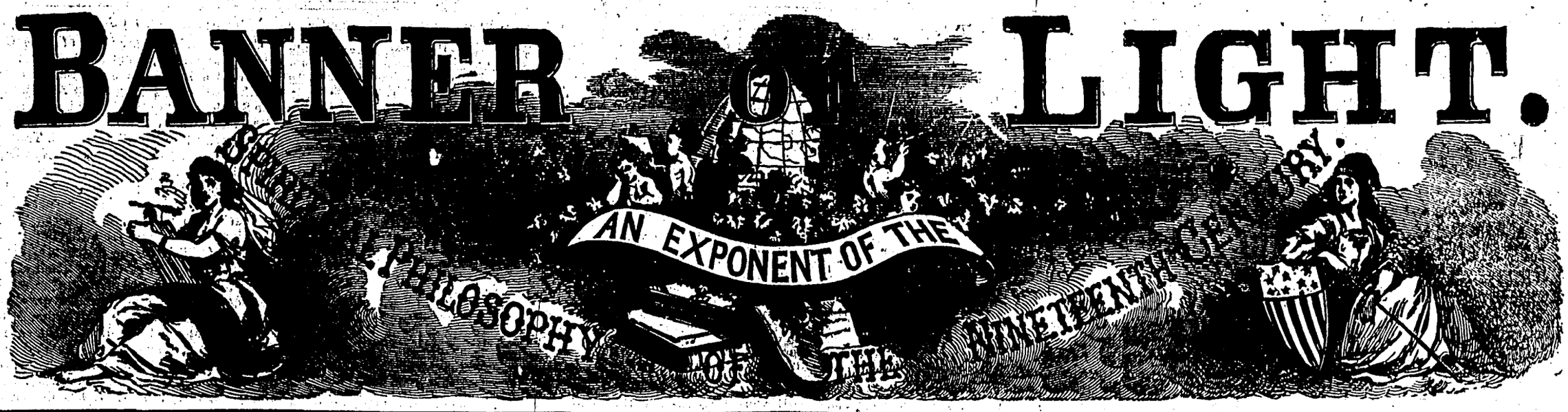
BANNER OF LIGHT.



VOL. LVII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JULY 25, 1885. | $3,00 Per Annum, Postage Free. | NO. 19.

CONTENTS.

Literary Department.

Written for the Banner of Light.

HERE AND BEYOND.

BY MISS M. T. SHELHAMER.

CHAPTER III.

THE SUMMONS.

Days passed into months, and months rolled into years, while the one absorbing thought of George Phelps's heart was to fit himself to dwell with the pure and good in their homes of celestial life. Prompted by the teachings of his unseen helpers, he sought to leave no duty neglected and to slight no opportunity of befriending the unfortunate. Yet he had no sympathy with those who, through the stress of inherited or acquired evil tendencies, erred in their conduct and committed sin. He believed that it belonged to the law to take care of these, and never dreamed that he had any responsibility in the state of society that tolerated evil, or any duty to discharge toward the wrong-doer, except to see him incarcerated away from the light and air of heaven and from the temptation to annoy peaceable, law-abiding people.

A few years after he had become convinced of the truths and the consolations of Spiritualism, George was suddenly summoned to test the realities of immortal life for himself. Without warning, the tie binding him to the body snapped in twain and set his spirit free. They found him in the morning cold and rigid, and pronounced it apoplexy that had killed him.

There was a grand funeral, attended by a large number of people, for many had known and respected the quiet man who had gone from them. After the last ceremonies had been performed over the body the will was produced and read, and it was found that, although the deceased merchant left far less wealth than it was supposed he possessed, what he had had been carefully divided and distributed among the relatives and friends whom he had loved or whom he felt had a claim upon him.

Let us now follow the departing spirit into the land of souls, and see what new life and lessons were to open before him. At the moment when the last great call came to George Phelps, he was awake and in his right mind. He had been thinking of the past, its achievements and its failures, its pleasures and its pains. His thoughts had wandered to his early life, and old friends whom he had once so loved seemed to appear before him. He recalled to his mind the image of his mother, and her gentle face seemed to beam upon the world-worn man with a smile of tender affection. He tried to remember how his father looked, and wondered if he should recognize him in heaven. And then he thought of his beautiful angel Mary, and of her delicate brother Arthur, the friend whom he had cherished; and as he mused a mist seemed to rise before his eyes and a beating, roaring, surging tone filled his ears. It was as though a mighty flood had rushed over him; he could not breathe, he could not cry out; he was powerless to do aught but grasp the air with his hands, as one makes a frantic effort to seize something as he feels himself hurled through space. The sensation lasted but a few moments, though to the dying man it seemed like hours, and then a sweet, tranquil feeling stole over him, and a sense of such perfect rest as he had never known pervaded every part of his being.

Still the mist hovered around him, and although his eyes were closed he could see and feel and sense its power. Suddenly the vapor appeared filled with lines of golden light, which grew until they illuminated the mist, that now looked like a cloud of glory, and in its midst he saw the faces he had been thinking of—his mother's, tender and radiant as an angel, and beside her, one manly and noble and strong, which he felt must be his father's. Close to his vision floated that of his waiting bride, Mary—refined, delicate, heavenly in her expression—and near her was one smiling with joy and sympathy and welcome, the young and saintly student, Arthur Hart. Beyond these loved ones were those [illegible] and happy and sweet with greeting; but he only gazed on these so dear to his heart, so near to his life. And now he found himself not lying upon his bed, but erect, standing in the midst of the golden cloud and surrounded by the loved ones of the past. They saluted him in tender tones and loving words of welcome; they gathered around him, and his soul seemed filled with divinest music as he listened to their sweet words of greeting and realized that he was safe at home.

As the full meaning of the new experience broke upon him, and he comprehended that he had parted with the body and was no longer a mortal, he cried in the ecstasy of his new-born joy: "And is *this* death—*this* which man so dreads and bows before? Oh! it is life, and hope, and all things glorious!"

Dear friends vied with each other in making the new-comer feel comfortable and at peace. He had been taken at first to the pleasant spirit-home of his parents, where amid congenial magnetisms and harmonious associations he began to form his first impressions of and gain his first acquaintance with immortal life. His beloved Mary and her brother were of the company, and seemed to be considered honored guests in this quiet, beautiful abode, where no trace of friction or of aught like turmoil appeared to ever intrude.

George felt perfectly at home with his dear mother, and in these first new days he loved to stretch himself beside her on the lawn and lay his head in her lap and question her of the wonders of existence, as many an inquiring boy, filled with a sense of awe at the wondrous opening before him on earth, goes to his maternal parent for a solution of his problems.

His father he admired and respected, yet felt that he had yet to grow familiar with him, and so he studied this parent at every moment when he felt himself unobserved. Arthur seemed the same thoughtful and genial associate of times past, yet there were moments when George felt there was a difference between the long ago and now, and that Arthur Hart had grown immensely since then, until he seemed to be more saintly than human. Ah! our friend had yet to learn that the more intensely humane a soul becomes, the more saintly and holy it appears in form and character.

How gloriously sweet and refreshing were these early days in the spirit-world! How divinely tender were his associations with his Mary! How he watched her as she moved to and fro intent upon some pleasant mission, or sat by his side giving him some account of life in the spheres, and of what she had experienced in the years gone by. There were many things he could not comprehend, lessons that he had to study over and over again before they gained a hold on his mind. In his intercourse with spirits through earthly media he had been interrupted and restricted; sometimes days and weeks would elapse between one interview and another, and so while he retained what he did learn, yet owing to material cares and considerations he was limited in his instruction and communion with the angels. He felt this now as he realized how much he had to learn, but as far as he could comprehend he was glad to make use of the truths that appealed to him. There were times when a consciousness of his ignorance swept over him; moments when he realized the difference between a life pent up in the pursuit of external riches and one spent in love-service to others; hours when the radiance of his spirit-companion Mary seemed to contrast with his own atmosphere until his appeared to him like a gloomy, misty environment. A feeling of dissatisfaction with himself would then seize upon him, and in the midst of harmonious, self-poised, happy beings, and surrounded by the most lovely views and beautiful objects of interest, he would almost despise himself, and the littleness, as he deemed it, of his spiritual nature.

But through the very experiences thus coming to him he was growing mentally and spiritually, and making his first efforts to adjust himself to the laws of his being.

He did not trouble himself with the disposal of his earthly body nor the distribution of his material effects; and it was not till he had been a spirit some months that he was drawn back into contact with physical life. He had begun to feel an attraction in a certain direction; an impelling force seemed to be at work, moving him to proceed against his will. At length he unconsciously found himself obeying the power thus so strangely acting upon him, and very shortly he discovered that he was here in the midst of former scenes and associations. He saw and touched men of business whom he had daily met and known. He spoke to them, but they did not answer. Some of them he saw making foolish ventures in their business; he tried to warn and advise them, but they took no notice, and his efforts seemed wasted. Sometimes they would pause and think over the matter in hand and feel as though obligated to change their course, but once only was the mystic influence obeyed, and a large-hearted man of business saved from financial ruin; the others, worldly-minded, keen and grasping, felt not the weight of the spirit's desire to help them, and they went on their way, speculating foolishly or making rash ventures and reaping no gain but experience as a result.

But yet the uncontrollable impulse was not satisfied, and George Phelps found himself moved to visit those who had inherited his money and possessed themselves of his effects. The relatives whom he had remembered in his will he had held little in common with; there were none nearer than cousins, and he had never held much intercourse with them; a few weeks at a time, during the year, spent in their company, was all that he knew of them. At such times these people would pay great deference to him, for was he not a man of influence, of position and of wealth?

When it was discovered that the rich man was not so very wealthy after all, and that he had divided his means among so many that the portion of each was comparatively small, there was dissatisfaction and much private grumbling in this nest of relatives, who, because they happened to be connected with George by the accident of birth, considered that they held a claim upon him. One in particular, a loud-voiced man, did not hesitate to proclaim his chagrin and indignation that his legacy had not been greater. And it was to this condition of inharmony and discord and discontent that the returning spirit was unwillingly drawn by the positive magnetism of those dissatisfied ones whose complaining thoughts of him formed cords of steel to draw him to their side.

CHAPTER IV.

HIS EXPERIENCES.

When George Phelps discovered the atmosphere of discontent which the disposal of his wealth had created, his indignation knew no bounds. Oh! then he wished that he had studied the character and disposition of his connections before he had intrusted them with a share of his means. While the heat of the dissatisfaction lasted he felt bound there, and by no effort of his will could he free himself from contact with the ungrateful ones who knew nothing of his presence. His own state of anger had much to do with his condition, but this he did not know, and he resolved to do what he could to thwart the schemes of those who were loudest in their condemnation of him.

One or two who were weak-minded, and whose complainings were silent and querulous, he paid no attention to; but the loud-voiced cousin he attended with assiduous diligence. Finding this man disposed to invest the few thousands of his legacy in what promised to be a well-paying venture, he strongly impressed him to do so, and did not withdraw his influence till the plan was accomplished. In a little while the grasping man saw that he had made a mistake, but it was too late to withdraw, and he only had the mortification of seeing "Old Phelps's money" swept from him forever.

Another, a hard, exacting woman, whom George had seen turn a poor girl from her door, denying her the food for which she sought and suffered, was influenced to place her portion of his bequest in an institution that claimed to pay a high interest, but an after investigation of the concern showed that the funds had been removed, its board of officers dissolved, and that neither principal nor interest remained for the clamorous creditors who besieged its doors.

When he had paid his respects in this fashion to those whom he disliked, George turned to others—not relatives, but those whom he had counted his friends—whom he had remembered in his will, and these he found under various conditions. One or two were not as grateful as might be desired: they did not know as he had done any more than he ought in remembering them. One or two more were pleased at what they had received, and had set themselves to enjoy it after the fashion of the world; another was grateful, and remembered to deck his picture with flowers, and to speak of him as "my late friend, Mr. Phelps." And the last—a sensitive, sympathetic woman, who had been his friend and consoler in hours of weariness and pain, and from whom he always looked for assistance in any of his plans for benefiting others; one whom he felt sure understood and never misjudged him—he found pursuing her own work in her quiet way, making no display with what he had bequeathed to her, but looking upon it as a sacred trust to be used, in doing good; filled with earnest thoughts of life, anxious to be of use in the world, and thanking God for the friend she had known and honored, and that his heart was at last at peace with the angels whom he loved.

Coming from the glitter and dross, the baseness and frivolity that he had encountered, into the presence of this pure woman who had known much of life's trials and cares, was like passing from the hot and murky atmosphere of a closed dungeon into the light and peace of heaven; and here George began to regain his faith in human affection and gratitude and appreciation, and to feel that there are spiritual beings walking earth in garments of flesh.

In the presence of this friend his tired spirit grew strong, his fevered senses gained tranquility, and he broke the chain binding him to earth and repaired to the quiet home of his mother, in the upper country. Here again he was joined by Mary, but Arthur was away upon some beneficent errand to humanity. George found that he had no need to recount his experiences, as his friends had been cognizant of them; and he discovered that the lessons he had learned in his pilgrimage had enlarged his perceptions and widened his understanding.

As the days passed, in this quiet retreat, the spirit gained new light upon the subjects that occupied his mind, yet he was not at ease. As yet he had never visited that home which Mary had described to him in her communications through mediums when he was a mortal, and he longed to see the spot that was to be hers and his exclusively. Besides, he had never attended his love in her labors for others, nor in her beneficent errands to the lowly and unfortunate. He did not share her lessons, nor did he enter as much into her life as he had hoped to do. Yet he was with her, and shared her love, her sympathy; she was ever tender and confiding with him; there was naught of affection or attention from her that he missed; it was as though she was a college graduate, and he a mere school-boy; though they might love each other dearly, he could not comprehend the tasks and studies that were so simple to her, for he had not yet grown up to them.

Once he said, "Mary, darling, why can you not teach me those laws and principles that are so clear to you? You seem loth to tell me when I am wrong, or to check my restless moods."

And she answered: "I cannot give you the things you seek, because they must be born within you through experience, and this you are acquiring as rapidly as you can appropriate it to your understanding. I do not check your eager restlessness for knowledge, because I know that it will be valuable to you by-and-bye, in teaching you wisdom in applying truths to your life. I am loth to tell you when I think you wrong,"—and here she spoke with hesitation—"because I fear you will take it ill from me."

"As though I ever could think hard of you for anything you might say, darling," he responded; "only try me, and see how grateful I will be for your admonition and advice."

With a smile she said, "Tell me, George, what was the motive that urged you to thwart the plans of your cousin and influence him to invest the money you left him so that he should lose it all. And what power swayed you in impressing Harriet to put her portion into a bank that you knew would swallow it up?"

He seemed surprised at the question, but answered, "Indignation that such base ingratitude should exist was the cause of my motive, no doubt. I was vexed that those ingrates should speak and think of me as they did, and I was determined they should not profit by the money I had toiled for."

"Then it was not because you found them unworthy your bequest in any way, but through ingratitude?"

"No; I did not think of them in any other light, though he is mean and sordid and avaricious, and she is arrogant and selfish and proud."

"Yes, and I am glad they did not retain the money you bestowed upon them, for they are undeserving people. But, dear George, could you not have influenced them to dispose of it in other ways, that it might have done some good? When one works in anger the result is never so potential for good as when one labors from some higher motive."

He seemed nettled at the words that appeared like a criticism of his conduct, and she said no more; but the thought sank into his heart, and he began to learn that in celestial life there is no place for anger, no room for passionate wrath, and that angels, in working a regenerating power through selfish, ignorant humanity, never make use of the weapons of retaliation, but if they must censure or punish, do so in the spirit of love and from the motive of uplifting and purifying those whom they condemn.

Shortly after this George desired to know when he should go with Mary to her home, and she said, "Are you not happy here in this sweet spot?"

"Yes, it is pleasant," was his reply, "and I enjoy its peaceful influence; but I do not yet feel at home with my father; he is so busy, and pays so much attention to the concerns of the people around him, that I feel like a mere cipher in his presence. Then, Mary, I want to understand you better, and I think I can do that in our own home."

And so it was decided that they should leave the kindly parents and go to their own home. On the way they stopped at a pleasant house beside a running brook, and found that Mary's parents lived there. How changed they seemed from what they were on earth. The lines had faded from their faces. The stiffness had disappeared from their figures; there was a serene and gentle expression to their features unknown in years past. George could see at a glance that his old friends had grown, and with his present knowledge he knew they must have long since thrown off their old ideas of "the wrath of God" and "saving grace," and kindred themes.

They were delighted to welcome their daughter and her companion; but the twain did not tarry there long, and soon continued their journey. At length the travelers came to a clump of stately trees, beyond which stood a small but dainty dwelling, in the midst of fertile lands and blooming gardens. The structure was apparently one of snowy marble, the copings and columns of which were wrought and chiselled in the most exquisite manner. Standing amid the luxuriant growth of nature's most beautiful creations, it appeared like a brilliant gem in a fair and precious setting.

[*To be continued.*]

☞ Says the London *Secular Review:* "In all history there never was such a strained and unnatural civilization as this, where Dives was so opulent and Lazurus so full of sores, and no dog to lick them. Jehovah himself is a better God than Mammon; and Mammon, faintly dashed with Jehovah, is the God of the Englishman. In England, the gulf which lies between the rich and poor is deeper than it is in any country in the world. The strut and pride of Feudalism sat in the chamber of dais, while the vassalage sat *at the same table*, but below the salt. Capitalism does not allow its vassals a board to sit at either above or below the salt. Feudalism chastised the people with whips: Capitalism chastises them with scorpions. In England, more than in any other country in the world, the difference between a man with money and a man without it is the difference between a slave-driver and a slave."

The masses are waking up to the fact that they must remain supine no longer, but must be up and doing, attending to their own affairs. The philosophy of this idea is comprehended in this saying: "If you allow your affairs to be attended to by some one else, he will attend to them in his own interest." *Moral*—"If you want your affairs looked after in your own interest, attend to them yourself."

THE TRUTH CONCEDED.

To the Editor of the Banner of Light:

In commenting upon the uncommon sensation lately produced in England by reports of "mind cures" and "faith cures" in this country, and especially in Boston (the leading London journals having united in a fusillade against this alleged new outbreak of transatlantic folly and fanaticism), the *New York Tribune* rises to the defense with the claim that there is nothing in these cures either new, miraculous or unscientific. This is precisely the ground that Spiritualists have maintained for the last thirty years or so. In fact, the *Tribune* goes further, and affirms the fundamental principle on which not only mind or spirit cures are effected, but also on which most forms of spirit-manifestation and spirit-communication depend. It says (italics ours):

"There is really nothing new in the proposition that, under certain circumstances, the body will obey the will even to the extent of undergoing molecular changes.... Dr. Carpenter has shown what can be accomplished by 'expectant attention,' but he has not gone so far as he might have done. Expectant attention will do a great deal, but it often happens that *physical changes are set in motion by the operation of an external will.* What this shows is that mind is a force to be reckoned with in all curative processes. The general principle is as old as the hills."

Exactly so! And if mind is to be reckoned with in all curative processes, why should it not be reckoned with in a variety of other processes as well, especially where mind is notably exhibited, as in various forms of purported spirit-manifestation? A spirit is only a mind without a visible body. And if an external will can set in motion physical changes that work a cure of disease, why may not an external will also set in motion the changes that produce thought, speech, vision, hearing, etc.? This is precisely what is claimed on the part of mediums of various classes who are instruments in giving evidence of spirit-presence and agency. Mediums are simply persons specially sensitive to the action of external wills, whether in or out of physical bodies; and mediumistic persons are the ones most readily susceptible to mind-cure or faith-cure processes in all their phases. And yet the anti-spiritual press, the *Tribune* included if we mistake not, has labored most assiduously for years to account for all forms of purported spirit-manifestation by referring them to material and mundane agencies, "automatic action of the brain," "unconscious cerebration," etc. Now if "mind is to be reckoned with" in these matters, and if the reckoning is done fairly and honestly, the mind exhibiting itself will, in many instances at least, prove itself to be a disembodied mind—*i. e.*, a spirit.

Dr. Carpenter has labored hard to show that all alleged evidences of spirit-action in various forms of phenomena are but the product of "expectant attention" on the part of mediums or witnesses present. But there is not a particle of proof that expectant attention does more than to induce a condition of negativeness or receptivity—a quiescence of the internal will, so to speak—which is necessary in order to allow an "external will" to act more efficiently, so that Dr. Carpenter, in his zeal to explain away spirit-agency, has plainly mistaken a mere necessary condition of action for the real actor! He might, indeed, have gone much further and come vastly nearer the truth.

The *Tribune* adds:

"The Protean force which in different periods has posed as magic, mesmerism, hypnotism, electrobiology, the psychic force and a score of other metamorphoses, is really mind-force, which plays so important a part in every phase of existence."

This is precisely the position held by intelligent Spiritualists the world over. And mind-force, as proved by the demonstrations of Spiritualism, is by no means limited to minds encased in mortal bodies. In fact, the great majority of minds that have lived on this earth have thrown off the encumbrance of clay, and, so far as they have become harmonized and unified with the infinite and all-pervading Mind of the Universe, they may be supposed to be joined with countless other minds from other earths similarly harmonized, in forming a vast reservoir of mind-force that is available for human healing and uplifting to such as in faith and receptivity are earnest to avail themselves of it. No matter whom or what the curer claims or is claimed to be, the *Tribune* admits that "the result will be the same, so long as the patient is passive and receptive."

Further, the *Tribune* says:

"Whether mind is a manifestation of matter or of spirit signifies nothing in relation to this question. In either case, we have simply to recognize mental action as a perfectly human and natural process, which calls for no hysterics, justifies no transcendentalism, and should excite no wonder. It is a pity that so much mystery has been thrown over this subject, for weak-minded people and those who are always yearning after some new thing appear to have been almost thrown off their balance by the occurrence of phenomena which seemed miraculous only because they were not understood."

The same remarks equally apply to the phenomena usually termed spiritual. Human spirits are only disembodied minds, and their doings are "perfectly human and natural." It should excite no wonder that they seek to make known their presence to their friends still veiled in flesh, nor that they should endeavor to remove human ills, when given the opportunity to do so, through the necessary conditions of receptivity and confidence on the part of mortals. Spiritualists universally insist on the entire naturalness of all such phenomena. It is their ignorant opponents only who persist in calling these things "supernatural" and "miraculous," thus exciting "wonder" and inducing "hysterics" in weak-minded people.

The coolness with which the *Tribune*, after its years of opposition to Spiritualism, assumes to know all about these matters, and to declare the fundamental principle of Spiritualism—namely, the action of an external will in producing physical changes—to be "as old as the hills," (which it really is) is truly refreshing in this July weather.

A. E. NEWTON.

Arlington, Mass.

NEBULOUS PHILOSOPHY.

She came from Concord's classic shades, on Reason's throne she sat,
And wove intricate arguments to prove, in language pat,
The Whichness of the Wherefore and the Thusness of the That.

* * * * * * * * * * * *

To lower natures leaving the dollars, and the sense,
She soared above the level of commonplace pretence,
And molded treatises which prove the Thatness of the Thence.

Her glorious purpose to reveal the Thinkfulness of Thought,
To trace each line by Somewhat on Somehow's surface wrought,
To picture forms of Whynots from the Whatnot's meaning caught.

* * * * * * * * * * * *

"What good has she accomplished?" Oh, never doubt her thus!
It must be useful to reveal the Plusness of the Plus,
To illustrate with corkscrew words the Whichness of the Us.

Mock not, poor common mortal, when thoughts like these appear,
Illumining our labor with the Howness of the Here,
And blazing like a comet through the Nowness of the Near.

Some day in Realms Eternal such grand mist-haunted souls
Inscribe their words of Whichness on Wherefore-antic scrolls,
In that great world of Muchness which through the Maybe rolls.

Then shall we each acknowledge the Whyness of the Whence—
Each understand completely with Sensefulness of Sense—
The Thusness of the Therefore, the Thatness of the Thence.

—*J. Edgar Jones, in the Current.*

Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Philadelphia North American.

NUMBER THREE.

