this grandest of all sciences and philosophies to be delusion, trickery, etc. even denouncing its adherents as knaves, fools and charlatans. When one of their number has the courage to honestly, fearlessly and thoroughly investigate the subject, and as a natural result becomes a convert to this gospel of light, liberty and humanity, he does so at the expense of his reputation, not only as a scientist, but as a gentleman. Formerly his opinions were accepted as authority; now merely declared to be emanations of a diseased intellect, and al auch, unworthy the slipitest considera-tion. Even his private character is mallgred, and in many instances his family receive a share of souse. This is evidently done as a warfing to others should they date to differ from these pseudo-scientists in this respect. The press next takes up the case, and ped-dies out its lamentable ignorance in learned (?)

inals of all grades, nearly every one of the keepers of gambling-hells, liquor saloons and dens of vice, of every, description, are stanch believers in what is misnamed Christianity. Our falls, penitentiaries and reformatories are overflowing with persons of this belief.

Does Spiritualism lead to insanity, as is claim ed by its opponents ? Let us see. The official statistics of the insane asylums throughout Christendom offer undeniable proof that more insanity is directly traceable to a belief in this alleged Christianity, than to any other of the numerous dogmas commonly classed under the head of religious belief. While all this is strictly true, we, as Spiritualists, do not attack persons, but principles; not Christians, but Christianity as taught by the churches. Nothing but blind faith will accept the teachings of theology; they will not stand the test of reason. Why don's these bigots go, to the root of the tree? We challenge them to a comparison of their philosophy with ours, But they days not scoept the challenge, lest their eyes be opened, and they be ashamed of their folly. This challenge has always been an open one, not to theologians only, but to the press and scientists as well.

The clergy, particularly, have not the slightest ground for their denial of spirit-return. They have their Bible, which they profess to believe is the infallible word of God. Are they not commanded to search the scriptures? and do they obey the injunction ? Does it not contain numerous instances of spirit-return and communion? St. John, in his first epistle, fourth chapter and first verse, says in part, "Beloved, believe not every spirit, but try the spirits, whether they are of God." Does this not clearly show that both good and evil spirits return? Else how could we try them? In the very face of this the Protestant clergy say neither good nor evil spirits return. The Roman Catholic clergy declare that all returning spirits are emissaries of the devil and are to be avoided as a postllence. The crafty priesthood are too shrewd to deny spirit communion, but warn their people against having anything to do with Spiritualism, well knowing that their power would soon end were they to advocate or permit an investigation. I cannot see by what line of reasoning they sustain their position. That they are derelict of their duty is plain. They are paid for their best and most progressive thoughts; do their people get them? No. Not one clergyman in one thousand tells in the pulpit what he thinks in the study. And why not? Because they value too highly their luorative positions to jeopardize them even in the interest of truth. They are not, as a rule, of the material of which martyrs are made.

Forever honored be the noble men who, from honest convictions, have stepped from out the narrow limits of the pulpit and in the face of the most bitter and unjust abuse and almost overwhelming opposition on every hand dared to fearlessly espouse so unpopular a cause as Modern Spiritualism. WM. S. SMITH. 123 Hoyt street, Brooklyn, N. Y.

PROF. BUCHANAN AND HIS NEW PHI LOSOPHY. 1

BY REV. W. P. STRICKLAND, D.D.

To the Editor of the Banner of Light : It was more than thirty years ago that I became acquainted with Dr. Joseph Rodes Buchanan, at Cincinnati, O., where at that time he was the zealous and eloquent champion of reform in the medical profession, and actvely engaged as Dean of the Faculand actvely engaged as Dean of the Facul-ty of the Eclectic Medical Institute, editor of the Eclectic Medical Journal and Buchanan's Journal of Man. I had been honored by the position of President of the Board of Trustees of this flourishing college, which he so efficiently served and presided over. This college, which was designed to introduce reform in the medi-oal, profession, was a success from the begin-ning, and has been followed by seven other col-leges based on the same principles of freedom and progress in solence, regardless of blgotry and sectarianism. and sectarianism. No other memoer of the faculty did so much to extend its reputation, to liberalize its prin-ciples, to introduce woman into the medical profession, and to bring medical ethlos into closer harmony with the divine principles of the founder of Christianity. His youthful enthu-siasm was imparted to the students, but he had something more than enthusiasm and the dry facts of medical, text-books; he was shaping the philosophy of answ medical system with a courage and enthusiasm equal to that of John Hunter, and was gifted with a degree of origi-nality and self-reliance which led him into the profoundest investigation of the constitution of man. In every season of the constitution not only the varionales of the American Relectic system of practice, but special instruction in original researches, showing how much of truth and how much of error existed in the doorrines of Call, and Spurzhelm; Bell, Carpenter and other, physiologists; how incomplete was the or call, and Spurzheim, Bell, Carpenter and other physiologists; how incomplete was the physiology of the schools, and how yast a terris tory of unexplained science still remained une known and almost unsuppected, as A merica was unknown and unthought of before Columbus. tory of unexplained science still remained un-known and almost unsuspected, is A metica was unknown and unthought of before Columbia! I may, not understand his discoveries and philosophy, so, well as in a brief, article to be able to give a clear idea of them to the reader, but I can at least indicate their posi-tion in the olrols of sciences, and the influ-ence which they may exert on the course of human, though, and human action through-nott, the world when they shall, have been adequately published and their truth sub-jected to the ordest of criticism and experi-ingental investigation. As Dr. Buchanan is now in Boston preparing his works for the press. and renewing his efforts to advance the medi-of the devotes of science in this to even it to the devotes of the devotes of science in this progressive oity. As a physiologist, he claims to reveal the sc-tion of the Brain on the body as its controlling physiological organ. This was not attempted by Gall and Spursherm, not has it been attempted and fragmentary manners (Dr. Ferrier's) de-montration of the location of the subory of science in the tore is a controlling physiological organ. This was not attempted by Gall and Spursherm, not has it been attempted of a new science is the science of the anno-its discovery by Dr. Buchanam. As the subor of a fragmentary manners (Dr. Ferrier's) de-monatration of the location of the subor of a fragmentary manners of science is the science of the is a contraction in the body as a stars of feel-ing way more then the contraction as a the science of the greatest delugion in the whole history of science. This he is a real discoverer, or the victure of the greatest delugion in the whole history of science. This he is a real discoverer, has been attacted to not only by the Faculty of the Insti-tute for many years, and by numerous classes of students, as well, as by the faculty of the partment of the committee, by operations on the brain, according to the principles of Cerebral Physiology i a similar demonstration as t There is a straight of the straig

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GY.

GY. Of the numerous solences arising from his discoveries and embodied in his published and unpublished writings, which I believe amount to about twenty, thousand pages of manuscript, Of the numerous sciences arising from his discoveries and embodied in his published and unpublished writings, which I believe amount to about twenty thousand pages of manuscript the most marvelous. Is Psychometry. Thirty years ago that manliest of poets, Rev. John Pierpont, wrote a beautiful poem on "Pro-gress," in which he described Psychometry as the most wonderful of modern discoveries, and Dr. Buchanan as presiminent among discover-ers.

Dr. Buchanan as predminent among discover-ers. Psychometry was ably illustrated by the la-mented Prof. Denton, the learned and eloquent geologist, who not long since died on a scien-tifio tour in the antipodes. In the second volume of his profound and marvelous work, entitled "The Soul of Things," he refers to Dr. Buchanan as "one of the most vigorous think-ers, boldest writers and greatest discoverers of this or any age." But space does not permit the illustration of this subject at present, as I think it more. Important to call attention to the entirely original science to which he has given the name of Sarcognomy. This science, which will shortly be embodied in a treatise, develops the mysterious compound life of many, soul, brain and body, showing in minute detail their mode of. connection and correspondence, which has been the unsolved ridie of past ages. Under his instruction in Sarcognomy, the mode in both as been the unsolved ridie of past ages. Under his instruction in Sarcognomy, enforced by experimental demonstrations, the mode in Detail the backet the mode in Detail the backet the mode in Detail the backet and information, address the Sectorary. By order of the Extended to all. W. R. Chorn, Secretary. Miss, inst, and closing Aug. 24th, 1884. Destination and correspondence, which has been the unsolved ridie of past ages. Under his instruction in Sarcognomy, the mode in bould be present and information, address the Secretary. W. R. R. Alore, Secretary. W. Chornk, President. Filmt, Mich., May 24th, 1884. Destination and correspondence, which has been the unsolved ridie of past ages. Under his instruction in Sarcognomy. Destination and correspondence, Which has been the unsolved ridie of past ages. Under his instruction in Sarcognomy. Destination and correspondence, Which has been the unsolved ridie of past ages. Under his instruction in Sarcognomy. Destination and correspondence, Which has been the unsolved ridie of past ages. Under his instruction in Under his instruction in Sarcognomy, enforced by experimental demonstrations, the mode in which the body affects the mind, and the mode in which each passion of the mind affects the body, become clear. Moreover, all the vital or physiological forces being traced to their seats in the brain and spinal cord, and their evolution in different parts of the body; those who practice the treatment of diseases by elec-tricity. by animal magnetism, by baths and ex-

be sealing in the brain and spinal cord, and their is who practice the freatment of diseases by electroly, y animal magnetism, by baths and electroly of the second to sprate with the second to spra are incompetent to discuss them. Dr. B. is sin-gularly dear, concise, and interesting in the exposition of his great themes, often rising to a rare philosophic eloquence which rights, atten-tion and enforces conviction. He possesses one quality which interests in a bove all others, and that is his deep moral and "religions enthu-siasm. All, his aims are practical and humani-tarian, and he has no interest in any science or literature that brings no completions benefit to man. 'These who have 'read his great work on "Moral. Education, "recently, published (and which many hope will, produce a revolution in the systems of education), cannot, fail, to have recognized in 'it the profound magadity of a practical whild put an end to human degrada-tion.

is carnestly interested in the progress of a ra-tional practical Ohristianity, and has shown in his luminous work on "Moral Education " how its speedy triumph may be achieved.

The Pacific Americation of Emiritmetion

The Facilite Association 5. M. Entrumines, (Of which organization J. M. Lauderback is President, issae Whesidon Yico-President, W. W. Ward Recording Secretary, P. A. Smith Corresponding Secretary, and E. Pagies Treasures, will hold its first annual convocation, beginning on Thursday, Sept. 4th, and closing on Monday, Sept. 18th, unless further continued at the option of the Ag-sociation.

beginning on Thursday, Bept. 4th, and closing on Monday, Bept. 1011, unless further continued at the option of the As-sociation. The Association has secured fifteen acresof land, situated three-focurates of a mile cast of liwaco. W. T. on Baker's Bay, at the mouth of the Wallout Elver. The location is in every way finely adapted to camp.meeting purposes. A fine shady grove, protected from wind-storms on every side, an abundance of the lost spring water, and beautiful walks, with as fine views as are to be found on the Facilic Coast, combine to render it attractive. Noted speakers and mediums will be present, and thus the rare opportunity will be afforded of obtaining both logical and scientific demostrations of the truth of sprit commi-nication and the lumnotraility of the soul. For names of speakers and mediums will be present, and thus the rare opportunity will be afforded of obtaining both logical and scientific demonstrations of the truth of sprit commi-nication and the lumnotraility of the soul. For names of speakers and mediums to be present, see the Orsgows is as and Territorial papers for the week ending Aug. 16th. "There will be a licture or taddress given each day of the word best of vocal and instrumental music will be furnished during the entire occasion. "While there'is considerable hotel accommodation at li-waco, still the hotels will hot by any means be able to pro-vide for the many who will attend this meeting, therefore those who come should be prepared to camp, remembering that taree in tents way of a run be demost hist will be abundant. The Amodiation will adopt such rules for the government of the camp-grounds as may be deemed incomary, for sami-tary measures and to maintain good order, and sundant. The Amodiation will adopt such rules for the government of the camp-ground as and upple will be abundant. The Amodiation will adopt such rules for the government of the camp-ground as and upple will be abundant. The Amodiation will adopt such rules for the grower and make this a comp-wateri

to campers the storage or an interview of the storage of the second seco

W. W. WARD, D. MARKHAM, A. W. EMBBEE, E. PAGLES, S. EMBREE.

Nemoka Camp-Meeting.

The Jown of reasons of Spiritualits will hold its three weeks' Camp-Meeting at Mount Pleasant Park, Olinton, Is., commencing Aug. 33, 1884, and closing Aug. 20th. For further particulars and information, address the Secretary. Olinton, Ia. D. SKINNER.

The Michigan Association of Spiritualists The Michigan Ampennion of Deroing at Lansing, Will hold its Second Annual Camp-Meeting at Lansing, Mich., commoncing Aug. 7th ant closing Aug. 18th. J. A. MANVIN, Secretary, Detroit, Mich.

New Books.

THE SPIRITUAL HARP: A MUSIC BOOK FOR THE

8

Choir, Congregation and Social Circle.

ByfJ. M. PEEBLES and J. O. BABBETT. E. H. BAILEY, MUSICAL EDITOR. This work has been prepared for the press at great ex-pense and much mental labor, in order to most the wants of Spiritualist Societies in every portion of the country. Is need only to be examined to merit commendation. Over one-third of its poorry and three-quarters of its mu-sic are original. Some of A merica's most gitted and popu-lar musicians have written expressly for it. The SPIRITUAL HARP is a work of over three hundred pares, comprising SONGS, DUETS and GUARTETS, with PIANO, ORGAN or MELODEON scompaniment. Bingle copy 42,00, full gitt \$2,00; 6 copies \$10,00, 13 copies \$40,00, When sent by mall, is cents additional required on each copy. For table by COLBY & RICH.

The Gadarene; or, Spirits in Prison. BY J. O. BARRETT AND J. M. PEEBLES.

The motio of this critical work indicates its general drift TRY THE BUIRITS!

Alle bolto of this critical work indicates its general drift -Tiky THE BPIRITBI It demenstrates the moral ratics of iffe, the parallels of ancient and modern obsessions, and the uses and abmes of mediumship. It covers a vast extent of religions and sci-entified bistory. It is merciless to evil, charitable to the good, forgiving in its spirit to the failen. It points out the way of release from obsessing influences, and piseds for a higher order of inspiration and culture. It invites the the beautiful and solemn relations of the earthly and heav-enty worlds, and to the means of attaining the sver-ionged-for rest of soul with the wise and holy of angel ministry. Hound in cloth, 22 pages, 81,22, postage 5 cents. For sale by COLHY & RICH.

A Little Pilgrim.

"An erquisitely written little stetch is found in that re-markable production, 'A Little Pliprim,' which is inst now attracting much attention both in Europe and America. Is is bighly imaginative in its scope, representing one of the world-worn and weary pligrims of our rearthly sphere as en-tering upon the dolights of heaven after death. The pleture of heaven is drawn with the ratest dolicacy and reflamennt, sud is in agreeable contrast in this respect to the material sketch of the future home furnished in Muss Stuart Phelpe's well-remembered 'Gates Ajar.' The book will be a baim to the heart of many readers who are in a scord with the faith of its author; and to others its reading will afford rare pleasure from the exceeding beauty and affording simplicity of its almost perfect literary style, ''--Saturday Evening Gasette. For sale by COLBY & RICH.

For sale by COLBY & RICH. THE DIVINE LAW OF CURE. By W. F LEVANS, author of "Mental Cure," "Mental Medi-cine," "Soul and Body," etc. The treatise in the result of the author's last six years of careful research, study and experience, and makes its ap-pearance at a time when the necessity of the age seems to demand a work of the nature. Mr. Evans's large and varied experience, intuitive and educational endowments to elu-cidate subjects that relate to the fine suble forces in nature, are without question. The work is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who desire to remain in good health as well as those sick in body south and the subject in the third over diseases and the suble forces that are in the universe, which can (when under-stood) be made beneficial to humanity in relieving the mind and body of diseases and afflictions that are constantly be-setting the power of mind which balle the clergy and the medical practitioner. Pricealt, 50, motares 10, conts.

the medical practitioner. Price \$1,50, postage 10 cents. For sale by COLBY & BICH.

LECTURES by JULIET H. SEVERANCE

A LECTURE on the Industrial and Financial Problems. Paper. Price 15 cents. A LECTURE on the Evolution of Life in Earth and Spirit-Conditions. Paper. Price 15 cents.

A LECTURE on the Philosophy of Disease, and How to Ours the Sick without Drugs, with an Explanation of Magnetic Laws, Paper. Price 15 cents. A LECTURE on Life and Health; or, How to Live a Cen-

tury. Paper. Price 15 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH. THE SABBATH QUESTION Considered by L a Layman, showing the Origin of the Jewish Sabuth-How Jesus Observed It-The Origin of the Pagas Bunday-How it Became Christianized - and the Origin of the Puri-tan Sabush. By ALFRED E. GILES. This little work is commended by A. J. Davisas being a convincing argument "concerning the true meaning and wise observance of the Sabbath." "A complete armory of unasswerable facts and arguments in favor of a rational use of Sunday as a day of rest and im-provement. Those when the two what a mountain of limsy predace has been built up to invest Bunday with un-due sacredness, should read this little work of thirty-six pages. It is from the pen of Alfred E. Giles, and is com-picte in its aim."-Commonwealth, Jan. 17, 1874. Paper, 10 cents, postage free; 25 copies \$1,50, postage 20 cents.

For sale by COLBY & RICH.

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



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

The Tottering Old Creeds.

The noticeable fact in ecclesiastical matters at the present time is that they are put in an explanatory, expostulatory and defensive position. In this way their advocates and professors admit that revolution is everywhere in the air for them, and thus unintentionally testify that what they have so long strenuously denied has really come to pass. The condition sufficient illustration of this. It was at a recent meeting of the Congregational Club in Orthodoxy, or old-fashioned Calvinism, that two representative professors at Andover appeared and made a statement in writing to the Club which was intended as an interpretative one respecting the present condition of the Andover creed. We devote to it our brief attention.