I have, in company with a gentleman whom I know to be a friend of truth, under the pledge not to divulge the names or whereabouts of the mediums, been permitted within the last three weeks to be present at three séances for form materialization, held under the following conditions: The reason why the mediums, together with their angel guides, insist upon this restriction is because of the bitter persecution and gross, malignant abuse mediums of their class are particularly subjected to, not only by the civil authorities and the public at large, but also by a large number of professed Spiritualists. The séances were conducted in two moderately-sized rooms, opening into each other by means of sliding or folding doors, which were allowed to stay open from the beginning to the close of each, and the séances held on three separate evenings by two lady mediums, who were seated one on my left hand and the other on my friend's right. We all four sat alone in a continuous row at the end of one of the rooms directly under the gas-burner, the only door of exit and entrance of the other room being securely locked and the key in my possession. This room was set apart exclusively for the materialization of the spirit-forms, and the windows were so darkened with curtains that all the light that entered came through the open folding doors from the gas-burner that gave light to the apartment in which we four were sitting. Everything being arranged, and the gas turned about half-way down, we all four were requested by the medium's guide to clasp hands and remain quiet until the manifestations were fairly inaugurated, after which this condition was not required and our hands were left free. Almost simultaneously with our becoming quiet, a fully-dressed male spirit, seemingly of middle age, emerged from the materializing room and stood in front of us. On being asked if he could bear more light, the spirit-form nodded assent, and the gas was turned up to a point that rendered everything in the room clearly visible to all. The spirit now spoke and told us he was a doctor who once lived in Providence, R. I., and was known to my friend and myself. Although his whole form and features were quite distinct, neither of us could recognize the spirit. After the doctor retired, some fifteen or twenty female spirits presented themselves to us, mostly draped in fine white garments, although some were dark. They one and all had their faces hidden beneath veils, which they declined allowing us to raise, for the reason, as they intimated, that they became too weak to remain on encountering the rays of light. Several of these forms claimed relationship with us as wife, daughters and sisters, and manifested affection by kisses through their veils and caresses. There can be but little doubt that they were the resurrected forms they claimed to be, but we failed to identify any one of them to our full satisfaction.

At our second séance the manifestations had greatly increased in power. A female spirit, claiming to be Marie Antoinette, came, dressed in magnificent robes, wearing a crown, or rather coronet, of dazzling brightness, made of sparkling jewels and precious stones. The light was raised almost to its full height, without seemingly annoying the spirit, whose person and features were as distinct and well defined as those of any mortal in the room. The Queen's face, though good looking, was not what might be called beautiful, and I thought her countenance wore rather a sorrowful expression. After Marie retired, a joyous girl, of some fifteen summers, bounded into our room, her beautiful countenance radiant with life and happiness. She stayed with us a considerable time, the light not seeming to affect her at all. This spirit was not recognized as a relative or acquaintance by either my friend or myself, nor did she, if I recollect right, claim to be. Soon after she had retired into the materializing-room a female matron presented herself accompanied by two little girls of some six or seven summers, the one draped in white and the other in dark garments. They were both very closely veiled. I called and coaxed them both to come to me, which after some coyness they did, and sat on my knees separately. After a good deal of coaxing they both permitted me to raise their veils and exchange kisses with them. The one in a light dress was rather plain in feature, but the other in dark was surpassingly beautiful. After these little girls retired with their care-taker into the materializing-room quite a number of beautifully draped female forms presented themselves, most of whom claimed to be near relatives, but still notwithstanding they generally permitted us to raise their veils and inspect their features, we failed to recognize any striking resemblance to those they claimed to represent in a single instance, such as I have witnessed numberless times in the presence of other materializing mediums.

But if we failed in getting full satisfaction at either of the two séances named, we were abundantly compensated by what followed at the third, which, it really seems to me, must have exceeded in transcendent glory and beauty everything of the kind that has transpired in the presence of mortals. Whilst the gas was turned up to nearly its full height, so that we could read fine print and my friend could and did make entries in his note-book, a female spirit of great beauty and richly dressed, accompanied by a little angel girl of some seven years, came from the materializing room, who claimed to be the late Princess Alice and her daughter. Much is said in some quarters about mortal confederates playing the part of spirits at materializing séances. Sure I am that there is not a man or woman living, of common sense and honesty, who would not, had they been present on the occasion, have scouted the idea that a creature so beautiful, graceful and perfect in every respect as this little angel girl could be found in all the realms of mortality to personate her. On her first appearance, standing by the side of her mother, a concert of exclamations burst forth from all present, including the two mediums, expressive of unbounded delight, admiration and wonderment, which was again and again reiterated, the mediums declaring repeatedly that in all their wonderful experiences they had never before witnessed any phenomena that in the least compared with this in glorious beauty. After some coaxing I finally succeeded in enticing the beautiful angel to come and sit on my knee. Her weight was that of any mortal child of like dimensions. Her eyes were dark, though not black, and as clear and brilliant as the purest crystal. Her skin and flesh seemed made of infinitely finer mold than those of mortal. I pressed her again and again to my bosom, as we exchanged kisses as natural and loving as I ever gave or received from any of my own daughters, either before or after their ascension to spirit-life. Her golden, waving hair fell down on every side below her waist, and was of incomparable beauty and fineness. She permitted my friend to cut off a small lock, which he now has in his possession. We were told that the spirit-name of this beautiful angel was "Sunshine," and certain I am that no mortal artist that now lives or has ever lived on earth could paint a portrait at all like her unless he had the art to extract tints from the rays of the sun.

The little darling remained with us some minutes, and before retiring asked if we would like to hear her sing? On our replying that we should be delighted, she stepped gracefully a few paces back, and sang a little ditty in the sweetest voice imaginable. The angel child's mother now approached us, and at our request removed from her head a white turban, or covering resembling one, and showed us her fine hair, a little darker than her child's, and arranged with great art and taste. Her *left* arm, which was perfect in every respect, was entirely bare from her shoulder down, including her small and beautiful hand. On this arm she wore what seemed both to sight and touch a gold bracelet of elaborate workmanship. After the alleged princess retired, my daughter Constance, who passed *from* earth-life whilst in infancy, but has nevertheless grown to womanhood in the spheres, manifested her presence clothed in beautiful fine white garments, elaborately worked, as is her usual wont. Her left arm, which, like the Princess Alice's, was bare from the shoulder down, and including the hand, were of incomparable symmetry and perfection. I clasped the beautiful rounded arm in my hands, and realized that both to the sight and feeling the limb throughout was constituted of earthly mold of surprising fineness. As a contrast to the lovely creations we had been favored with, a Chinese woman was now presented, whose evident eastern features no one could mistake. She attempted to converse with me in what I supposed to be what is called pigeon English, but very few words of which I could catch or understand. Lastly came again the Providence doctor, who, in answer to our leading questions, (his responses for that reason not being so reliable), told us that he was known when on earth as Doctor Okie, a homeopathic physician of that city.

Respectfully, THOMAS R. HAZARD.
Vaucluse, R. I., July 1st, 1885.

Spiritualism in Cincinnati.

A recent number of the Cincinnati *Evening Post* reports, in an article of nearly three columns, the results of investigations as to the status of Spiritualism in that city, in the course of which the writer gives some items that will prove of interest to our readers. The first person mentioned is the widow of the late Judge Carter, who, with her husband, has for many years been one of the foremost in the faith. Notwithstanding the strenuous efforts of her parents to educate their children in religious ways, the eldest son denied the possibility of an existence beyond this life. In the early days of the experience of the Fox Sisters they held séances in the town where Mrs. Carter's parents resided, and this brother decided to attend one of them:

"I concluded," [says Mrs. Carter,] "to go with him as a precaution. I did not want him to give vent to his infidel ideas. The sisters passed about the circle, and each was given an opportunity to ask for news from the spirit-world. When his turn came my brother asked if there was any one who knew him? Three raps informed him 'yes.' Would he tell his name? 'Yes.' And the name of our young brother and the circumstance of his death were spelled out. He had fallen on the ice and injured his head, from the effects of which he died. We were comparative strangers, and no one there knew of our brother's death, but it was related just as it had occurred. We were convinced. My brother's wife also embraced the faith. One evening she said: 'If there is anything in this faith, we surely are able to have our own rappings at home here,' and we gathered around the table, and she asked the questions. They were answered, and she developed into a powerful medium. When my brother died he promised to return, and he did. Every evening his little boys would sit at the table and communicate with their father, and he would tell them wherein they had done wrong during the day. They keep it up to this day. One of the children always insisted on having an extra chair at the table beside him for the 'beautiful little boy' who played with him, yet who was invisible to all save him. Thus did I become a Spiritualist."

Mr. Lewis, the popular clerk of the Gibson House, is one of the stanchest believers. Dr. Zipperlen of 23 Webster street gives interesting details of his experience, dating back to 1858. He states that there are fifteen thousand Spiritualists in Cincinnati, and that their number is rapidly increasing. An incident at a séance of Jesse Shepard the Doctor relates as follows:

"I have on my finger here a plain gold ring, which you see, and which it is impossible to remove. It is my mother's engagement-ring, and has been on that finger twenty years. At this séance a spirit called my attention to the ring and repeated the circumstances, date of the engagement, and my mother's maiden name, which was engraved inside. When the spirit said my mother's name was Caroline I corrected it, insisting it was Charlotte, but the spirit persisted in its being Caroline. I became skeptical, but, on returning, I looked at some old family records and found her name was Caroline."

Mrs. A. L. Quimby, editress of the *Ægis*, told the reporter that her first understanding of Spiritualism was in New Orleans at the age of twenty-two, when spirit-rappings first transpired. She soon became a medium for rappings, and clairvoyancy was developed not long after.

Of the early incidents, Mrs. Quimby relates that her brother sent her a lady and child to board in the South, and while seated about the supper table the first evening after arrival the figure of a man appeared on her right, and, pointing to the child, said nothing could save it from death within the next few days. The child did not appear sick, but six days later it sickened and died.

Judge H. M. Tilden, whose interest in the subject began in 1850, said: "I really think that there are more men in the civilized world who think as I do—that spiritual manifestations occur, as the history of the world will prove—than there are Protestants and Catholics." One of the most convincing of his many experiences occurred to him when on the Superior bench, at which time he was intimately acquainted with Judge Minor. One Saturday evening the two Judges were talking over the subject, and it was agreed between them that whichever died first was to appear before the other and inform him whether Spiritualism was a fact or a myth. Next day Judge Tilden left the city, and a couple of days after went to Chicago. At the breakfast table of the Palmer House, a couple of days later, his son informed him that a celebrated medium, Mrs. Hollis, was in the hotel. He called on her. Mrs. Hollis was seated in one corner of a darkened room and Judge Tilden and his son near the middle of the room. Suddenly a voice in the corner directly opposite to that in which the medium sat said, "Some one wishes to converse with Judge Tilden." The medium did not know the names of her visitors. He asked who it was. A moment later a voice entirely different, but strikingly familiar, said: "Good morning, Judge. You see I was the first to come here." "I don't understand you," replied Judge Tilden, forgetting the arrangement he had made with his friend. The communicating spirit then repeated the agreement to come back, adding, "and I am glad to be afforded the opportunity of keeping my promise, and informing you at the same time that Spiritualism is a truth. The day after you left the city I went to Washington, and returned in a day or two. This morning I took the car to Plum street as usual, and a moment after I got off was prostrated with a stroke of apoplexy and died a few minutes later."

D. M. White, real estate agent at Court and Walnut, was a practicing physician with a splendid practice, and a prominent member of the Methodist church, when he began his investigations of Spiritualism in 1852; but when it became known that he really believed in spiritual manifestations he was requested to either denounce Spiritualism or resign from the church. He did not denounce, he resigned. His practice began to leave him, until he soon found he must adopt some other means of gaining a livelihood. "I entered," he says, "into my investigations through curiosity, and notwithstanding my skepticism, was soon converted to a full belief in the powers of spirits. I firmly believe in materialization, for I have witnessed it."

Another prominent Spiritualist is W. B. Sheppard, who was converted to the belief after witnessing manifestations of the work of disembodied spirits, which he says "would require days to relate." His opinion is that there is a large growing liberality in the pulpit in favor of Spiritualism. He meets persons every day who are investigating the subject, and is acquainted, he says, with hundreds of church members who are strong Spiritualists.

Many interesting particulars in addition to the above are given in the *Post's* article, the tenor of which is quite favorable to the subject under consideration. Of Spiritualists prominent from their active interest in the cause in Cincinnati, the writer mentions Joseph Kinsey, whom Mrs. Judge Carter pronounces to be "one of the most wonderful mediums of the day," Joseph Schwernberger, "who has made a large number of converts, especially among the Catholics," Dr. N. B. Wolfe, Benj. Hopkins, Joseph Megrue, Henry Von Puhl and Mr. and Mrs. Dr. Jackson.

Alluding to the difficulty now-a-days, on the part of would-be prophets, to demonstrate their powers of *fore*sight as regarding questions of weather, finance, etc., etc., the *Boston Evening Record* avers that the "I-told-you-so" individual really has the inside track, adding, "Prophets with a pride in their hindsight have a very safe thing—if they stick to it."

The Reviewer.

THE MENTAL CURE.—A brief history of Dr. W. F. Evans, the author of "Mental Cure" book, may be quite interesting to the public at the present time, when people are becoming greatly attracted by the philosophy of the power of mind over mind and disease. Below will be found a brief account of his work in the past: For many years he preached for the Methodists, and was the author of several interesting works in that direction, but having a progressive, active mind, his attention was called to administer to the material body as well as the spirit or soul, and in 1869, while under a high degree of inspiration, he wrote the book entitled "Mental Cure." At this time he was connected with the Swedenborgian denomination, but in that sect there was a division of opinion upon the teachings of the book; some of the members recommended the work to the sick, also those in health; others thought the treatise was somewhat tinctured with Modern Spiritualism. Therefore the work was held *in statu quo* for some time, as far as large sales were concerned; but Messrs. Colby & Rich became publishers of the book, and another class of minds were interested in the work. The late Dr. J. R. Newton, the world-renowned healer, obtained a copy of it, and was so well pleased with the philosophy it advanced that he purchased a large number of copies and presented them to his patients. His own copy was marked all through in places where he approved or was enthusiastic over the sentiment expressed. The treatise is mostly the author's own inspiration, and does not partake largely of quotations from other authors. It has created a lively interest, not only among Spiritualists, but members of the medical profession and persons of various religious denominations. It is an able treatise, and should be in the library of every thinking person, sick or well.—*The South Boston (Mass.) Inquirer.*

[From Mind-Cure and Science of Life.]

"BEYOND THE VALLEY; A SEQUEL TO 'THE MAGIC STAFF;' an Autobiography of Andrew Jackson Davis"—Colby & Rich, Boston, 1885; pp. 402, is a well-bound book, plain print, on excellent paper, with six fine illustrations; price $1,50.

To say that this author is a most popular writer is only to express that which millions know. His thirty fine volumes are a library in themselves. To extol him as a seer, or to praise him as an author, is entirely unnecessary, for he lives thus recognized in the world of thought and progress.

The work consists of fifty-six chapters, a few of which we shall name: "Darkness and Light in the Valley," "Questions of Time and Eternity," "A Life of Unselfish Love and Duty," "A Marriage of Central Temperaments," "Effect of Words Spoken at an Anniversary," "The Mystic Power as a Remedial Force," "Opening and Use of the Spiritual Senses," "Diseases from Conjugal Transgressions," "The Bible and other Inspired Books." The work ends:

"Before resigning my pen, and as my parting salute to my beloved readers, let me record what I now see: I behold the clouds of ignorance and superstition floating away as the world's mental sky brightens with the rising sun of wisdom and knowledge. I behold that the heavenly inhabitants are more frequently visiting the inhabitants of earth, and I behold the dawn of a fairer day for the whole humanity."

Ripples from Sunapee.

To the Editor of the Banner of Light:

This charming summer resort and Spiritualist camp-ground never looked better than at the present time. Here we know very little about the hot weather, for every day we have a cool and invigorating breeze, and the campers are enjoying the gorgeous sunsets, the excellent boating and the fine fishing on the lake. The bass-fishing never was better than at present; large strings of these delicious fish are every day brought in by the fishermen who pursue that occupation simply as a pleasure.

During the present month the Sunday meetings attract people from all the surrounding towns. July 5th Mrs. Addie M. Stevens of Claremont, N. H., occupied the platform. Her lectures were eloquent and highly appreciated by all who heard them. July 12th Geo. A. Fuller of Dover, Mass., was the speaker. He chose for his subjects "The Problem of the Hour" and "The Religion of Science." These were pronounced by many the best he had ever delivered on these grounds. The new steamer, *Edmund Burke*, made two trips from Sunapee and Lake View to the grounds, bringing many people.

Mrs. Florence Gilbert of Boston rendered, in a very artistic manner, two very fine solos, on Sunday, July 12th, during the service. The invocation, pronounced upon that occasion by Mrs. Sophia K. Durant of Lebanon, N. H., couched in beautiful language, came from the heart and soul of a noble woman ever working for the advancement of the human race.

Mr. E. J. Durant, with his gifted wife and daughter, are stopping at their charming cottage. Mr. Durant is slowly recovering from a long and painful illness. All his old friends gladly welcome the indications of improvement that have made themselves apparent since he came to Sunapee.

Mr. I. K. Conner and wife, from Warner, N. H., were occupying their cottage on Sunday.

Mr. James Knowlton and family of Sutton, N. H., opened their cottage very early in the season. Mr. Fred Nelson and wife, also Mr. Rice, are with them.

Mrs. George Fellows of Sutton, N. H., opened her cottage early in June. She frequently visits her home for the purpose of gathering enormous quantities of choice and beautiful flowers. The many bouquets presented by her to the proprietors of dining-rooms are fully appreciated. The platform on Sunday was tastefully decorated by her skillful hands with cut flowers and potted plants.

Mr. Thomas Burpee and wife were at their cottage on Sunday. Mr. Burpee is a very energetic worker for Spiritualism.

The cottage owned by Mr. Stephen Woodward of Sunapee, N. H., has been frequently occupied this season.

V. C. Brockway and family of Newbury, N. H., are to be found a part of nearly every day in their cottage. Mr. Brockway has presided at the meetings thus far.

"Nemona Lodge" is occupied by George A. Fuller of Dover, Mass., and his nephew, Master Edward Clifton Fuller of Newton Lower Falls, Mass.

The following parties have built cottages this season: Mr. G. H. Whitney, of Franklin, N. H., George Colby, of Sunapee, N. H., H. G. Hawkins, of Keene, and Mr. Buswell, of Weare.

The new steamboat *Edmund Burke* has been pronounced by the inspector the best boat on New Hampshire waters. It is a very elegant boat. Its size is eighty-six feet by eighteen feet, and it will carry easily four hundred and fifty passengers at a time. It is under competent management, and bids fair to be a great success. It will be running regular trips by July 25th.

The steamer *Lady Woodsum* is as stanch as ever, and is well patronized by summer tourists.

The addition to the hotel is progressing slowly, and will not probably be completed this season, but when done will prove of the greatest service to all campers. The dining-room, as also the rooms for lodging, are under the management of Messrs. Hawkins, Blodgett and Fuller. These gentlemen will do all in their power, with the means at their disposal, to please their guests.

The plank walk from the steamboat landing to the speakers' stand, a generous donation from Mr. J. V. Mansfield and Mr. E. J. Durant, has been put in position by Mr. V. C. Brockway in a very satisfactory manner.

The store is under the management of Mr. Fred Nelson, of Newport, and the bowling alley is managed in a manner to please all, by Mr. Davis. The livery stable, kept by Messrs. Nelson and Rice, will be fully appreciated by all who may patronize it.

Fact meetings, under the management of Mr. L. L. Whitlock, of Providence, R. I., will be held during the last week of the meeting every morning at 10:30. Also Dr. A. H. Richardson, of Charlestown, Mass., the veteran camp-meeting worker, will be present during the entire meeting, and Mrs. Carrie Tryon, of Minneapolis, Minn., an excellent psychometric medium and lecturer, will attend the meeting and give several lectures.

Most of the rooms at the hotel have already been secured. Parties desiring hotel accommodations or rooms in cottages had better write the President, George A. Fuller, at once.

G.

Convention at Keene of the New Hampshire State Spiritualist Association.

[Reported for the Banner of Light.]

The Fifth Annual Convention of the State Spiritualist Association, held at Liberty Hall, Keene, N. H., June 26th, 27th and 28th, 1885, was called to order at 2 P. M., Friday, by the Secretary. The President being absent, Vice-President J. W. Chamberlain was called to the chair. After singing by the choir, an invocation by Mrs. E. B. Craddock and another piece of music, B. P. Burpee of Manchester opened the Conference by some timely remarks, followed by ex-Mayor Russell of Keene, and that veteran worker in the cause of Spiritualism, J. V. Mansfield of Boston. After another piece of music, Dr. H. B. Storer of Boston delivered an eloquent and instructive discourse.

Friday Evening.—Vice-President Chamberlain in the chair. After singing and an invocation by Mrs. Addie M. Stevens of Claremont, the Conference was participated in by Daniel N. Brown, Mrs. Addie M. Stevens and Jennie B. Hagan, the latter giving poems on "Justice," "The Boys in Blue," "Let us Live for One Another," "Beauties of Spiritualism," and "Beautiful Home Beyond."

SATURDAY, JUNE 27TH.

Morning.—Convention called to order by the Vice-President. Mr. Mansfield related some very interesting experiences, Dr. Storer following with remarks upon spiritual manifestation and clairvoyance. At 10 o'clock, after singing, Mrs. E. B. Craddock gave a very instructive lecture and Jennie B. Hagan improvised three poems that gave entire satisfaction to the audience.

Afternoon.—Vice-President Chamberlain in the chair. After a piece of music finely rendered, Mrs. Addie M. Stevens delivered a practical discourse. She was followed by Joseph D. Stiles of Weymouth, Mass., who, after giving a poem dictated by the spirit of Achsa W. Sprague, gave the names of forty-eight spirits who had crossed the shining river, nearly all of whom were at once recognized by those present. At 4 P. M. a business meeting of the Association was held, resulting in a choice of the following officers for the ensuing year: President, Edward J. Durant of Lebanon; Vice-Presidents, Justus Fisher of Keene, E. B. Craddock of Concord; Secretary, N. A. Lull of Washington; Treasurer, B. P. Burpee of Manchester; Board of Managers—N. A. Lull, Washington, L. R. Parsons, Contoocook, J. W. Chamberlain, Chesterfield, Mrs. G. B. Amidan, Manchester, V. C. Brockway, Newbury; Auditor, N. B. Harrington, Keene.

Evening.—Convention called to order by Vice-President Craddock, who upon taking the chair made some appropriate remarks. L. L. Whitlock held one of his interesting Fact Meetings, at which facts were related by George F. Rumrill, Mr. Whitlock, Mr. Mansfield, Mrs. Addie M. Stevens, B. P. Burpee and others. After excellent singing by the choir, George A. Fuller delivered a fine lecture on "Phenomenal Spiritualism," which was listened to with the closest attention, and greatly appreciated by the audience. J. D. Stiles then gave names and descriptions of forty-five spirits, after which the Convention adjourned.

SUNDAY, JUNE 28TH.

Morning.—Vice-President Craddock opened the Conference, and was followed by B. P. Burpee, Dr. Storer and Mr. Amsden. Mrs. Craddock related interesting experiences in materialization. At the hour for the regular service, singing and an invocation by Mrs. Sarah A. Wiley of Rockingham Vt., were followed by Dr. Storer with a discourse, spiritual in thought and soundly practical in its teachings. Jennie B. Hagan again interested the audience with her beautiful poems upon subjects given at the time, and after music, one of the pleasantest sessions closed.

Afternoon.—A Fact Meeting was participated in by Mrs. Craddock, Mr. Hutchinson, B. P. Burpee and others, when, after listening to a beautiful piece of music, George A. Fuller delivered one of his stirring addresses, his subject being, "Light, more Light." J. D. Stiles gave the names of ninety-two spirits present, nearly all of whom were recognized.

Evening.—Vice-President Craddock in the chair. After remarks by L. L. Whitlock, and music, Dr. Storer gave the closing lecture of the Convention. The following resolutions were introduced by Mrs. Addie M. Stevens, and unanimously adopted:

Whereas, Since our last annual Convention death has for the first time entered our Association and taken from its ranks one of its most active and zealous workers, in the person of Mrs. Ann E. Lamson of Manchester; therefore,

Resolved, That we realize the loss our Association and the cause of Spiritualism everywhere have sustained in the transition of Sister Lamson to the higher life; for in her life and labors we recognize a devotion to principle and the cause of uplifting humanity worthy to be followed and imitated by every friend of our race, and which we have seldom, if ever, seen excelled.

Resolved, That while we sadly miss her bright, sweet face, her words of strength and cheer, her ever-ready hand, moving at duty's call, we recognize the fact that she has not left us, neither lost her deep interest in humanity; that her love and devotion to our noble cause are none the less because she has entered the higher life.

Resolved, That the memory of her untiring zeal, in whatever endeavor expressed, her purity of life, her sweetness of disposition and love of law and order, will ever inspire us to action, and strengthen us in our efforts to bless mankind.

Resolved, That we extend to the bereaved husband our deepest and most heartfelt sympathy, and that a copy of these resolutions be forwarded to the BANNER OF LIGHT for publication, and to the afflicted family.

After singing, J. D. Stiles gave, very rapidly, the names of eighty-six of our friends who, though unseen, were present and interested in our proceedings, making in all two hundred and seventy-one names given at four sessions, nearly every one of which had been recognized.

B. P. Burpee then presented the following resolutions:

Resolved, That we return our thanks to the friends of Keene for the kind reception and generous assistance we have received at their hands; to the singers for their assistance, and to the several railroads for favors received by reduced rates of fare; and we fully believe by their acts of kindness the world will be made better, which is the desired object of all our labors.

The above resolution was adopted, and our Convention closed.

In closing this report it is but just to say that much credit is due the Parsons family of Contoocook, and Mr. Frank Warren of Concord, for their excellent music, contributing as it did much to the success of the Convention. The only thing to mar the pleasure of the occasion was the sickness of our venerable President, E. J. Durant, who was thereby rendered unable to be present. It was at the same time gratifying to hear reports that he was convalescent, and that he may be able to take his accustomed place at the next Convention.

Respectfully submitted by
N. A. LULL,
Sec. N. H. S. S. A.
Washington, N. H., June 30th, 1885.

H. F. Merrill at Greenfield, Mass.

To the Editor of the Banner of Light:

Having, through correspondence in your columns, been somewhat interested in the reports of the test mediumship of Mr. H. F. Merrill, of Hartford, Conn., our Society concluded to invite him to be present with us on Sunday, June 28th, for two services, and one Monday evening, June 29th, and we have come to the conclusion that Mr. Merrill is a true and faithful medium. I herewith send you a list of names of spirits given by his control, "Twilight," many of whom were recognized. Mr. Merrill had never before been in our vicinity, and we have perfect confidence in his integrity. He will be at Lake Pleasant during the coming camp-meeting season. Yours truly, L. W. RICE.

Greenfield, July 3d, 1885.

Afternoon, June 28th.—Eddie Stevens, Auburn, Me.; died July 4th, 1880; buried at North Turner, Me. Thos. G. Hazen, New Hartford, Conn. Henry Wilson, an organist, formerly of Greenfield. Susie J. Rudduck—husband's name E. J. Rudduck—died Feb. 18th, 1876. Julia A. Perley, Greenfield, died Oct. 30th, 1883. John Payne, aged 51, died Sept. 6th, 1883. Sylvester Allen, Greenfield. Harriet Allen, his wife, died in Boston, and Elizabeth Allen, their daughter, died in Boston Feb. 19th, 1885. James Gill, Hinsdale, Mass. Nellie Hill, Northampton; father's name Joseph. Amelia C. Spear, Northampton. Capt. Samuel Parsons, Northampton. Sarah J. Perley, Lempster, N. H. Horace Fox and Sarah Selleck, Brattleboro', Vt. Eleanor Bassett, South Deerfield. Dr. Swasey, homeopathic physician; killed by falling from a bridge in Deerfield. Dr. Brown, known as great scrofula doctor: was well known at North and East Hampton; weighed over five hundred pounds; died at Hartland, Vt., May, 1859. Charley Crane, Bangor, Me.; name of father and mother, George and Nellie; buried at Waterbrook. Two little children—Arthur T. White and Grace Loveland, Greenfield. Lavina Ballou, ten years dead, Greenfield. Catherine Jackson, colored, died at Amherst, Mass. Lucinda Porter Hawks, North Bloody Brook. Mrs. William Hubbard and Lena Warner, Sunderland, Mass. George Phipps, Bank President, Framingham, Mass. H. P. Green, Northampton; died at Newton Centre. Lucinda, wife of Appolius Bardwell, Shelburne Falls, Mass. Father J. J. McCarty, announced his intention of coming to speak in the evening. Elder Doughty, Baptist clergyman, Colebrook, Conn. Dr. Henry Knight.

Evening, June 28th.—Rev. Chas. C. Curtiss, Unitarian, Augusta, Me.; drowned in Moosehead Lake. Judith Strong; Ellen J. Stearns; Emma Warner; Parmlee C. Hastings; J. Hastings Williams; Willie Clifford Hastings and Howard Phillips, children; Baby Burnham; S. P. and Eunice C. Flagg; Mary Sullivan, husband's name Daniel; H. H. Beals. All the preceding eleven of Greenfield, Mass. Maria Sackett, Northampton; husband's name Austin; Col. Thos. Pomeroy, Northampton. George M. Willard, Greenfield. Mary Burroughs, husband's name Harrison, and Priscilla Brown, husband's name Seth, Dana, Mass. Charley King, Conductor; home, Lisbon, N. H.; killed by accident at Newport, Vt. Lizzie Knowles, Harpswell, Me.; lived with A. E. Pinkham; singular particulars of death given. A child—Robbie or Bobbie—accidentally dropped upon a doorstep and killed—Biddeford, Me. John Bartlett, Elliot Me.; died at home of daughter, Phœbe; well known at Portland. Ada Rich, Oxford, Me.; husband's name Charles; father's name Europe Jones, Turner, Me.; buried at Turner. Jane Cole, Shelburne Falls; husband's name H. O. Cole. Benj. Vickery, Taunton, Mass. Cyrus Savage, Athol, Mass. Mountain Miller. Joseph Beals. Rev. Loveland, Universalist, Granby, Conn. Father McCarty, Greenfield, came and spoke as announced. Rev. David Stone. Benediction.

Evening, June 29th.—Rev. N. T. Stevens (M. E.), Bernardston; died June 9th, 1879. Austin Smith, Hatfield; sick nine weeks; died in 1881 at New York. Ambrose Pratt and Elijah Hosmer, Montague. Mrs. John Russell, Greenfield. Nancy Cady; Hannah Clark; Winthrop Hillyer. The preceding three, Northampton. The following twenty of Greenfield: Willie Hamilton, Little Hannah Long, Bert. Logan, Nancy Smith, Prudence Allen, Emeline Thayer, Darius Dowley, Mrs. Dowley, James Lane, John Cain, John Ryan, Johanna Ryan, Sallie Daniels, Alice Lewis, J. Mason Mann, Julia Keith, or Keefe, P. P. Severance, Joseph Chapin, Stella M. Riddell, and Harvey C. Newton. Dr. Jefferson Pratt, Hopkinton; died at his daughter's, at Whitingsville. Isabella Hazelton. Rual Severance, Shelburne. William Puffer and Lottie King, Monson, Mass. James Wood, Greenfield; father's name, H. S.; smothered in a sand bank. Closed by P. P. Bliss.

Many other particulars were given, but are omitted in this account, as the article is already long.

L. W. R.

The Customs of the Fijians.

Capt. Churchill, a graduate of Yale College and an industrious, scientific observer, recently delivered a lecture in San Francisco on the "Ethnology of the Polynesian Archipelago in the South Seas," as illustrated by the religious rites and forms of language of the natives. He described the natives of Fiji, Tanga and Samoa, also the New Hebrides and New Guinea. Speaking of the missionaries, he spoke of them as, however honest, bitterly opposed to old traditions and customs, which are of such value in tracing up the origin of races. They are principally Wesleyans from London, and the natives of Fiji have for the last eight years been nominally Christianized. Their old forms of religion, he said, had been *suppressed under penalty of a hell hereafter.* He gave an old form of prayer in the Fiji Islands, to be sung, accompanied by libation of a native drink at stated intervals. The prayer well illustrated their ancient idioms, and revealed points of similarity with the Assyrian, Hebrew and Greek forms. Its text has descended to them from prehistoric times. He found the same forms of prayer at the Solomon Islands, preserved by their trained traditionists with an antiquity beyond their knowledge. Some of their forms of speech are framed in language and expressions similar to those found in the Book of Numbers.

The natives respect their women highly and are kind to their children. They are very reluctant to hurt one another's feelings. The women heal many diseases by invoking the healing aid from the Lord of departed spirits. Their *tapa* cloth is to this day stamped with lotus flowers, though there are no lotus trees in Samoa or thereabouts, and they are ignorant of the origin of the design. They likewise prize orange cowrie shells, valued at eighty dollars each, as ornaments to be worn by their chiefs. Both these are phallic emblems, and are Egyptian in significance. This phallic form of worship is found all the way to New Guinea, though there is no trace of it in Borneo or Java. It had its home in India. The ceremonies in the temples of the natives of the Polynesian Islands are to a certain extent Eleusinian. The priest is a clairvoyant, and answers questions when entranced. The lecturer spoke the language of the Fijians fluently, and he said he applied severe tests to these priests to ascertain their ability. He asked questions mentally in English about matters in America, and, without his speaking aloud, the priest, who knew no language but his own Fijian, gave him correct answers and descriptions in Fijian.

All questions are at all times asked mentally, and the priest speaks only when he gives the answers aloud, which he receives from the spirit. When the priest becomes entranced the people say: "The Great Spirit is coming down the sacred highway." The question is, where did they get these old ideas, known to the Indo-Germanic races of ancient times? The lecturer said his own observations go to indicate that a continent has sunk beneath the waters of the South Pacific. The Fijians have high cheek-bones and straight black hair, like our North American Indians. The entire population of the South Sea Islands believe in what is known as spirit-communion.

Verifications of Spirit-Messages.

MRS. POLLY GREGORY.

In the BANNER OF LIGHT of July 4th is a message from MRS. POLLY GREGORY. I certify to it as being correct. She was my wife for forty-four years. We early investigated Spiritualism; my wife was a firm believer, and took the first opportunity to give us this evidence of immortality. The message has been read by a great many persons, with much satisfaction.

Respectfully yours, EDGAR GREGORY.
Lockport, N. Y., July 5th, 1885.

E. G. BACHELLER.

The BANNER OF LIGHT of May 30th has a communication from E. G. BACHELLER, Boxford, Mass. The name should have been spelled Batchelder. I was personally acquainted with the family and the particulars of his exit. Knowing his statement to be correct, I feel it but just to acknowledge it. After his aged mother and his companion were called home, he lived alone at the "old place"; was intemperate, and committed suicide by hanging himself in the garret of his house, consequently his body was not found for some days. He had a large circle of acquaintances who can verify this statement.

Yours for the truth, S. J. ADAMS.
Georgetown, June 25th, 1885.

ELIZABETH BRADLEY.

In the BANNER OF LIGHT for June 27th there is a communication from ELIZABETH BRADLEY of Atkinson, N. H., who was a member of my wife's aunt's family—Mrs. Mary Gray of Roxbury—for many years. She was a good woman—one of earth's angels—always kind, and had a good word for every one. Her age corresponds with that in the BANNER—eighty-four years. My wife recognized the message as soon as she saw it. She was usually called Betsey. It is a great blessing to have such beautiful spirits return, and we thank the controlling influence for the favor.

Respectfully, ROBERT AND CARRIE WEEKS.
716 Eighth street, North West, Washington, D. C.

MRS. JULIA ADAMS.

The BANNER OF LIGHT of May 30th contains a message from MRS. JULIA ADAMS to her husband, Homer Adams. They were pioneer Spiritualists; have been residents of Van Buren County for forty-six years; were well known and highly respected citizens; were members of the Association of Spiritualists of Van Buren County from its commencement. They have often attended circles at our house. Mr. Adams has moved to Dakota since she passed away. The message is correct in every particular.

Yours for the truth, ROBERT NESBITT,
SOPHIA L. NESBITT.
Decatur, Mich., June 24th, 1885.

DR. GEORGE E. HAYES.

In your issue of the 11th I notice a communication from DR. GEORGE E. HAYES, denist, of Buffalo. I knew Dr. Hayes from the time of his first coming to Buffalo, some sixty years since, the dentist of my childhood. He was for many years a prominent member of St. Paul's Episcopal Church, a man of culture, and much given to thought in connection with this subject after the quiet manner of his mind. I have no doubt there are old friends in Buffalo who will be glad to learn of his return after this manner.

Yours respectfully,
CHARLOTTE A. COLEMAN.
Milton-on-Hudson, Ulster Co., N. Y., July 11, 1885.

MARY DANA SHINDLER.

I have been watching for the communication from MARY DANA SHINDLER to appear in your Message Department. I was well acquainted with her, she having lived with me in New York. I wished to see if I could find in it evidence of her identity. It was printed in the BANNER OF LIGHT of July 4th, and it is like her in expression, and I think I know who the lady friend is that she refers to as living in Memphis. She was also an intimate friend of Dr. Samuel Watson, to whom she brings greeting in her message. If the medium had no acquaintance with her, then the whole message is a complete test.

Yours respectfully, DR. SARA E. HERVEY.
Onset, July 8th, 1885.

Written for the Banner of Light.

LINES.

BY BELLE BUSH.

Courage! Mortals, cease repining,
Thought to thought in sadness twining—
"Darkest clouds have silver lining."
Wouldst thou give thy dreams expression—
Noble, fitting, true expression?
Wouldst thou life's great wrongs subdue?
Be thou patient, strong and true.
Patience guards the crown of merit—
Only brave hearts win and wear it;
Brave hearts only shall inherit
Pleasures deep and self-renewing.
Lovely gifts of lovely doing
All may win, the right pursuing.
Ah! then let Truth unveil her face
(She hath a beaming, angel-face),
And all who win her smiles can trace
In every ill some good intent;
A needed lesson, kindly sent,
That, with a sense of duty done,
A strength of purpose daily won,
Will lead us to that calm content
In which the joys of heaven are blent.

Belvidere Seminary, N. J., 1885.

Banner Correspondence.

Massachusetts.

BOSTON.—Under date of July 6th A. S. Hayward writes: "Last week I made a few days' professional trip to Portland and Augusta, Me.; and allow me, for the benefit of the cause of Spiritualism, to show how the leaven is working in society without public acknowledgment. I will cite three cases, without names, which were stated to me by the persons themselves, and were quite remarkable, coming as they did to individuals who know nothing of the subject except what came through their own organism.

The first is this: A lady of education and intelligence was afflicted with what she and others supposed to be disease, but doubtless to a large degree suppressed mediumship was the cause of her weakness. Her friends were not at all favorable to Spiritualism, but some two years ago, while alone, she saw standing by her side a man dressed in military garb. He said his name was Dr. M., and that while in earth-life he resided in P., Penn., and practiced medicine there forty years ago. The lady declared that when he approached her at times she gained a world of strength, but she being timid at the idea of spirits of the departed being about her, some of her acquaintances, Spiritualist and magnetist, asked the spirit to leave her, which request was complied with, and she has not been well since, although on the external view seeming in good health. While I was with her last week she was entranced by a spirit, and the spirit declared that she was to be made well and become a great benefit to herself and others, or words to that effect. She knows nothing of the subject, and is stopping with friends who do not recognize any such doctrine; but I made bold to tell them what the spirit said through her lips. We will see in the future whether the spirit knew what it said to be a truth or otherwise.

I afterward received a letter from parties in Pennsylvania that corroborated what the spirit informed her when he came, with but one exception, and that was in one of the names, and the party writing was not certain but that the spirit had a middle name as given. Said doctor went to the war and never returned, and doubtless is in the spirit-world.

She wrote to the postmaster of the place for information, and he gave the letter to an old physician who would be likely to know if any physician practiced as above stated. She has recently written again for more particulars, and is anxiously waiting an answer. The lady was an entire stranger to me, but she declared that I cured her sister of a lameness one year ago, while in Maine, when I called at her residence for a few moments, to get some information concerning Dr. Quinby and his mode of cure.

Another case: A lady connected with the Evangelical Church said to me: 'I have had great proof of Spiritualism being true,' relating a case where she was at a distance from home, and while in the presence of a prominent medium, she heard her spirit-husband say to her in distinct tones: 'Do not go on the train that you have thought of going on.' She heeded the voice, and the train that she had anticipated going on was demolished by an accident, and she feels grateful for the warning voice. At another time a valuable paper connected with her husband's estate could not be found, although she knew that it existed. The executor and herself looked all the papers over, but could not find it, and the paper must be found at once, as a settlement was to be made next day; therefore she asked that she might go home and sleep over night, and perhaps she would dream of it, which she actually did, thereby finding the paper between the folds of an old letter of her husband's.

Another case is that of a prominent lady who has never attended spiritual meetings, but has spiritual gifts, and through them is being developed as a medium for several phases of spirit-manifestations. She does not seem inclined to read much upon the subject, and thinks perhaps that the information to be gained must come by her experience and growth. Doubtless a band of spirits have her in charge, and she will grow into the subject upon a foundation that will be practical and useful and a credit to the cause."

WEST CUMMINGTON.—"S. E. H." writes: "Fourth of July was ushered in by a glorious morning, fresh with dew, sweet with roses and bright with sunshine. A picnic was held by the Spiritualists in Harmony Grove, and was a very pleasant affair. The grove is one of the most beautiful in this locality. Mr. Hawley, the proprietor, spared no pains in fitting it up for the occasion. Mrs. Abby N. Burnham, of Boston, gave the address, which was good in the extreme and accepted as such by every one. One pleasing feature was the singing, accompanied by the guitar, of Mr. Clarence Woods of Springfield. Refreshments were bountifully served, and a nice social time was enjoyed afterward.

Sunday morning Mrs. Burnham again spoke to us and we think must have been at her best, for the lecture, which was largely upon the beauty of union, was one continual flow of eloquence from first to last. Mr. F. L. Snow added greatly to the interest of the exercises by singing. Mrs. Burnham is a general favorite in this locality and has many warm friends."

AMHERST.—Lessie N. Goodell writes: "I consider the BANNER OF LIGHT the best spiritualistic paper published in this or any other country, and I trust, Mr. Editor, you may live many more years to feed the 'Bread of Life' to starving souls. 'God and angels bless you!' I *know* is the prayer of thousands who have never seen your face nor clasped your hand, but who have *felt* the deep sympathy of your soul toward every mind that lingers in darkness and every heart that throbs in anguish for the loved but *not* lost. Blessed is your mission, indeed, to bring joy to the sorrowing, hope to the despairing, *knowledge* to those who are seeking the truth."

New Jersey.

NEWFIELD.—J. W. Mahony writes: "In my country (England) the question is often asked, If Spiritualism be true, why is its progress as a system not more rapid, and its march toward a complete triumph over the existing morals and religions of the world less uncertain and shadowy? There are, of course, many reasons why the march is slow and apparently doubtful; many causes operating to prevent a mighty upheaval of the people to a knowledge of this latter-day revelation. The first great difficulty in the way of high-pressure pace, even if that were shown to be imperatively necessary, is the fact that Spiritualism insists on the hard work of human reasoning, instead of the usual easy, placid mental drifting into belief, before it permits the taking on of its name and solidly valuable prerogatives. This insistence of self-acquired knowledge constitutes of itself the highest form of education, and thus achieves the greatest emancipation of the human mind ever dreamed of in the imagination of man. Its wisdom and its liberality create other checks to its speed in its mode of growth. It would not revolve round the centre of one great channel of revelation only, ignoring all others, after the finality-methods of every system the world has ever known, demanding belief in its single-handed mode of receiving and proving truth, and enrolling membership on the basis of a one Book Dispensation.

Spiritualism, from its nature and its miscellaneous evidences, all equally divine, could not if it would, and would not if it could, commence its mighty labor in such narrow and restricted old-world rut. It had to commence no less a task than the sowing of the seeds of a representative spiritual culture for the entire human race; no mere town would suffice, not even a nation or a vast continent, but a force given out for a uniformity of evidence-supply Associations for the world's teeming millions. No structure can be raised until a foundation is first laid down. It is this laying of the foundation for the erection of an unthinkably grand and cosmopolitan spiritual edifice which is consuming the time. Nothing relatively permanent can be accomplished in the way of structural spiritual building or growth till a world-wide basis of acknowledgment and social beliefs in the fundamental truths and principles of Spiritualism are fully realized. Till that auspicious time shall arrive we must concentrate our best efforts in the strengthening and improving of our engines of offense and defense for the better destruction of error and the resistance to the quiet momentum of cultured tradition and hereditary opinion. The weight of the BANNER, in this militant and constructive warfare, viewed from any or every phase of the calculation, must be greater than the commandments of Moses, the proverbs of Solomon, the stone of David, or the words of Jesus on the Mount.

We must organize in our cohesiveness to the support of our representative engines of spiritual force, increasing the bore, the quality of the shot and the breech-loading facilities for their manipulation. The enemy once forced into capitulation, may see the wisdom of sharing in the mathematics of religion, the algebra of revelation, and the true psychological geometry of man's future state.

The future of Spiritualism built on the granite of world-wide reasoned acceptance of spiritual fact and law, is a matter which is easily subject to the molding ideality of any developed thinker. But the exact future development of Spiritualism, however, is too vast for any accurate contemplation or anticipation. To the seer, to whom it may be given to behold the future of the human race, to such only, will the future of Spiritualism be a completed drama, and the nobility of the principal actors in the closing scenes a spiritual dream disclosed."

Oregon.

KING'S VALLEY.—A correspondent, "C.," writes in review of the lecture of Dr. G. S. Fullerton, at Cambridge, in a vein of thought similar to that of remarks thereon made in our columns at the time of its delivery. He thinks, taking Dr. F.'s admission that twenty million of people believe Spiritualism to be true, in connection with his comment that the credulous are "easily misled and the first to accept Spritualism," there must be a vast amount of credulity in the world. "Some twenty-five years ago," says our correspondent, "I was strongly prejudiced against Spiritualism. I regarded it as a delusion too palpable for patience to endure. I read an account of the wonderful events that occurred in the Wesley family, and what was then to me the satisfactory explanation of them—*to wit:* the cracking of the joints of the fingers and toes. This explanation passed current with the clergy and best educated of the church people. I accepted it until such astounding facts fell in my way that compelled me to investigate, and I now assert that if any person can say those phenomena are satisfactorily explained as the cracking of the joints of fingers and toes, I would congratulate him on the strength of his *credulity*, and believe he could explain in a satisfactory way the rappings and other sounds on the theory of 'a cold in the head,' as Dr. Fullerton suggests they possibly may be.

In an investigation like that in progress in Philadelphia, or any other that may be conducted by individuals in private, facts are about all there is of value. The opinion of Dr. Fullerton or any other person will amount to nothing—will effect no more than the Pope's bull against the comet. The hundreds of opinions that have been sounded from the pulpit and from professors have had no perceptible effect on persons who have examined the facts. If in a few instances they have frightened back the feeble, and those who will not examine for themselves, they have caused others of more vigor of mind to personally examine, and in this way the loss has been more than compensated and Spiritualism the gainer. I care not how the investigation may be conducted, if there is an attempt to ignore and shirk the facts, it will only sharpen the point of investigation and the facts will be brought to the surface; or if the time and effort should be wasted on trivial matters such as 'buzzing sounds in the head' or the 'cracking of finger joints,' matters that no Spiritualist relies upon, it will only show the pretended investigation to be a farce, and the sacred trust violated."

Maryland.

BALTIMORE.—Mrs. S. Atkinson writes: "I am sixty-two years of age, yet an infant of a few months in Spiritualism, born into it by an experience with a medium, who, I think, is deserving of mention in the BANNER. I came to Baltimore six months ago from West Virginia, in great trouble and anxiety of mind. I had just lost my husband, and in two weeks following, my daughter. Speaking to a friend with whom I am stopping of my losses, and how impoverished I was, she suggested that I consult a medium, saying, at the same time, she had no faith in them, but I might get something. I finally decided to go with her to Miss Maggie Gaule, of West Biddle street. As soon as I went in, I said, 'Miss Gaule, can you promise to give me satisfaction if I pay you?' Quick as a flash, she said, 'No, ma'am, I promise you nothing; no pay is required if you get no satisfaction.' So having seated ourselves in a lighted room, she began to cough, and much like my child, but I said nothing. Presently a voice said to me, 'Mother, oh! mother, Magdalenia, your daughter, is with you, and brings papa.' I said, 'This is strange, indeed. Who is papa?' and soon the voice spoke again. 'Do not deny us, we are not dead; there is no dead. My father went before me. I soon followed.' I said, 'Oh! papa, give me your name, and tell me something to ease my mind; for I knew if he was with me he could see what I wanted.' And he answered, 'Martha, why do you grieve? you are not penniless, as you think. I am your husband (giving his name), and I am going to help you.' Then he told me of many things in our family that my own children did not know, and which I was satisfied were correct; and oh! how could I doubt? Better than all, he told me where there were papers and effects that would amount to three thousand dollars. This I doubted at the time, but have since found it *is true*.

The medium is not known, probably, to you. You can write to some of your best Spiritualists here, and they will indorse her as a worthy and reliable medium."

Michigan.