One of these two Professors-Smyth-said he came there "somewhat burdened in spirit." The invitation from the Club to be present, he said, expressed its desire to see the new Professors at Andover face to face. After giving an adequate idea of the Seminary in its present condition, Prof. Smyth reaches and states his conclusion that it is now just beginning "to outlined, and in the formal and sanctimonious Orthodox way-a way which has no parallel. At this point appears the apologetic spirit. The Professor claimed a broad latitude for the "Investigation" of truth, which obviously means a relaxation of the rigidity of creeds whenever found necessary. Something more than mere church traditions and the like is insisted on as the needed equipment of the preacher. The preacher, he suggested, must not be an echo. He must maintain his individuality in his search for the truth. "He must face problems." "He cannot shirk and evade troublesome questions." And the Club was reminded that the preacher of to-day has to stand up before men "whose atmosphere is the free air of this century, and all whose methods of investigation are imbued with the spirit of modern science." He has to stand up before men who bring with them "all the problems of knowledge, all the questions of doubt, intimations of coming discoveries, aspirations reaching out into the future, an ingenuousness which it is a sin against the Holy Ghost to mar." And if the preacher was called on to do this, the Professor at Andover who teaches and trains him has to do it much more. He said no Professor can fill his chair in that seminary "unless he has some liberty of investigation." But while he is the "servant of the church." (they used to sayonce "servant of God,") the speaker claimed for him "the rights of Christian scholarship and the liberties of Christian truth." And he insisted that he should not be condemned "because this scholarship and truth seem to him to require new adjustments of statement." That means only that the old creeds need, and must submit to, stated changes in their form to suit the new meaning which the world's rapidly advancing experience, under the illumination of free thought, demands of them on penalty of their entire rejection. Here is the very gist of the admission that creeds are but orumbling contrivances at best, and that the creed of old iron-clad Orthodoxy is fast tottering to its fall, to be supplanted by a new birth of belief in the human soul. We might stop here and say we are satisfied; but our readers will be interested to have us go on. The Professor new comes to what is named the "New Departure." For some little time he floundered and flourished out an attempted definition and description of it, in a sort of mock-serious way, pretending for himself not to comprehend what the term implied, and that nothing was really known of it at Andover; but the piercing eyes of the Club were on him, and he felt them, and he was forced to proceed as soon as he could fairly gather his breath after having plumped out, the unre-liable phrase in their presence. Thus does he muster the courage to speak up at last: "But that there is a wide-spread and his life a the provide at last in the logy, working every share in their presence in their presence. Thus does he muster the courage to speak up at last: "But that there is a wide-spread and his life at last in corr shall be and hall flid place for it in our share in their presence. Thus does he muster the courage to speak up at last: "But that there is a wide-spread and his life at last in corr shall be and hall flid place for it in our share in their presence. Thus does he muster the courage to speak up at last. "But that there is a wide-spread and his life at last in corr shall be movement in theology, working every-ware is our time, confined to no particular ware is our time, confined to no particular course is a safe dist. "You pertinently ast, Mr. Editor," What do i domicil for a time-spirit the present is the present in the p him, and he felt them, and he was forced to

school, impossible of exclusion by or from any seminary, seems to me as plain as that we live in these closing decades of the nineteenth century. It influences its stoutest opponents. There is not a minister in our denomination who preaches as men preached fifty years ago." Then, in the face of having said that he does

not know at all what the New Departure means. or in fact that there is such a thing, the Professor proceeds to observe that he will not attempt to define more closely than he has "what is most distinctive of this movement." He says of it that "it deals with realities more than with verbal propositions; that it interprets the Scriptures more as the record of a special historic revelation, culminating in incarnation and redemption, than as a code of laws: that it finds the system of truth revealed therein to be a system of being, especially of

personal being, whose unity lies in the fact that one and the same Logos creates and redeems, and will finally judge," and so on. While the Professorlikewise adds, that whether the movement be new or old, "the movement is undeniable." That is all we substantially care to know. Speaking of being "tied hopelessly to a past phase of theology," he says that Andover cannot so interpret its present duty.

Going over the old Orthodox or Calvinistic creed, as a whole, he announced that Andover signs the creed subject to its constituted guardians. On the three mooted points it contains -inspiration, atonement, and probation-the vital points of the creed, he quoted the precise language in regard to them, and asserted that Andover accepts all that it asserts, and holds nothing contrary thereto - which makes one think of the politicians over their platforms. He flouts it in the face of his judges that the creed is silent just where he prefers it should be silent. If the creed is too short, so much the better for it now that men have outgrown it. That fatal silence and shortness he is careful not to lament or bewail. He evidently means to say that it will give Andover so much less trouble for that very reason. But it is charged, he reminds them, that the authors of the creed held opinions adverse to those now entertained at Andover. Triumphantly does he reply, that the Board of Visitors have judicially dealt with and settled that.

The most ludicrous and laughable part of the affair was the Professor's comparing the signing of a theological creed to the signing of a note. In the latter case, he explained, "you know just what you sign for; in the former case you really know nothing about it. You know what a hundred dollars are; but what do you know or can you know about God and his constituent elements?" While there is something constant, he says, about one's affirmation of what he knows about God, there is vast ly more that is variable, for the reason that it is wholly unknown. He is compelled to admit that much of what is stated passes over inof what is known as the Andover creed is a to more that cannot be stated. So that, as we should ourselves say, the old creed is fast becoming a kind of a passover. He would say this city, at the recognized headquarters of of the creed as a whole, and of each and all of its leading doctrines, that "it is capable of being put into larger relationships as theology advances." That is a confession of the whole matter. The old creed is going, going, and theology is advancing, advancing.

Camp-Life-Its Pleasures and its Lessons.

The delight of living in the open air at this season of the year is acknowledged by every one. The native instinct impels us all to take to the groves and open meads and saunter by the lakes and streams. Especially is this change in our modes of life in harmony with a worshipful spirit. The spirit of man goes out to find fulfill the ancient vision" of the men who free and unrestricted fellowship with Nature founded it. The object of the Seminary is in her varying moods. This out-door life now stated to be not only to provide ministerial ser- is a source of satisfaction which those who feel vice but to perform the function of special it the deepest are least adequate to describe. scholarship in every department of sacred That we all need it as the season of summer learning. Then the curriculum of studies is comes round is evident from the eagerness with which its approach is appually greated. To the Spiritualist especially does the summer season now upon us come with an important meaning: To a greater extent than those of any other system of belief do its followers, by means of grove and camp-meeting gatherings, emphasize the deepest lesson of this communion with Nature in her golden prime. They take with them to the woods, by lake and seashore, both the social and religious elements of our modern life, and combine them in a practical measure. They worship while they enjoy; commune with the invisible and visible world at one and the same time; draw nearer to the All-Father through his beautiful creation; and knit closer the bonds of brotherhood in the very act of sharing common pleasures. The Spiritualists' camps are multiplying all over the country. Here at the East especially, within the ready reach of the welcome breezes from old ocean, the inland lakes and the lofty mountains, their summer camping-grounds are to be found. Who is able to tell how deep and rich is the spirit's experience during this season of out-door living and worshiping, with the daily existence in its every department removed from the artificial conditions which rule the ordinary course of life in towns and cities, and with the air of freedom breathing over every morning's dawn and evening's close? May the spirit of benevolence, of fraternal love and harmony convert each day into a hallowed experience that shall enter into the very fibre and life of all who in north and south, east and west shall attend these grand gatherings; and may results the best for the angel-world and the cause of its demonstrated communion with men be brought forth by the camping season of

Col. C. G. Greene's Eightieth Birthday. | you say to a still wider and better allied union It gives us unfeigned pleasure to publish the following tribute to Col. CHARLES GORDON GREENE by the Boston press. He was our editorial instructor, as we served under his administration for twenty years-from 1836 until 1856-when, by spirit-power, as we fully know. we were selected among others to start the Banner of Light in the interest of Spiritualism. Mr. B. P. Shillaber, whose sterling tribute to the Colonel all will appreciate, was also an employé on the Post a portion of the time we were, and thus speaks of the grand qualities of the man from actual knowledge.

The eightieth anniversary of the birth of Col. Charles Gordon Greene, for so many years the editor of the Boston Post, was deemed a proper occasion for the members of the Boston press to give expression to the kindly feelings they entertain for the veteran editor, who was born at Boscawen, N. H., June 30th, 1804.

They caused to be engrossed upon parchment, and neatly bound, their words of congratulation and Mr. Shillaber's appropriate verses. Accompanied by a floral tribute commemorative of the event, the gifts greeted the Colonel on the morning of June 30th, 1884 :

TO COLONEL CHARLES GORDON GREENE.

The morning of June 30(1), 1001.
 To COLONEL OHARLES GORDON OREENE.
 The members of the Boston press beg permission to congratulate you upon the attainment of your eightileth birthday.
 They tender to yon their best wishes, and trust that old age may bring with it continued happiness and a full measure of health.
 They remember with pleasure the years of activity and usefulness which you gave to journalism, and they cherish the press of Boston with feelings of pride.
 While they have special cause for expressing these fraternal sentiments, they feel that they represent your fellow-citizens in paying this slight token of respect to one who is honored and beloved by all.
 WILLIAM W. CLAPP, Journal; R. M. PULSIFFER, Herald; WILLIAM DURANT. Transcript; CHARLES H. ANDREWS, Herald; K. O. MCCARTNEY, Star; GEORGE H. ELLIS, dduertiser; CONTIN GUILD; MURAN, MURANT., Star, EDWIN, M. BACON, Advertiser; CONTIN GUILD; Mulletin; HENRY G. PARKEH, Saturday Evening Gazette; CHARLES, Shipping and Commercial List; ARLO BATES, Courrier; JOHN D. DWYER, Budget; JOHN BOYLE O'REILLY, Pilot.

TO COLONEL CHARLES G. GREENE, ON HIS SOTH BIRTHDAY.

ON HIS STILL DISTRIBUTED Dear Colonel: On your natal day, The eightieth year on life's highway, Your thousand friends would tribute pay Of cordial cheer. And at your feet their offerings lay With hearts sincere.

No sentimental gush the thought That prompts the act with feeling fraught, It is an inspiration caught From Friendship's ray For one whose genial course has taught Life's brighter way.

With kindly attributes imbued, With Kindly attributes imbued, Your infuence, in thought and mood, Has flowers in darkened places strewed, And made them bright, And e'er with pleasantness indued, Have shed your light.

Suavity and courteous grace

And hearffulness in hand and face Of the true friend have given trace, And firends respond, As years accelerate their pace That leads Boyond.

They breathe congratulations warm That no vicissitude nor storm Has overthown the honored form So long their pride, Sustained by some intrinsic charm, With good allied.

The oak that wrestles with the gale, But strengthens as the which is assult, And, firmer fixed, no powers avail To mar its state, Fore'er luxuriant and hale, Till doom of fate—

So like the oak you've stood, old friend, And blasts have striven your form to rend; But, with the power that would not bend To time nor scene, You grandly flourish to the end, And always green.

Please take this friendly votive gift; May health and happiness and thritt Combine to cheer as on you drift Where birthdays ccase, With heart serene and soul uplift Mid airs of peace. B. P. SHILLABER,

"What they Think of us Above." Under the above heading, Man, a liberal jour-

of Liberals, and cooperation of Liberal Spiritualists on just these questions of God-in-the-Constitution, interference with mediums as teachers and physicians, Sunday trains to Spir-Itual camp-meetings ?" etc., etc. These questions the Banner has been discussing for many years; and what we have to say is, that we are with all liberty-loving people, whether they be Infidels, Spiritualists, Free Religionists, or the so-called heathen, who are more liberal in their religious views than many professed Uhristians. But the serious problem to solve is: How can it be done? Can Man inform us, in the light of our past experience?

Dr. Marvin at Home.

By the Portland, Oregon, Daily News, we see that Dr. Frederic Marvin has recently returned home and gone to preaching again in the First Congregational Church of that distant town. Dr. Marvin, it will be remembered, has of late been expending his surplus energy on some very savage attacks on Spiritualism, by which we trust he has experienced happy relief from whatever may have previously afflicted him. When he reached home and found himself once more in his own pulpit (which the account says was transformed by kind hands into a fragrant rose-bower) he opened with a discourse on the heavenly mansions that would almost have led one who knew nothing of his vagaries to infer that he was a confirmed Spiritualist, So quickly does the chameleon change his color....

On this interesting topic of the mansions existing in the heavens for mortal occupancy. the Doctor said that the Jewish notion of a New Jerusalem was a narrow and wholly local one, and their idea of any place like heaven a purely patriotic and poetical one. He adds with perfect truth, that mankind is not satisfied now with mere pictures and with what appeals to the imagination on this subject. We want something, he says, that we can appropriate and use. The human heart cries out for a heaven that is a real home, where love finds love, a home not fitted so much for angelic as for human lives. So the Bible promises the Father's house of many mansions. He refers to Swedenborg's power to meet that human desire to a very large extent; to the increasing popularity of such books as Miss Phelps's and Mrs. Oliphant's, and one or two others : and declares that the Bible answers all such demands with its promise of many mansions in the Father's house.

Dr. Marvin thought there were many mansions in order to accommodate so many different kinds of persons. He said that in many churches (in most churches, we should say,) we should find men who would like to shut all the gates but one, that all who go through into the New Jerusalem should have to pass through the same experience and subscribe to precisely the same doctrine. He believed rather that God wants us to put twelve gates into our churches instead of one. He said that all he wanted was to have the Church as broad and generous as the city not builded with hands, eternal in the heavens. As to the locality of heaven, he thought that those people might after all be right who think heaven is all around us, and that "millions of spiritual beings walk the earth unseen, both when we wake and when we sleep." Heaven, he said, may be all around us, and there are some things in Scripture that look in that direction. At any rate, he thought it a sweet and beautiful belief, and that it could harm no one.

It may be, said Dr. Marvin, that the dead are with us every day, and that we are now walking the streets of the New Jerusalem without knowing it. He quoted from Longfellow's 'Golden Legend," remarking that there may be "good philosophy" in the quotation. The passage is a very beautiful and impressive one, whether often cited or not. We cannot refrain from giving it entire, if only to show how deeply imbued Dr. Marvin is with the spirit of that Spiritualism which he has periodic spasms of ailing. It is as follows Weep not, my friends i rather rejoice with me. I shall not feel the pain, but shall be gone, And you will have another friend in heaven. Then start not at the creaking of the door Through which I pass; I see what lies beyond it.

JULY 12, 1884.

Spiritualism in Saratoga.

On our first page will be found a full report of a lecture delivered before the Saratoga Spiritualist Society on Sunday evening, June 29th. On this occasion, we are informed, the town-hall was crowded by an intelligent audience, who listened in breathless silence to Mr. Horn's eloquent delivery of the address, his manner adding double force to the spirit lecture, prepared through the medial instrumentality of his gifted wife. Many strangers and friends from"the Evangelical churches were present, and at the close of his discourse warmly congratulated the speaker. The services were closed by Mr. Mills, and his wonderful clairvoyant descriptions verified the statements of the lecturer with demonstrative proofs. The following liberal extract from 'the editorial columns of the Eagle of the 5th inst. will serve to give evidence of the influence exerted in Saratoga by the Spiritualist meetings and testgivings now in progress there :

Saratoga by the Spiritulalist meetings and test-givings now in progress there: Mrs. Horn has reason to feel proud of her fine development, as the lecture throughout was an able and scholarly production, rich in imagery and vividly de-scriptive. The exercises were admirably supplemented by platform tests through the mediumship of Dr. Mills. He described a man standing near a stranger, and said he could only get the title of 'Captain.' 'Have you a brother in the spirithand who was a seacap-tain?' The stranger said his father and two brothers were all captains. The medium then described a lady near the same gentleman and said abe was a near relative and insame when she passed out of the body. He then asked, 'Is there not a lady closely related to you answering this description?' The gentleman re-plied that he had lost four daughters. 'She is not your daughter, but your wife,' replied Dr. Mills,' and she died of a brain difficulty; is this not trie?' The stranger reluctantly admitted the truth of the scer's statement. This was considered a remarkable test, as the gentleman was an entire 'stranger, and unknown to the medium and the audience. The mext spirit came with the observation, 'A glass of cider is excel-ient for biliousness,' and gave his name as Rowland. He was identified by A. R. Walker, a former under-raker, who had buried him some thirty years ago. He ran a smail distillery, and was very fond of cider. The next spirit said, 'Tell my husband to come here, and I will present myself to him. Maria McKernan.' Henry Wagman, H. W. Hoag, R. O. Carpenter, John Denton, Roswell Alger, D. J. Farker and daughter,'Dr. Larkin and his three wives were also described.''

The Camp-Meetings.

The announcements in our advertising columns of camp-meetings at ONSET BAY. LAKE PLEASANT and HABWICH, Mass., NESHAMINY FALLS, Pa., CASS'ADAGA, N. Y., VEBONA, Me., and LOOKOUT MOUNTAIN. Tenn., will be read with pleasure and satisfaction by thousands who are ready, or soon will be, to gather at these popular resorts. The particulars respecting them are given in such detail that no inconvenience or misunderstanding can possibly arise, and we bespeak for each and all the patronage of our readers. The lists of speakers are unusually long and varied, while platform-test and private-séance mediums will not be wanting to endorse with phenomena the facts and philosophy that may be enunciated upon the rostrum. By all means let all who can go to the campmeetings.

Miss Fowler in Brooklyn.

Miss Lottie Fowler was to leave Boston for Brooklyn, N. Y., on the 9th inst. She is to remain some weeks. The announcement came too late to correct her advertisement (on seventh page). She is not yet able to give her permanent location there, but parties desiring to know of her whereabouts can ascertain by inquiry of Mrs. Dr. N. M. Flint, 55 Lawrence street, that city. She will return to Boston in due time, and will make the voyage to Europe in the autumn.

Report avers that two young men hoeng corn on a farm near Trenton, N. J., June 16th, were assailed by a fusillade of stones of sizes ranging from that of a pea to a large egg. There was no possibility of any person being near enough to throw them. They continued to fall so furiously that the brothers were obliged to flee. The stones continued to pelt them until they reached the house, about fifty rods away, and one stone dropped within the dwelling. The next morning they returned to the field, taking several men with them. The shower, of stones was resumed in view of all. While one of the young in the well a stone knocked the cup from his hands. Crowds of people visited the place and declare they saw the phenomenon, and were utterly at a loss to discover where the stones came from.

Premature Interment.

1884.