CHESANING.—A correspondent writes July 13th: "Frank T. Ripley, the well-known trance test medium, lectured and gave public tests before a large audience at this place Sunday, July 12th. Mr. Ripley will speak again next Sunday, 19th, forenoon and afternoon. He can be engaged Sundays, July 26th and Aug. 2d, 9th, 16th and 23d. His address is Jackson, Mich., P. O. Box 1448. Liberal terms for lectures and tests in halls or grove-meetings. He is engaged as test medium at the Vicksburg, Mich., Camp-Meeting, Aug. 27th.

Kansas.

PAOLA.—R. Lanning Hutchins writes, July 5th: "The BANNER OF LIGHT of June 20th is filled with so many excellencies I cannot refrain from acknowledging my entire satisfaction. Every point is like a jewel in a rich and expensive setting. The article headed '*Croakers*,' as copied from the *Investigator*, is worthy of being printed in every journal in the land. Its every point is well taken, and strongly develops the philosophy of fact.

The article headed '*Seybert Commission*' attracts my attention, as it will the attention of every fair-minded Spiritualist. I expected this. The stand taken by Thomas R. Hazard will meet the approval of every *honest* man, be he churchman or freethinker. I have only this to say at this time: the case is in good hands; and may we hope he may be strengthened by every needed assistance in the mundane sphere, and guided by a pure and impartial light from Henry Seybert's present side of life, to the end that this especial fund may be honorably won and properly applied to the purpose designed by Henry Seybert. But if its conditions and terms of acceptance, given and expressed by Henry Seybert, cannot be conscientiously accepted by the University of Pennsylvania, by an honorable and fair investigation, according to the expressed desire of the noble donor, then let them conscientiously return said fund to the estate of Henry Seybert, where it would in that case justly belong."

New York.

SARATOGA SPRINGS.—Wm. White, M. D., writes, July 13th: "Having been a constant reader of the BANNER OF LIGHT from its birth, I feel that anything I could say in its favor would be but a faint expression of the estimation I entertain for it. When I think of the noble stand it has always taken as the champion of human rights and of the fearless advocacy of the doctrine of the return of spirits and of the Spiritual Philosophy, of the disinterested defense of its persecuted mediums, I say God and the angels bless it, and may it forever wave over the world, until every opposing element shall be subdued by the love, wisdom and power of the angel-hosts who are ceaselessly at work, striving to enlighten and bless God's children everywhere. And now I feel that I have a duty to perform, no less to those who desire a quiet home in which to recuperate their lost or exhausted natural forces, than those who desire to exercise their spiritual gifts. Brother and Sister Lyman, both well known for their noble and disinterested actions toward our beloved mediums, who hundreds of times have found a harmonious and welcome resting-place for their tired natures, have rented and fitted up a large and commodious residence, situated at No. 107 Division street, Saratoga Springs, only one block from the railroad dépôt, where they can accommodate with board and rooms (or either separately) Spiritualistic friends and workers, at very reasonable rates. I think it would be well for all who desire to spend any time at Saratoga Springs to communicate with Bro. Lyman before making arrangements elsewhere."

New Publications.

UNITED STATES LIFE-SAVING SERVICE. Annual Report for the Fiscal Year ending June 30th, 1884. 8vo, cloth, pp. 476. Washington: Government Printing Office.

One of the most important branches of our National Government exhibits twelve months of its service in this volume, from which it appears that the number of disasters to vessels within the field of its operations during that period was 439, involving the endangered lives of 4,432 persons, of whom 4,412 were saved; property to the value of $10,607,940, of which $9,161,354 was saved. Since the establishment of the service, Nov. 1st, 1871, 22,771 lives have been saved through its instrumentality. The details given of the year's work are very minute, some of the accounts proving the truth of the old adage, "truth is stranger than fiction." The report is highly creditable to all employed.

INTERVIEWS WITH SPIRITS. By Samuel Bowles, late editor of the *Springfield* (Mass.) *Republican*. Carrie E. S. Twing, Medium. 16mo, paper, pp. 207. Springfield: Star Publishing Co.

This is the third volume of papers purporting to have been written by Mr. Bowles, since his entrance to spirit-life, through the mediumship of Mrs. Twing. The previous ones have been received with a considerable degree of favor by those who have faith in the credibility of their contents, and served to attract the attention of many who were skeptical thereof, leading them to further examination and ultimately to a conviction of the truth of the claims of Spiritualism. To all of these this new collection of personal narratives will be very welcome, and will undoubtedly, like its predecessors, gratify, instruct, and confirm the faith of believers, and in its reports of personal interviews with seventy-five spirits, nearly all of whom were prominently before the public when in earth-life, awaken an interest in the minds of others.

AFTER LONDON; OR, WILD ENGLAND. By Richard Jeffries, author of "Word Magic," etc. 12mo, cloth, pp. 442. New York: Cassell & Co. Boston: Cupples, Upham & Co.

This is a long look ahead, sufficiently far to find the city of London a place that has been, but at the time wholly disappeared, and all England reverted into a wild, forest-clad, barbarous country, with no traces of human tillage remaining on its surface. It is a strange, weird story, and those who delight in the marvelous will find in it enough to supply to satiety their mental longings. The originality of the author's conceptions is vividly portrayed on nearly every page, and the reader's interest to follow them remains unabated from first to last.

MERRY-MAKING MELODIES. A Vocal Visitor, to Cheer the Children. Words and Music. By Wade Whipple. 4to, bds., pp. 44. Boston: Oliver Ditson & Co.

Interspersed with other amusements, the introduction of these merry songs to a group of children will prove one of the most interesting features of a home entertainment. The words are adapted to the mirthful nature of the youngest, and the music such as all can join in singing.

Magazines for July.

THE VACCINATION INQUIRER.—Editorially it is remarked that in the displacement of the Gladstone administration the opponents of compulsory vaccination have little cause for regret. Much gratification is expressed at the fact that candidates for the new House of Commons are being catechised on the vaccination question. Some of them are taken by surprise, vaccination apparently being with them a duty so indisputable that to doubt it is to hold terms with Anarchy or Nihilism. However, they will find that the world moves, and they will have to move with it or be crushed by it. London: E. W. Allen, 4 Ave Maria Lane.

THE LADIES' FLORAL CABINET gives instruction for summer garden work, describes the flowers of the month, and supplies desirable information to housekeepers. The Cabinet Co., Vesey street, New York.

THE DREAM INVESTIGATOR furnishes facts and suggestions in mental philosophy as manifested in "visions of the night." Peoria, Ill.: James Monroe.

THE SIDEREAL MESSENGER gives indications of success in an improved typography. This monthly must be of great value to professionals and amateur astronomers; its "Face of the Sky," for the current month, given in each number, is interesting and instructive to all. Northfield, Minn.: W. W. Payne.

Passed to Spirit-Life

From Monson, Mass., July 6th, 1885, Billings Pease, a well-known farmer, and pronounced Spiritualist, at the age of 67 years.

The family was much concerned as to who should conduct the funeral, but as our brother had expressed himself strongly in favor of a Spiritualist officiating, Hiram Pease, a brother of Billings, engaged John Collier, who some years ago lectured in this district. There was a large congregation at the funeral, and Mr. Collier delivered an eloquent discourse, closing with a spiritual poem. As the body was lowered into the grave, and amid the most profound silence, Mr. Collier said: "We now reverently lay away the worn-out body of our dear brother, and we do so not with a hope of any possible resurrection in Jesus Christ, but with a certain knowledge that our brother is already resurrected, and that the arisen spirit is watching, with the intensest emotion, the loving hands engaged in this solemn service. To the body we say Good-bye, we have done with it forever; but to the spirit we will not say Farewell, knowing that it is with us still."

Billings Pease was a believer in the Spiritual Philosophy for nearly thirty years, and was a frequent visitor at Lake Pleasant. He suffered greatly from cancer, but his passing away was easy. "I want to go," were his last words. Monson is a true-blue Presbyterian place, and the new gospel of common sense and humanity preached by Bro. Collier rather startled some who were present at the funeral.

H. A. BUDINGTON.

Springfield, Mass., July 12th, 1885.

From Portland, Me., July 3d, Mrs. Caroline H., wife of E. K. Boothby, aged 68 years.

Mrs. Boothby had been ill for a long time, and was a great sufferer until the last, when she passed away as peacefully as going to sleep. She had no fear of death—indeed, she wanted to go—and counseled her friends not to mourn for her. Her companion, who is left on this side for a short time longer, has the consolation of knowing that she realized the beauty of spirit-life before she passed on, and he knows that when he is called up higher she will gladly welcome him to her spirit-home. She also leaves a son and daughter to mourn the loss of a dear mother. The funeral services, held Sunday afternoon, July 5th, were conducted by Rev. Mr. Blanchard, of the First Universalist Church. Mr. Boothby has been a firm Spiritualist for many years, and a constant reader of the BANNER OF LIGHT, therefore he does not mourn like one without hope, but looks forward with joy to the reunion beyond the veil. H. C. BERRY,

70 *Lincoln street.*

From Foxboro', Mass., July 3d, 1885, Mr. Carlos A. Chamberlain, aged 63 years.

He was a man of quiet habits, but of a thoughtful turn of mind. For many years he was a doubter of the Spiritual Philosophy, but declining bodily health seemed to open his spiritual vision, and for the last six years he was a firm believer in the doctrine of immortality and of spirit communion. According to his expressed wish, his funeral was as simple and unostentatious as possible. Two appropriate selections were sung by a choir, and the remains were followed to their final resting place by relatives and friends. Major C. F. Howard had charge of the funeral, and carried out the wishes of the deceased in every particular. S.

From Kalamazoo, Mich., July 3d, 1885, Mrs. Marion S. Rice, aged 59 years.

Mrs. Rice was born in Covington, Genesee Co., N. Y. She was a firm believer in Spiritualism, and a pure and noble woman, a tender-hearted wife and mother, a generous, sympathizing friend, and her earth-life was beyond reproach. She passed away in her sleep, to awake to a full consciousness of immortal life on the bright shores of the spirit-land. Her friends and relatives mourn the loss of her earthly form, but are comforted with the knowledge that the beloved wife, mother and friend can return and mingle with them. K.

From Henniker, N. H., June 22d, Obed H. Dow, aged 53 years.

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

SPIRITUALIST LECTURERS.

J. MADISON ALLEN, Home School, Ancora, N. J.
MRS. N. K. ANDROSS, Delton, Wis.
C. FANNIE ALLYN, Stoneham, Mass.
MRS. R. AUGUSTA ANTHONY, Albion, Mich.
MRS. M. C. ALLBEE, Barton Landing, Vt.
WM. H. ANDREWS, M. D., Cedar Falls, Ia.
MRS. NELLIE J. T. BRIGHAM, Colerain, Mass.
MRS. E. H. BRITTEN, Cheetham Hill, Manchester, Eng.
MRS. R. W. SCOTT BRIGGS, West Winfield, N. Y.
BISHOP A. BEALS, Jamestown, Chautauqua Co., N. Y.
CAPT. H. H. BROWN, 223 Caroline st., Saratoga, N. Y.*
ADDIE L. BALLOU, 759 Market st., San Francisco, Cal.*
DR. JAS. K. BAILEY, P. O. Box 123, Scranton, Pa.
G. H. BROOKS, 124 Charter street, Madison, Wis.
J. R. BUELL and MRS. DR. BUELL, Indianapolis, Ind.
MRS. A. P. BROWN, St. Johnsbury Center, Vt.
MRS. S. A. BYRNES, Mill & Adams sts., Dorchester, Ms.*
J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass.
MRS. L. E. BAILEY, Battle Creek, Mich.*
MRS. ABBY N. BURNHAM, 1 Allston street, Boston.*
MRS. EMMA J. BULLENE, Denver, Col.
MISS LIZZIE D. BAILEY, Louisville, Ky.
MISS L. BARNICOAT, 175 Tremont st., Boston, Mass.*
PROF. J. R. BUCHANAN, 29 Fort avenue, Boston, Mass.
MRS. ELLEN M. BOLLES, Eagle Park, Providence, R. I.
MISS S. C. BLINKHORN, 23 Concord Place, Cincinnati, O.
MRS. H. MORSE-BAKER, Granville, N. Y.
JAS. A. BLISS, 121 West Concord street, Boston, Mass.
WARREN CHASE, care W. B. Parish, Stowe, Vt.
DEAN CLARKE, Clinton, Mass.
MRS. HETTIE CLARKE, 908 Washington street, Boston.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. MARIETTA F. CROSS, W. Hampstead, N. H.
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
DR. JAMES COOPER, Bellefontaine, O.
DR. L. K. COONLEY, P. O. box 1, Marshfield, Mass.*
MRS. AMELIA H. COLBY, 123 W. Eagle st., Buffalo, N. Y.
A. C. COTTON, Vineland, N. J.
EBEN COBB, Beachmont, Revere, Mass.
JAMES R. COCKE, 6 Worcester Square, Boston, Mass.
MRS. LORA S. CRAIG, Keene, N. H.
JAY CHAAPEL, 3 Concord Square, Boston, Mass.
MRS. A. E. CUNNINGHAM, 450 Tremont street, Boston.
J. W. CADWELL, 401 Center street, Meriden, Conn.
MRS. E. B. CRADDOCK, Concord, N. H.
MRS. ABBIE W. CROSSETT, Waterbury, Vt.
MRS. L. A. COFFIN, Somerville, Mass.
A. E. DOTY, Ilion, Herkimer Co., N. Y.
MRS. SOPHIA K. DURANT, Lebanon, N. H.
MRS. C. A. DELAFOLIE, Hartford, Ct.
MRS. S. DICK, care *Banner of Light*, Boston, Mass.*
MISS CARRIE E. DOWNER, Baldwinsville, N. Y.*
ANSON DWIGHT, Chesterfield, Mass.
CARRIE C. VAN DUZEE, Gouverneur, N. Y.
CHARLES DAWBARN, 463 West 23d st., New York, N. Y.
JOHN N. EAMES, Boston, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
MISS S. LIZZIE EWER, Portsmouth, N. H.
EDGAR W. EMERSON, 240 Lowell st., Manchester, N. H.
THOS. GALES FORSTER, 1921 Walnut st., Philadelphia.
J. WM. FLETCHER, 2 Hamilton Place, Boston, Mass.
J. FRANCIS, Sacket's Harbor, N. Y.
MRS. CLARA A. FIELD, Washington, D. C.*
MRS. MARY L. FRENCH, Townsend Harbor, Mass.
MRS. M. A. FULLERTON, M. D., Buffalo, N. Y.
GEORGE A. FULLER, Dover, Mass.*
NETTIE M. P. FOX, Ottumwa, Ia.
MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. FRENCH, Clyde, O.
P. A. FIELD, Bernardston, Mass.
MRS. ADDIE E. FRYE, Fort Scott, Kan.
DR. H. P. FAIRFIELD, Box 347, Rockland, Me.
MRS. SUE B. FALES, 14 Front st., Cambridgeport, Mass.
N. S. GREENLEAF, Lowell, Mass.
SARAH GRAVES, Grand Rapids, Mich.
MISS LESSIE N. GOODELL, Amherst, Mass.
CORNELIA GARDNER, 118 Jones street, Rochester, N. Y.
DR. E. G. GRANVILLE, Kansas City, Mo.
GEORGE H. GEER, Farmington, Minn.
MISS E. M. GLEASON, Geneva, Ohio.
E. H. GREEN, 320 West 7th street, Cincinnati, O.
MRS. ADELINE M. GLADING, Philadelphia, Pa.
MISS SUSAN E. GAY, 123 West Concord st., Boston, Ms.
E. ANNE HINMAN, West Winsted, Ct., box 323.
LYMAN C. HOWE, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tex.
J. H. HARTER, Auburn, N. Y.*
DR. E. B. HOLDEN, North Clarendon, Vt.
MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
MRS. L. HUTCHISON, Owensville, Cal.
MRS. M. A. C. HEATH, Bethel, Vt.
ANNIE C. TORRY HAWKS, Memphis, Tenn.
ZELLA S. HASTINGS, East Whately, Mass.
JENNIE B. HAGAN, East Holliston, Mass.*
C. H. HARDING, 24 Upton street, Boston, Mass.
F. A. HEATH, 27 Lawrence street, Charlestown, Mass.
MRS. M. J. HENDEE, San Francisco, Cal.
M. F. HAMMOND, Northport, L. I., N. Y.*
MRS. HATTIE W. HILDRETH, Worcester, Mass.
ANTHONY HIGGINS, 410 East 23d street, New York.
WALTER HOWELL, 1742 North 22d st., Philadelphia.
MRS. M. CARLISLE IRELAND, 94 Camden street, Boston.
MRS. BELL IRELAND, 365 Elm street, Cincinnati, O.
SUSIE M. JOHNSON, 409 Nicollet av., Minneapolis, Minn.
MRS. S. A. JESMER, Amsden, Vt.
MRS. DR. L. E. H. JACKSON, Rutland, Vt.*
DR. W. R. JOSCELYN, Santa Cruz, Cal.
MRS. DR. J. A. JOSCELYN, Santa Cruz, Cal.
DR. P. T. JOHNSON, Box 746, Coldwater, Mich.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MRS. R. G. KIMBALL, Lebanon, N. H.
J. W. KENYON, Jackson, Mich.
D. M. KING, Mantua Station, O.
MISS M. A. KEATING, 13 Lawrence street, Boston.
MRS. F. P. KINGSBURY, 170 22d street, Chicago, Ill.
MRS. M. C. KNIGHT, Dexterville, N. Y.*
G. W. KATES, Atlanta, Ga.*
WM. F. LYON, Adrian, Mich.
MRS. F. A. LOGAN, 1317 Broadway, Oakland, Cal.
CHARLES H. LELAND, Hayden Row, Mass.
MRS. R. S. LILLIE, 40 Ormond Place, Brooklyn, N. Y.
MRS. M. W. LESLIE, 231 Shawmut Av., Boston, Mass.
THOS. LEES, 105 Cross st., Cleveland, O.*
MRS. H. S. LAKE, Ottumwa, Ia.
MRS. S. M. MACE, 28 Dartmouth street, Boston, Mass.
P. C. MILLS, Sargent, Neb.
REV. CHARLES P. MCCARTHY, 100 4th ave., New York.
MRS. E. H. F. MCKINLEY, 1307½ Polk st., San Francisco.
PROF. M. MILLESON, care *Banner of Light*, Boston.
S. T. MARCHANT, 15 Willoughby st., Brooklyn, N. Y.
MRS. LIZZIE MANCHESTER, West Randolph, Vt.
CHAS. MCGARRAHAN, 581 W. Indiana st., Chicago, Ill.
CELIA M. NICKERSON, South Orleans, Mass.
VALENTINE NICKELSON, Foster's Crossing, O.*
THEO. F. PRICE, Monon, White Co., Ind.
LYDIA A. PEARSALL, Disco, Mich.
MRS. A. E. MOSSOP-PUTNAM, Flint, Mich.
MISS DORCAS E. PRAY, Augusta, Me.
DR. G. AMOS PEIRCE, Box 1135, Lewiston, Me.
MRS. L. A. PASCO, 137 Trumbull street, Hartford, Conn.
A. S. PEASE, Buskirk, N. Y.
PROF. W. F. PECK, Ottumwa, Ia.
JOHN G. PRIEGEL, 610 North 2d street, St. Louis, Mo.*
ALLEN PUTNAM, 46 Clarendon street, Boston, Mass.*
LYSANDER S. RICHARDS, East Marshfield, Mass.
MISS JENNIE RHIND, 33 Boylston street, Boston, Mass.
SARAH HELEN M. ROUNDY, Springfield, Vt.
FRANK T. RIPLEY, Jackson, Mich., Box 1448.*
J. H. RANDALL, Jamestown, N. Y.*
MRS. C. L. V. RICHMOND, 64 Union Park Pl., Chicago.
DR. H. B. STORER, 29 Indiana Place, Boston, Mass.
M. L. SHERMAN, box 1205, Adrian, Mich.
MRS. K. R. STILES, 146 Pleasant st., Worcester, Mass.
THOMAS STREET, Lockland, O.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. P. W. STEPHENS, Sacramento, Cal.
MRS. S. A. SMITH, Athol, Mass.
GILES B. STEBBINS, 280 Henry street, Detroit, Mich.
JULIET H. SEVERANCE, M. D., Milwaukee, Wis.
MRS. JULIA A. B. SEIVER, Tampa, Fla.
MRS. ALMIRA W. SMITH, Portland, Me.
MRS. L. A. F. SWAIN, Union Lakes, Minn.
J. W. SEAVER, Byron, N. Y.
A. J. SWARTS, Room 18, Tribune Building, Chicago, Ill.
JOSEPH D. STILES, Weymouth, Mass.
AUSTEN E. SIMMONS, Woodstock, Vt.*
E. W. SLOSSON, Alburgh, Franklin Co., N. Y.
T. H. STEWART, Kendallville, Ia.
MRS. H. T. STEARNS, Cassadaga, N. Y.
MISS HATTIE SMART, Chelsea, Mass.
HENRY E. SHARPE, 207½ East 9th street, New York City.
MRS. FANNY W. SANBURN, Scranton, Pa.
MRS. L. M. SPENCER, Milwaukee, Wis.
ABRAHAM SMITH, Sturgis, Mich.
DR. C. D. SHERMAN, Greenwood, Wakefield, Mass.
MRS. JULIA C. SMITH, 486 Tremont street, Boston, Mass.
MRS. JULIA A. SPAULDING, 12 Front street, Worcester.
C. W. STEWART, 11 Ionia street, Grand Rapids, Mich.
MRS. E. M. SHIRLEY, 123 Main street, Worcester, Mass.
PROF. W. SEYMOUR, 1033 South 13th street, Philadelphia.
MRS. J. W. STILL, Morris, N. Y.
GEO. W. TAYLOR, Lawton's Station, Erie Co., N. Y.
J. H. W. TOOHEY, 4 Princeton street, Charlestown, Ms.
THOMAS B. TAYLOR, Milford, Mass.
MRS. K. J. SCHUYLER TOOMBS, Coventryville, N. Y.
WILLIAM THAYER, Corfu, Genesee Co., N. Y.
C. M. A. TWITCHELL, 120 Prospect st., Somerville, Mass.
ANNA M. TWISS, M. D., 666 Main street, Bridgeport, Ct.
ELIZABETH L. WATSON, P. O. box 240, Santa Clara, Cal.*
JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y.
DR. E. B. WHEELOCK, Rockwell City, Kan.
MRS. ELVIRA WHEELOCK, Janesville, Wis.
MRS. HATTIE E. WILSON, 15 Village st., Boston, Mass.
MR. AND MRS. M. L. WHEAT, Colfax, Iowa.
MARCENUS R. K. WRIGHT, Middleville, Mich., box 11.
SARAH A. WILEY, Rockingham, Vt.
MRS. N. J. WILLIS, 8 De Wolfe st., Old Cambridge, Ms.*
MRS. MARY E. WITHEE, Marlboro', Mass., box 532.
MRS. R. WALCOTT, No. 55 N. Liberty st., Baltimore, Md.
R. WITHERELL, Chesterfield, Mass.
MRS. M. S. TOWNSEND WOOD, West Newton, Mass.*
DR. D. WINDER, Wyoming, Ohio.
MRS. H. P. WELLS, Highland Av., Salem, Mass.
MRS. E. C. WOODRUFF, South Haven, Mich.
MRS. SUSIE GOODHUE WAGNER, Fort Seneca, O.
J. CLEGG WRIGHT, Newfield, N. J.
MRS. JULIETTE YEAW, Leominster, Mass.

*Will also attend funerals.

BANNER OF LIGHT:
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE
SPIRITUAL PHILOSOPHY.

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

ISAAC B. RICH..........BUSINESS MANAGER,
LUTHER COLBY..........EDITOR,
JOHN W. DAY..........ASSISTANT EDITOR,
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year	$3.00
Six Months	1.50
Three Months	75

Postage Free.

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

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

☞ *Specimen copies sent free.*

☞ The List of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

Camp-Meeting in Michigan.

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

O. P. Kellogg of East Trumbull, Ohio, and Mrs. E. C. Woodruff of South Haven, Mich., are engaged as speakers; and other good speakers are expected. Good vocal and instrumental music will be furnished. There will be speaking at 3 P. M. July 31st; at 10:30 A. M. and 3 P. M. Aug. 1st, and at 10:30 A. M. and 2 P. M. Aug. 2d.

The election of officers of the Van Buren County Association will be at 2:30 P. M. Aug. 1st.

Several thousand dollars have been expended on the grounds in the erection of cottages, a large hotel of modern architecture and a hall 40x80 feet in size, thus securing accommodations on the grounds never before obtainable. The grounds are midway between Paw Paw and Lawrence, and are accessible by trains on the Toledo and South Haven R. R., which crosses their border and connects with the M. C. R. R. at Lawton and the C. and W. M. Railway at Hartford.

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

Tickets will be sold between Grand Rapids and New Buffalo for one and one-third fare for the round trip to Hartford and return by the C. and W. M. Railway from July 30th to Aug. 1st, good to return not later than Aug. 3d, 1885.

Tickets from Lawton, Paw Paw, Lawrence, Hartford and all crossings west of Lawrence, will be sold at reduced rates from July 30th to Aug. 2d, good on all regular or special trains for the round trip, to return until Aug. 3d, including admission to the grounds.

L. S. BURDICK, *President*,
Box B, Kalamazoo, Mich.
E. L. WARNER, *Secretary*,
Paw Paw, Mich.

The Camp-Meeting Association

Of Vicksburg, will hold its Second Annual Meeting in Fraser's Grove, one-half mile from Vicksburg, Mich., beginning Aug. 27th and continuing two Sundays. Lyman C. Howe will speak the first Friday, Saturday, Sunday and Monday; Mrs. S. E. Bishop on Tuesday, Wednesday and Thursday; A. B. French, Friday, Saturday and Sunday.

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

The Grand Trunk Railroad Co. will give half-fare rates, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground. No pains will be spared to make this a season of enjoyment and spiritual growth. Persons wishing to secure tents for camping will address, for information, FLORENCE M. BARNES.

Vicksburg, Mich.

Mississippi Valley Spiritualists' Camp-Meeting.

The Third Annual Camp-Meeting of the Mississippi Valley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Mississippi River, at Clinton, Iowa, beginning on the first day of August and continuing during the entire month.

Speakers and mediums in great variety will be in attendance, and an enjoyable season is assured to those contemplating their first visit. Each year is adding largely to the interest and numbers in attendance at the meetings.

The location is central for the Spiritualists of Illinois, Wisconsin, Iowa, Missouri, Nebraska and Minnesota.

For particular information, address the Corresponding Secretary, D. SKINNER, *Clinton, Iowa.*

The Second Annual Grove Meeting

Of Spiritualists will be held at New Era, Clackamas Co., Oregon, beginning Thursday, Sept. 3d, and continuing until the 14th. Traveling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome. The Board of Managers will use all reasonable efforts to make the meeting both attractive and instructive. Lillian M. Hunter of Portland, considered by many to be the best organist on the Pacific coast, will be there to entertain the people with sweet music. New Era is located on the east bank of the Willamette river, twenty miles above Portland, and on the line of the O. and C. R. R. Hotels convenient, and rates reasonable.

WM. PHILLIPS, *President C. C. R. S. S.*
Clackamas, Oregon.

SPECIAL NOTICES.

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

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

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

Banner of Light.

BOSTON, SATURDAY, JULY 25, 1885.

PUBLICATION OFFICE AND BOOKSTORE,

9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

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

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

Funerals and Burials.

The awakened and expanding intelligence of this age is justly putting aside some of the old relics of superstitious belief and supplanting them with what is more nearly reasonable and more clearly enlightened. The superstitions which naturally cluster, like outworks, around the ancient ecclesiastical establishment whose roots run down and back into mediævalism and darkness, include what relates to the dead equally with the living; and perhaps even more what relates to the former, in order to increase and intensify ecclesiastical terrorism over the latter, and thus strengthen the fatal grip of ecclesiastical authority. These hoary superstitions are one by one relaxing their hold on men's minds. The ideas so long associated with death, for example, have been forced to give way to the increasing enlightenment which actual knowledge has caused; and, with the overthrow of the ignorant dogma of a literal resurrection of the human body for reappearance on a great judgment-day, the hideous rites of sepulture are losing their mysterious authority over the human conscience, and we now witness the favorable reception of the plan of cremation.

One cannot but recall, in reflecting on this matter, the saying that the easiest way to overcome a bad habit is to flank it, instead of marching up in front and wasting still more strength in conquering it. If one can only get around it, and by marching on in another direction leave it in the distance, one is just as much the conqueror in the case as if he had lost more strength in the grapple of a desperate encounter. The illustration applies to this theological question of a literal resurrection: in place of coming up in battle array and fighting it with argument, the more enlightened world is upsetting it more completely than it could be done in any other way, by adopting the practice of cremation. The absurd theological notion of a literal resurrection of the body, or of any sort of a resurrection of the body, is thus most effectually flanked, and the emancipated ones are marching away from it and showing the world how to forget it as a dreadful superstition of the dark times of the past. When cremation is openly advocated in the pulpit, too, it is time, surely, to make up our minds that even there the old resurrection of the body doctrine has lost its hold and is gone.

The Rev. Heber Newton, of whom we have had frequent occasion of late to make mention in these columns, comes out squarely in his pulpit for cremation. He calls interment "a custom which is wrongly conceived to be a duty toward the dead"; that is, interment as we now practice it. To him the custom is "unspeakably revolting." When the old Greeks buried their dead at all, he said, they placed them truly in the bosom of the earth-mother, draped in flowing robes, flowers sprinkled above their breasts, nothing around them to interere with the chemical processes which nature sets immediately at work when death ensues. We copy the form, but hinder in every possible way the natural process of dissolution. We place our dead in two or three cases, enclosing the wooden casket in a metallic box, and sealing it as tight as possible. And although we cannot prevent the ultimate inevitable dissolution, we can, and do prevent nature's purifying process. We delay the process itself, and we turn what would be an innocuous process into one fraught with danger to the living. The dead become a constant menace. No sanitary science in our homes can save us from perpetual danger while the homes of the dead violate the laws of nature.

From our graves, says Mr. Newton, gases are liberated to poison the air; fountain-heads of water are tainted; germs of disease are turned up to the surface of the earth with every change made by the cemetery superintendent. "I hope," said he with emphasis, "to see the introduction of cremation." We think too much about the dead remains of our friends; if they are tenderly disposed of, and allowed to resolve themselves into their constituent elements without endangering the health of us whom they have left behind, that is enough; but our empty funerals, showy and costly, are the merest vanity imaginable, besides being a blind obedience to superstitions that have no place in the enlightened civilization of to-day. As Mr. Newton well observes, "To set up any one form (of disposing of the dead) as the only rightful custom, is to enslave ourselves to a prejudice. To surround that traditional form with the associations of religion, so that when science calls us to change it we shrink back in fear—that is to invite a new superstition, from which our age ought surely to have shaken itself free.

Yet he reminds his hearers that only a few years ago a leading dignitary of the Church of England dared to assert that cremation endangered the belief in the life to come. To burn up the body in a crematory seemed to him to be the same as evanishing the soul into air. Yet whichever way the body is disposed of, by burial or burning, the same process of combustion is carried on, one only slower than the other; and, said Mr. Newton, if the dissolution of the body imperilled the true doctrine of the resurrection, then that doctrine was long ago hopelessly lost. Providence has not left the fate of any soul to the accident of the body. No duty to the dead exists which science tells us stands in the way of duty to the living. "We owe them," he continued, "*the duty of believing in them as living, and of communing with them.*" The dead "need our fellowship and companionship." He thinks we have lost in a great measure our sense of the reality of the life beyond the grave, because we do not pray for the dead as we ought. And the practice of erecting costly mausoleums to the dead he thinks a caricature of true memorials. These would far better take the form of schools, homes and hospitals, erected and sustained as a living memory of the departed.

Resurrection and Materialization.

The subject of materialization is one on which people at large will always be much more apt to ask for facts than for theories. They can feed on the former for themselves, while the latter are at best taken at second hand. In a discourse of some months ago, obviously without intending to touch upon this subject, Mr. Beecher came squarely to it and gave unconscious testimony to his personal belief in it. He was speaking of the resurrection of the body, and of those Christians in the earliest times who unquestionably believed in it. He said he did not doubt that they did believe in it as a scientific fact; and he thought our belief in it is their belief in it, only we take it by the imagination and not by the reason. The sense of identity, he said, is very largely dependent upon it, not alone of ourselves, but of all that are dearest to us. We live here in such a way that we can scarcely conceive of delight with abstractions of ourselves. The picture of the vision of the future life is but the projection into the future of the ideas which the colors of this life must materially fashion.

Mr. Beecher said he could not clasp a little cloud because it is his babe; he *sees his babe still as it was.* He thought of his father *as he was* when he was here with him. While he acknowledged it to be a great comfort to say that he was resurrected, still he "must see the things in the other life under the figures and pictures that they made upon him when they were here." While he could agree with the person who says that this body cannot appear again in the judgment, he passes over to his inner and upper side, and discerns, "beautiful and glorified in the heavenly land," those whom he knew here. "So," he concludes, "the body becomes a kind of mnemotechnic or sort of emblem or interpreter to us." Which clearly means for him, that the spirit-organization is after the form of the bodily, only etherealized, spiritualized and made unspeakably beautiful. That is his resurrection; that is spiritualistic materialism. It is the old body, long crumbled to dust and unrecognizable, that supplies the form by which we are to know our resurrected kindred and friends, that is to be the sole token of recognition after we shall ourselves have been clothed with immortality.

We love the *form* of our departed ones as long as we live here to love them. The thought of any violence coming to them is shocking to us. The form is for all time sacred to us. And the spirit takes the only form by which mutual recognition is made possible. The body is dissipated utterly, but the spirit lives in its organized form, which it originally acquired as the tenant of the body. To respect our bodies, therefore, is to respect that which is, under changed conditions, to be ourselves, in point of form, for illimitable ages. Is she nothing to you, asks Mr. Beecher, speaking of one's dear dead mother, but a thin, vaporous gas? Is she nothing but matter, to go back again to the soil? He declared that the whole spirit of the New Testament is in favor of the resurrection *in a form which shall answer to our earthly body*, and that, in some high and noble way, belongs to it. Therefore he appealed to his hearers to so live "that this body shall be itself but a cluster of associations and sanctities, and dying, as to our outward and physical life, leave not the mouldering dust to the disenchanted and materialized notions of the age, but leave a memory, a faith, clustering affection, *spiritual elements, and a glorious reäppearing.*"

Thus does he accept the discovered truth of spirit organization after the bodily form as the true doctrine of resurrection. It is spirit materialization. We could wish that a happier word than materialization had been found to convey to the mind an adequate idea of the spirit reappearance to the human sense. It were better to speak of the departed one as returning in a spiritualized form, though we also have to say that that form is so far materialized as to be impressed as a living presence on the mortal sense. But materialization is the highest proof of resurrection from the body, and will be so accepted by all who have once fully tested its truth.

☞ A late number of *Le Messager*, of Liege, just received, notices our article on the trial of J. H. Mott in Kansas City, and speaks of its importance—first in acquitting him, particularly in regard to the testimony that was offered by men of prominence, who were willing to stand up and be counted as having been witnesses of the manifestations, believing them to have been what they claimed to be.

☞ A Report of the Fifth Annual Convention of the New Hampshire State Spiritualist Association at Keene, 26th, 27th and 28th ult., will be found on another page of the BANNER. Many of our able workers in the grand cause were present, which shows that the people of New Hampshire and elsewhere are as active as ever in feeding the hungry with the divine truths of Modern Spiritualism.

☞ In the Boston *Index*, May 21st, Mrs. Isabella Beecher Hooker defends Mrs. Maud E. Lord against the attacks of the *Index's* correspondent, "Annet," and demands that public mediums and their friends be treated by the press with at least ordinary courtesy. It is high time that this were done.

Going to Church.

We have under our eye at this moment the printed reports of two pulpit discourses on the above subject, and numbers more of similar reports have arrested our attention within a comparatively recent period. The first reflection arising in the mind from their perusal is that the subject is one that gives the ministers much more than ordinary concern. The falling off in church attendance on the one hand, and the failure of current preaching in the pulpits to attract numbers at all in a ratio with the increase of population, offers a problem to those who have assumed the work of organizing religion which they thus openly confess to be extremely difficult of solution. Rev. Mr. Flanders, of New Bedford, in the report of his remarks before us, after beating the bush of explanations and excuses for all it is worth, at last comes out plainly and lays the falling-off in church-going to "what is called (by such as he, for instance,) modern Spiritism." He charges that "it has taken thousands out of the churches and led them into indifference or hatred to all churches."

And of course he proceeds with the amplification of misstatement, denunciation and abuse of Spiritualism. He especially condemns it for putting "a low estimate on the Bible"; but that is only saying that it refuses to pronounce his particular Shibboleth. What that has to do with religion we do not understand, nor does he either. Mr. Flanders is apparently concerned chiefly or only for the Bible and the Church. It amounts to a question of earmarks, branding-letter and dog-collar, and nothing more. The misuse of "the Sabbath" also distresses Mr. Flanders, who would evidently have people who have worked hard all the week starched up and shut up on Sunday to listen to what he and those like him would like to say to them, and have them pay for saying besides. He is afraid, and so are we, that "many of the stockholders in the companies (he means steamboat, for instance) that furnish means for these excursions are members or pew-holders in the popular churches." He calls on the pulpit "to search them out," and to "tell them squarely that 'the partaker is as bad as the thief,' and that the misuse of the Sabbath Day is a sin for which God will surely bring men into judgment." *His* people may hold up their hands and say "Amen," but *most* people will simply smile and say: "Oh! My."

Rev. Mr. Savage of Boston also feels compelled to admit that it is not so common a thing for people to go to church as he wishes it were. He chooses to divide the community into the two classes of church-goers and non-church-goers, the latter constituting the great majority. He ascribes the habitual absenteeism from the churches to the fact that to many of them the upper, higher world is not a real world to them. We should say, then, it is the business of the ministers to make it so, instead of railing at the whole community and charging a want of intelligence and respectability against them, as the ministers reckon it a "smart" thing to do. The managers of theatres, lyceums and concerts know better than this. Some, says Mr. Savage, refuse to go to church because they believe it to be only a survival of the old superstitions of mythology, and he confesses that he respects such people for staying away. He makes a grievous mistake, however, in calling such persons unspiritual, and in assuming that all spiritual-minded, spiritually developed and spiritually aspiring people go to church, or would naturally do so. Why do not the complaining ministers look at home for a solution of this bothersome problem, and try to discover the fact that the world has escaped from the dominion of ecclesiastical authority, and is fast learning the new formulas of a religion of charity and love?

Independent Slate-Writing.

We have received a photograph of a message received by means of independent slate-writing, a copy of which with the explanatory letter accompanying it we give below. Another correspondent in whom we have the most explicit confidence, confirms the truth of the statement as to the genuineness of the phenomenon:

To the Editor of the Banner of Light:

I received from my mother, who passed to spirit-life in 1822, sixty-three years ago, a message written through the mediumship of Dr. Henry Rogers of 109 West 56th street, New York City, by the method known as independent slate-writing. I took two new slates to the Doctor. Placing a very small piece of slate pencil between them, he fastened the two together with a rubber band, the slates not leaving my hands, and placed them on my head, the Doctor holding the two corners. In about two minutes three slight raps were heard, indicating that the message was finished. I then opened the slates and found a message containing two hundred and fifty-eight words and signature, of which this photograph is an exact copy.

JOHN U. COLEMAN.

Milton-on-Hudson, Ulster Co., N. Y., July 1st, 1885.

Dear Son—I come to thee with a mother's blessing from my home in the spirit-world, where everything is beautiful and fair to the eye and to the soul-perception, for we in this realm of spirit-life absorb through the keen perceptions of the soul the outward manifestations of the Divine Being to a far greater extent than it is possible for thee to do through thy senses. My son, the glories that wait the resurrected spirit when the life has been pure, are too sublime to be portrayed in mortal language; it is only the communion of soul to soul that can convey an idea of its exalted beauty. Thy life has been one of many changes and of varying success from a worldly point of view, and by this thy experiences have been many. Thou shalt see the wisdom of the great sorrows that have been to thee a cross when thy spirit has fulfilled its earthly mission and risen to the higher state. Then thou canst thank the Divine Father that has led thee through all thy trials safely to the end. This seems a strange way for me to commune with thee, my son, but for the assistance of others it would be impossible for me to write. I thank thee for the opportunity thou hast given me. Willie and many others are here. We are often with thee, and will guide thee safely over the river to the happier shore where the soul finds rest from earthly cares. Thy mother bids thee be hopeful and trust.

DORCAS COLEMAN.

The Facts Convention at Onset Bay.

Arrangements are being made to hold this Convention on Wednesday and Thursday, July 29th and 30th. The day sessions will be spent in giving descriptions of mental and spiritual phenomena of all kinds, in which many of our best investigators will take part. On Wednesday evening a séance and concert will take place at the Temple, and on Thursday evening a séance and social promenade concert: dancing to commence at nine o'clock, which will be interspersed with singing. Mr. Edgar W. Emerson of Manchester, N. H., the platform test-medium, will make his first and only appearance at Onset this season at this convocation.

Among the musical talent expected we may mention La Petite Louise Marguerite, Mrs. Maria Kimball, Mrs. L. C. Clapp, the Onset Quartette, Mr. Frank Crane, organist, and several others whose names we are not at liberty to announce.

☞ We had a friendly call at our office, recently, from Wm. F. Nye, of New Bedford, who made his visit additionally pleasant by a generous donation of Onset water lilies.

The Paying of Clergymen a Heresy.

A member of the Canadian Parliament, Mr. James Beaty, is the author of a recently published volume, consisting of a large number of short sermons, each with a scriptural text, the purpose of which is to show that paying clergymen for their services is unscriptural, prohibited by divine authority, and a custom derived from Judaism and Paganism. His general argument is that "paying the pastor," that is, granting stipends to preachers of the Gospel, cultivates the vanity of preëminence, perverts Scripture interpretations, prevents mutual edification, produces teachers for sects, does not procure faithful men, obstructs general preaching, makes void commandments of God. It has made churches into sects, and developed sects from society. The system, he says, prevents Apostolic congregations, makes the church mercantile, encourages presumptuous titles, promotes gratification, perverts Christian churches, encourages costly temples, destroys the order of worship, suppresses the Lord's Supper, prevents aid to the poor, suppresses Apostolic teaching, and has not improved mankind. In support of his arguments and assertions he gives copious scriptural quotations and extracts from religious and theological writers and critics.

Just how the writer would provide for the physical wants of the preachers does not appear in the review of the Toronto *Globe*, from which we gather our information; but as we have good reason to suppose that in a large majority of cases the loudest "call" to and the surest to gain a response from one of the clerical order is that which promises the largest pecuniary remuneration, the English pulpits, as well as those in this and all other countries, would rapidly become vacated were no *quid pro quo* in the shape of a good salary provided for their incumbents. Mr. Beaty seems to have overlooked the fact that when Jesus sent out the seventy disciples to preach his gospel and heal the sick, he told them "the laborer is worthy of his hire."

Anti-Vaccination Congress.

A note from William Tebb, under date of London, July 2d, announces the meeting of the Fourth International Anti-Vaccination Congress at Charleroi, Belgium, July 26th. The place has been selected on account of its being the residence of Dr. Hubert Boëns, the leader of the movement in Belgium. Mr. Tebb remarks that the abolition of the vaccination laws in Switzerland, the decision of the Imperial Vaccination Commission in Germany in condemning arm-to-arm vaccination, the demonstrated mischievous results of Pasteur's alternated virus inoculations, and the success of the great Anti-Vaccination Demonstration at Leicester, have given an impulse to the agitation for the abrogation of compulsory vaccination throughout the Continent, and it was expected that all the leading States would be represented, as at the previous Congresses at Paris, Cologne and Berne.

☞ The SPIRIT MESSAGE DEPARTMENT on our sixth page the present week contains many gems of thought and instructive utterances. The Invocation although brief is very beautiful. The questions why Indian spirits possess a larger power over earthly mediums than others is tersely explained by the Controlling Intelligence. The question propounded by a correspondent respecting Christ—whether or not such a person ever existed—is replied to at some length. The Controlling Intelligence speaks for several spirits who were unable to control the medium and speak for themselves. SAMUEL A. BAILEY, who says he was well-known in Lynchburg, Va., and once held a public office there, wishes to communicate with his friends still living in that place.—STEPHEN L. SAWYER reports that he, too, held a public position, and would like to meet his Boston friends in private, if they will give him an opportunity to do so through some medium.—DAVID SAUNDERS says he lived in Wilmington, Ohio, and for some time was a Collector of Internal Revenue in that State. He is anxious to bring information concerning spiritual things, and is only waiting for an opportunity to satisfactorily do so.—ALEXANDER and FRANCES LEAIRD, belonging to one family, send greetings to friends in New York City and in Jersey City.—MARY A. SHEDD brings her best love to friends in Boston, and desires them to investigate Spiritualism; says one of them in the family to which she belonged can be developed as a writing medium, etc.—EMMA E. JONES has a mother and sister living in New York, to whom she wishes to communicate, although in her message she says many things by which to be identified.—WILLIAM BLAIR hails from Brighton, Mass. He says he passed away very suddenly. He claims to have followed the business of butcher.—ANNIE PICKERING, a medium when here, sends word to a friend in San Francisco, and wishes all her friends to realize how happy she is in her spirit-home.—ELIZA CHASE reports that she has no special desire to have her earthly friends investigate Spiritualism, although she is herself a spirit. She evidently possesses a very positive nature. Her earthly friends should carefully peruse her message and seek privately to communicate with her.—WILLIAM MILLER is anxious to come *en rapport* with friends in New Bedford. He says he can influence them to their advantage in material things.—A little child reports, and gives her name as "CONNIE." The spirit in control thinks it a pet name.—JAMES PARKER says he is learning how to materialize, and thinks he will succeed ere long.—MARTHA SAWYER said she lived in Boston, and died at a ripe old age. She is anxious to meet her earthly friends.—The Controlling Intelligence answers the question, propounded by a mortal, who desired to know why spirits do not influence the people of earth to accumulate wealth, assigning as a reason that, in his opinion, such a course would give a great impetus to the spread of Spiritualism, etc., etc. The answer is a very important one, and should be carefully perused.

☞ It is stated by a telegram from Madrid, Spain, under date of July 18th, that every one of the forty-seven nuns who were inoculated to prevent cholera by Dr. Ferran has since died of that disease. After fifty thousand people had fled from the infected districts and "cholera vaccination" had become quite general, the cholera cases increased to sixteen hundred per day, and the deaths to eleven hundred!

☞ The Hon. Thomas R. Hazard of Rhode Island, who has been stopping at the Parker House in this city for the past two weeks, has just returned to his home in South Portsmouth, R. I. Although nearly eighty-nine years of age, he still retains his full mentality, and is as active as ever with pen and voice in proclaiming the grand truth of spirit-communion.

W. Stainton Moses.

We are pleased to learn by a letter recently received from W. Stainton Moses, of London, that though not fully reinstated, yet his health is greatly improved, so much so as to allow him to do something in the spiritual field, where he has labored long and well. On the evening of the 26th ult., the Alliance held a Conversazione at which a host of active friends of Spiritualism welcomed him with many congratulations upon his advanced state of recovery from a long and serious illness. The meeting opened with an address from Mr. Moses, characterized by his usual strength and felicity of expression. Referring to late experiences and his prospective work, Mr. M. in his letter to us says:

"I keep myself posted in affairs in the States by means of the BANNER, and note the progress with pleasure. I am right, I think, in saying that there is a deal of interest abroad, both with you and us.... We are getting good results with Eglinton: and people are beginning more to understand the complex subject of materialization. My own researches upon that subject, some of which I have printed in *Light*, and all of which will finally be given to the public in book-form, have convinced me of the great value as well as of the vast bulk of the evidence already accumulated. I hope to do something toward reducing our evidence to order. And I hope some one will arise to do the same for the still vaster records of America, which I am quite unable to cope with at such a distance from you."

☞ An exchange speaks of earthquake shocks which were recently felt over a wide area in Yorkshire, reminding the writer that an authority on the subject of those phenomena, M. Delaunay of Paris, is of opinion that next year will see the recurrence of upheavals of the earth's crust *in an intensified form.* What will become of San Francisco next year? is the question. M. Delaunay is a prophet of evil, but unfortunately all his prophecies have hitherto come true. His specialty is earthquakes, and he predicts them only too surely. In 1877 he announced that that year would not conclude without violent disturbances of the earth, and as a matter of fact two frightful catastrophes on the coasts of South America followed. In 1883 M. Delaunay again pointed to approaching earthquakes, and soon after the volcanic eruptions in the Indian Archipelago occurred, by which thousands of human beings lost their lives, and hundreds of square miles of terra firma were engulfed by the sea. Toward the end of last year M. Delaunay once more raised his warning voice, and the earthquakes in Spain proved how well founded were his warnings. And now one has just occurred in India. Quite recently he has prophesied very severe volcanic disturbances for 1886. Having acquired a well-merited notoriety in foretelling earthquakes, some weight ought to be attached to M. Delaunay's utterances. He affirms that next year these natural phenomena will be of a very intense character, and that they will show themselves either when the earth is under the direct influence of a planet of the first rank, such as Jupiter, or under that of a group of asteroids, or at a time when sun and moon are nearest to our planet at the same time.