A lamentable instance of premature interment is reported as having occurred in West Virginia, it being that of a young lady who three months subsequent to her marriage was taken violently ill, and after ten days apparently died. Certain peculiarities caused a suspicion in the mind of the physician that his patient might be in a trance; but after keeping the body four days, with no signs of returning life, the remains were consigned to the grave. This was in May of last year. A day or two ago the body was disinterred prior to removal to another cometery. To the surprise of the sexton the coffin-lid showed evidence of displacement, and on its being removed unmistakable signs indicated that life had returned to the young lady, and that she had made desperate efforts to escape from her terrible fate. Since

nal of progress and reform, published in New York, prints an article in its last number, and in commenting upon Spirit Dr. H. F. Gardner's message, says: "We read in the Banner of Light a 'spirit message' which comes as near the wisdom of this world as anything we ever came across from the other." The editor then remarks, after quoting from the message :

"Well, dear Banner, this is the kind of defensive work that the League and Man, are doing. Your friends are our friends, your enemies our enemies. What do you say to a still wider and better allied union of Liberals, and cooperation of Liberal Spir-Itualists on just these questions of God-in-the-Constitution. Interference with mediums as teachers and physicians, Sunday trains to Spiritual camp-meetings. Sunday laws in general, Bible in the Public Schools, taxation of Church property, etc.? We don't remember that the National Liberal League has ever had a good word from the Banner of Light; perhaps it has, without our observation. But, anyhow, what do you say now to counseling all hands to rally at Cassadaga Lake the first week in September, for the fullest possible consultation and organization to meet just these points, which are of such common and vital interest to all? Here the League has maintained its organization for eight years. It looks as though this fall it will take a new start. . Will the Liberal Spiritualists come in and help us and let us help them?"

Our liberal contemporary, we fear, has not in the past very carefully conned our columns. Had he done so, he would have seen many notices of the League published gratuitouslywhenever sent to this office. We think it would. be a capital plan if all classes of Liberals would rally at Cassadaga Lake the 1st of September. as you suggest. But there is a doubt in our mind whether Spiritualists would be received and allowed to speak from their standpoint. Why we think so is, because the experiment was tried several years ago-at the Watkins Convention-when several Spiritualist speakers were squelched. Besides publishing the Liberal League's calls, we sent the Secretary, Mr. Green, ten dollars to aid the Liberal cause, and a short time afterward he went into the Investigator repudiating Spiritualism, saying it was full enough for him to know that he existed here, without going into any speculative notions about a hereafter. Consequently the Spiritualists, who had acted in good faith, silently withdrew. What surety would the" Liberal Spiritualists" have, should they, as you: desire, "come in and help us and let us help them"? When we see an honest disposition manifested on the part of the Leaguers-i. e., true liberality-then we can act understandingly, and could conscientionaly "come in." But how can we unite against the bommon enemy, when the papers devoted to "Liberal Thought" so often traduce Spiritualists and Spiritualism ?

And in your life let my remembrance linger, As something not to trouble and disturb it, But to complete it, adding life to life. And if at times beside the evening fire You see my face among the other faces, Let it not be regarded as a ghost That haunts your house, but as a guest that loves you, Nay, even as one of your own family, Without whose presence there were something want-ing." ing."

13 On Decoration Day, May 30th, the Conressional Cemetery, near Washington, D. C., was the scene of impressive ceremonies over the spot where rest the remains of Col. A. B. Meacham, the long and faithful friend of the Indians. The grave was beautifully decorated with floral tributes, conspicuous among which was a large anchor of roses, pinks and pansies. contributed by the Indian delegation. An address was made by Rev. Dr. H. R. Naylor, followed by the reading of poems written for the oocasion by Mrs. Lydia H. Tilton and Mrs. Mary Kail: In the course of his remarks Mr. Naylor said of him for whom the service was held : "Trusted by the Government with gravest responsibilities, he was never found wanting. Closest scrutiny always proved him to be pure gold. He had a great and benevolent 'purpose, and his life was one of self-abnegation, for the fulfillment of that purpose."

15 The discussion on the "Inspiration of the Bible," between James D. Shaw of the Independent Pulpit, Waco, Texas, and the Rev. Mr. Price, editor of the Methodist organ of that State, is turning out just as we expected. Although Mr. Price agreed in print to conduct his part in all fairness and without any personalities, yet we find that in the second article Mr. Shaw is obliged to remind him that "by the terms of the discussion he is under obligation to be respectful in his remarks."" Bro. Shaw will find that the average minister always considers a denial of the inspiration of the Scriptures as a personal attack, which can only be refuted by "mud-slinging." and the

The well-known photographers, Messrs, Bushby & McCurdy, have removed from 13 Temple Place, where they have long been located, to 521 Washington street. Spacious parlors and operating-rooms on the upper floor, conveniently reached by an elevator, are equipped with facilities unsurpassed, for fine artistic work in their line. We commend them to all who would "catch the shadow ere the

EF-Stuart 'Cumberland' (an assumed name) has of late been astonishing the London savants with what he calls his mind-reading feats: whereas, being a genuine medium, which he lately admitted in France, his spirit-familiars do the mind-reading and he gets the credit himself-in so far as the public are concerned. We have explained this whole matter so often that it is quite unnecessary to go into further details at the present time. One point, however, is gained by his exploits, and that is he keeps the important fact before the reading public: that at least there is an foccult law governing these and similar manifestations of spirit-pow-

at of bracks θT. ...

TO On the eighth page of the present issue Prof. Henry Kiddle pays a merited tribute of respect to the late Mrs. Elizabeth C. Hatch, whose passage to spirit-life on the 30th nit. he feelingly announces. Mrs. Hatch was widely. known as a lady of the most elevated sentiments and instincts-one who was truly devoted to the interests of Spiritualism, and who shed around her a halo of soulful refinement which sanctified her home, and made happy all who came within the radius of her influence, May the divine consolations of the cause she so dearly loved be with her deeply afflicted husband and friends. distantial all difficult

Our age is one of natural forces with wondrous practical application," says Representative Cor, and with great truth. Yet "highly respectable " and "highly educated" men in this city-through their gross ignorance of these very forces, and their bigoted religious views-form themselves into a mob and grossly assault peaceable citizens whose bellef in immortality does not tally with theirs.

"FAOTS," in its last issue, gives an account of a materialized spirit preaching a funeral sermon ; reports of materializations in San Francisco ; ; instances : of : spirit-identification, and reprints the message from Henry F. Gardner given at our Free Oircle and published by us June 14th. /This monthly, the price of which is but a dime, is published 105 Summer street Room 82, Boston and toth Bld abibalent balld Samin

T. Warren Lincoln, the assumed spiritual+1 istio phenomena exposer, has of late been posing

JULY 12, 1884.

The Land-Grabbers to be Prosecuted. The following proclamation just issued by the President of the United States is a just and timely production, and we sincerely hope that

President of the United States is a just and timely production, and we sincerely hope that it will be enforced to the letter: "Whereas, It is 'alleged that certain persons have, within, the territory and jurisdiction of the United States, began and set on foot pre-parations for an organized and forcible pos-session of and settlement upon the lands of what is known as the Oklohoma. Lands in the Indian territory, which territory is designated, recognized and desoribed by the treatles and laws of the United States, and by the execu-tive authorities; as Indian country, and as such is subject to 'occupation by Indian tribes only; and whereas the laws of the United States provide for the removal of all persons residing or being found in said Indian territo-ry without express permission of the interlor department. Now, therefore, for the purpose of properly protecting the interests of the In-dian nations and tribes in said territory, and that settlers may not be Induced. to go into a country at great expense to themselves, where they cannot be allowed to remain, I, Chester A. Arthur, President of the United States, do admonish and warn all such persons so intend-ing or preparing to remove upon said lands or into said territory, against any attempt to so remove or settle upon any of the lands of said therefory, and I do further warn and notify any and all such persons who do so offend that they will be speedily and immediately removed therefrom by the proper officers of the United States will be invoked to remove all such in-truders from the said Indian Territory."

The Truth Seeker of June 28th contains a full-page representation of the monument erected to the memory of D. M. Bennett, its founder. It was subscribed for by one thousand of his friends and sympathizers, and cost \$1,465.65. The ceremonies, at its dedication, were very impressive. 'Daniel Edward Ryan, chairman of the committee, delivered the opening address, and was followed by Mrs. A. C. Macdonald, who described in fitting terms the fortunes of Mr. Bennett from December, 1872, when he removed the paper from Paris, Illinois, and located it at her office, 335 Broadway, New York, up to the time of his decease. She dwelt with pardonable pride on the position and prospects of her son, E. M. Macdonald, who has succeeded to the editorial chair, intimating that the broad views and liberal policy of Mr. Bennett would be fully carried out by his successor. Then followed speeches by Stephen Pearl Andrews, Henry Stone and T. B. Wakeman. The Truth Seeker is preparing an elegant lithograph of the monument, printed in seven colors, and having spared no pains to make it a perfect and artistic representation, it will be welcomed in thousands of homes throughout the country where the name of D. M. Bennett is cherished as one of the foremost reformers of this age.

A friend writes from New York, says the Boston' Index of July 8d: "'The United States Cremation Company has just purchased eighteen and one-fifth city lots (twenty-five by one hundred) in Newtown, just outside of Brooklyn, and will proceed at once to erect a brick building and most improved Siemens furnace. Mr. Caswell tells me the stock is about all taken." Be sure and have the building finished as speedily as possible, for should the cholera take a notion to visit this country, it would surely strike New York City first, and then the Cremation Company would have plenty to do in the right direction. As a sanitary measure alone oremation should be inaugurated everywhere.

We learn by the Spiritual Offering that Henry C. Gordon, the medium whom the Philadelphia bigots attempted through prosecution to victimize, but who signally failed, is now sick and destitute in consequence of the gross persecution he has encountered, and needs pecuniary assistance. We hope and trust he will receive from the friends of the cause all the aid he requires. Those who feel disposed to render such aid, can do so by sending remit-

OBGANIZATION-EXACTLY TO THE POINT,-The message contained in the last Offering, given through the mediumship of Miss M. T. Shelhamer at the Banner of Light Circle on the 2d of April, by Spirit Henry F. Gardner, hits every member of the three eliques, North, South and West, who are severally plotting (with probably good but mistaken intentions, in the main), so squarely and effectually on the head, that the undersigned thinks no honest and competent reader can peruse and ponder the article without feeling convinced of the folly, not to say danger, involved in the organization of Spiritualists. T. R. H.

BANNER

The above comments by the venerable Thos. R. Hazard accord with half-a-dozen letters received from others in approval of the message from Dr. Gardner. Unquestionably nine-tenths of the Spiritualists of the United States are deoldedly opposed to organization, any further than cooperation or associative efforts may be necessary for local societies, and even there no expression of belief that shall bind any human being to conform to the expressed bellef of a majority.-The Spiritual Offering, July 5th, 1884.

Movements of Mediums and Lecturers.

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

W. L. Jack, M. D., of Haverhill, Mass., spiritual me-dium, will be at Lake Pleasant Camp-Meeting, and may be consulted at his Bijou Cottage, corner of Honto and Winona streets, Ivy Dell Place. Cottage for sale at a great sacrifice. Apply at above place.

at a great sacrifice. Apply at above blace. Bishop A. Beals recently spoke two Sundays in St. Louis, Mo., and two in Whittier, III. Last Sunday he addressed a Grove-Meeting at Lake Point, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at East Oakfield, N. Y. Sunday, July 20th, he will be at Sunday following, July 27th. His addresses in all places have given much satisfaction. We are requested by Mrs. M. E. Williams of New York City to state that she returns thanks to the sev-eral Camp-Meeting Boards who have favored her with pressing invitations to their respective camps. She cannot hold séances away from home this season; dur-ing the month of August she will take a vacation, and may visit some of the camp-meetings, but not to hold séances.

Mrs. Cofran will be at Onset Bay during July, and at Lake Pleasant in August. Dr. J. K. Balley has been speaking and holding sé-ances during the months of May and June, at North Collins, N. Y., and Pittaburgh and Alleghany City, PA.; and at other localities in the two States, as above. Address him, Milan, O.

Mrs. Susan G. Wagner lectured four Sundays on the platform of a newly organized society in Tiffin, O., her labors being suddenly elosed in that place by the de-cease of her husband. Mrs. Wagner, we are informed, intends to visit Baltimore.

Frof. A. B. Severance will attend the Onset Camp. Meeting, also Lake Pleasant and Cassadaga camps. Meeting, also Lake Pleasant and Cassadaga camps. Dr. Juliet H. Severance is engaged at Harwich Camp-Meeting July 20th ; Onset Bay, July 27th. Will go from there to Lake Pleasant for a short time. She speaks at Mount Pleasant Camp, Ia., the last week of August; at the Free Thinkers' Convention at Cassa-daga Lake the first week in September; at the N. L. L. Congress at Oleveland, the second week of Septem-ber, thence she goes home. A. B. French lectures Aug. 1st, 2d and 3d at Four-Mile Lake, near Paw Paw. Mich.; 9th and 10th, at the Lansing, Mich., Camp-Meeting; 12th, 13th and 14th at Nemoka Camp-Meeting; 10th and 17th at Antwerp, Ohio, Annual Grove-Meeting; He can be addressed at Olyde, Ohio, for lectures or services at funerals. Jennie B. Hagan spoke at Duxbury, Mass., July

Jennie B. Hagan spoke at Durbury, Mass., July oth; will be at Harwich Camp Meeting during its ses-sions; Onset Bay, from July 24th to 31st; Verous Park, Buoksport, Me., from Aug. 1st to 10th. From Aug. 15th to 22d at Sunapee Lake, N. H.; Burlington from Aug. 23d to Sept. 16th. Miss H. will make engage-ments for the rest of the year in New England or the West. Address J. B. Hagan, East Holliston, Mass.

Dr. L. K. Coonley lectured at Onset Bay Grove last Sunday, at 3 P. M. He has taken rooms, corner of Union avenue and 11th street. Intends to remain un-til sometime in September, attending circles, scances, treating the sick, and speaking at conferences and fact meeting. meetings.

Mrs. A. C. Denio informs us that Miss Carrie Downer Mrs. A. C. Denio informs us that Miss Carrie Downer has just closed a very successful course of five lectures at Stony Fork, Pa., commencing June 6th. Our cause is rapidly progressing in that locality, as was attested by the large and appreciative audiences, and the in-creasing interest manifested during the meetings. Lyman C. Howe has closed his engagement at In-dianapolis, Ind. He will lecture at Old Mission, Michi-gan, during July. Dean Clarke has just returned from California, and will visit his brother at Sheboygan Falls, Wis.

"PROPHETIC VISIONS AND SPIRITUAL COMMUNI-CATIONS," by Lucy L. Browne, formerly editor of The Rising Sun, now passed on, and a book of poems by her sister, Mrs. F. A. Logan, the latter said to contain predictions that have been fulfilled and others to be, will be sent for fifty cents on application to Mrs. L., 1817 Broadway, Oakland, Cal.

PHILADELPHIA BOOK DEPOT. PHILADELPHIA BOOK DEPOT. The Spiritum and Beformastery Works published by OOLBY & RIOH are for sale by J. H. RHODES, M. D., at the Philadaiphia Book Agency, 315 North 10th street. Subscriptions received for the Banner of Light can be found for sale at Academy Hall, NG. 510 Spring Harden street, and at all the Birifual meetings; site at 503 North 5th street, and at all the Birifual meetings; site at 503 North 5th street, and at at nows stand at, the Obstaut Street and of the new post-office. -

OF

LIGHT.

11 1 1

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Oross Street, Cleveland, O., Otr-culating Library and depition to Spiritual and Liberal Books and Papers published by Colby & Rich.

DETBOIT, MICH., AGENCY. AUGUSTUS DAY, of Bage street, Detroit, Mich., is sent for the Banner of Light, and will take orders for any of the Spiritual and Beformatory Works pub-lined and for sale by OGLBY & BIOB. Also keeps a supply of books for sale or circulation.

SPRINGFIELD, MASS., AGENOY, JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is seen for the Hanner of Light, and will supply the Nglritual and Beformatory Works published by Colby & Bich. 1 1.1.1.1

BOCHPATER N. Y., BOOK DEPOT. WILLIAMSON & HIGBER, Booksellers, 62 West Main Street, Boohester, N. Y., Reep for sale the Spiritual and Beform Works upblished at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

AUBUEN, N. Y., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Bich can procure them of J. H. HARTER, Auburn, N. Y.

THE LIBERAL NEWS CO., 500H DEPOT. THE LIBERAL NEWS CO., 500 N. 5th street, ist. Louis, Mo., Reeps constantly for sale the BANKER OF LIGHT, and a supply of the Spiritual and Hefermatory Works published by Colby & Biah.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hannier of Light and a supply of the Spiritual and Efformatory Works pub-lished by Colby & Rich.

WASHINGTON EGON DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevenus street, abore New York arenue, Washington, D. O., keeps constantly for sale the BANNER of Light, and a suply of the Spiritual and Beformatory Works published by Colby & Rich.

ADVERTISEMENTS.

New England 'Spiritualists' Camp-Meeting Association.

Eleventh Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS. (On the Hoosac Tannel Route, midway between Boston and Troy.)

AUGUST 2D TO AUGUST 818T, 1884, INCLUSIVE,

SPEAKERS.

Sunday, Aug. 3d, Mrs. Sarah A. Byrnes, Boston, Mass.; Mr. Chas, Dawbarn, New York, N.Y. Tuesday, Aug. 5th, Mrs. C. Fannie Allyn, Stoneham, Mass. Wednesday, Aug. 6th, Mrs. Sarah A. Byrnes, Boston, Most.

Mass, Thursday, Ang, 7th, Mr. Chas, Dawbarn, New York, Friday, Ang, 8th, Mrs, C. Fannie Allyn, Stonoham, Ms, Saturday, Aug, 9th, Mrs, R. S. Lillie, Philadeiphia, Pa. Bunday, Aug, 10th, Gapt, H. H. Brown, Brookiyn, N. Y.; Mrs, R. S. Lillie, Philadeiphia, Pa. Tuesday, Aug, 12th, Mrs, Abble N. Burnham, Boston, Ms. Wednesday, Aug, 13th, Mr. Lyman C. Howe, Fredonta, N. Y.