☞ The spirit-message of Deacon Stephen Woodman, late of Salisbury, Mass., which was given at our public circle-room some time since, and first published in these columns, is going the rounds of the press as a remarkable production. Coming as it does from a man who was once a devout church deacon, it may with propriety be so considered. He said he had been talked to by kindly beings over on the other side (meaning, of course, the spirit-world), and they told him he would see clearer by-and-bye; that he must be willing to let the old ideas go, and not cling to them. "But," said he, "somehow it is hard to do that. When a man has held to a religion the greater part of a long life, and it has become a portion of him, it seems like letting a part of his being go to have it taken away from him. But if what they tell me is true, I shall have to commence and learn my lesson anew, and let those old ideas go sailing away into the past." And then Mr. Woodman goes on to say he wishes his friends to know that he is alive and in a country much like this one, etc. We have had hundreds of experiences given us of a similar tenor by persons who had their eyes opened to their true condition after passing to spirit-life. It is evidence of their honesty when they are willing to return and admit they were mistaken as to a future life by and through the false teachings of Old Theology. When will the people of earth shake off the shackles of superstition and bigotry and mount the ladder of truth as taught by Modern Spiritualism?

☞ A clairvoyant in England (Ellen A. Blake) contributes to *The Medium* an interesting description of what she witnessed at the funeral of a number of men who passed through death at a recent colliery explosion. She says:

"As the coffins were being borne up the churchyard pathway, from the entrance up to the church, there were arches of heavenly flowers too grand to describe, and the people seemed to be walking amongst them. These flowers were not like earthly ones; they were much lighter and brighter, and were very much like a great number of ostrich feathers above and under their feet, and amongst them I saw a great number of angels. I could scarcely see the coffins as they were borne through these beautiful flowers. One of the angels was robed in green raiment and carried on his arm a large wreath made from the choicest flowers, and from one or two of which came forth a red star; this was most surprising of all I had seen. Many of the angels were trying to comfort the broken hearts around them. When they were returning from the grave I beheld the spirit of a man whose body had been laid in the grave, returning with his wife, his arms clasped around her in an attitude of love: and as I gazed on them again, they were as if the woman's spirit was also with his and rejoicing, although the woman was quite helpless; she seemed as though she knew nothing, and her eyes were closed. Then came the passing away of this glorious scene, as a cloud vanishing from sight on a very bright day in summer. The angels passed away in the same manner as the flowers, and while standing and beholding these beautiful flowers and angels, I felt a desire to be with them, rejoicing and singing."

☞ It should be distinctly understood by those who peruse this paper that it does not undertake to vouch for the abilities or competency to perform what they propose of any who advertise in its columns—whether as mediums or in any other capacity. Neither can it be responsible for their integrity or moral character. Each must, as in all other matters, stand on his or her own merits, and all who apply to them must rely on their own judgment. While THE BANNER will not knowingly allow its columns to be used as the vehicle of imposition or wrong in any form, yet it cannot sit in judgment upon the claims or characters of those who choose to advertise in them.

The Manual of Psychometry.

The announcement of the issue of this work will be a profound gratification to many in Europe and America who have been waiting for its publication with impatient interest. It is a mine of intellectual wealth, and, as its author justly says, it "lifts a corner of the veil that hides incalculable wealth of knowledge and wisdom." Moreover it gives a new demonstration of the immortality of the soul, and opens another broad highway through which multitudes may learn the truth of Modern Spiritualism. Part First, "Introductory and Historical"—four chapters; Part Two, "Practical Utilities"—five chapters; Part Three, "The New Philosophy and Religion"—two chapters. Appendix: "Prophecy of Cazotte, Frequency of Prevision, Destiny of the Young." It is a grand book, and should be in all the libraries of the world.

Audible Spirit Music.

An occurrence during the illness of a Mrs. Shepherd, in Afton, Iowa, has been the subject of much discussion of late among the residents of that place. During her illness, and when she seemed to be the lowest, beautiful music, coming from an unknown spirit, would float into the room, and could be heard by all its occupants, and on each occasion Mrs. Shepherd would rise up in her bed and exclaim, "Oh, how sweet! I will soon be with you, dear children."

Noting the above, the Afton *Enterprise* remarks: "We, like the majority of mankind, are great disbelievers, but responsible men and women declare they heard the music, and there is no question as to its truthfulness; but where it came from or what caused it is the question."

Reports from Camp and Grove Meetings

Are respectfully solicited from persons in attendance. We shall be pleased to print in our columns concise accounts of general proceedings at these gatherings, and of notable phenomena and incidents that may occur; all of which will undoubtedly be perused with great pleasure and satisfaction by those of our readers who are unable to be present.

The Opening Lecture at Onset,

By Dr. Fred. L. H. Willis, entitled "SPIRITUALISM A CASKET OF RARE AND PRECIOUS GEMS," reported expressly for the BANNER OF LIGHT, will be one of the attractive features of the next number of the BANNER.

Dr. A. W. S. Rothermel,

Accounts of whose remarkably developed mediumship have recently appeared in our columns, is now holding séances at Onset.

☞ The evanescent nature of all earthly objects upon which mortals bestow their holiest love and place their fondest expectations was shown in a sad event of late occurrence in our neighboring city of Haverhill. On the afternoon of July 9th, Ralph, a bright, intelligent son of Captain and Mrs. Henry A. Lord, on his way home, a strong gale blowing at the time, was while crossing a street, struck on the head by the wheel of a buggy that was driven round an adjacent corner and unseen by him. The collision prostrated him senseless. The occupant of the buggy promptly sprang to his relief, and conveyed him speedily to a physician. Restoratives being applied he slightly recovered, and was conveyed to his home. During the night unfavorable symptoms appeared, and at half-past one his spirit vacated its shattered abode and passed to the home of the immortals.

The suddenness of the event, shadowing as it did a home that a few hours previous knew nothing but happiness, with a cloud of grief, called forth the deep sympathies of not only the many personal friends of the family, but of all who became informed of it. These found expression in a profusion of floral gifts at the hour of sepulture on the following Sabbath; on which occasion, as was to be expected, a fine spiritual atmosphere prevailed, and few, if any, could fail to recognize the consoling fact that though visibly absent he whom they so bitterly mourned was in their midst, not dead but living, anxiously waiting an opportunity through some one of the many channels of communication to make his continued love and presence known. May the sorrowing parents soon see the silver lining of the cloud that is above them.

☞ We learn from *The Cornubian and Redruth Times* of July 10th that the libel case of Maskelyne *vs.* Irving Bishop, which has been on the legal docket in England for some time, has at length been decided. In the Sheriff's Court, London, Bishop was mulcted in the sum of ten thousand pounds. The Divisional Court ordered a new inquiry on the ground that the damages were excessive, and a rehearing was subsequently had. After the addresses of counsel, the learned Under Sheriff, in his address to the jury said the question for their consideration and determination was the amount of compensation in damages to which the plaintiff was entitled. The jury, after a short deliberation, assessed the damages at five hundred pounds, execution being stayed for a week on the application of Mr. Coward for the defendant.

☞ The *National View*, published at Washington, sees in the prospective abolition of war indications of the approach of the millennial era. We trust its anticipations may be realized, and have no doubt they will, for "the good time coming," which has so long been talked of and sung of, is on its way to earth's people, though many generations have passed away without seeing it, and many others, in all human probability, will in the meantime let us all do what we can to help it along.

☞ We are informed that strenuous efforts are being made by Mr. Miller, of Brooklyn, N. Y., for the resumption of the publication of the *Psychometric Circular*. In this connection it may be mentioned that Mrs. Sara Williamson, formerly an *attaché* of that paper, receives and inspirationally answers inquiries relating to the spiritual philosophy, at 441 Fulton street, Brooklyn, at which place Mrs. St. John holds séances for materialization, flower manifestations, etc., every Friday evening.

☞ Attention is directed to notice in another column under the caption "Done a Great Deal of Good," showing the efficacy of Dr. Dobson's treatment of the sick.

MR. O. G. OYSTON, an active worker in the ranks of English Spiritualists, at present with the inspirational lecturer, Mr. Simon De Main, at Sherrodsville, Ohio.

Spiritualist Camp and Grove-Meetings.

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

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

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

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

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

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

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

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

NEMOKA SPIRITUALIST CAMP-MEETING.—The Nemoka Camp-Meeting Association and the Michigan Association of Spiritualists unite to hold a camp-meeting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, eight miles east of Lansing, August 5th to the 31st.

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

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

LOOKOUT MOUNTAIN [TENN.] CAMP-MEETING.—The Second Annual Camp-Meeting will be held on these camp-grounds for ten days, commencing Saturday, Aug. 22d, and concluding Aug. 31st. On Wednesday, Aug. 26th, the annual meeting of stockholders will be held. On Saturday, Aug. 29th, the Annual Convention of the Southern Association of Spiritualists will be held.

PAW PAW, MICH.—A Camp-Meeting takes place at Four Mile Lake from July 30th to Aug. 3d.

CASSADAGA, N. Y.—The Camp-Meeting at Cassadaga Lake opens Aug. 1st, and closes Aug. 31st.

TEMPLE HEIGHTS, ME.—August 14th to 23d.

VERONA PARK, ME.—August 15th to 24th.

ONSET.—This summer resort for Spiritualists hereabouts had a large number of visitors last Sunday, when the campaign was opened. One poor brother, Mr. George B. Holmes, (the *Herald* says,) was insane, and, thinking he was surrounded by spirits, ran through the streets, arrayed in white, and then jumped overboard, but was saved from drowning and committed to the insane hospital at Taunton. It is but *fair to* state that he was crazy before he went to Onset.—*Boston Investigator.*

The Boston *Evening Record* headed its account of this affair in glaring capitals, "CRAZY OVER SPIRITUALISM," and at the same time, in the body of the article, it said: "Mr. Nickerson says he became acquainted with him [Mr. Holmes] about nine months ago at New Bedford, where he gave lessons in elocution *at the rooms of the Young Men's Christian Association.* About two months ago Mr. Nickerson, upon Holmes representing that he was in poor health, invited him to come to Onset Bay and assist him about his place of business, which invitation was accepted." This same Mr. Holmes wrote us a letter last May, which led us to infer that he belonged to the "Young Men's Christian Association"—and now the fact is corroborated by the article in *The Record.* Is Spiritualism to be responsible for all the "cranks" who belong or belonged to "the church"? It would seem so, according to the secular press outlook.

☞ Of the message in the BANNER July 11th from Dr. George E. Hayes of Buffalo, Mr. S. H. Waterman writes that Dr. Hayes was an old resident of Buffalo, and "though an old man an able one, his message clearly proves he has not lost any of his ability by his transition." Our correspondent adds that a renewed interest has been awakened in spiritual phenomena by the visits of the independent slate-writing medium, Mr. W. A. Mansfield, of whom he says:

"One half hour's sitting with him satisfied me that as a medium for independent slate-writing he has no superior. He does not even hold the slate in his own hands. He said: 'Take the slates in your own hands, look at them, put the pencil between them yourself, put them away over there, yourself, on that table (ten feet from him), put your folded question on top of the slates yourself and take hold of my hands.' In one minute he told me to look at the slates. I did so, and found upon the under slate my question answered, love given and name signed, all done in broad daylight."

☞ A writer in the *Century*, over the signature, "A Pew-Owner," asks why people attend church? Of the assumption that they do so for the worship of God, he says:

"Nothing could be further from the truth. The buildings and trimmings of churches are simply the survival of a practice around which a multitude of pleasant and tender recollections twine, but the true and original spirit of which has utterly perished. Indeed, the churches have very aptly been styled the dress-parade of modern civilization.... I say it without a particle of irreverence, and with no desire to wound the feelings of any one—the modern church-going is simply a form of decorous Sunday amusement, differing only in degree from the so-called sacred concert."

☞ A letter from Mr. J. J. Morse, dated July 11th, informs us that he was to give his closing lectures in Liverpool on the day following. Leghill, North Shields and Newcastle-on-Tyne were to be the field of his last week's labor in England, returning to Liverpool on the 24th, for a farewell reception concert, and embarking the next day for this country.

Number forty of "Echoes from England," the closing one of the series from Mr. Morse, for the present, is received and will be given in our columns next week.

"THE GNOSTIC."—We are in receipt of the first number of a twenty-four page octavo monthly, bearing the above name, published and edited by George Chainey and Anna Kimball, Oakland, Cal., who announce as their purpose to devote its pages to a presentation of "Theosophy, Spiritualism, Occult Phenomena and the Cultivation of the Higher Life." For terms and particulars, address George Chainey, Oakland, Cal.

☞ Miss V. Roberts, the materializing medium of whom our New York correspondents spoke so highly in the BANNER of July 4th and 18th, is now in this city, holding séances at No. 74 Waltham street, as will be seen by her card in another column.

☞ We learn from our English exchanges that Mrs. Cora L. V. Richmond's recent public lectures in London were listened to by earnest and appreciative audiences. This grand mouthpiece of the angels was to lecture in the Provinces from July 12th to Sept. 20th.

☞ Our Canadian friends should secure the services of Mr. J. J. Morse, the English trance-medium and fine lecturer, who will soon arrive in this country. He may be addressed at this office.

☞ Mrs. Emma Hardinge-Britten is actively engaged in the English lecturing field. She is an able speaker, and consequently is always fully appreciated.

Movements of Mediums and Lecturers.

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

Dr. J. K. Bailey's permanent address is P. O. Box 123, Scranton, Pa.

Mrs. Bessie Huston, materializing medium, will be at the Whipple and Hubbard cottage, Lake Sunapee, July 27th, where she will hold séances until the close of that meeting.

Mrs. Willis-Fletcher can be addressed care of BANNER OF LIGHT. She will deliver a limited number of lectures during the coming winter.

Mr. O. P. Kellogg of Ohio, and Mrs. E. C. Woodruff, are to be speakers at the Grand Camp-Meeting at Four Mile Lake, near Paw Paw, Michigan, which commences July 30th and ends August 3d.

A. S. Hayward, magnetic physician, of Boston, will receive all letters in due time addressed to him as per advertisement on seventh page of BANNER. They will be forwarded to him wherever he may be.

G. H. Brooks, of 124 Charter street, Madison, Wis., would like to make arrangements to lecture for the fall and winter months. Address him as above.

J. Wm. Fletcher speaks at Neshaminy Falls, August 9th, delivering both lectures, and has been secured for the Cassadaga Lake Camp-Meeting.

Mrs. Dr. L. E. H. Jackson's address is now at Rockland Cottage, Rutland, Vt. She will answer calls to lecture and attend funerals.

Edgar W. Emerson has the following engagements for Camp-Meetings: July 19th to 26th, inclusive, Neshaminy Falls, Pa.; July 29th and 30th, "The Fact Convention," Onset Bay; Aug. 2d to 10th, inclusive, Lake Pleasant, Mass.; Aug. 10th to 31st, inclusive, Cassadaga Lake, N. Y.; Sept. 5th and 6th, Ætna Camp-Meeting, Glenburn, Me. Will probably visit Sunapee Lake Camp, N. H., from Aug. 14th to 18th.

Correction.

To the Editor of the Banner of Light:

In the last issue of your paper, among the editorial items, I notice one which says: "President Potter of the Free Religious Association announces that the subscriptions to *The Index* during the past year have largely decreased." Knowing that the statement attributed to Mr. Potter was untrue, I called his attention to the item to-day, and he stated that he had never made *any* such announcement, nor said anything that could in fairness be so construed. I repeat the statement is not true, from whatever source derived or upon whatever authority made.

Sincerely yours, B. F. UNDERWOOD.

[We are pleased to learn, as we do by the above note, that the statement attributed to Mr. Potter in regard to *The Index* is not true. We derived our information from the Boston secular press.]

☞ Address J. W. FLETCHER for lectures, etc., care BANNER OF LIGHT.

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

To Correspondents.

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

F. GERHARD, HOBOKEN, N. J.—Dogmatism would be conspicuous by its absence in anything that might be said in these columns regarding it.

W. BOWES, NEW YORK CITY.—MSS. received, and under consideration.

H. G., NAPA, CAL.—We shall submit your letter of inquiry to the spirit control when the medium resumes her duties at our Public Free Circle-Room.

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 subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly 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.*

Spiritualist Meetings in Boston:

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

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

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

White Cross Fraternity, 12 Pemberton Square, Room 9.—Meeting every Sunday evening at 7½ o'clock. "Service of Silence" every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.

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

Subscriptions Received at this Office FOR

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, $1,50.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. $1,00 per annum.

LIGHT: A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price $3,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price $2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. $5,00 per annum.

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, $1,50. Single copy 5 cents.

THE ROSTRUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

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

MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w*.Jy.11.

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

It is the method of Water Evaporation in the Golden Eagle Furnace that causes my friends to say, How soft and agreeable the atmosphere is in my house. Jy.25.

☞ *Bisbee's Electro-Magnetic Flesh Brush* acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of $3,00.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in **New York.**

TO FOREIGN SUBSCRIBERS

The subscription price of the **Banner of Light** is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

AUSTRALIAN BOOK DEPOT,

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston.

INDIA BOOK DEPOT.

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

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the **Banner of Light**, and will supply the **Spiritual and Reformatory Works** published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring any of the **Spiritual and Reformatory Works** published by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hoosick street, Troy, N. Y.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the **Spiritual and Reformatory Works** published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

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

ROCHESTER, N. Y., BOOK DEPOT.

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

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of **Spiritual and Reformatory Works** published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

SAN FRANCISCO, CAL., AGENCY.

I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for **Banner of Light**, and all publications of Colby & Rich.

NEW YORK BOOK DEPOT.

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

PHILADELPHIA BOOK DEPOT.

The **Spiritual and Reformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the **Banner of Light** at $3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., **Circulating Library** and dépôt for the Spiritual and Liberal **Books and Papers** published by Colby & Rich.

AUBURN, N. Y., AGENCY.

Parties desiring any of the **Spiritual and Reformatory Works** published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

ADVERTISEMENTS.

NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION.

Twelfth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS.

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

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

SPEAKERS.

Sunday, August 2d, Hon. A. H. Dailey, Brooklyn, N. Y.; Mrs. Juliette Yeaw, Leominster, Mass.
Tuesday, Aug. 4th, Mr. Chas. Dawbarn, New York, N. Y.
Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Ms.
Thursday, Aug. 6th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, N. Y.
Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove, Mass.
Sunday, Aug. 9th, Mr. J. Clegg Wright, Philadelphia, Pa.; Mrs. R. S. Lillie, Brooklyn, N. Y.
Tuesday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Wednesday, Aug. 12th, Mr. J. Clegg Wright, Philadelphia, Pa.
Thursday, Aug. 13th, Mrs. R. S. Lillie, Brooklyn, N. Y.
Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Boston, Mass.
Saturday, Aug. 15th, Mr. Walter Howell, Philadelphia, Pa.
Sunday, Aug. 16th, Mrs. Sarah A. Byrnes, Boston, Mass.; Rev. George Chainey, Boston, Mass.
Tuesday, Aug. 18th, Rev. George Chainey, Boston, Mass.
Wednesday, Aug. 19th, Mrs. Fannie Davis Smith, Brandon, Vt.
Thursday, Aug. 20th, Rev. George Chainey, Boston, Mass.
Friday, Aug. 21st, Miss A. M. Beecher, Newtonville, Mass.
Saturday, Aug. 22d, Mr. J. Frank Baxter, Chelsea, Mass.
Sunday, Aug. 23d, Rev. E. P. Powell, Clinton, N. Y.; Mrs. F. O. Hyzer, Baltimore, Md.
Tuesday, Aug. 25th, Rev. E. P. Powell, Clinton, N. Y.
Wednesday, Aug. 26th, Mrs. F. O. Hyzer, Baltimore, Md.
Thursday, Aug. 27th, Hon. A. H. Dailey, Brooklyn, N. Y.
Friday, Aug. 28th, Miss A. M. Beecher, Newtonville, Mass.
Saturday, Aug. 29th, Mrs. Sue B. Fales, Boston, Mass.
Sunday, Aug. 30th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

PUBLIC TEST MEDIUMS.

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

MUSIC.

The *Fitchburg Military Band*, of twenty-four pieces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 31st, giving two concerts daily—at 9:30 A. M. and 1 P. M. This well-known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the State. Mr. Patz, the leader, has made several changes for the better in its make-up, and the habitues of Lake Pleasant may confidently anticipate the pleasure of listening to some of the best concerts ever given by this Band.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening.

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

THE HOTEL,

Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass.

For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedule of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

July 4.—6w

Mrs. Maria Kimball,

It is expected, will sing at the FACTS CONVENTION July 29th and 30th at Onset Bay. July 25.

SOMETHING

For Every Reader of the Banner.

MRS. J. L. THURSTON, of Lynnfield Centre, was developed in eight private sittings as *Business and Test Medium* and *Inspirational Speaker*. She is now ready for public work. MRS. M. B. CRANE successfully developed in twelve private sittings as Personating, Speaking and Test Medium. Many are availing themselves of MR. COCKE'S reduced rates of *six private sittings* for *four dollars* in advance to receive aid in development of mediumship under most favorable conditions. **JAMES R. COCKE, 6 Worcester Square, Boston.** 3w*—July 25.

THE ONSET QUARTETTE

Will sing at the FACTS CONVENTION July 29th and 30th. *July 25.*

MISS VIRGINIA ROBERTS,

Of New York City,

MATERIALIZING MEDIUM,

HOLDS Séances every evening, 8 o'clock, and Sunday and Wednesday afternoons, 2 o'clock, at 74 Waltham street, Boston. 2w*—July 25.

MR. JOSEPH D. STILES

Is expected to give a Descriptive Séance at the FACTS CONVENTION. July 25.

Manual of Psychometry.

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

1885.

THE SPIRITUALISTS

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

WILL HOLD THEIR

SIXTH ANNUAL CAMP-MEETING

ON THEIR CAMP-GROUNDS AT

CASSADAGA LAKE,

CHAUTAUQUA CO., NEW YORK,

Commencing Saturday, August 1st, and Closing Monday, August 31st.

SPEAKERS' LIST.

Saturday, Aug. 1st, Samuel Watson of Memphis, Tenn., and Jennie B. Hagan, Mass.
Sunday, Aug. 2d, Samuel Watson and Elizabeth L. Watson of Cal.
Monday, Aug. 3d, conference and volunteer speaking.
Tuesday, Aug. 4th, Jennie B. Hagan.
Wednesday, Aug. 5th, Elizabeth L. Watson.
Thursday, Aug. 6th, Jennie B. Hagan.
Friday, Aug. 7th, J. Frank Baxter of Chelsea, Mass.
Saturday, Aug. 8th, Mrs. H. S. Lake of Wis., and J. Frank Baxter.
Sunday, Aug. 9th, Mrs. H. S. Lake and J. Frank Baxter.
Monday, Aug. 10th, conference.
Tuesday, Aug. 11th, Mrs. H. S. Lake.
Wednesday, Aug. 12th, Lyman C. Howe of Fredonia, N. Y.
Thursday, Aug. 13th, Mrs. H. S. Lake.
Friday, Aug. 14th, J. W. Fletcher of Boston, Mass.
Saturday, Aug. 15th, R. S. McCormick of Franklin, Pa., and Mrs. R. Shepard Lillie of Philadelphia.
Sunday, Aug. 16th, Mrs. R. S. Lillie and J. W. Fletcher.
Monday, Aug. 17th, conference.
Tuesday, Aug. 18th, Mrs. Nellie J. T. Brigham of Mass.
Wednesday, Aug. 19th, J. W. Fletcher.
Thursday, Aug. 20th, Mrs. Nellie J. T. Brigham.
Friday, Aug. 21st, Mrs. Nellie J. T. Brigham.
Saturday, Aug. 22d, Mrs. R. S. Lillie, and O. P. Kellogg of Ohio.
Sunday, Aug. 23d, O. P. Kellogg and Mrs. R. S. Lillie.
Monday, Aug. 24th, volunteer speaking.
Tuesday, Aug. 25th, Mrs. R. S. Lillie.
Wednesday, Aug. 26th, A. B. French of Ohio.
Thursday, Aug. 27th, A. B. French.
Friday, Aug. 28th, Mrs. Sophronia E. Bishop of Indiana.
Saturday, Aug. 29th, Mrs. R. S. Lillie and A. B. French.
Sunday, Aug. 30th, A. B. French and Mrs. R. S. Lillie.
Monday, Aug. 31st, "Home, Sweet Home."