N.Y. Thursday, Aug. 14th, Capt. H. H. Brown, Brooklyn, N.Y. Friday, Aug. 15th, Mrs. Nellie J.T. Brigham, Eim Grove, Mass.

Baturday, Aug. 16th, Mr. Lyman C. Howe, Fredonia, N.Y. N.Y. Sunday, Aug. 17th, Rev. E. P. Powell, Clinton, N.Y.; Mr. C. B. Lynn, Boston, Mass. Tuesday, Aug. 19th, Mrs. Fannie Davis Smith, Brandon,

Wednesday, Aug. 20th, Mr. J. G. Jackson, Hockessin,

Del. Thursday, Aug. 21st, Mr. Shelley W. Denton, Wellesley,

1855. Friday, Aug. 22d. Mr. C. B. Lynn, Boston, Mass. Saturday, Aug. 23d, Mrs. Hudson Tattle, Berlin Heights,

hio, Bunday, Aug. 24th, Mr. Hudson Tuttle, Berlin Heights, J.; Hon. A. H. Dalley, Brooklyn, N.Y. Tuesday, Aug. 26th, Mr. Hudson Tuttle, Berlin Heights,

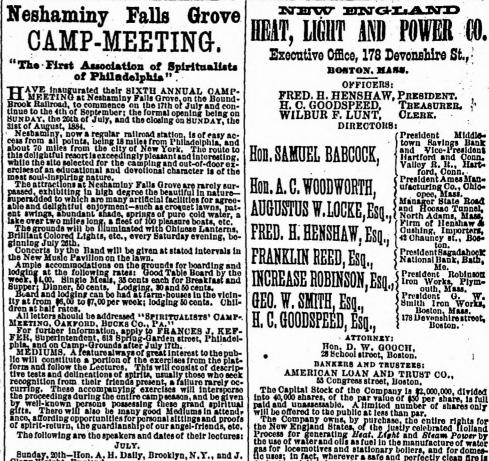
Ohio. Wednesday, Aug. 27th, J. Frank Barter, Chelsea, Mass. Thursday, Aug. 27th, Mrs. Emms H. Britten, England. Friday, Aug. 29th, Mr. Hudson Tuitle, Berlin Heights, Ohio. Baturday, Aug. 30th, Mr. Walter Howell, Philadelphia, Pa. Bunday, Aug. 31st, J. Frank Baxter, Chelsea, Mass.; Mrs. Emma H. Britten, England.

PUBLIC TEST MEDIUMS.

J. Frank Baxter. Mr. Edgar W. Emerson. Dr. W. B. Mills. Dr. J. V. Mansfeld, the world-renowned Spirit-Post-

The FITCHBURG MILITARY BAND, of twenty-four

pieces, will arrive Saturday, Aug. 2d, and remain until Monday, Sept. 1st, giving daily two concerts-at 9:30 A.M.



Hon. SAMUEL BABCOCK, Hon. A. C. WOODWORTH,

AUGUSTUS W. LOCKE, Esq., FRED. H. HENSHAW, Esq., FRANKLIN REED, Esq., President Sagadahook National Bank, Bath, A Rational Hank, Bath, NCREASE ROBINSON, ESQ., GEO. W. SMITH, ESQ., H. C. GOODSPEED, ESQ., National Hank, Bath, President Robinson President G. Boston, Bosto

ATTORNEY: Hon. D. W. GOOCH, 28 School street, Boston. BANKERS AND TRUSTERS:

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pany. Descriptive pamphlets and all information concerning this great invention, can be obtained at the Executive Office, 178 Devenshire Street, July 12.—Iw

SIXTH AND SEVENTH THOUSAND ISSUES OF

MRS. EMMA HARDINGE BRITTEN'S

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This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A BFIRITUALISTIC CHARACTER which have transpired in EVERY COUNTRY OF THE EASTH from the beginning of the Nineteenth Century to the pres-ent time. The BFIRITUALIST will find a complete manual of every phenomenon he wishes to refer to. The INVESTIGATOR will obtain a compendium of all he needs to study.

needs to study. The BREPTIC will be answered, and the OPPONENT refuted

The BRETTLE will be many study and the second structure and the second structure and structure study of the subjects dealt with, and a manual of incalcu-lable value FOR ALL TIME.

THE PLAN OF THE WORK INCLUDES

THE PLAN OF THE WORK INCLUDES SFIRITUALISM in Germany, France, Great Britain, Aus-tralia, New Zcaland, Polyneisian Islands, East and West Indies, Cape Town, South America, Mexico, China, Jspan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Beigium, Turkey, &c., &c., and America. This volume contains nearly 600 pages royal octavo, fine tinted paper, handsomely bound in cloth. As fow, If any, of the portraits of ILLUGTRIDUS SFIRIT-UALISTS given in the first European subscription copies can be reproduced, those remaining will be divided into two sots of 22 in each sot. Purchasers can be supplied with lists of the illustrations in each issue. In order to thus in valuable work a wide and rapid distribution, DR. WM. BRITTEN, THE FUBLISHER, has put the price at the SHFLE COST of the book, namely, **35.06**.

put the price at the SIMPLE COST of the DOUR, HAMBON, WENCE Postage 25 cents. A few copies containing both sets of the original illustra-tions can be procured at the charge of \$3.50. Orders by letter to bo addressed to DB. WM. BRITTEN, care of J. W. Lovell, Publisher, 14 Vesey street, New York; where also the book can be found on asle; at the offices of the Spiritual papers, and at all MRS. BRITTEN'S Loctures. Also for asle by COLBY & BICH., Bosworth

Bunday, 17th-Abble N. Burnham, Boston, and J. Cleg Wright. Tuesday, 10th-Abble N. Burnham. Wednesday, 20th-C. Fannle Allyn, Stoneham, Mass. Thursday, 21th-C. Burnham. Friday, 22d-C. Fannle Allyn. Saturday, 23d-Lyman O. Howe, Fredonia, N. Y. Bunday, 23d-Lyman O. Howe. Tuesday, 20th-Lyman O. Howe. Tursday, 20th-Lyman O. Howe. Friday, 20th-J. O. Matthews. Saturday, 30th-J. Olegg Wright. Saturday, 31st-Dr. J. M. Foebles and J. Clegg Wright. BALBOADS. BAILEOADS. Parties from and beyond New York can, by sending to JAMES SHUDIW AY, 607 Minor street, Philadelphia, Pa., for orders, and presenting the same at the office, 110 Liberty street, purchase excursion tickets as greatly reduced prices, good to return until Sept. 3d. Parties of ten or more can make arrangements at reduced fare from all points on the Beading Ballroad and its branches upon application to their agents. Ask for "Neshaminy Falls Camp-Meeting Tick-ets," from Philadelphia, round-trip, 55 cents. Good any timeduring the meeting. At Trenton, N.J., ask for "Neshaminy Falls Camp-Meeting Tickets," round-trip, 45 cents. Good at any time during the meeting. July 12. BAILBOADS.

JULY. Sunday, 20th-Hon. A. H. Daily, Brooklyn, N.Y., and J. Clegg Wright, England. Tuesday, 22th-Hirs. H. S. Lillie, Philadelphia, Pa. Wednesday, 22th-Jirs. H. S. Lillie, Priday, 24th-Birs. H. S. Lillie, Priday, 24th-Edgar W. Emorson, Manchester, N. H. Ho will also from the 20th to the 23th inclusive follow each lec-ture from the public platform with Spirit Delineations. Baturday, 26th-J. Clegg Wright. Sunday, 26th-J. Clegg Wright. Frank Haxter, Boston. Tuesday, 20th-J. Frank Baxter. Wednesday, 30th-J. Clegg Wright. Thursday, 30th-J. Clegg Wright. AUGUST.

AUGUST.

AUGUST. Friday, 1st-J. Clegg Wright. Haturday, 2d-Neille J. T. Brigham, Colerain, Mass. Bunday, 3d-Neille J. T. Brigham and Mrs. Emma H. Reitran.

Sunday, 3d-Neille J. T. Brigham and Mrs. Emma H. Tuesday, 6th-Mrs. A. M. Glading, Philadelphia, Pa. Thursday, 7th-Mrs. A. M. Glading, Philadelphia, Pa. Thursday, 7th-J. Clogg Wright. Saturday, 0th-J. Clegg Wright. Sunday, 0th-J. W. Ficther, A.M. and P.M. Tuesday, 12th-F. O. Matthews, Birooklyn, Wednesday, 13th-Dr. J. M. Peebles, Hammonton, N. J., Friday, 16th-J. Clegg Wright. Saturday, 16th-M. Burnham, Boston, and J. Clegg

JULY.

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Will hold their

ON THE **People's Camp Grounds**

AT Cassadaga, Chaut. Co., N. Y..

Commencing Saturday, July 26th, closing Monday, Sept. 1st.

THE SPIRITUALISTS

Western New York, Northern Pennsylvania and Eastern Ohio

FIFTH ANNUAL

Camp+Moeting

tances to Hon. Thomas R. Hazard, South Portsmouth, R. I.

Mrs. M. A. Gridley writes in eulogistic terms of the lectures recently delivered in Conservatory Hall, Brooklyn, N. Y., by Dr. F. L. H. Willis. So highly were they appreciated that resolutions expressive thereof were unanimously adopted by the Society, and an engagement of his services made for the month of November.

J. B. Chesley, Hannibal, Mo,, in a letter the residue of which we shall print next week, says : " Miss Lucy J. Hawkins, a good slatewriting and materializing medium, from Kirksville, has located here. The Spiritualists here are about organizing a local Society to be called 'Mediums' Protective Association.' "

The meeting, June 29th, at Island Park Grove, near Elkhart, Ind., was, we are informed, a grand success. Mrs. Spencer of Milwaukee gave a short lecture, with tests, in the forenoon, and A. B. French, Esq., eloquently addressed a very large and appreciative audience in the afternoon. ""

13 Rev. Mr. Beecher has declared against cremation-which fact only goes to show that he is not the Beecher of other days-when the Banner first reported and printed each week his brilliant discourses verbatim. Alas I old Father Time has sadly changed the Beecher vim.

We would call attention to the interesting sketch of the remarkable and extraordinary philo-sophic and scientific labors of Prof. Buchanan, by Rev. Dr. Strickland, whose position has enabled him to watch an extraordinary career. """

When we consider the great names that appear in the literary world during the present century, we find that over nearly all of them rests the blighting cloud of materialism, which hinders all progress into the deeper mysteries of nature. They have turned aside from the mysteries of the soul and the brain as an in-accessible territory. In this great region of the un-known the spiritual constitution of Prof. Bubbhana's mind has qualified him to become the Jeader of the age, by startling discoveries in reference to the brain. and the soul, in comparison with which the discoveries of the most eminent physiologists, as was well said by the Democracic Review, "shrink into comparative insignificance." 21 HIN 40 MdD

In these discoveries Prof. B. has followed the strictly scientific method. Unlike Swedenborg, his only predecessor, in such researches, he has kept entirely clear of theological mysticism, and unlike Gall and; Spurzheim, he has avoided the errors of materialism, and at the same time placed the solence of, man on the solid basis of experiment. It will require a century to bring the public mind to that sphere of thought in which the new philosophy can be clearly realized as it is by a few only at present. Git 2 1:141:

By reference to "Banner Correspondence" col umn the reader will find a notice of the meetings held by the Spiritualisis of Salem on Sunday, 29th ult. Mrs. Knowles Informs tis under a later date that" a meeting was held Univ our, which, considering the extreme heat, was well sticking of works load mediums taking, part in the exercises may crack the hoold of

Dr. E. B. Fish cures every patient of paralysis.

LEP The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer calls to lecture, isolemnize marriages, or attend funerals, wherever his services are required. Address bim 46 Olarendon street, Boston, Mass.

BATES OF ADVEBTISING.

Each line in Agaie sype, iwenty cents for the first and every insertigate on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Bachess Cards thirty cents per line, Minion, each insertion. Basiness Cards thirty cents per line, Agate, each insertion. Motices in the editorial columns, large sype, leaded matter, fifty cents per line. Fayments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till urther notice at Glenora, Yates Co., N. Y. Jy.5.

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

BUSINESS CARDS.

THIS PAPER may be found on fils at GEO. P. ROW-Bureau (10 Byrnos street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSORTEREDS The subscription price of the Heaver of Light is 5,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Oriel wreak Fostal Union unif The in the State in the State

III SILO AN FRANCISCO BOOK DEPOT. S. C. ALBERT MORTON, SIDSCOKION, STORE, Scope for sale the Baumer of Light and Spirite al and Beforma-cary Works published by Colby & Bich.

(1) (WOTHUE TO OUL EN GLIBH PATRONS; (1)), MOTHUE TO OUL EN GLIBH PATRONS; (1) J.J. MOREL, the rell-known English locturer, will act asour agent, and receive subscriptions for the Banner et Inghis at sirbern shillings por year. Partice desiring to so subscribe (zan address Mr. Morse's this office, nG Great Portiand street, London, W.; England, where single copies of the Banner, can be obtained at sdi each; if sent per port, 4d, extra. Mr. Morse also Beopt for fails the Spar-itani and Beformatiory Works published by us, Oulsing BIGHTER (2) (1)

COLBE A SAULT AND LA BOOM DEPOT. "RAILASAM BROTHERS, Booksellers, Popham's Broadwayi Hadras, have for sale and will receive order for the spiritual and Beformatory Works published by Colby & Bion. They will also receive subscriptions for the Banker of Lights at Boros 11-12-0 per anum.

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Sealer, 31 (Jinnon & Joos (Jinn & Karris and State (Jinnon)) Parties destring any of the September and State (Jinno) Parties destring any of the September and State (Jinno) Parties destring any of the September and State (Jinno) W (H) VORBUBY: September and State (Jinno) Sector (Jinno) JACKEDN & BURLISTORY (Sector) Sector (Jinno) Sector (

Attended Ball,

Monday, Sept. 1st, giving daily two concerts—at 9:30 A.M. and IP.M. Although this Band has met with a great loss in the death of its late leader, Mr. Russell, we feel assured that its repu-tation will be fully sustained, and that the same care which led its members to select Mr. Russell for their leader ten years, has been exercised in the choice of their new leader, Mr. G. A. Patz, of the Harvard Symphony Orchestra, and formerly alteader of the famous Gilmore's Band, of Boston. Mr., Patz is a fine performer, composer, arranger and con-ductor, and with a Band composed of the best material as is the Fitchburg, we shall expect steady improvement under his dafore.

his bators. The Russell Orchestra will furnish music for the dancing

SPEAKERS' LIST. Saturday, July 25th-O. P. Kellogg, Ohlo. Sunday, July 27th-O. P. Kellogg; Mrs. R. S. Lillie, Philadelphia. Monday, July 25th-Conference and Volunteer Speaking. Tuesday, July 25th-Mrs. R. S. Lillie; Wedneeday, July 20th-O. P. Kellogg. Thursday, July 20th-O. P. Kellogg. Thursday, July 20th-O. P. Kellogg. Thursday, July 31st-Mrs. R. S. Lillie; Piday, Aug. 1st-Lyman O. Howe, Fredonia, N. Y. Saturday, Aug. 2d-O. P. Kellogg; Mrs. Olara Watson, Jamestown, N. Y.; Platform Tests by E. W. Emerson. Bunday, Aug. 3d-Lyman O. Howe; Mrs. R. S. Lillie; Tests from the platform at the close of afternoon lecture by E. W. Emerson. Monday, Aug. 4th-Fact-Meeting. nis carora. The Russell Orchestra will furnish music for the dancing assemblics at the Pavilion, afternoon and evening. For the first two weeks of the meeting we take pleasure in announcing the engagement of Mr. J. Frank Bacon, of Philadelphia, to lead the singling by the andience, with mu-sic by the Band. Mr. Bacon will also organize a choir of mixed volces, and a chorns of children to sing as opportuni-ty affords. From the 17th to the filst of August inclusive, the Amphion Give Club of Troy will be in attendance at all the meetings. This Club is a quintette of male aingers; John A. Gifferd, manager; N. B. Ferguson, musical direct-or; A. McGown, 1st tono; Jas. Paimer, 2d tenor; J. W. Lyons, organist. The Club will also give two evening con-corts in the auditorium, at which a collection will be taken. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently sing upon the platform. THE HOTEL, Under the management of H. L. Barnard, of Greenfield, the genia and popular landlord of last season, will be open for guests from July ist. Address Lake Pleasant, Mon-tague, Mass. Bunday, Aug. 3d-Lyman C. Howey, Mrs. R. S. Lille;
Bunday, Aug. 3d-Lyman C. Howey, Mrs. R. S. Lille;
Tests from the platform at the close of alternoon lecture by
E. W. Emerson.
Monday, Aug. 4th-Fact-Moeting.
Tuesday, Aug. 4th-Lyman C. Howe; Tests at close of
lecture by E. W. Emerson.
Wednesday, Aug. 6th-Uyman C. Howe; Tests at close of
lecture by E. W. Emerson.
Wednesday, Aug. 7th-Children's day; Mrs. E. S. Lille;
Piatform Tests at close of lecture by E. W. Emerson.
Thursday, Aug. 7th-Children's day; Mrs. E. S. Lille;
Piatform Tests by E. W. Emerson.
Friday, Aug. 7th-Children's day; Mrs. E. C. Wood-ruft, South Haven, Mich.; Public Tests
by E. W. Emerson.
Bunday, Aug. 10th-J. H. Randall; Mrs. E. C. Wood-ruft, E. W. Emerson.
Bunday, Aug. 10th-J. H. Randall; Mrs. E. C. Wood-ruft, E. W. Emerson.
Hunday, Aug. 10th-J. H. Randall; Mrs. E. C. Wood-ruft, E. W. Emerson.
Hunday, Aug. 10th-J. Fact-Meeting.
Tuesday, Aug. 16th-J. Fact. Meeting.
Tuesday, Aug. 16th-J. F. Baxter; Mrs. R. S. Lillie.
Bunday, Aug. 16th-J. F. Baxter; Mrs. R. S. Lillie.
Bunday, Aug. 16th-J. F. Baxter; Mrs. R. S. Lillie.
Bunday, Aug. 16th-J. F. Baxter; Mrs. R. S. Lillie.
Bunday, Aug. 16th-Meence.
Tuesday, Aug. 20th-Ms. McCormick, Franklin, Pa.
Wednesday, Aug. 20th-Ms. McCormick, Mrs. Nellie J.
Thursday, Aug. 20th-Ms. B. French.
Saturday, Aug. 20th-Ms. B. French.
Stunday, Aug. 20th-A. B. French.
Thursday, Aug. 20th-A. B. French.
Staurday, Aug. 20th-A. B. French.
Thu

taguë, Mass. SF For particulars concerning transportation of camp-equipsge and bagrage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any ad-dress by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass. July 12,

Verona Park CAMP-MDETING.