Any one wishing further information can obtain the same by writing to the Secretary, MISS IDA M. LANG, Fredonia, N. Y. 4w—July 18.

La Petite Louise Marguerite

Will sing at the FACTS CONVENTION at Onset. July 25.

IT IS A SIN TO BE SICK.

WE tell you *why* in our **NEW BOOK and Eight-Page Paper**, which we send *free* to any address. This **Book and Paper** should be in *every home*. All who read them and follow their suggestions will save large *doctor bills*, many long hours of suffering, and have many years added to their lives. Send *your name* at *once for our* new book, **"A PLAIN ROAD TO HEALTH,"** *free to all.*

CHICAGO MAGNETIC SHIELD CO.,
No. 6 Central Music Hall, Chicago, Ill.
July 25.

THE BEST MEDIUMS

Will be at the FACTS CONVENTION at Onset July 29th and 30th. July 25.

FOR 60 DAYS

Our Offer will Hold Good.

BOSTON, *July 15th*, 1885.

HAVING quite a number of back numbers of SPIRIT VOICES on hand, and desiring to increase its circulation, we will send to any address one copy free upon application by postal card only. Address JAMES A. BLISS, 121 West Concord street, Boston, Mass. July 25.

MR. EDGAR W. EMERSON

Will attend the FACTS CONVENTION and give tests from the platform. July 25.

WANTED—To exchange "Medium and Daybreak," London, postage free, three days after publication, for "Banner of Light," or other good weekly. JOHN KELLETT, 40 Lincoln street, Barrow in Furness, England. July 25.

Mrs. L. C. Clapp

Will sing at the FACTS CONVENTION at Onset July 29th and 30th. July 25.

JUST ISSUED.

MANUAL OF PSYCHOMETRY:

THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D.,

Author of "Anthropology," "Therapeutic Sarcognomy"
and "Moral Education"—Professor of Physiology and
Institutes of Medicine in four Medical Colleges successively, from 1845 to 1881—and for five years
Dean of the Eclectic Medical Institute, the
parent school of American Medical Eclecticism—Discoverer of the Impressibility of the brain—of Psychometry
and of Sarcognomy.

CONTENTS.

Frontispiece—Engraving—Portrait of Mrs. Buchanan.

PREFACE.

PART I.—INTRODUCTORY AND HISTORICAL.

Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Developments.
CHAP. 4.—The Psychic Faculties—their location, and accidental manifestation.

PART II.—PRACTICAL UTILITIES.

CHAP. 5.—Psychometry in Self Culture, Conjugal Relations and Business.
CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.
CHAP. 7.—Psychometry in Politics.
CHAP. 8.—Psychometry in Literature.
CHAP. 9.—Prophetic Intuition.

PART III.—THE NEW PHILOSOPHY AND RELIGION.

CHAP. 10.—Psychometry and Anthropology.
CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Destiny of the Young.

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

Price $2,00, postage 16 cents.
For sale by COLBY & RICH.

CONTENTS

JULY NUMBER

FACTS.

Our First Clincher. Mr. Samuel McCleary.
Spirit-Photography. Mr. William H. Peckham.
Dr. Newton Healing at a Distance. Mr. Simeon Pease Cheney.
Recognition. Dr. W. H. Vosburgh.
A "Fact," with a Lesson. O. H. Wellington, M. D.
Sealed Letter Answered. Mr. Joshua W. Reynolds.
Was it the Spirit or Mind-Reading? *Mrs. L. L. Whitlock.*
Materialization with Mrs. Fairchild. Mrs. H. V. Chapin.
Private Séances for Materialization. Mr. William D. Brewer.
Physical Manifestations and Materialization. Editor of *The Rostrum.*
Experimenting in Psychometric Readings.
A Spirit Proving Her Identity. Mr. L. L. Whitlock.
By what Power Did She Know the Character of the Writing?
What I Did Not See in the Cabinet. Mr. W. C. Tallman.

MISCELLANEOUS.

EDITORIAL.—Let us Know the Truth.
Who Will Answer? Mrs. L. Ingraham.
Cape Cod Camp-Meeting.
Sunapee Lake Camp-Meeting.
Onset Bay Items.
Book Notice (*Beyond the Valley*).
Eternity's Secret (Poem). Mr. C. A. Towne.
Wheden's Angeloids. *Boston Herald.*

Single copies 10 cents. $1,00 per year.
For sale by COLBY & RICH. 1s—May 16.

The Facts Magazine.

ALL persons who have known of any extraordinary phenomena pertaining to **Mental Cures, Mesmerism, Mental and Spirit Manifestations** of all kinds, should write full particulars for this the leading Magazine devoted to the description of Psychological Effects.
June 20.

A PLEA FOR LIFE. Address delivered before the Peace Convention, held in Boston, Mass., January 15th, 1874, by LYSANDER S. RICHARDS.
Price 5 cents.
For sale by COLBY & RICH.

Message Department.

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

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

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

LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

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

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 17th, 1885.

Invocation.

Oh! ye bright spirits from immortal realms, ye who have trod the pathway of life, who have known the bitter experiences as well as the pleasant conditions of existence; ye eternal ones, whose discipline has been such as to unfold your brightest powers and develop the best and strongest characteristics of being; ye who are the friends of humanity and desire to do God's will in blessing and instructing mankind, we pray and ask your divine assistance. We would be blessed individually by your coöperation, for we know that our souls need enlightenment and require instruction in the laws of being, need knowledge concerning both sides of existence, and we would receive lessons that you have to convey, and be ready to join with you in sending forth glad tidings unto those who are ignorant. We would link hands with you in your inspired work. May all who are present here, spirits and mortals, be benefited by this association and the lessons of the hour. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By O. H. Dunton.] Do the Indian spirits have a greater controlling power than other spirits? if so, why?

ANS.—We have considered this question at length before, so we will not enter into it very deeply to-day. It is true that Indian spirits have generally a greater controlling power over mediums than many other spirits. These intelligences are possessed of great positive will-force, which they know how to exert over a sensitive on earth; they are also endowed with great vitality, vigor of frame and of spirit, and the magnetism which emanates from them surrounds a medium and gives such an instrument health and vitality. An Indian spirit who takes a medium in charge has the special work of supplying that human instrument not only with spiritual vitality that is to keep her mind free from the depressing effects of the external friction which accompanies the labor she has to perform, but also to bring to her physical force, and keep her mortal frame in a condition to withstand the influences brought to bear upon it both by returning spirits and by those mortals who come to her seeking evidence of immortality.

Q.—[By Giles Otis Pearce, New York.] If, as is claimed by some, light is the eternal essence of power, it must be subject to an invisible something called Will, or Intelligence. Is that will or intelligence a unit, or a union of all atomic intellects?

A.—We have always maintained that not only the sun, but all planetary life, all stages of being, are subjected to a superior will or intelligence which governs and controls existence. It may be said to be a unit, inasmuch as it must embrace and encompass all things. It may be said to be distributed, inasmuch as it permeates all conditions of life and expresses itself in all manifestations; therefore we look upon the Supreme Intelligence and Power as the one all-absorbing, all-absorbent force of the universe.

Q.—[By J. W. Burrington, Colerain, Mass.] What is the cause of the difference of opinion among returning spirits respecting Jesus Christ, some asserting that he never existed on earth, consequently never in the spirit-world; others declaring as positively that he did exist here, and that they have seen and conversed with him in that world?

A.—When there is a difference of opinion upon any question whatsoever, there must be a certain degree of ignorance on at least one side. It seems to us that those spirits who positively declare that they know the Nazarene to have had a human existence on earth, and that he consequently now lives in the immortal life in the spheres, because they have seen and conversed with him, should be credited above those who declare he never had an existence because they had not seen him. Negations are not always evidence upon any question in life; positive affirmations may, however, bear the strongest testimony, and if those spirits who declare to you they have seen the Nazarene and conversed with him have every reason to believe he is the veritable man Jesus who lived ages ago on this earth, we see no reason why their testimony should not be accepted. We believe the difference of opinion to spring from the fact that those who declare positively their non-belief in the existence of such a man, are ignorant. They have, perhaps, been wise students of certain departments of human learning, they may be advanced scientists on certain questions, but they have been much exercised in the desire to establish their own theory concerning a certain subject or question rather than to search for the truth in all directions. One comes to the spirit-world with his opinion fixed upon a certain matter; he cannot believe but what he is right, and all who differ from him must be in the wrong. He may be taught by other spirits concerning the fallacy of his argument and opinion, but he is not prepared to receive their teachings with any degree of satisfaction; he returns to this earth and through mediums still maintains the opinion which he held previously; another spirit more advanced may come to you seeking to gather from the arguments and affirmations of others and placing before you the truth which he believes he has received from higher sources; you will have to discriminate and judge between the two statements; that which seems most reasonable to you you may accept, even if truths afterward received may show you their fallacy. We have seen, in connection with the statement made by spirits concerning the non-existence of Jesus as established, that certain parties on earth holding opinions of their own and believing honestly yet strongly that the story of Jesus is but a myth, that he had not an existence as a human being, but that the whole history of his life and death can be traced to the history of the planets, have attracted to themselves spirits who desire to come into communication with earth, sensitive, susceptible influences, who, being so thoroughly negative, that when they come into the sphere or aura of these strong-minded mortals partake of the opinions, the thoughts of their minds, and reflect, in their communications, what they receive from the stronger, more positive minds of the individuals with whom they come in contact; thus you will perceive that it is not always possible for you to receive a correct statement, historical or otherwise, from spirits; you must not only supply intelligences with the conditions of harmony and of tranquility, so that the medium and the spirits may feel themselves welcome and at ease, but you must also have your own minds passive on all subjects. If they are actively exercised over the one thought which engages their attention, and the truth of which they are very desirous of demonstrating, the spirits who come to you, if they are very negative and not self-poised, will only reflect that which you have to give, and will not bring any higher statement from the spiritual plane.

Q.—[By Mrs. E. C.] A sensitive sits for development for three years, and, desiring a little encouragement, at last asks earnestly for some sign, or a few words of advice from those who work around her; she gets no answer to her prayers; the phase of development seems to be *writing*, as the hands scribble page after page of unintelligible writing, not one word of which can be read; why cannot the guide write intelligently, if he can use the pencil so vigorously?

A.—It is probable, and to us evident, that the spirit who seeks to communicate through the lady in question has a desire to use her hand for mechanical writing. There seems to be more of the inspirational or impressional phase of mental mediumship, so to speak, than of the merely external or mechanical; therefore if the spirit would combine the two powers, concentrate them into one, and would impress his thoughts upon the brain of the medium, to be transmitted through the hand and traced upon paper, there would be probably but little difficulty in receiving intelligible communications after a short time of trial. We recommend this to the spiritual guide of the party in question, and think they may succeed in producing something that will be reliable from the spiritual world.

Controlling Spirit,

For Samuel A. Bailey; Stephen L. Sawyer; David Saunders; Alexander and Frances Leaird; Mary A. Shedd; Emma E. Jones; William Blair; Annie Pickering; Eliza Chase; William Miller; Connie; James Parker; Martha Sawyer.

CONTROLLING SPIRIT.—We will now proceed to deliver messages from spirits who are present, most of whom are unable to control the medium personally.

Samuel A. Bailey.

A spirit presents himself, giving the name of Samuel A. Bailey, who declares that he was well-known in Lynchburg, Va., at one time holding a public office in that place, and exercising a wide influence, not only in political affairs in the sphere in which he moved, but also in private life. He has not been absent from the body a great while, or so it seems to him, for time has passed very rapidly since he went out, and he cannot believe it is long since he moved among his friends of earth. He wishes to communicate with them, to send them his regards and greetings, and to assure them of his well-being in the higher life. He has many things to say, but cannot control the medium; he hopes to be able to accomplish something for the good of his friends after a time. The spirit declares that he has been exerting his influence upon a certain circle in the neighborhood of his old home, and that he has succeeded in helping his friends to accomplish certain ends for the good of the community in which they reside. This gives him gratification, because by it he learns that he is not deprived of power nor of individual energy.

Stephen L. Sawyer.

Now we would speak for a spirit by the name of Stephen L. Sawyer, who was also somewhat in public life, a man marked for reputation and ability. His greetings are brought to friends in Boston. He wishes them to understand his presence with them. He would seek an avenue in private through which to come to them, if they would give him an opportunity. He has dear ones of his household with him in the spirit-world, but there are loved ones here to whom he would bring consolation, hope and cheering messages. This spirit also has many things to say, but he declines to reveal them in public, and asks his friends to seek an open way for him through some private medium.

David Saunders.

David Saunders claims to have lived in Wilmington, Ohio, also to have been, for some time, a Collector of Internal Revenue, and to have held another public office. He has not been in the spirit-world a year yet, as he passed out last summer, but he is anxious to greet his friends and have them know he still lives. The spirit claims to have many friends in Clinton County; one whom he knows has recently been interested a little in spiritual things and would like to learn more of them. The spirit is anxious to bring information concerning these things, and is only waiting an opportunity of doing so. He wants his friend to know that he is in harmony with him, and will do all in his power to help him along over the road of investigation. He thinks that after awhile he will be able to bring demonstrations of spirit-power to more than one who once knew him on earth.

Alexander and Frances Leaird.

A lady and gentleman present themselves together: they are of one family. The lady speaks, and says: We wish to send our love and our tender regards to the dear friends of earth. Tell them we live and have power and activity; we are here and we are there in the bonny country of the spirit-world; we can travel from place to place, and we can locate in one spot if there is work to be done. All is energy and vitality; there is no weakness, no suspension of soul-power; the brain is active and the intellect is keen in the spirit-world, so that we can perceive and take into our understanding those things which we wish to learn. The spirit sends her greeting and words to friends in New York City and in Jersey City. There are dear friends and relatives at the latter place whom she would like to communicate with. She moves among them, brings her influence, and wants them to feel that she is not dead, but is alive and with them. We get the name of Alexander as that of the gentleman, and Frances Leaird for the lady.

Mary A. Shedd.

Mary A. Shedd comes to her Boston friends. She has been absent from the body for nearly ten years, and has never manifested in this way. She has hoped and tried many times to give a communication, but without success. She brings her best love to friends, and wants them to investigate Spiritualism, for they have a host of dear ones around them who are invisible to mortal sight, but who exert an influence over their lives, and who would like to be known as living creatures, and not as mere non-entities. There are elements of mediumship in the family to which this lady belonged. She claims she has a brother and sister, both of whom are highly mediumistic. One can be developed as a writing medium; in fact, whenever this person takes a pen, she finds the words flowing from the end of it without any special effort of her mind, and she has no difficulty in tracing page after page of manuscript, but she does not know that she is assisted by invisible helpers. The other has a large store of vital magnetism which may be applied to useful purposes for humanity, and the spirit wishes her relatives and nearest friends to sit together quietly and seek for the development of mediumship, for she feels there is much power now going to waste that may be utilized for beneficent works.

Emma E. Jones.

Emma E. Jones has a mother and sister living in New York; her sister's name is Lydia, her mother's Elizabeth. She wishes to communicate with them, to send her love and that of the friends who are with her here, and to tell them of the beautiful home which is hers in the Summer-Land. She says: You remember, mother, how I used to talk and plan of the bright little home I should have after I got along in years and grew weary of life? I would tell you of the little cottage which was simple but tasty, of the great tree before the door where I should sit at the close of the summer day, and the stream of water winding its way along just before me. I wish to say that I have a home exactly like that in the spirit-world, but I do not rest there because I am old and weary of life; I feel young and buoyant always now, not weak and feeble, and there is always something bright and new to engage my mind and occupy my time, so that I never grow tired of existence. I wish to tell you, mother, I have a bright apartment here that is to be yours, where you will rest and refresh yourself after the turmoil of mortal life. You have grown old and weary; you are sometimes very sad thinking of the friends who have gone, and how they have been taken from your life and can come no more into it. But this is not true; none of us are taken from you; we can all return to you, day after day, bringing our love and claiming something of your affection in return. Open your thought to us; give us welcome; say that you are glad we have come, and we will gain power to make our influence felt, so that an atmosphere of peace and quiet will fall around you, giving you rest and repose of mind and body. We will greet you when you come to the spirit-world, and you will be glad to find all your dear ones safe on the golden side.

And I wish to say to my sister: Dear Lydia, you have truly been a comfort to our mother; you have taken my place. When I, as the eldest daughter, was called away, I felt that mother would miss me, that she needed my help; but you have grandly filled my place, and I am thankful to you for it. Do not think you are alone, for we often come, giving you our assistance and strength to aid you in your work in life.

William Blair.

William Blair, who lived in Brighton, Mass., and was quite well known there, comes to greet his friends and send his love to those near to him, and wants them to know that he is reunited to most of his family on the other side. This man passed out very suddenly; he says he was taken with a depressing, sinking sensation and pain; he felt as though he should suffocate; he rose and tried to go to the lower door for a breath of air, but dizziness seized him and he fell. In this manner he passed out. He felt in his mind that he should go suddenly some day, and sometimes he thought that it might be very soon; but at the last he did not realize what was coming to him, and it was not until he stood apart from the body that he understood he was free from it. He is glad he passed away suddenly for many reasons, and he has no desire to reänimate a mortal form. The gentleman was well known as a butcher in the district of Brighton, this city, and he thinks some of his neighbors or friends will be pleased to learn of his return, and he sends them cordial greeting.

Annie Pickering.

A spirit who was very well known as a medium when here—once as a worker in Boston as an instrument of the spirit-world, and later in California—desires to send a few words to a particular friend in San Francisco. That friend is very anxious to know how to move on a certain subject, just what step to take, and he feels that perhaps he can do nothing at present—which is very true—but after a while, before the summer closes, he will find himself strongly impelled to take a particular step. He will not hesitate then, because the force brought to bear upon him will be so strong. The spirit sees it will be well, and she, with others, is working to this end. She brings strong words of encouragement to the friend, and says: You have labored under difficulties in the past, and for the last few months the clouds have sometimes seemed very heavy upon you, but they will disappear, and you will find yourself struggling out into a brighter condition. Do not fear: the guides who come about you will take care of you as they promised; they are leading you on step by step just as rapidly as conditions will allow. I have come to you in your home and stood by your side; you have felt my influence and have said to yourself, "I am glad she is here." That has given me strength. I am glad to have my friends recognize and welcome me; it gives me power to work among them. I am a medium still, so I can bring influences from the higher life to those here who are weak and despondent, who need the magnetic power to strengthen and stimulate them to make exertions in life. I am busily employed, and I wish all my friends to realize how happy I am. I bring them all my love; I would not forget one. Let them feel that I am ever in sympathy with them. Annie Pickering.

Eliza Chase.

We have seen a female spirit here several times; she is a woman of positive mind and character, pronounced in her feeling, and does not hesitate usually to take a step when she feels she is to accomplish anything of importance, yet there seems to be a certain repugnance to expressing herself through the medium, possibly because this is a public one, and the world at large may see what is given through her instrumentality. But again this spirit comes before us, and we think we shall speak what we receive from her mind, because we are persuaded it will not only relieve the spirit but may accomplish some result among mortals.

The thought of the spirit is directed to her sisters particularly, and she desires to come into communication with them. She has not been altogether gratified with what has been accomplished for them, but she has desired to influence them in her own way. She does not wish them to dabble, so to speak, with occult powers. She has no especial desire to have them investigate Spiritualism, although she is herself a spirit, and would, perhaps, like to come into communication with them. She feels that the general source of inspiration or communion with mortals is sufficient for the guidance of those who are here on earth, and that they can await the time when they shall be called to the other world to solve its mysteries and explore its wonders. With this feeling on the one side, and a desire, born of natural affection, to come into personal communication with her friends and to talk with them, not only of their own affairs but concerning matters which were of vital importance to her on earth, there is a struggle in the mind of the spirit, and she is restless, not altogether happy, and it is with a view of assisting the spirit, as well as informing her friends of the matter, that we speak as we do.

The impression we gain from the spirit is, that if her youngest sister is anxious to communicate with spirits, and will sit quietly alone with paper and pencil, she may after a while be developed to receive writings from the unseen world; but there must be no anxiety of mind on any subject; she must be willing to lay aside all thoughts and desires that have agitated her mind. A spirit, with her positive will-power, has exerted an influence over the life of this sister on earth and prevented the consummation of certain plans which the sister thought would be for her own happiness and advantage. The influence seems to think that she understands what is best for those here better than they do themselves; she seems to look upon them as her charge, so she is trying to take care of them to the best of her ability.

Whether this is always wise or not, we are not called upon to say; it lays between the spirit and the friends on earth; we only give what is impressed upon us by the influence.

There are many subjects exercising the mind of this intelligence, which might be conveyed in private, of which we have no right to speak in public. If her friends desire to hear from her and will seek out some reliable medium, we have no doubt they will receive information of her intentions and desires. We get the name of Eliza Chase. The friends to whom the spirit is continually turning are in Newark, N. J.

William Miller.

We see a gentleman appearing before us, holding a pen in his hand, as though he was one who wielded that little instrument frequently when on earth; his name is William Miller. He turns his thoughts to friends in New Bedford, and is anxious to come in contact with them. He would like to persuade them of his presence. He is an energetic, active man, who does not like to be cut off from old associations, but desires that his friends of earth should call for him and give him an opportunity of speaking to them. He is satisfied with the change, and has been pressing on. Since he went out of the body he has acquired much information which he did not possess when here. He is gratified to learn that spirits can return and watch over their friends, and he feels that he has an interest on earth in certain quarters, and that his time should be divided between that and his labors in the spirit-world. He will make a strong, effective guide for those nearest to him; if they will welcome his coming and solicit his presence, he cannot only buoy them up in spirit, make them cheerful under trying circumstances, but he can assist them in material ways, for he has that positive influence which may be exerted upon matter, which will have a sure result.

Connie.

A little girl now and again comes before us, but we cannot get clearly from the child what she wishes to convey. She seems to be almost in a mist; in coming in contact with physical life, she takes upon herself the conditions under which she passed out. She was very ill, suffered extremely with sore throat, the upper portion of the body and the head being also in a bad condition. We get the name of "Connie," which seems to be the pet name by which she was called. She brings her love and a bouquet of bright roses, which she holds out now and then, as an offering to some friend. There is a desire on the part of some one in the body to again hear from this child, which attracts her, yet she is not strong enough to make herself more thoroughly known. In a little while, however, it will be possible for the child to communicate nearer her home and friends, and then give them something tangible, which will assure them of her identity. We do not see that she has very recently passed away, yet the conditions were so trying when here that whenever she comes in contact with a mortal she again feels them, and this psychological law will have to be broken before she will be able to fully announce herself. We think the friends to whom she wishes to come will see what little we have given in relation to her.

James Parker.

James Parker seems to gather force from some one in the audience. He does not come close to the medium, but stands a little distance away. He desires to manifest and say to his friends that he is pleased with the spirit-world; he has tried to communicate, and he will do so again. His friends are not far away, and he feels it important they should learn of his desire to manifest to them. He is highly interested in studying spiritual law, is trying to gain power to manifest through the materializing phase of mediumship, and thinks he will be able to do so in this city in a little while. He had a large physique when here, strong, full of energy, and was one who would be likely to identify himself whenever he had an opportunity.

Martha Sawyer.

An old lady, by the name of Martha Sawyer, who lived in Boston many years ago, and passed away at a ripe old age, has tried many times to manifest, but could not. She wishes her relatives to know this, for she seems to feel they might think her ungrateful if they did not hear from her, yet she is not sure that they understand Spiritualism or will accept her coming. The spirit is very eager to have her friends understand this, and to meet them. We hope they will be ready to give her greeting. She can give them many evidences of her identity.

She was a marked character, full of individuality; known to be strong in conviction; sometimes thought a little eccentric, but always warm-hearted and kindly to all. Such an influence can only bring cheer and power to those to whom she comes.

CONTROLLING SPIRIT.—We wish to thank the kind friends who have furnished the flowers on this occasion. Many spirits have gazed upon them and enjoyed them; their perfume has given strength to many weary souls, who, tired of the perplexities and struggles of life, are trying to understand their condition, and come here hoping to gain a little relief. They have been brought here, we may say, to gather magnetism from you who are present which will uplift and strengthen them, and from the sweet, innocent flowers they have gained a bright magnetism and are benefited by it. They will retire, ready to receive a new lesson from their spiritual teachers.

Report of Public Séance held April 21st, 1885.

Questions and Answers.

QUES.—[By S. W., California.] We are told that we pass into the spiritualistic state precisely the same person, morally speaking, that we are here. If this be the case, do those persons who were subject to drunkenness, gluttony, etc., while in earth-life, and could find their gratification only through the body, find themselves still cursed with those appetites?