VERONA, ME.

Will begin Saturday, Aug. Ist, and close on Sun-day, 16th, The usual atrangements made for the convenience and accommodation of the public. Bucksport, July 7th, 1884. By order of Directore. July 12.



If you are too skeptical to try a Magnetic Helt and be free from aches and pains, send \$1,00 for a pair of our Mag-netic Insoles and wear them in your shoes through the day and in your stockings at night. See what sound, refreshing sleep, they will give you. If the insoles are all we claim, you can then, try a Belt. Cannot thinking minds be con-vinced of a truth so important to the health of the world? Try the Insoles. For \$1,00 a pair of any size to any address by mail.

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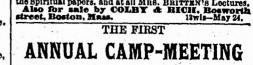
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MINERAL RODS. 1:1314

THPORTANT to Miners and Treasure Sockers. Band Hanny, for effection to E. A. COFFIN, No. 7 Bristol streat, Boston, Man.

NICE ATRY BOOMS to let by the day or Ni washi brane of Contal and Onset Avenue Che Obrothin Cottany of Contal and Onset Avenue Che WASHBUEN/ Borio, Onset Mass. 1 - July 2

Do not conclude the season without attending the People's Camp-Meeting at Cassadaga Lake. SPEAKERS' LIST.



ANNUAL CAMP-MEETING Will be held by the LOOHOUT HOUNTAIN (CAMP-MEETING ASSOCIATION OF APPLE-JUL 2019, Inclusive, on their grounds lately purchased and property known as the Natural Bridge Hotel and Optings Property located on the summit of Lookout Mountain, near Chatanoogs, Tennessee, This noted resort will be refitted and emodeled into a Camp-Ground. Ample hotel and cot-tage room will be provided. Guests destring to erect tents will find ample space and pleasant locations. The grounds are noted among tourists for the natural curiosities of the Natural Bridge, Telephone Rock, Glant's Grin, Old Man of the Mountains, Fat Man's Squeeze, etc. The spring-qualities. The great views from this mountain are contigu-us to the Camp-Grounds. Epidemics cannot reach this mountain. Notealther spot can be found on the American mountain. Notealther spot can be found on the American the gayety of many colored and fragmat flowers. This will be a grand resort for both Northern and Southern tourists. Lites cure able lecturers and noted mediums. The spot published at Atlanta, Ga., also all other spiritual papers. Proteil ant extrastrong on all railmods. For further particulars, see the Loff. This shore, a spiritual paper. Brotel antors, Tenna, Tressder, J. Seeman, Chat-stanooga, Tenn., Tressurer; G. W. Kates, Atlanta, Ga., the spiritualists will be held on the Camp-Meeting sounds July 16th and 16th, and will be an occasion to which all the Spiritualists of the country are invited. May 24.-swis

ONSET BAY GROVE ASSOCIATION.

CAMP-MEETING

COMME-MEETING Commences July 13th, closes Aug. 10th; also three extra Bundays in August. Best speakers and mediums. Send for Programme containing particulars, and time-table. Ex-July 5.

W. ERSPENMULLER. Cenuine Worcester Table Sauce,

TOR all kinds of Meats, Fish, Game, Soup, &c. Also Best Tomato Ketchup, Salad Oli, Sardines, and Spanish Olivo and Salad Dressing. Also dealer in German and French Mustard, Cider and White Wine Vinegar, best brands of Teas, etc. No. 23 Indiana Place, Boston, Mass. June 28. - 6wis*

AT ONSET BAY

VISITORS can get single meals, or regular board, at MRS. BULLOCK'S RESTAURANT, Union Avenue, near the auditorium. Rooms furnished. 3wis-July 5.

MRS. ANNA CONNELLY'S

Redemption for the Mair. W ITHOUT Lead, Sliver, Solphur or Deleterious Drugs of any kind. Positively restores the Grayest Hair in three days to its original color without staining the scalp. It stops the hair from failing out and marcs it grow. Powders sent, post-paid, as a trial, for 20 days longer. The \$1 pack-ages for 50c. Postarge stamps atteen. ANA CON NELLY, 620 North 11th street, Philadelphia, Pa. 4wis-June 14.

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CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vincland, N.J. CHARGES BEASONABLE. Feb. 22.-25wis*

Nerve-Aura Therapeutics. (VITAL MAGNETISM.) Dment, apply at No. 3 Hamilton Picce, Boom 6, and at his residence, 32 Bomerset streat, Boston. Consultation free. July 12.-1w

BANN FRANCISCO. BANN ER OF LIGHT and Spiritualistic Books for sale MARKER OF LIGHT and Spiritualistic Books for sale MORTON, 210 Stockton Street, Nov. 14-isti

THE Spiritualists of Barnstable County will hold their Annual Camp-Meeting, commencing July 18th, and closing July 20th, Speakers engaged: J. Frank Barter, Jennie E. Hagan, Dr. H. B. Storer, Hon. Warren Chase, Ber, J. Kay Applebee, Eben Cobb, Mrs. Juliet H. Sever-ence, M. D., Joseph D. Stiles. Concert and illumination on Monday evening. Special trains run on Bunday, July 20. Tickets can be obtained at the principal stations on the Old Colony Railroad at reduced rates, and a cordial invita-tion is extended to all. ton is extended to all. Per order of Committee, W. B. KELLEY, Secretary, July 12. Materializing Medium,

A Desirable Opportunity. DR. PEIRCE, Clairvoyant and Magnetic Physician; practice of this system; Upon receiptor 60 canta, with a lock of the patient's or applicant's hair, or recent handwriting, real name, sex and are, will mail to order, as requested, either a brief Communication from a splitt friend, person of needed will'therescribed Remedies, or a splitt's power-tal cursitive trial Card Healing Treatment. For services ind cursitive trial Card Healing Treatment. For services exceeding a brief Card Healing Treatment. For services and set and the state of a splitter of the patient of needed will be the state of the splitter of the patient of needed will be the state of the splitter of the splitter exceeding a brief the patient is 1.10 fr. 10, or more, Address DH, G, AMOS PEIBLUE, P.O. Box 1123, Lewiston, Maines, Juty 5.-4Will

For circularsaddress JOHN M. LANG, Fredonia, N.Y. July 12.

SPIRITUALISTS'

CAMP-MEETING

AT NICKERSON CROVE,

Harwich, Mass., Cape Cod.

DROF. BEARSE, Astrologer, 259 Meridian street, Boston, Mass. (Wardl), celebrated for the ac-curacy of his predictions; invested and published s months before its occurrence the danger to the iste President Gar-neld.: Reliable on Business, Marriage, Disease, and Bl con-ditions of lifes Mysteries softwards and sheet of the part of the planetary configurations. Full partices burs and Asysteries of the Bearse's new book on Astrology scon to be published.

UNDER THE AUSPICES OF THE Penobscot Spiritual Temple,

BANNER LIGHT. $\mathbf{O}\mathbf{F}$

JULY 12, 1884.

Message Department.

The Messages published under the above heading indi-sie that spirits carry with them the characteristics of their arth-life to that beyond-whether for good or evil; that how who sais from the earthly sphere in a underveloped tate, eventually progress to higher conditions. We sak he reader to receive no doctrine put forth by spirits in hese columns that does not comport with his or her rea-con. All express as much of truth as they perceive-no more. the reader to

more. April: is our earnest desire that those who may recognize the measures of their spirit-friends will verify them by in-forming us of the fact for publication. The test of a publication and the second to the second to the Basker should not be addreaded to the medium in any case. Lawis B. WILSON, Chairman.

The Free-Circle Meetings

At this office closed June 27th. They will be BESUMED, as usual, in September ; due notice of the time will be given hereafter.

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

Report of Public Séance held April 11th, 1884.

[Continued from last week.]

Carrie E. Marshall.

Carrie E. Marshall. My name is Carrie E. Marshall. 1 lived in Boston, and I sometimes say I live there now, because I am so often in Boston with my friends, though I have not inhabited a mortal forfn for over twelve years. Like all other returning spirits, my chief desire in announcing myself is to send my love to my friends, for I do want them to understand that I come to them very often. Sometimes days pass when I am away in my spirit.home, pursuing my particular work or study; but again, I am here day after day, bringing some influence to friends which I feel may benefit them. I have specially attended one who was a dear school-mate of my own. Her name is Emma Stuart. She has not passed through many changes since I left her; her life flows along evenly and smoothly, and con-ditions around her are pleasant, but she some times feels there is a power within that ought to be given expression; that she is capable of to be given expression; that she is capable of performing labor for humanity, and that she also has gifts that should be unfolded for her also has gifts that should be unfolded for her own advancement. She struggles in spirit be-cause she does not see the way clear to step out and find the conditions which her soul requires. I would like to tell her that I sympathize with and appreciate all her aspirations. She has powers that may be unfolded and utilized for the benefit of others, and I do think it is her during the cost there conditions which will prothe benefit of others, and I do think it is her duty to seek those conditions which will pro-vide for that unfoldment. I know she can do it, and sometimes when she feels the power pressing upon her, she thinks she will make a pressing upon her, she thinks she will make a grander and stronger effort; then again, she grows inert and ccases to struggle. I speak of this, because I want my dear Emma to under-stand I know precisely the state of her mind, and also know the powers that are hers. We used to talk over these things years ago, and we planned ahead for the future : then we would wonder what destiny we should find, and how we should express our individuality, our char-acter. acter.

acter. I have found my destiny in the spirit-world, and I am delighted with the conditions it af-fords me. I have been studying the lessons coming up before me, from time to time, and have endeavored to unfold the gifts which are mine. I come back, asking my dear friend to make a greater effort to study and advance than she has done before, because I know she will be richly repaid for the labor, and I am sat-isfied she will be able to accomplish good for humanity at large. I bring her my love, and assure her that I will be most happy to assist her in any way that I can. I believe she is me-diumistic enough for me to impress her mind with my thoughts, and guide her with suggeswith my thoughts, and guide her with sugges-

Frances Mary Parker.

Frances Mary Parker. I lived a long time in the earthly body, and was tired when I left it. I am not tired now in the spirit-world, but I feel wearied in com-ing here; yet I do come, because I want to reach my friends who are far away from this place. They do not know I come to them, try-ing to make myself heard and felt. I touch them with my hand, but they do not know it: I speak to them and say: "I am here; I am not dead; I have not left you; only the worn-out body is placed away to rest, but I am alive." They do not hear me, and it seems so strange, because I can see them plainly, and hear their voices when they talk to each other. I have oome here to tell them I wish to speak in pri-vate; and I think they can find a way for me to other. I have ave many ings to

the privilege of getting in. I appreciate it, and I'll try to return, in future, in this way. I would like my old friends, if any of them are here in the city (and I am sure some of them are), to know I have returned to bring them re-membrances and love. I clasp hands with them, spiritually speaking, and I will help them aloft when they are ready to come. If I ever have an opportunity of controlling again in this manner I will be most happy to do it; if not, my associates must remember that I am wait-ing for them on the other side. I am George Abercrombie, a name not likely to be mistaken if once heard.

Report of Public Séance held April 15th, 1884. Invocation.

Invocation. Oh I thou who art the resurrection and the life, in whom we live, move and have our being, we lift our hearts to thee in adoring gratitude and praise for all the blessings that are ours. We bear to thee the bur-den of our souls' desire that we may be brought near-er into communion with these and thy boly ones. Oh I may our lives expand to receive more light, more knowledge, and a higher comprehension of truth; may we be given power to go forth with tidings of great joy unto all people, that those who sit in darkness and mourn the loss of loved ones may learn that there is no dealt; that the gates of the tomb are wide open; that angels throng back, sloging glad songs of rejoic-ing because there is life forevermore. We would come into harmony with thy angel ones; we would codperate with them in their blessed minis-trations to humanity. To this end may we receive to-day, from worlds beyond, some instruction, some les-son that will sink deep into our hearts, and bear good fruit in the coming time.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman. QUES.—[By C. A. S.] In November last a young lady acquaintance of mine, a skeptle, developed Into an automatic writing.medium, which power she held for about one month. She was then taken sick, and unable to exer-cise her gifts for two months. After she recov-ered her former health and strength, her spirit-ual gifts apparently left her. Is this loss prob-ably permanent, or only temporary? ANS.—This is a case requiring special investi-gation, therefore we are not prepared to state any definite views in regard to it. It is probable that the loss of medial power in the lady is only temporary, and that the spirit-band who have gathered around her, desirous of utilizing her mediumistic qualities, think it wise to suspend operations in that direction for a time, because of the physical condition of the instrument; or it may be that in exercising those powers for a month, the spirits have ascertained that they could not utilize them without serious detri-ment to her physical system, the result of ment to her physical system, the result of which was shown in the serious illness which followed the exercise of medial power; therefore, being wise spirits, they have concluded to withdraw until the bodily powers become strengthened and brought into a sound condi-

to withdraw until the bodily powers become strengthened and brought into a sound condi-tion. Q.-[By E. B.] What is the true doctrine with reference to the resurrection of the dead, and the day of judgment, spoken of in the Bible? A.-Science affirms that in the divine econo-my of nature nothing is lost, nothing is wasted. When the body dies and is encased within the embrace of Mother Earth, it does not remain in a quiescent condition; but as decomposition ensues, all the elements and particles once con-tained within it are taken up in the soil, pass out into the atmosphere and become incorpo-rated into other forms, whether they be of tree, flower, grass, or forms of animai life. All in-telligent, reasoning minds of the present day are ready to accept this declaration of science, and therefore cannot believe that the body once inhabited by a human spirit can, under any possible condition, be resurrected in the same form that it once bore on earth. The entire Christian world bases its belief of the resurrection upon the fact, as they consid-er it, that the Nazarene really appeared in his familiar form and likeness upon the earth, three days after the death and the burial of the body. They declare that this was sent to markind as an afirmation and demonstration of the great truth that the bodily form shall be resurrected, and that man shall again appear in his own likeness upon the earth, when a new order of things will be established and the old shall have passed away. Under the revealements of sci-ence we cannot accept this theory and declara-tion, but are obliged to turn to the spiritual for-an explanation of the resurrection. From our spiritual standpoint, we are ready to affirm that the true resurrection is the appearance of the spirit clothed upon with a spiritual body, the counterpart of that external covering which it inhabited upon the earth. This spirit-ual body is an outgrowth from the external tab-ernacle of olay; it has become resurrected from that oner poreal frame, and is the true, living This then is our explanation of the resurrec-tion; and when we turn to the fact-for we be-lieve it is a fact-that the Nazarene appeared after death, in the familiar form which he in-babited the sublement it is so are the fact-for we be-lieve it is a fact-that the Nazarene appeared after death, in the familiar form which he in-babited the sublement it is not so much of the sublement is a fact-that the Nazarene appeared after death, in the familiar form which he in-babited the sublement it is is not so much after death. In the familiar form which he in-babited the sublement is a fact-the sublement is a fact-the sublement after death. In the familiar form which he in-babited the sublement is a fact-the sublement after death, in the familiar form which he in-habited when walking with his disciples, it is only to explain that this form was the *spiritual counterpart* of the material body clothed upon with sufficient materiality to make itself seen and recognized by those whom the spirit had known and loved; consequently it was simply a demonstration of spirit-power, a phenomenon of Spiritualism, manifested in the days of the Nazarene, which can be amply explained by the spiritual phenomens of the present day. The day of judgment, we understand, comes to every soul in the spiritual world: it is quick-ened into a recognition of its past life, when an understanding of its doings is awakened within it and it is obliged to face the past, and gather ened into a recognition of its past ine, when an understanding of its doings is awakened within it and it is obliged to face the past, and gather up within itself all its omissions to do good, and all the commissions of wrong that have ap-peared in its life; it is a process of self-exami-nation which the spirit is obliged to pass through before it can free itself entirely from the effects of physical life, and press ouward to a higher altitude of spiritual being. Self-re-proof or self approval, as the case may be, be-come censors which determine the degree of punishment or reward, sorrow or happiness, which shall come to the spirit after passing through this process of self-examination. $Q_{-}=[By a Spiritualist.]$ If possible, please give directions how the sick can find the me-dium who could impart the most good, without having to "experiment," as we have been obliged to do with the "old-school" among so

connection with it. It served my purpose for eighty-serven years, and I know it was like an old friend to me: but the infirmities of years pressed upon it, the frosts of time made them-selves felt and seen, I could not hold control of the mental powers and exercise them as I had done in the vigor of manhood, and I am glad that I am freed from the old body, and have taken upon myself a new one, which is adapted to my expanding energies, and is all that I re-quire for my full expression. I was well known in the vicinity of my former home. Many years ago I belonged to the State militia of Massachusetts ; I was dubbed "Colo-nel," and was known by that title through all the remainder of my life. I was a business man, quite active in my own line of pursuit, and I became acquainted with and interested in a good many people. I kept for many years what you city people know as a "country store." It was a variety store, I assure you, because I made a point of keeping in stock whatever I felt would be required by my customers. I re-sided not far from Boston, in West Dedham, where I have many friends who I am quite aure will remember me, for it is only a few years since I dwelt among them. I wish to send them my regards, and tell them I have a good life and and an active one in the spirit-world. I am not keeping store just now, but am en-gaged in employments congeniai to me. I have a snug little home; am interesting myself in horticulture and floriculture, and trying ex-periments with different varieties of plant-life, because I am curious to know what will spring from the spiritual soil, and what it needs to produce the best unfoldment and most perfect arow th.

growth.

growth. 1 have no desire to come back and take up the old life, for the interests that concerned me here are laid aside, to a large extent. While I feel a desire to do my old neighbors and friends good, and wish to bring them love and greetings from my spirithome, I do not care to return here and take up the old-time matters and pur-sue them, for' I think I am employed about a better business, one that is really my Father's work.

work. I do not find the spirit-world or the future I do not find the spirit-world or the future state of mankind to be what I looked for: there are many things which I cannot reconcile with my own ideas of eternity; the very naturalness of life in the spirit has seemed strange to me; but I am getting accustomed to it and find it beautiful. I rejoice to know that my compan-ious and neighbors on bigh are as, human as are those of earth; they have somewhat outgrown the little personalities and angularities that belonged to the external state, but otherwise I do not see that they are any different from mortals. They have their own concerns, inter-ests, employments and tastes, likes and dis-likes, very much as they did when on earth. Their sympathies are large, their emotional and affectional natures expand, they live in har-mony together—that is, so far as I know any-thing about the society of spiritual life—and I am very glad to bring this report of it, because every thing, seems so natural, and that which distressed me at first now gives me the greatest pleasure. pleasure.

pleasure. I do not know as I have anything more to say here. I will always be klad to return and man-lifest to my friends if they care to hear from me, and will seek an opportunity of doing so. If I find that my return here has created a sufficient interest in their minds to know some-thing more of spiritual teachings, I shall act accordingly: I do not say that I will come to them, because I may not be able; I may not find an opportunity, but I will endeavor to do so, and to express my individuality when I do come. I am Col. Theodore Gay.

Charles H. Wesson.

I would like to report to my friends, Mr. Chairman, through this channel, concerning my condition in the spirit-world. I want them to know that I still exist in a conscious indi-viduality. I am not asleep, nor am I dead. I live and understand what is taking place in the great teeming world around me.

I suffered considerably with pain and weari-ness of the physical body before my departure, and I feel a return of the old backache and general prostration as I come to speak to you; I have desired for some time to manifest, if 1

I have desired for some time to manifest, if I could only speak my name and tell where I lived. I had an experience of over sixty years on earth, and of course 1 passed through some changes and witnessed many events. I listened just now to what the spirit had to say in answer to the question about the day of judgment, and I agree with him in his state-ments, for I found it true in my own experi-ence: All the affairs of life came up before me directly after I had awakened in the spirit-world and could take in my surroundings. I do not think it is so much of the sins commit-ted, because in the average daily human life more from ignorance, than from whitriness, and, although we regret them, it is not so much that which affects us unpleasantly as does the recognition of the many little things we have omitted to do. We can plainly see, in looking back over our past lives, where we have failed to do, in many cases, that which we might have performed; where we inverted to take suffi-cient pains to make those around us happy and comfortable; where we neglected our daty in little ways, and overlooked the rights and pleasures of our neighbors and friends, and in summing up all these little omissions and not-ing where we have been indifferent to the re-sults of our daily acts and thoughts, and also realizing how we might have made the world better for having lived in it, we begin to feel self-condemnation, and wish we had lived out to the very fullest extent the convictions of right which are ever pressing upon us-had tru-ly exercised our utmost power in making others happy, and thus performing a good mission in life. These thoughts press upon me as I think of what your spirit-instructor said a few min-utes ago; I know they will have an effect upon my own life. I have been seriously considermy own life. I have been seriously consider-ing this matter since I went over, and have been learning lessons which I am sure will guide me in my future experiences. Tell my friends that I will be pleased to meet them if I can. I want to have a good talk with them. I want them to feel that I am alive and can come to them, and that I take an interest in their welfare. I have visited those whom I knew, time and again. I have tried to mani-fest my presence, and although I have not suc-ceeded as I wished, yet I am not going to be disheartened. I intend to keep on making ef-forts util I succeed in convincing some whom I knew who have good hearts and intelligant minds of the truth of the spiritual philosophy. I lived in what is now a part of Boston, called the Dorchester District. My name is Charles H. Wesson. H. Wesson.

those loying friends of mine who still oling to old ideas and to the dogmas of the church. My people are Episcopalians; they accept only the pronounced teaching of the High Church party, which I have thrown aside and have no sympathy with. I hope by coming here to attract the attention of friends, es-pecially of one or two who are more liberal and tolerant in sentiment than the others, and thus

the higher life; that I have not been standing still since I went from their midst. I have been still since I went from their midst. I have been advancing in knowledge, and understand very much more of life than I did half-a-dozen years ago. I want my friends who are here to grow also, and not wait until they go to the spirit-world, and there to sorrow for a time because of their inability to understand and appreciate their surroundings, and then be obliged to throw off, little by little, the old crusts of su-perstition; and error, which have gathered around them, before they can take in new light and knowledge. I want them to become free-from all things that will hamper and chain them in spirit while here, so they will be ready

and knowledge, i want then to become need from all things that will hamper and chain them in spirit while here, so they will be ready at once to appreciate and comprehend the beautiful life which will open before them in the world beyond. I had pleasant associations on earth, and many kind friends who ministered to my life and made me happy. Libless them all. I bring them my love. I am trying to help them, be-cause I love them, and because I want their condition to be the happlest and brightest that can come to them. I wish them to know I do not regret having passed from the body so young, when life seemed opening before me with pleasant promises and prospects, because I know I have gained immeasurably by the change, for the life which is mine far exceeds in fullness, beauty and knowledge, that which in fullness, beauty and knowledge, that which could have come to me under any possible circumstances on the earth.

James Worst.

I feel that I am in a strange place, Mr. Chair-man, but I was invited to come, and so I am here. I have friends far away from this East-ern city. I want to reach them with my volce, or at least with my influence, that they may know I live.

I was some time since Auditor of Sandusky Co., Ohio. My home was in Fremont, and have many friends there. I belonged to a secret Order, and enjoyed pleasant intercourse with my associates, which I would like to renew again if possible. I want them to understand that I am alive, and still observe and compre-hend the external conditions of life. I have also friends outside of any Order, whom I desire to reach with my love and sympathy. I wish to assure them I can come and converse with them if suitable conditions are provided. I am seeking a knowledge of the laws of spirit con-trol, so that I may take advantage of opportu-nities that may offer. I hope to manifest intel-ligently in the neighborhood where I once re-sided and where my influence was recognized.

sided and where my influence was recognized. It is only a year since I passed from the body. I went out in April, 1883. I return now in April, about three days after the anniversary of my death, to assure my friends I have a continued existence. Yes, this is a resurrection for me, manifesting myself through a human organism on the earth to friends who live, and who I know sometimes think of my past life with pleasure, and who would, perhaps, if they could become satisfied of my identity, be heartily glad to receive a word of remembrance or re-cognition from me. So I come, with the hone ognition from me. So I come, with the hope of accomplishing my purpose, and with the in-tention of again attempting to make myself heard through some such agency as this. I am James Worst, although perhaps not the worst fellow in the world.

Abigail Armstrong.

Abigail Armstrong. Good afternoon, Mr. Chairman. I lived a good many years in the body, and in the last days of my life I grew weary of it; it failed me in power and energy, and I did not feel satis-fied to have those faculties which once I exer-oised with considerable strength of mind fade away. They did say-some of them--that my mind weakened, and became unbalanced; that I was not responsible for what I said and did; but I wan to tell them all that it was no such thing I I understood thoroughly what I did. Perhaps it may not have been as wise and pru-dent as some others would have done, yet I was thoroughly conscious of it and responsible for every aot. every act

I was the possessor of means, of what may be considered much property. In the distribution and disposal of my means others thought I was not altogether sound in judgment, and after I passed from the body they attempted to find fault with what I had done. Naturally enough I did not feel entirely pleased at the course they, pursued, principally because they called in question my soundness of mind, that which I always prided myself on, and which I wish them to understand the mind. them to understand I thoroughly believed in, as I do to day. I am not here, Mr. Chairman and friends, to find any fault or to exhibit a carping, oritical disposition. I come to manifest my identity, and to announce my continued existence, not only to those who were connected with me by ties of friendship or otherwise, but to all peo-ple. For it must be a demonstrable fact that if one spirit passing from the earthly condition of life into the great unseen and unknown realm of spirit existence is in an active, intelligent condition, and has the power of demon-strating intelligence and power to mortals, then all spirits must have a like existence and possess like power; so if I can manifest myself to mortality and become identified as the same personage who walked in bodily form through these streets of Boston in past days, then certainly one must believe that all spirits who once dwelt in the flesh and exhibited their tainly one must believe that all spirits who once dwelt in the flesh and exhibited their personality, but who have passed from, the mortal to some higher realm of being, have a like consciousness and a like existence; because one human being cannot possess the gift of immortality to the exclusion of any other. Well, I like to make myself known, and to express myself in my own way. I always did that when on earth, and the habit olings to me. I confess that I did not perhaps pay that atriot attention to others' opinions that some think I should have done. I believed in each one's ex-ercising his own. Individuality, inaking himself or herself felt; developing their own powers, not depending upon the opinions and assump-tions of others. I believe that a path is marked out for every one to tread, and this he' or she has no right to impinge upon that of others; that each one should carve his or, her own way, and impress their individuality upon whatever they take hold of. them. I will certainly endeavor 40 db what I can to benefit others, but I must do it in my own way. I resided, on Bescon street, in this olty. I was a woman of many years' expe-rience when I passed from the body — more than the length of time that we are told is." al-lotted to man." was given me. I may not have profited by the time and experience which come to ma but L have an experience which came to me, but I have an eternity before me in which to unfold to grow and learn; and I mean to take the best possible advantage of it. Between two and three years have passed since I left the body. I am Abirail Armstrong.

name is Ellen A. Hardy. I was very weak and ill for nearly a year before L left the body. I needed much attention from kind friends, and I received it. I approvated it all. I now re-tarn my thanks for every attention that was

turn my thanks for every attention that was bestowed upon me. Tell my friends I am happy in the spirit-world. Dear mother is happy with me, and we have at-tempted to make ourselves known to dear, ones on earth, but did not succeed. We have observe many months have passed away to so dearly manifest our presence that we will be received with open arms by those whom we low. My father's name is Thomas; my mother's, Grace. I give these names because it may ac-complish some good. I feel a return of the old weakness and wea-riness that attacked me when on earth. haf we

omplish some good. I feel a return of the old weakness and wea-riness that attacked me when on earth; but yet I have many things to say to my friends, espe-oially to my dear alater. I want her to sit, for mediumistic unfoldment in her own person, be-cause I know she possesses powers that can be operated upon by mother and other spirits, and in a little while I think ahe will be able to see us when we come to her. That would please my alster, because she has so longed for some token or knowledge of spiritnal presence; and even when she, did not have an idea that we could intelligently manifest to her, she felt as though it must be possible for those who had died to know something of the life of their friends on earth, and to become assured of their continued lore for them. We have known of this and much more; and now we feel that the gate is opening, that we can return close to the spiritual world in its uplifting power may also be brough to those dear to us so that they may be elevated upon a higher plane of thought and aspiration than they have deemed possible to find while on earth. I come with a message of love. I bear for my

to find while on earth. I come with a message of love. I bear for my mother a floral symbol—a wreath of purple paneles. And for myself I bring a cross of white lilles, surmounted by a crown of thorn-less roses. My friends will know the signifi-cance of these floral treasures, and I think that by speaking of them I may accomplish some good in the direction of arousing in them a greater interest in the Spiritual Philosophy. I wish to say that the roses of which the orown was composed had been divested of every thorn, by the direction of the dear friend who ordered them.

White Eagle.

Vhite Eagle. How, chief—how? [How do you do?] Good. Me White Eagle. Me come to chief. White Eagle makes chief talk sometimes; makes him speak, and pale-face of the hunting grounds be-yond the dark waters makes him tell of mes-senger spirits coming with good words from the pale-faces; so chief say: "White Eagle, go to the big council, send me scratch: tell of work." And White Eagle come to the council, he speak to the brave and spirits here, and say: I want to give scratch. He no could come first; two, three times pass; no come : but this time the big white chief here say: "Step in, brave, and do the work." So White Eagle here, and he say to his chief: Keep quiet : don't let the heart burn hot; the work going on good; no can see any darkness; all bright in the beyond. White Eagle, he speaks the word for the gives it to the pale-faced ones who need; and then White Eagle, he speaks the word for the spirits who no can speak for themselves; and that is the work going on and on. But chief get tired sometimes; he get feeling bad; don't know what the matter: wants to do beap bigger work; he no be patient. And then White Eagle have to give him shaking up. So me come here to say: 't is all good, all right; no want to make heapy more work: it is growing, just as the forest trees grow, allitle at a time. The sun shine on it; the dews fall, the night-shadows cover it over, and it grow; not a great heap st a time, but little, little; by-and-by it gets a big, mighty forest. That is how the work grows : a little good accompliand here—there—by-and-by a heap big work is shown; the sun shine, the rain fall, too; they are good. Hain muti come, and night shadows must fall to make so, ohief, keep steady, keep firm : do what band say, and no harm will come. The fores are so, ohief, seep steady, keep firm : do what band say, and no harm will come. The fores are working, and, as the pale-face sachem who speaks the good words says to chief sometimes, all is well. White Eagle's chief lookin

White Eagle's onlef looking for soraton in talking sheet, and when he sees it will feel good. That's why White Eagle come. (Good moon. Heap power, heap pale face spirits come; the chief make strength for the people; make 'em feel spiritually, strong and physically better. White Eagle like to help the good work.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED. April 18.—Benjamin G. Folsomi James Edward Hooper: Emeline Strong: Colonel Orson Perkins: Harriet Bipley: Leonard Jackson: Lillie Perry. April 21.—Oapt. David H. Behlingham; Subié A. Myers: Mrs. Emily K. Bobinson; Samuel Underwood; Elizabeth

them.

am happy with the new life. I have found the dear friends whom I mourned. They were not dead, after all, and they were not far away from me; they had not forgotten my existence, nor were they so engrossed in their heavenly joys as not to know that I was coming to them, and that they must meet me. They have greeted me and I am at home with them. I do feel that and i as weet home, it is so peaceful and rest-ful there, and I am gaining strength and knowl-edge every day. I think this is good news for my earthly friends, and I come here hoping they will receive it with my love, and trusting they will find me an instrument through which I can come to them privately and express my mind. I lived in Newport, Ky. I am Frances Mary Parker.

George Abercrombie.

[How do you do?] I am tip-top. It seems good to get back, after all. It is a long time since I want out of the body, and I went in a hurry; and I've got back in a hurry, also, if there is a long stretch of time between the two occur-rences. I feel as good as ever I did, and that is finit-rate. I too am a Boston boy. I tell you all the Boston boys feel good—in their own opinion. Well, I was one of the fire-laddies. I belonged to Engine 7. I would like to meet some of the old boys—and they are old boys by this time, for I am sure it is over twenty years since I went out nearer twenty two ways to since I went out, nearer twenty-two years to be precise about it. I was at a fire on Sudbury street. The walls of the building fell after a while and took me under, or over, or up, or something-anyhow, I went out in that man-ner. I do not regret it. I felt good, then; I know I was working as I ought to, trying to save other people's property-it was my busi-ness-and I went out in the discharge of my duty.

I want the boys to know I have not been idle all this time; I have been climbing up, not scal-ing walls by any means, but I have been trying to climb and go ahead.
I would just like to meet some of the boys and have a good social confab with them.
[To the Chairman:] You would do me an everlasting favor if you would get some of them here and let me talk to them. [Perhaps they will give you the chance some where else.] Per-haps I can't get back again, and now I'm here I'd like to stay. [You can go to some other me-dium and talk.] But I don't know about that; possession is nine points.

I'd like to stay. [You can go to some other me-dium and taik.] But I don't know about that: posseesion is nine points. What do you call this, anyhow? [Refer-ring to the medium.] I should think it was a woman, but I hear them called "instru-ments." "machines," and God knows what I I should think it was a fine little model-engine. I'd just like to hold possesion of it; and now if you 'll just go out and get in some of the old fire-laddies and let me have a good chat with them, why, I'll do something for you-some-thing good. [Oan't do it this afternoon.] Be-cause it's against the rules and regulations? [Yes.] Well, I suppose we'll have to able by them: I always had to. [Looking around the room.] You 'll excuse me, but I always like to see where I, am. I am just as familiar with this loity as any one here, especially with the this city as any one here, especially with the west End; and it seems to me if you'll just open your door and let me duul I ould find my way.without any trouble. [I days say you could by holding possesion of the medium.] That the to come again. [We' can't let you do that now.] Well I wont i wont i let you do that now.] Well I wont

the set of other and the set of t

oblight to do with the old-school, among so many? A.—This is something to be determined only by experiment. If one finds that the presence of a mediumistic person exhilarates or stimu-lates his system, physically and mentally, he may be satisfied that the magnetism of that in-dividual is adapted to his own, and can assimi-late with it; while if he finds that the presence of a medium depresses his system. mentally of a medium depresses his system, mentally and physically, he may rest assured that the magnetism is not adapted to his needs, and will not assimilate with his own. This can be de-termined after a very short trial; at most, not more than two or three sittings with a medium will be required for the patient to assoriate the will be required for the patient to ascertain the effect upon his own condition, whether it is wise to pursue treatment with that party or not.

where to pursue treatment with that party or not. Q.---[By John T. Bassett.] What should we do to develop and strengthen the mental facul-tics? Are they ever suddenly developed by se-vere slokness?

A.—The mental faculties are best strength-ened and developed by the cultivation of ob-servation in, the daily affairs and occurrences

W Scrattory

Catharine Farmer.

Catharine Farmer. I would like to communicate with my friends in Washington. My name is Catharine Farmer. I am twenty-six years old. I have friends not only in Washington, but in various parts of Maryland. As I have found no opening through which I could reach them near home. I have been induced to come here and speak a few words, trusting that some friend will see my message and respond to it, at least in spirit. I over have been gone to the spirit-world a few years. I knew nothing of its conditions when here 'I did not understand that those who died had the power of knowing what was taking place with their earthly friends, and sometimes of mani-festing to them. I had all these things to learn after I passed from the body. I thought I was in y robe and a golden crown. I do not know that I thought I ever did anything to deserve a golden that hose things were given to such as died in the recognition of the matchless grace and mercy of our Lord, and I believed I understood something of this; but after I found myself a conscious, living spirit, T specily discovered that I new nothing as all about the saving grace of divine love, and that my ideas of Christer and the atonement, as well at hose concerning God and heaven, were all arrowous, and I had and the atonement, as well at hose concerning for throw them aside and the those the saving taking up lessons which I had all those the saving that I knew nothing at all about the saving been trying to do since I manded and the troopented into my find. That is which if incorporated into were and that my ideas of Christer and the atonement, as well at hose concerning taking up lessons which I had and the atonement as well at the were diver intill the best trying to do since into arrow and i had thave been trying to do since I passed the atonement as well at hose the arrow and i had incorporated into my find. That is which if and the atonement as well at hose the arrow and i had thave hose been trying to do since I passed away, and

Eliza M. Hardy.

Elisa M. Hardy. I come hoping to reach my friends, and give them my love." L have a sister who is just be-ginning to investigate Spiritualism. She lives in New York Oity. She has attended one or two materializing circles, has held two or three private sittings with mediums, and his reseived enough from the spirit world to internet here and cause har to purpose har investigations. want to tell her here gird I am that he is inru-ing her attention in the way. It gives ma mind pleasure for the of the best warden to the myrbs here and come and the mean answerthem. Me. Hard to the first investigation of the Me. State in the spirit world in the mean answerthem.

Embiline Strongt, Colond Orson Parkins; Harrist Hipley; Leonard Jackson; Lillile Ferry, Marrit 21. - Capit Lillile Ferry, Marrit 25. - Rav. George C. Pennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Bophia Brown; Bamuel Fowler; Della Howe, April 26. - Barah. M. Buller; John Maguire; Henry Knight; Hannah Elizabeth Yolung; Pat; Jolla Willett; Bella, Mary Harvey; Nahum Perkins; Bophia Brown; Bamuel Fowler; Della Howe, April 28. - Barah. M. Buller; John Maguire; Henry Knight; Hannah Elizabeth Yolung; Pat; Jolla Willett; Bella, C. Harvey, Nahi, Elizabeth Yolung; Pat; Jolla Willett; Bella, Mary H. Ahi; Elizabeth Yolung; Char, John S. Knight; Mary E. Driscoll; Oharles R. Codman; Holon Prince; Bam-uel A. Downes; Liszie Allen; Mary B. - Calvin Torrey; Sylvis Fogg; Myron S. Knight; Mary E. Driscoll; Oharles R. Codman; Holon Prince; Bam-uel A. Downes; Liszie Allen; Mary 6. - Calvin Torrey; Sylvis Fogg; Myron S. Knight; Mary 6. - Calvin Torrey; Sylvis Fogg; Myron S. Knight; Mary 6. - Calvin Charles R. Codman; Holon Prince; Bam-uel A. Downes; Liszie Allen; Mary 13. - Wash. A. Danskin; 'Adelaide E. Sonnemann; Gen. W. T. Bpichey; Mrs. Mary Downing; Coleb Martin; John Macomber; Namile Graves. Mary 20. - Mary, Williams; Jacob Hedly; Seth Perkins; Julis Mickintosh; Dr. S. B. Morshon; Midrod Howard; Mary 20. - Mary, Williams; Jacob Hedly; Seth Perkins; Julis Machinosh; Dr. S. B. Morshon; Midrod Howard; Mary 20. - Mary, Williams; John Trommah Busie Grant; Della Griffin; Mrs. Ida Hawyer; Eliz Mary. Mary 7. - Robert Anderson; John Trommah; Busie Grant; Della Griffin; Mrs. Ida Hawyer; Eliz Mary. Mary 7. - Robert Anderson; John Trommah; Busie Grant; Della Griffin; Mrs. Ida Hawyer; Johna Wild; Howard; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mirs. Barah Miller; Bearmad; Marion 'K. Yunes 8. - Mary

Page and C To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: out perform biomery is p "I give, devise and bequeath unto Luther Colby and Isaso B. Rich, of Boston; Massachue setts, Publishers, [here insert the description of the property to be willed] strictly upon trust; that they shall appropriate and expend the same. in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its starnal progression." the montherner of thank off 241

K Colby & Rich, the original publishers, have now on sale at the Banner of Light Books: store the fourth edition of "THE Scientisio BASIS OF SPIRITUALISM," by the late Rose Sar gent: The number of the Sdition is in fissif gent: The number of the edition is in itself proof of the warm welcome detended to the book by the spirifulaistic public. Despected as it was almost from the deathload of this dis-tinguished poet. Milerateur, and spirifulai solen-tiat, to the world of readers, it must everyseem to those who they him as his last word of the coursement is the mortal to his on laborars for truth in this spirit sole beings whild it will us time introduct, here a wider and while reading time introduct, here a wider and while reading time introduct, here a wider and while reading the provide the world of the spirit sole of the course of the spirit of the spirit sole of the course of the spirit of the spirit sole of the spirit sole time introduct. Here a wider and while reading the spirit of the spirit of the spirit sole of the spirit sole of the the spirit within spirit sole of the spirit sole of the reader spirit sole spirit sole of the spirit sole of the spirit sole of the spirit sole of the spirit spirit sole of the spirit sole of the spirit spirit spirit sole of the spirit spirit

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BANNER OF LIGHT.

Banner of **Light**.

ALL SORTS OF PARAGRAPHS.

By the recent change in the postage law, two copies of the Banner of Light can be mailed in one wrappen to any part of the United States for one cent.

Since the foundation of the crematory at Gotha one hundred and sixty-three bodies have been burned in its furnace.

The telegraphic news, July 7th, from Paris, gives us the disagreable information that " all Europe is threatened with cholera "-- that Dr. Koch, head of the Berlin Cholera Comisiston, says "it cannot be confined." Information through a medium in 1874 was given us by a spirit who averred that within ten years an epidemic would spring up in the Old World, sacrificing thousands of lives; that it would first attack the most flithy localities, and then, after the air had become pestilent in consequence, it would visit the abodes of the wealthy until it had run its course, thus destroy-ing the rich and poor alike. We mentioned the statement to several persons at the time the message was given, who will bear the fact in mind probably to-day. The only method to keep the scourge from our shores is cleanliness in our great cities. Nothing else will save us.

WENT THEIR WAYS.

A sunbeam kissed a river ripple—" Nay, Naught shall dissever thee and me !" In night's wide darkness passed the beam away; The ripple mingled with the sea. —July Contury.

A bald-headed man who has heard that the hairs of a man's head are numbered, wants to know if there is not some place where he can obtain the back numbers.

It is with a word as with an arrow: the arrow once loosed does not return to the bow- nor a word to the lips.-Abd-cl-Kader.

Havana despatches of the 7th inst. report that the majority of the commission of five sent from Madrid have prepared their report regarding the condition of Cuba, and the question of selling it. They recommend that the island be placed under guardianship of Germany for twenty-five years, after which period it could be ceded by Spain to the United States for a pecuniary consideration.

THE FOURTH.
A little pistol,
But a toy-
A little powder And a boy.
A little blowing
In the barrel, A little angel's
Bright apparelPost.

Col. Ingersoll refuses to deny that there is a God. He only says there cannot be such a thing as the Orthodox describe, and is "combating the idea that there is a harsh, bloodthirsty and revengeful deity, who delights in the pains of the inquisition and derives genuine enjoyment from the tortures of the wicked in a lake of fire known as hell."

PLAQUE-SPOTS .- The deaths from cholera at Marsellies on the 6th inst. were sixteen ; at Toulon, nine .-Russia is threatened with a virulent epidemic, which is moving upon its frontier from Asiatic Turkey .-- New York City has already had one death which, in its symptoms, is reported to suspiciously resemble chol-

A fretful disposition takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom.

A water-spout burst at Drake's Creek, Ark., on Sunday, July 6th, sweeping everything before it, and drowning six persons.

H. S. - Let us have peace. By so doing it will strengthen our hands against the common enemy. The fight against bigotry and superstition in favor of justice and liberty should unite all classes of Liberals. United we stand-divided we fall."

Khartoum captured : Gen. Gordon killed---Khartoum safe, ditto Gen. Gordon.-Gist of telegraphic despatches as we go to press.

The poet now must change his tune, His tune, his tune; He can no longer filrt with June, With June, with June. His muse her baking brain must try, Must try, must try, In finding rhymes for hot July, July, July.

When a Chinaman " smiles in his sleeve," after " doikee, you may be sure John has extra cards in that locality.

Spiritualist Meetings in Boston: 718 Washington Mirsee. The Fraternity of the White Cross holds regular binday meetings at its Rooms at 10% A. M. and 7% F. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings is regular business meetings, and on Friday evenings a circle for spiritual culture. Admis-sion free on Bundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orris, Secretary. Eacle Hall, 516 Washington Etreed

Engle Hall, 616 Washington Street, corner of Essex.-Sundays, at 10% A. M., 2% and 7% F. M. Eben Cobb, Conductor, Meetingsalso Wednesday afternoonsat Harmony Hall, 34 Essex Street (ist flight).-Sun-iays, at 10% A. M., 2% (scats free) and 7% r. M.; Thursdays, t S r. M. Prescott Robinson, Chairman.

Working Union of Progressive Apiritualists. . Comodore Street, Secretary, 275 Columbus Avenue.

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

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its last meeting for this season on Bunday after-noon. A large and appreciative audience assembled at Wells Memorial Hall to listen to an address by Prof. J. H. W. Toohey.

Prof. J. H. W. Toohey. After some fine selections of songs by Messrs. Or-cuit, Libby, Heath, Carr and Edwards, who volunteered their valuable services, Prof. Toohey spoke upon the "Reconstruction of Modern Thought." Following the remarks of the Professor, Mr. James R. Cocke, the blind medium, was introduced by the President, and was enthusiastically received. After a brief address, Mr. Cocke's guides took control and announced that Mrs. Hattle Hopkins would play on the planoforte some variations on the theme, "Com-ing Through the Rye"; after this, a spirit by the name of Davis, an English baritone, sang a selection enti-tied, "The Fog Bell." Mr. Cocke gave many fine tests and descriptions of spirits, with their full names, in rapid succession, all of which were recognized. Spirit Cari Taussig concluded the musical programme with a fantasle for plano in D flat, which was finely ren-dered.

A ranking for plants in D hat, which was intery ten-dered. Mrs. Abbie N. Burnham was present, and spoke at some length upon the wonderful growth of Spiritual-ism, and the societies in Boston and elsewhere. This Association has re-leased Wells Memorial Hall for another season, and will commence again the first Sunday in October-due notice of which will be given. Mrs. A. E. Bilinn, Dr. Ira Davenport and Alonzo Danforth will represent the Society at the coming camp-meetings, where it is their intention to secure the very best talent for the fall season-including me-diums for phenomena, as well as speakers. E. A. CONANT, Rec. Sec. S. P. A. ALONZO DANFORTH, Cor. Sec. S. P. A. 23 Windsor street.

HARMONY HALL, 34 ESSEX STREET.-Sundaylast Mr. Allen Putnam, the veteran Spiritualist, gave one the ideal government "of the people, by the people, of his best discourses on the "Proofs of Materializa- and for the people," which is the highest illustration of his best discourses on the "Proofs of Materializa-tion," relating some marked experiences. The au-dience was delighted; he is always a pleasing and welcome speaker. Miss Keating did nobly in her line of platform tests. Mrs. Leslie was clear-headed, as usual. Dr. Tripp gave excellent psychometric read-ings. Dr. Lyon touched upon several lectures he has ready for delivery, the audience applauding his re-marks upon "fossil orthodoxy." Prof. Milleson spoke twice during the day, and his remarks, as usual, were well received. David Brown was in his best velh, and gave many clear tests. Mrs. Townsend spoke feeling-iy upon the Christ-idea. She is a sincere and pleasing beenker.

by upon the christ-idea. Sub is a sincere and pleasing becaker. Mrs. Abbie Burnham spoke at length in the evening, delighting her andience. She is always interesting. Her presence will always be welcomed at Harmony Hall. Dr. E. B. Fish gave some free treatments, curing, by his extraordinary powers, severe cases of suffering.

July Magazines.

MAGAZINE OF AMERICAN HISTORY .- The leading article is "The Schuyler Home at Albany," a portrait of Gen. Philip Schuyler and several other engravings illustrating it. "For several generations," says the narrative, "the Schuyler family exerted a powerful influence over the Indians, and so completely had they won the confidence of the red men that no invasions of Albany were ever attempted." "Washington in 1861," by Gen. Stone, gives some new items in reference to the cause of the famous Bull Run disster. Other papers of interest are: "A Business Firm in the Revolution," " Rousseau in Philadelphia," and "French Spoilation Before 1801." The frontis

plece is a portrait of Chief Justice John Marshall, of whom a brief sketch is given. Published at 30 Lafa. yette Place, New York.

ST. NICHOLAS .- The national holiday is the leading feature of this month's issue. The opening story tells How the Tories Broke up ' Meeting '," and W. P. Hooper gives a lively sketch, spiritedly and humor-ously illustrated, of "A Fourth of July Among the Indians." An interesting story of "The Youngest Soldier of the Revolution," is accompanied by a fac simils engraving of a three-dollar bill presented to Richard Lord Jones, its hero, by Mrs. Martha Washington. "The Bartholdi Statue" of Liberty Enlightening the World, is the subject of Charles Barnard's descriptive pen, and he wields it entertainingly and instructively. Other stories, numerous sketches, poems and the always attractive "Jack-in-the-Pulpit," constitute this an excellent number. Century Co., New

Vork. Cupples, Upham & Co., corner of and

grotesque, and brings the sublime and ridiculous closely together. One reads page after page with a growing hope that the story may be true, and that such may be the life in the hereafter. If the book closed leaving this impression, its influence would be in the 'main stimulating and desirable. "Little Pilgrim" imparts that feeling. It is a story, but everyway probable; and so exquisitely told, it leaves a fragrance, delicate and indescribable, as of mingled flowers.

But the author of "Beyond the Gates" reaches the end of her story and finds there is no probable way for her to bring the narrative down to earth. Evidently she had not considered this dilemma when she began her work. All through her many pages the reader is led by the narrative of events he infers are realities, and hopes that of such is "the kingdom of heaven," at the end to find that a patient, sick unto death, watched over as such, is their real source, and his hopes of their truthfulness are met by suggestions of a fevered brain, the vagarles of fever, the fancies of nervous depression. In short, as a cobble-house built on sand, it is unsubstantial and unsatisfying. Its end is unspeakably disappointing, and as an art work must be considered a lamentable failure.

Spiritualists may be interested in reading it, as it shows them how far Spiritualism has affected the old church beliefs, but if they expect to learn any new truth or thought in relation to Spiritualism they must be prepared for disappointment. They will find much that is dogmatic ; much that savors of the old bellef ; and so far as introduced at all, the spiritual belief is used to support and explain the old faith, rather than an independent and living knowledge, which of itself is a fountain at which all the world may slake its spir-HUDSON TUTTLE. itual thirst.

Fourth of July at Onset Bay Grove.

For the first time in the history of this Association, it celebrated the anniversary of American Independence. Five thousand people came by cars and steamboat to enjoy the occasion, and everybody was happy. The public exercises consisted of music by the Campello Brass Band, and an oration by Cephas B.

Lynn, Esq. The orator was at his best, self-poised, deliberate, eloquent, taking his audience into sympathetic rapport with his theme, from the opening sketch of the rise and progress of the governmental idea in history, through the varying phases of its function and methods in different ages and countries, to its cumination in the ideal government "of the people, by the people, and for the people," which is the highest illustration of the humanity of progress. The ever-widening sphere of patriotism, first local, then sectional, then universal, was grandly illustrated, giving occasion for a fine analytical estimate of such men as Summer. Emerson and Phillips, of whom Massachusetts is so justly proud, and to whom the orator paid most elio-duarcter of American clitzenship, representing all nations and interests, and therefore tending to evolve a type of statesmanship and a political system that should conserve the universal well-being of all; the growing sentiment of woman's equality with man, in and capital ; the imperative necessity of correcting through the varying phases of its function and methods and capital; the imperative necessity of correcting the abuses of the ballot, by which party leaders are now enabled to state how many votes they can control in a given district, signifying always bribery and corruption, and indicating the greatest danger to our free system-all these and cognate themes were so deftly and wisely treated as to elicit universal approval. The oration was worthy of the orator and of the occasion.

The beautiful Bay was studded with yachts from all the hamlets along shore, and in the evening a very novel and beautiful effect was produced, as the fireworks on Lydia's Island, opposite the grove, lit up the sky and illuminated the track of the sailing craft on the bay. H. B. 8.

Spiritualists' Meetings at Verona Park, Me.

Two miles below Bucksport, on the Penobscot River, and a little above the point where the river empties into Penobscot Bay, on Verona Island, Dr. Ware and his associates have located a camp-ground. In a beautiful grove on the sloping bank of the river an auditorium has been built, consisting of speakers' stand and benches to accommodate as large an audience as will be likely to convene As the great steamboats from Boston to Bangor move majestically past this river bend, the pretty coltages already erected, the flag floating from the staff on the ample lawn, the sub-stantial wharf at which the largest boats can land at all tides, catch the eye, and cause; an involuntary exclamation, "What a pretty grove I what place is this ?" When a large hotel for summer visitors shall be built upon this eminence, no more delightful or healthful residence can be found. The air is simply perfect, the

Onset Bay.

The Fourth of July was a gala day at this popular resort. The festivities were enjoyed by all. The attendance was very large. In the

by all. The attendance was very large. In the evening there was a fine display of fireworks from a neighboring island. The excursion trains were heavily loaded, and visitors were emphatic in their desire that, in the future, the ride or walk to Onset, from the dépôt, might be obviated. In time Onset will be a town by itself, with a dépôt of its own, and a "stem" leading from the main line to a point beyond the bridge. The writer made a tour of the grounds, and was astonished at the numerous signs of growth to be seen on all sides.

was astonished at the numerous signs of growin to be seen on all sides. The new headquarters are admirably situated. The skating-rink is a great attraction. It is evident that wise and competent mana-gers have been at the helm at Onset Bay. The annual camp-meeting will begin July 13th, and the prospects are that the attend-ance will be here.

13th, and the prospects are that the attend-ance will be large. Chas. W. Sullivan is at Onset.—Messrs. Bliss and Caffray, materializing mediums, smiled very graclously as they observed the Banner representative alight from a stage at Onset, July 4th.—Mr. and Mrs. W. W. Currier, Col. Crockett, President Storer and other old-time workers at Onset received the Banner ambassador in a very courteous manner.

LAKE PLEASANT.

Crowds of people attended this famous place on the 4th of July. The skating-rink was for-mally opened. Distinguished orators spoke on the general theme of temperance, from the

the general theme of temperatory grand stand. The Camp-Meeting will be formally opened Aug. 3d. Excursion tickets will be sold after July 15th. Rates have been secured from Buf-falo and intermediate points the same as last CREMAS. CEPHAS. year.

A Newly Developed Medium.

To the Editor of the Banner of Light:

The motive which brought your valuable paper into existence and secured for the Spiritual Philosophy your enlightened and untiring work -love and propagation of truth-prompts me to write the following lines as an endorsement of a newly developed physical medium, Mr. Thomas Nuttall, 36 Hanson street, Boston.

once exhibited by the world-famed Davenport Brothers, and I may especially call attention to one feature: The medium, with cords pass-ing over his chest and with his hands bound to the back of the chair, exchanged his own coat for another previously placed on his knees, and this within two minutes. The manifestations seem by their gentleness to partake of the me-dium's own pleasant and mild nature. It is with pleasure I learn that our veteran friend. Father Davenort, intends to co with

It is with pleasure I learn that our veteran friend. Father Davenport, intends to go with Mr. N. to Lake Pleasant Camp-Meeting this year, and, convinced as I am of his genuine me-dial powers, which in their growth may de-velop new phases, my own and many others good wishes follow him in the work which we know requires fortitude and unfilnching trust when the bitter moments discourage. D. H. G. PETERSEN. 33 Somerset street. Roston. June 30th 1884.

33 Somerset street, Boston, June 30th, 1884.

Passed to Spirit-Life:

From Astoria, L. I., June 30th, after a long illness, Mrs. Elizabeth C., wife of A. L. Hatch,

Isq. It was at the beautiful home of Mr. and Mrs. Hatch that the remarkable materializations occurred a few years ago, through the medium-ship of Mrs. Hull, which attracted so wide an Mrs. Hatch was a lady of great refinement

and spirituality of character; and she found in spirit communion a support for those deep re-ligious sentiments for which she was charac-terized, as well as a sweet solace in the sad bereaven as went as a week source in the sail by reavenent caused by the decease of an only daughter.— beautiful and accomplished.—who has since become well known in many spirit circles as Lizzie Hatch.

JULY 12, 1884.

Special Notice.

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

Four-Mile Lake Camp-Meeting. The Spiritualists and Liberalists of Van Buren County and Southwestern Michigan will hold a five days Camp-Meeting on the boating-grounds at Four-Mile Lake, near Paw Faw, from July 31st to Aug. 4th, 1884. Good speakers are expected, anong whom are A. B. French of Olyde, O., and Mrs. S. H. Lake, fate of Californis: Mrs. Olie Unlide Densiow, of South Bend, Ind., will furnish music.

Olic Unids Denslow, of South Bend, Ind., will turnish music. The beautiful grove being on high, rolling ground, with good wells of water, and boating and flahing facilities ad-lacent, is truly a desirable resort. The grounds are accessible by narrow gauge railread, which crosses its border and connects with the Michigan Central Railroad at Lawkon and the West Dicbigan Rail-road at Hartford. A small admission fee will be charged, and special trains will run Sunday. E. L. WANER, Secretary, Pau Pau, Mich.

SECULAR PRESS BUREAU.

ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE,

AMERICAN SPIRITUALIST ALIMANCE, 137 West 85th Street, New York, HENRY KIDDLE, Chairman, HENRY J. NEWTON, Corresponding Secretary. J. F. JEANERET, Secretary. The Secular Press Burcau has been reörganized for effi-cient work during the present year, and all persons who approved its objects a rorequested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Burcau, to J. F. JEANEURT, Scoretary, 137 West 35th street, New York Oily.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Bunday atternoon at 2% o'clock in Republican Hall, 55 Weet as a treet. Headquarters and Reading-Room for members at 187 West 85th street, where social meetings are held overy Wednesday evening at 8 o'clock. J. F. Jeanerst, Secretary, 187 West 35th street.

Sucretary, 15/ West 3518 Street, The First Society of Spiritunlists holds its meet-ings every Sunday in Republican Hall, 55 West 331 street. Morning service 11 o'clock; evening, 7:45, Sentsfree, Pub-lic cordially invited. The speaker for the present is Mrs. Emma Hardingo Britton.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 6th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Arcanum Hall, 67 West 22th street, corner 6th Ave-nue, The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor.

Spiritualist Meetings in Brooklyn.

Church of the New Spiritual Dispensation, Clin-ton Avenue, below Myrtie (entrance on both Clinton and Waveriy Avenues), holds religious services in its church odifice every Sunday at 8 and 74 F. R. Sunday School for adults and children at 10% A. M. Ladies' Ald Boclety meets Wednesday at 2% F. M. Church Boolal meets overy Wednesd ay evening at 7% o'clock. Psychic Fraternity, with class-es for mediumship development, meets Thursday evening of each week at 7% o'clock. A. H. Dailey, Fresident.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles B. Miller, Presi-dent; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 898 Ful-tonstreet, meets every Saturday evening at 80 clock. Spir-tual papers and books on sale, and meetings free, W. J. Cushing, President; Lewis Johnson, Vice-President.

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THE SPIBITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, 1, 50. THE OLIVE BRANCH. Published monthly in Utica, N. X. 10 Oper parture. fl. 00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price

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The Indians at the Mescalero Agency, New Mexico, are reported starving; and their agent, Llewellyn, is calling urgently for rations from the government. The same lamentable state of affairs prevails among the Northern Cheyenne Indians on the Tongue and Rosebud Rivers. Do the government and the stock men expect the Indians to " die and make no sign " of their bitter misery?

Dr. Marcy, of Cambridge, Mass., U. S. A., predicts that the "medicine of the twentieth century will be surgery and sanitary science." In the eighteenth cen-tury the surgeons were barbers, and sanitary science did not exist.—The Herald of Health, London, Eng.

1.1

A tusk seven feet long and four teeth weighing three pounds each, have been dug up in New Jersey. They are supposed to be the remains of a Jersey mosquito.

If the money which our young men throw away on cigars every day were devoted to charity, every man, woman and child in Lancaster could have cucumbers, watermelons and ice-cream for supper, and the stom-ach-ache and three kinds of cholera mixtures before morning.—Lancaster Examiner.

At Reading, Pa., on Saturday, 5th inst., the Berks County Poor Directors investigated the case of two brothers, Henry and Frank Herb, who have been confined in cells in the lunatic asylum there for six years. and treated as dangerous lunatics. They were pronounced entirely sane, released from their cells and allowed the liberty of the grounds. 1.5

Said James to his dearest Annette, "What is it you wish, dearest pet?" She hung down her head, And softly she said: "Vanilis ice-oream, love, you bet !"

Governor Cleveland has signed the bill passed by the New York Legislature fust before its adjournment, empowering the women of Union Springs to vote on all questions of taxation submitted to the popular vote in that town.

Why is to-day like a small pup? Because it is just a little doggy. Lowell Courier. It is not strange that this joke should have on curred to the editor. He said it a purp-ose.-Boston Star.

Richard A. Proctor, the astronomer, arrived in New York in the City of Rome on Sunday. He intends to become a permanent resident of this country and to be a citizen of the Republic.

Two Italian young ladies, who had previously passed with great distinction examinations in Greek, Latin, and Italian literature in the Roman University, have taken doctors' degrees in natural sciences.

The parson of the First Baptist Church prayed fer-venity on a recent Sunday that the heavens would wear an unclouded face on the day appointed for a church lawn party the following week; but, notwith-standing that the church is a fine Golhie structure, and the congregation one of the most fashionable and influential in the city, the heaviest rain for years fell on the fits day.—Philadelphia Record.

A free application of soft soap to a fresh burn almost instantly removes the fire from the flesh, according to a medical man who has been burned repeatedly himself. If the injury is very severe, as soon as the pain ceases apply linseed oil and then dust over with fine four.

The Dominion Line steamer Sarnia, from Montreal for Liverpool, went ashors in a dense fog, Monday morning, July 7th, on Rathlope Jaland, of the north coast of Ireland, in the North Channel. The passes pors and crew wire saved ; the yessel proved a total albrennalter

Washington streets, Boston.

THE FRATERNITY MAGAZINE is a new candidate for the people's patronage, and shows itself worthy of it by entertaining and refined contents, exceptionally fine typography, faultiess engravings and good paper. Its purpose is to impart a wider knowledge of the philosophy of universal fraternity, and to advance the interests of the various Benevolent Orders in America. New York : John W. Orr, 29 Park Row.

VICK'S ILLUSTRATED MONTHLY .- A cluster of the brilliant yellow flowered annuals, the Eschscholtzias of California, is the subject of the frontispiece. "Gardening for Pleasure," and " A Glimpse of Colorado," will interest all, and hints for the season prove of much value to lovers and cultivators of flowers. Rochester, N. Y .: James Vick.

OUR LITTLE ONES .- This month's issue is one of the best; the stories, sketches and poems are just what its readers will admire, the pictures many and attractive, and the piece of music, "Blackberrying," a good song for vacation days. Boston: Russell Pub. lishing Co., 36 Bromfield street.

NOTES AND QUERIES (July and August) furnishes solutions to many problems and as many more problems to solve. Manchester, N. H.: S. C. & L. M. Gould.

THE UNIVERSE has a portrait and sketch of Eliza. beth Fry, several original stories, poems and essays on topics of general interest. Universe Pub. Co., St. Louis. Mo.

THE HERALD OF HEALTH contains a suggestive article upon " Hope as a Remedy against Disease," by J. Mortimer Granville; the editor writes of ' Drowsiness : Its Cause and Treatment," and the departments of "Answers to Questions" and "Studies in Hygiene for Women" are filled with instructive memoranda. New York: M. L. Holbrook, M. D., 13 Laight street.

"Beyond the Gates."

To the Editor of the Banner of Light: My esteemed friend, Mr. William Henry, in a recent number of the Banner of Light, questions my criticism on "Beyond the Gates." Of course the critic must expect criticism, and if the truth is the end, ought to be thankful therefor. Had Brother Henry grasped the full meaning of my words, he would not have so misunderstood me. I do not for a moment accuse the author of conscious plagiarism, yet it seems almost self-evident that had not the "Little Pilgrim" been written, there had been no "Beyond the Gates." It seems passing strange that Bpiritualists will go by the certain revelations of the spirit-world, and be enraptured with such half-way literature. "Little Pilgrim" and "Beyond the Gates" are fictions. Their authors make no other claim for them. Into the fiction is woven the teachings of Spiritualism, often strangely distorted and mingled with dogmatism and superstition. A Spiritualist must read with a great allowance for error, thankful that so much truth and light has been revealed. If the books are given to those not believers in Spiritualism, the reader must bear in mind that it is not Spiritualism that is taught by their pages, nor anything like that philosophy of the future life, but a sort of bastard supernaturalism, the offspring of illy conceived spiritual ideas and the old religious dogmatism.

My criticism of "Beyond the Gates" referred only to that book as a work of art, for as such it must be considered. As such it is a failure, and most insatisfring. It sets out to tell the story of his in the spirite world. It enters into a menutic of details at simes

water pure and cold, and the proximity to Bucksport gives opportunity for obtaining all the luxuries and delicacies as well as the substantials for a satisfying cuisine.

At present lots are for sale by the Penobscot Spiritual Temple, Dr. Charles F. Ware, President, at very low rates, and there is every reason to believe that a populous neighborhood of cottages will spring up rapidiv.

Dr. H. B. Storer, of Boston, inaugurated a series of Sunday meetings, on Sunday, June 22d, lecturing morning and afternoon to enthusiastic audiences; Mrs. Mary E. Thompson followed June 29th, and Dr. H. P. Fairfield, Mrs. Thompson and C. Fannie Allyn were to follow on subsequent Sundays. The Camp-Meeting will commence on Saturday, Aug. 1st. and continue ten days.

Cleveland Lyceum Grove Meeting. To the Editor of the Banner of Light:

A happy and joyous meeting took place in Kent's Grove, Geauga Lake, under the auspices of the Children's Progressive Lyceum, over three hundred going from Cleveland. The day was all that could have been desired, and the merry voices of the children as they rang through the woods, and the splashing of the oars in the lake as the lovers glided over the pellucid bosom of Geauga in the innumerable fairy-like little boats that dotted the lake, all betokened the enjoy-ment realized by the picnicers at this delightful sum-In the absence of E. Anne Hinman, who could not

mer resort. In the absence of E. Anne Hinman, who could not be spared from Milan, O., where she was filling an en-gagement, a short programme of singing was made up by the Grattan Smith Family of Fainesville, in-terspersed with short speeches from Silas Bigelow, R. P. Wilson, Mrs. Mary Mors, Dr. G. Newcomer and Thomas Lees. The spiritual songs, as rendered by this harmonious and musical family, were thoroughly enjoyed and highly appreciated by all, many wonder-ing why these really talened singers are not heard. Juntet of singers (certainly not on the spiritu-al rostrum) that compares with these wonderful vo-calists. Born musicians, harmonious individually, united as a family, ambitious to excel, and devoted Spiritualists, father, mother, son and two daughters, why should not such an alliance, possessing such talents and virtues, excel? A noticeable feature of this family's sliging is the clear enunciation of the forded perhaps the best opportunity for the display of the voices of these charming sisters ; the highly-ouiti-vate, pure soprano of the former and the phenome-nally rich, tenor-like voice of the latter fairly carried the meeting. It is more than probable that a three days' meeting

meeting. Is more than probable that a three days' meeting

It is more than probable that a three days' meeting will be held in the same grove some time in July, when another opportunity will be given the Spiritual-ists of Cleveland and vicinity to hear their best spir-itual songs rendered by this talented family. Thanks are due Mr. and Mrs. Keht; proprietors of the beautiful grove, for their attention and kindness to all, and also to N. Y. P. and O. Railroad for the compliment they paid us as Spiritualists by ronbing a special train, contrary to their rules, on Sunday. Veri-ly the world moves.

Vaccination is henceforth to be compulsory in China. One cause for popular opposition to it is that it is the practice there to vaccinate children on the tip of the nose. A reward of half a tael, which the government offered for every child vaccinated, proved insufficient to persuade parents in easy circumstances to disfigure their children in this way, therefore the failure to vabtheir onligren in this way, such and imprint sinate will be visited by fine and imprint

An atom of iron is and remains the tare the same hing, whether it parvades space if an arrow the same ders along the rate in the driving briddlud's locomo-tive, or whether it runs through rated of a locomo-temples of a poet - Proy. Dutters are seen

Mrs. Hatch never faltered in her convic-tion of the truth and value of Spiritualism, and she passed from earth with a joyous smile of recondition of recognition.

of recognition. The funeral took place at Astoria, on the 2d inst., the services being appropriately and gracefully performed by Mrs. Brigham and Mr. and Mrs. Lillie, the latter singing with touch-ing pathos several of their spiritual hymns. The remains were taken to Vermont for in-terment. HENRY KIDDLE.

Mr. J. Clegg Wright in Vineland, N. J. To the Editor of the Banner of Light:

To the Editor of the Baner of Light: The guides of Mr. Wright concluded their work for the present in Vineland, on Sunday, June 28th. He lectured morning and evening to large audiences. The subject in the morning was "The Unfoldment of the Cosmic World." It was a grand lecture on Evolution against the idea of a final or absolute cause. The control reviewed the process of cosmic development in a clear and comprehensive manner. The lecture in the evening was upon the "Cure of Disease by Light and Color." Dr. Babbitt was upon the platform, and supplemented the address with a few remarks upon the value of the Sun-cure. He pro-nounced Mr. Wright's treatment of the subject elo-quent and wonderful. The meeting enthusiastically passed the following resolution: Resolved, That highly appreciating the very able, elo-quent and instructive lectures of Mr. J. Clegg Wright and his controls during the last three Sundays, we be-speak for him good health and long life, in order that he may continue his work of redeeming the world; and saving humanity from bigcory and superstition: *Vineland, N. J., July 20*, 1884. ALLYN PURNAN, ESO. Dear. Size, I thenk you for

ALLEN PUTNAM, ESQ.-Dear Sir: I thank you for your very kind notice in the Banner of to-day of two of my articles in preceding numbers; one on Miss Shelhamer's remarkable mediumship, and one entitled "How it is Done."

It might be presumptuous, as it certainly is unneces sary, for me to reciprocate compliments with a writer whose merits are so widely appreciated as your own: but I desire to indorse the drift of your paper entitled "What if it be Transfiguration?" as an important addition to my brief discussion, and one which in substance I ought perhaps myself to have given.

As you suggest. I do not know that we are indebted to either the mediums or their guides for the term "materialization." Quite as probable it was applied by the observers of the wonderful presentations. But if this application is made indiscriminately to various and quite distinguishable phenomena, though perhaps equally wonderful, it is of course an inaccuracy, and may even be a most unfortunate blunder. Yet perhaps it cannot be fairly attributed, as you say, to any but "us mortals in our normal state." The muchabused mediums and their controls may have, so far as I know, no responsibility for it.

However, I cannot help thinking that though your impression that it " would generally be impracticable for the spirits to tell us either in advance or at the time just how far they would build up anew, and how far transform," may be a very just one; still for them to tell us afterward just what had been done, rather than to leave us under false, impressions in so many cases, would have been practicable, and perhaps cred-Itable to their candor. Though, on the other hand, they may have regarded the discovery as properly our business, with the means given us. And this, dear sir, is the reason why you and I and many others mean is the reason way you suit trait, to attend to it. Yours trait, Josmpin D. Hurit.

A Copeland Place, Boston, July Sch A copenny (nor, bound little grows bid the pi di a man who hat loarned little grows bid the pi di te flesh grows, but his knowledge down not grows The Difference of the second distribution grows

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