ANS.—Death does not necessarily change the moral aspect and condition of man. He who lays himself down at night to enjoy hours of bodily repose does not find that he has changed in moral tendency when he awakens in the morning. He who lies down at death to pass on to another stage of existence does not necessarily find himself changed in any inward condition when he awakens in the spirit-world. Man is to-day what he was yesterday, unless he has experienced a regenerating process internally; unless he has become convinced that he has been treading an evil pathway; that in the indulgence of his appetites, of his passions, he is doing himself a grievous wrong, besides injuring his fellow-beings and society. If such a regeneration takes place in his breast, he may be said to have advanced, and overcome self or selfish instincts and desires. Many who pass through the change called death are hardly aware that such an experience has come to them. Those who have indulged themselves in sinful passions and appetites have not lost the tendency to that indulgence just because they have sloughed off the mortal form; on the contrary, their thoughts tend toward those things. They know nothing of spirituality; they do not aspire to spiritual conditions; they are thus held in contact with earthly scenes and physical surroundings, and still continue to have a craving desire to express themselves by the indulgence of their passions.

There is much to learn in connection with this vast subject; a psychological law outlines it all, and if mortals would but study and understand it, they might be able to prevent much suffering which is known to humanity at the present time. Let all aspire not only to association with the highest powers of angelic life, but to the acquirement of individual culture and refinement of spirit, and dispossess themselves of carnal, selfish attributes and habits; then they will attract to themselves bright and beautiful beings, who if they bring to them any spirit who is selfish and carnal-minded, will only do so that it may receive benefit and instruction, and by bathing in the pure light of the spirit that is emanating from such an inspirational soul, become cleansed of their impurities and be advanced on the road of progress.

Q.—I have repeatedly and earnestly desired mentally that a spirit-friend would communicate through your circle, but no message comes. Is it best to continue my request?

A.—It will certainly do no harm for the questioner to continue his request that some one of his loved ones may manifest and speak at this place. We welcome all spirits who present themselves. We are not able to give them all an opportunity of making their wishes known, but at each session we select from the spirits present those whom we feel can make the best use of the hour and give intelligent messages through the medium. The medium is not always in the same condition; circumstances and surroundings may be favorable or adverse to the control of a certain spirit; but whatever intelligence can make the most of the conditions at the time is the one to whom we give the opportunity of speaking. We have no partisanship; we favor none; we only look to that which will be fruitful of the best results.

Controlling Spirit.

A correspondent has desired to know of us why it is that spirits who can read the conditions of men, and who have the power of giving to mortals such ideas and suggestions as will enable them to make the most of their business relations in life, and to accrue great financial results to themselves, do not more frequently give such advice through mediums as will materially benefit those to whom they come on earth; said correspondent declaring that many, were they assisted in this way, could and would do great good in the world, and be a great impetus to the spread and the popularity of Spiritualism.

We have no doubt that were a band of spirits to take up such a labor, and through mediumistic organisms return to earth, pointing men and women to the surest pathway of financial prosperity, that Spiritualism would become suddenly very popular, and that many would seek to know of its claims and to come in contact with its representatives who now turn a deaf ear to all that it has to offer. Let us say that wise spirits are very careful how they give advice in business matters to mortals—unless they are perfectly sure that the results will be beneficial, not only to those to whom they come, but to all humanity. We have been told, again and again, by certain parties, that if we would only help them to get rich they would devote their time, talent, ability and means to the spread of Spiritualism and the glorification of truth; but while such parties may, at the moment, in their earnestness and desire, mean every word they utter, wise spirits know human nature too well to readily credit the statement; for when they devote their time in the pursuit of such large profits, gaining great wealth, they will begin to unfold a spirit which tends rather to avarice, mercenary greed, a desire to hold all it gains, rather than for the unfoldment of such spiritual culture as will develop a love for humanity and a desire to share this world's goods and blessings with mankind; therefore, a spirit must be sure of his subject before he begins to tread upon this delicate ground.

We have seen parties placed upon the road to wealth by spiritual intervention and counsel. In a very few instances we have seen these parties reap the result for which they sought, and have found that they were faithful to their vows and *did* devote their means to the promulgation of Spiritualism and the protection of mediums. We have seen others, placed upon the same road, given the same conditions and opportunities, but who grasped all that came within their reach, in the way of material wealth, and kept it for themselves, ignoring the claims of others and the promises which they had made. But such wealth has been of no service to them; it brought them no happiness, but only care, anxiety and ill-feeling, and in some cases, it has been suddenly snatched from their grasp.

Others we have seen directed in the same way. At first it seemed probable to the spiritual friends that these people would keep their promises, do all they had intended in the way of being of use in the world and of benefit to suffering humanity, but as they began to grasp and to hoard, spirits could see a feeling of selfishness developing within them before they fully realized it themselves; and so the spirit-world, understanding that were this wealth bestowed upon them it would be a curse instead of a blessing, just as they thought themselves sure of success it would elude them, and financial loss be the result. The experience coming to such souls must be of untold advantage in the end, for it teaches a grand lesson which man sometimes needs to learn, that not alone in material possessions, at the expense of his spiritual nature, can the blessings of life be found. This is our answer to all who desire to know why spirits do not associate themselves into bands of workers for the purpose of counseling mortals as to how they can gain riches and material grandeur.

William H. Gurney.

Good afternoon, Mr. Chairman. I am a stranger here, but I am none the less glad to speak, to relieve my mind of a certain pressure which I feel weighing upon me wherever I go. I was one of those unfortunates who seem as though they were predestined to take their own lives so far as the mortal is concerned. I had many things on earth to deter me from taking such a step; my circumstances and surroundings were, to a degree, pleasant; but ill health had fallen upon me, a sensation of bewilderment sometimes seized me—I could not tell just what I intended to do, or how and where I was—and sometimes this experience was much more severe than my friends imagined. In such a moment I made way with my physical life, and was caught up into the spirit-world. I did not understand my condition at first; I could not realize that I had parted with the mortal frame. I was dazed for a while; a great pressure seemed weighing upon my brain, as it did here, and as it does now when speaking to you. I was told that if I came here and freed my mind I should get relief from this, and have an opportunity of learning something of the connection between mortal and spiritual life, which I am anxious to do.

This weighty feeling almost prevents me from expressing myself intelligently; yet I think I can say that I was known to do so when here. I did not believe in ambiguous expressions, I wanted to understand a man thoroughly, and wished my associates to understand me therefore, if I do not speak intelligently, I crave your pardon, and if I can come again I shall try to do better.

I was known very well in the city of Buffalo, N. Y., as a member of the legal profession. My social position and association with the brilliant minds of society were such as I enjoyed.

When I feel this pressure coming upon me, as I reach out to the friends whom I love, I am perplexed. I cannot understand what I desire, and I cannot in any way make them understand that I am with them. This is an experience not pleasant to me, and I tell you truly that I am seeking relief from it.

I wish to convey my regards and greetings to all friends on earth. Tell them that the spiritual condition is a beautiful one to me, save that I am afflicted in the way that I have mentioned. I regret that I committed the deed which hurled my spirit from my body; yet I can hardly feel responsible for it, unless, in looking back over the past, I gather up here and there little events, little circumstances, wherein I overtaxed the mind and body when the mental powers should have joined repose instead of being used to their exhaustion. When I perceive these things, then I know in reality I am responsible for my present condition. A man who is given intelligence and reasoning powers, and is placed here to be of use in the world, ought certainly to pay the strictest attention to the laws of health, in order that he may remain as long as possible in a condition to do his labor well.

I trust that I shall yet be in a condition to work effective results for myself and others. I know that my abilities are not crushed. I know that my powers are not extinguished; they only need an opportunity for expansion and expression, and I think I can safely say to my friends that when I come again to them, or when I meet them on the mortal side, I will give them evidence that I am not feeble, flickering out, like the wick of a candle, but that my spiritual powers are developing anew for future work.

Perhaps it will be well for me to say that I was induced to come here by a well-known legal light of Brooklyn, N. Y., Mr. Spooner, who tells me he presented himself here, and gained much benefit by his experience. I trust I shall receive a like benefit, and if so I shall be more than repaid for coming, but in any event, if I can reach the friends from I once knew, and assure them of my continued existence, I shall feel that it was good to come here.

I am William H. Gurney. It is between three and four years since I passed to the spirit-world.

MESSAGES TO BE PUBLISHED.

April 21.—Artemas Bryant; Bertha Morrison; Dr. John E. Cosson; John T. Parker; Carrie Small, to Helen M.

April 24.—Abner C. Cook; Mrs. Kate Griggs; William J. Hubbard; Caroline Sears; Patrick Holton; Maria, to Chalmers; Louisa Schindler.

April 28.—Samuel N. Wentworth; Rev. Horatio Alger; Margaret Stetson; W. Watkinson; Mary Harvey; Benjamin Curtis.

May 1.—Annie Stearns; Martha Fuller; Horace B. Wooster; Julia Smart; Sarah Sayer; James Patterson.

May 5.—George F. Dole; William Fleming; Hannah Tewksbury; Abraham Gardner; Dr. C. H. King; Millie Leonard; Mabel, to William.

May 8.—William Fisbugh; Maria Gilman; Col. Joseph Waterhouse; Lucy Colan; James McLaughlin; Mary Jane Barker.

May 12.—Thomas Lyt; Mrs. Susan Marsh; Henry F. Bowen; Harriet Fox; Phil McDermott; Eliza Wells.

May 15.—*Children's Day.*—Edmund Garfield Spiddler; Jennie May Blakely; Jesse V. Coney; Florence May Putnam; Willie Greenou; Estella Smith; Frankie Gannon; Harry Martin; Lotelia Watkins; Charles Lawrence Dearborn; Chester Clifton Babcock; Ethel May Hooker; Little Bell, Hattie Weymouth; Sadie Darmody; Cora Daniels; Lydia and Anna Winslow.

May 19.—Joseph Hull; Cooley O. Dickinson; Clara Louisa Smith; Lon Eugene Pasley; Mabel Williams; Eva M. Pratt; Annie Clifford Lovering; Alfred Gilbert.

May 22.—Father Jerry Fitz James; George W. Riggs; Fanny Emerson; Miss Smith; Roland E. Murray; Phebe Parkman.

May 26.—J. H. Gahwalt; Nancy Spaulding; Benjamin Bryer; Father Chas Cleveland; Jerry O'Brien; Mary Ferguson; Frank.

May 29.—Dexter Barnes; Maverick Wyman; John B. Proctor; Emma Tell; Thomas Lindsay; William M. Rogers; Mrs. Ada Fletcher.

June 2.—Mrs. Julia Maria Malcolm; Willard Drury; Elizabeth Carter; John A. Whittaker; Annie Horan; Charles Morgan; Harry Affleck, to Charles M.

June 5.—Nob Butler; Joseph Crane; Abbie Marshwart; Lucy Holt; William Smith.

June 9.—George Griswold; Mrs. Ida Hayden; Capt. S. A. Gardner; Mary J. Fisher; J. B. Macke; Oliva Bateman.

June 12.—Mrs. Lydia Bird; George Briggs; Lizzie Morse; Charles Dunton; Mrs. Ellen Slater; Thomas Johnson.

June 16.—One Jessup; Mrs. Ellen Roberts; William Goodwin; Marbles; Thomas Pickett; Jane King.

June 19.—George Glover; C. K. Mason; Ed Bright; John Carter; Jimmy Morris.

June 23.—Shed Stone; John L. Hastings; Jane Holmes; Mary Hunter; Amanda G. Woodward; Bessie Shaw; Spirit Violet.

June 26.—Samuel Maxwell; Mary Jane Fisher; Jeremiah Van Rensselaer; Charlie Warren; Eulia; Closing Address by John Pierpont.

Advertisements.

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

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

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price $1. Six bottles for $5. *Sold by all druggists.* Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidently answered.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

Nov. 22.—1y

Dr. F. L. H. Willis

May be Addressed until further notice,

Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

July 4.—13w*

DR. J. R. NEWTON

STILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters. Send for circular and testimonials. Address: MRS. J. R. NEWTON, 954 Ninth Avenue, New York City.

April 4.—13w*

Dr. Jos. Rodes Buchanan,

29 FORT AVENUE, BOSTON, receives patients. MRS. BUCHANAN continues Psychometric Practice. Personal interviews, $2; written opinions, $3. "Moral Education" for sale at $1,50; "Therapeutic Sarcognomy" $2,25; by mail, $2,50. 13w*—July 4.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 2-cent stamps. Brief delineation, $1,00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
April 4.—6m* White Water, Walworth Co., Wis.

Spirit Voices,

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

GEORGE A. FULLER, Editor.
MRS. G. DAVENPORT STEVENS, Associate Editor.
DR. JAMES A. BLISS, Business Manager.

Terms, invariably in advance, $1,50 per annum. Single copies 15 cents.

Address, JAMES A. BLISS,
July 4.—4w* **121 West Concord Street, Boston.**

WILLIAM F. NYE'S
Watch, Clock, and Sewing Machine
OILS.

THESE OILS are now universally used, and stand acknowledged the best.

Order direct from his FACTORY, NEW BEDFORD, MASS.

Jan. 3.—1y

FREE DIAGNOSIS.

BY sending a lock of your hair, with your full name, age, sex, and three two-cent stamps, my spirit-band will diagnose your disease correctly, free of charge.

DR. A. CHESTERFIELD, Omaha, Neb.

July 11.—3w*

HOTEL ONSET,

ONSET BAY, MASS.

THOROUGHLY renovated and newly furnished. Meals at all hours. First-class board at reasonable rates. C. H. NEAL & CO., proprietors. Parties can be accommodated with Boats at the office. Open from 7 A. M. to 10 P. M. J. C. VAUGHAN, Clerk. 12w—May 30.

Mrs. Abbie M. H. Tyler,

67 DOVER ST., BOSTON. **Mental and Magnetic Healing.** Dr. Stillman's Liver and Kidney Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail. Trial package 50 cents. 13w*—July 4.

Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. 5w*—June 27.

Blackfoot's Magnetized Paper,

TO Heal the Sick. Price, 10 cts. per sheet, or 12 sheets for $1,00. Address, JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w*—July 25.

FOR SALE AT ONSET,

COTTAGE and Lot No. 64 Pleasant Avenue, corner 6th street, near the water, and a fine location. Apply to W. C. CARTER, Fitchburg, Mass. 4w*—July 18.

Sealed Letters Answered

ON Business. Enclose $1,00 and Sealed Letter. MRS. E. A. MARTIN, Oxford, Mass. 4w*—July 4.

MRS. MATTIE HOUGHTON-CHAMBERLAIN. Clairvoyant Examinations given; also Magnetic Healer. Greenleaf Cottage, Onset, Mass., Box 1236.

July 25.—2w*

MRS. TILLIE R. BEECHER, Trance, Test and Developing Medium. Sittings daily at 207 Pennsylvania ave., corner Allegheny ave., Allegheny City, Pa.

May 23.—13w*

NEW INSPIRATIONAL SONGS.

BY C. P. LONGLEY.

Beautiful Home of the Soul	25	cents.
Come in thy Beauty, Angel of Light	25	"
I am Going to my Home	25	"
In Heaven We'll Know Our Own	25	"
Love's Golden Chain	25	"
Our Beautiful Home Over There	25	"
The City Just Over the Hill	25	"
The Golden Gates are Left Ajar	25	"
Two Little Shoes and a Ringlet of Hair	25	"
We'll All Meet Again in the Morning Land	25	"
Our Beautiful Home Above	25	"
We're Coming, Sister Mary	25	"
Gathering Flowers in Heaven	25	"
Who Sings My Child to Sleep?	25	"
Oh! Come, for my Poor Heart is Breaking	25	"
Once it was Only Soft Blue Eyes	25	"

The above songs are in Sheet Music. Single copies 25 cents; 5 copies for $1,00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..........35 cents.

For sale by COLBY & RICH.

NEW SHEET MUSIC.

When I Go.

QUARTET.

Words and music by Mrs. Sarah A. Van Blarcom.

Price 25 cents.
For sale by COLBY & RICH.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS FREE. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Jackson, Mich. 1m*—July 4.

Mediums in Boston.

HOW TO BECOME
A MEDIUM
IN YOUR OWN HOME.

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

July 25.—1w*

JAMES R. COCKE,

6 Worcester Square, Boston,

Developing, Test and Business Medium.

SITTINGS from 9 A. M. until 5 P. M. Single Sittings, $1,00. For Development, six sittings for $4,00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a circle for Psychometry, Tests and Inspirational Music. Admission, 25 cents. 4w*—July 18.

FRED A. HEATH,

THE BLIND MEDIUM, will give readings by letter, giving future business prospects and other items of interest. Enclose $1,00, lock of hair and stamp. Address FRED A. HEATH, 27 Lawrence street, Charlestown District, Boston, Mass. Sittings daily from 2 to 5.

July 25.—1w*

CARRIE M. SAWYER,

MATERIALIZING MEDIUM,

WILL hold Séances in the light under strict test conditions at No. 4 Concord Square, Boston, on Monday, Wednesday and Friday evenings, at 8 o'clock, and Thursday afternoons, at 2 o'clock. 1w*—July 25.

MRS. EMMA A. DERBY,

NATURAL ELECTRICIAN,

88 WORCESTER ST. Office hours 10 to 6 P. M. Medicated Vapor Baths a specialty; also a few choice rooms for patients desiring Treatment and the Baths.

July 25.—1w*

PSYCHIC HEALING,

OR Soul-Force; which is the most silent, electric, powerful and successful known. Persons desiring this Treatment will be attended at their homes. Address DR. F. M. COBURN, care BANNER OF LIGHT, Boston.

July 25.—1w*

DR. H. G. PETERSEN,

Vital Magnetic and Mental Cure, 8½ Bosworth Street, Boston.

July 4.—4w*

MISS HELEN SLOAN,

MAGNETIC PHYSICIAN, combined with the celebrated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8.

July 25.—1w*

MRS. DEAN CHAPMAN,

281 SHAWMUT AVE., Boston, Mind-Cure and Electro-Magnetic Treatments. Hours 9 to 8.

July 18.—3w*

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

July 11.—4w*

MISS L. BARNICOAT, Magnopath, treats general diseases. Specialties: Paralysis, Catarrh, Neuralgia, and all Nervous Difficulties. Lectures and gives tests; also Business and Test Sittings. 175 Tremont st., Boston.

May 30.—5teow*

MRS. LOOMIS, Test and Healing Medium, answers six questions on business by mail for 50 cents; and brief diagnosis from lock of hair, age and sex, 25 cents. Medicated Baths. 128 West Brookline street, Boston, Mass.

July 18.—2w*

A. S. HAYWARD, Magnetic Physician. Letter address, for his *powerful Spirit-Magnetized Paper*, during the summer months, 9 Bosworth street, Boston. Two packages of the Paper by mail, $1,00.

July 4.—13w*

TEST MEDIUM.

MRS. FANNIE A. DODD, 48 Winter st., Room 11, Boston.

July 25.—2w*

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 48 Winter street, Room 11.

July 18.—2w*

MRS. M. J. GOOLD, Massage and Magnetic Physician. Neuralgia, Rheumatism and Nervous Diseases a specialty. 6 Dartmouth street, Boston.

July 25.—1w*

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

July 4.—13w*

MISS BOICE, Electrician and Magnetic Healer. Hotel Ideal, Suite 2, Waterford street, Boston.

July 25.—2w*

MRS. M. E. WALKER, Test and Business Medium, 13 Lawrence street, Boston. 6w*—July 18.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 8½ Montgomery Place (Room 3), Boston, Mass.,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. *Specialties:* Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, $2,00. Moderate rates for Medicines, when furnished. Magnetized Paper $1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for $1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. 13w*—April 4.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL SUGAR-COATED)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG!

A PERFECT **Liver and Kidney Renovator** and **Blood Purifier.** Cleanses the entire system from all Biliousness and Blood Poisons from **Malaria,** etc. And cures **Headache, Backache, Side and Stomachache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder,** and all other urinary ailments, etc. Also, **Rheumatism, Neuralgia,** and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, $5,00; large boxes, $1,00; 6 large boxes, $5,00.

For sale by COLBY & RICH.

THE GREAT
SPIRITUAL REMEDIES.
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

BUY the **Positives** for any and all manner of diseases *except* Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the **Negatives** for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of **Positive and Negative** (half and half) for Chills and Fever.

Mailed, postpaid, for $1,00 a box, or six boxes for $5,00. Send money at our risk and expense by Registered Letter or by Money Order.

For sale at the *Banner of Light* office. Dec. 3.

"Glad Tidings of Immortality."

Finely executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.
For sale by COLBY & RICH.

HULL & CHAMBERLAIN'S
MAGNETIC AND ELECTRIC POWDERS.

Great Nervine, Regulator, and Blood Purifier.

A COMPLETE AND RELIABLE FAMILY MEDICINE—PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases.

The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

1 Box	$1,00
6 Boxes	5,00

Sent by mail.

For sale by COLBY & RICH.

Miscellaneous.

J. W. MAHONY,

NORMAL Speaker, Debater and Dramatic Reciter, from England, will commence his working tour in April, journeying from Philadelphia to St. Louis, Mo., and from thence to Chicago and Boston. J. W. M. is open to receive calls to lecture or debate on Spiritualism, or to give Shakspercan and other Recitals from memory in towns *en route.* For terms and dates, please address care BANNER OF LIGHT office. April 11.

HOME FOR INVALIDS,

AND School for Physical and Spiritual Development, and Electro-Therapeutics. Enclose stamp and address DR. ABBIE E. CUTTER, Wicket's Island, Onset, Mass.

July 11.—6w*

BERRY SISTERS.

FROM June 3d to Sept. 1st their address will be Onset Bay, Mass., where they will be pleased to meet their friends. 4w—June 27.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maquoketa, Iowa. 13w*—July 18.

DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, Onset, Mass. Will visit patients at their residence. Oct. 4.

Mrs. Mellie D. Cofran,

SPIRIT Medium and Magnetic Healer. Hours 9 to 12. Onset, Mass. 10w*—June 27.

MRS. FAIRCHILD,

MATERIALIZING Medium; located at Onset Bay through Camp-Meeting. 3w*—July 18.

Sealed Letters Answered.

MRS. DR. ELEANOR MARTIN, 73 West Lane Ave., Columbus, Ohio. Terms, $1 and 3 cents postage. All letters registered. 4w*—July 11.

SAVE YOUR HEELS.

SANFORD'S PERFECT HEEL PROTECTOR will keep the heel square, will not slip, is not noisy, cannot work loose. Will save any man or woman $1 in repairs. Ask your shoemaker for them or send 10 cents for sample pair to SANFORD MF'G CO., 80 High street, Boston, Mass. 13w*—June 20.

FOR SALE,

A NICE COTTAGE at Lake Pleasant, all furnished, carpets, cooking utensils, etc., near store, hotel, cold spring and auditorium. L. P. BARNES, 71 West Brookline street, Boston. 1w*—July 25.

The Writing Planchette.

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

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

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

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

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

For sale by COLBY & RICH. tf

STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 235 Washington street, Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

First Spiritual Temple.

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

For sale by COLBY & RICH.

TIPPING HIS TABLES;

Ramblings after a Rambler; Exposures of an Exposer. Elicited by "An Exposé of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872." By ALLEN PUTNAM.

In response to a general demand, this able production is issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

Paper, 25 cents, postage free.
For sale by COLBY & RICH.

Biblical and Modern Mediumship;

OR,

A COMPARISON BETWEEN THE CONDITIONS OF ANCIENT AND MODERN SPIRITUAL PHENOMENA.

BY MOSES HULL.

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

POEMS AND RHYTHMICAL EXPRESSIONS. BY DR. D. AMBROSE DAVIS.

The contents of this volume consist of embodiments in verse of the ripened thoughts of one who, seeing good in everything, has, as occasion offered, and in compliance with the inspiration of the moment, placed before the public the innermost feelings of his own soul, with the hope that they might fraternize with the thoughts of others, and cheer, bless and strengthen his fellow-pilgrims on the road to eternal life. An appreciative notice of the author and his writings is given in a preface from the able pen of Judge Holbrook of Chicago, in which he says:

"I have often read them with pleasure, and found them full of good, ripe thought of high moral and religious tone, and I wonder not, now that the author is in the 'sere and yellow leaf' of autumn, and the time of fruitage will soon be past, that friends have besought him to garner up some of the pearls and give them a proper setting as a memento of himself and for the benefit of the world. I think all will be amply rewarded by a perusal of the collection."

Contents: Dedicatory; Introductory; Prefatory; Did all Things come by Chance? Humility Inherited; What shall my Mission be? Fraternity; The Prayer of Jesus; Nature's Theology; The Answering Voice; Supernal Guests; The Tiny Raps; Life's School-Rooms; Rural Life; The Mariner's Faith; Acorns and Oaks; The Little Angel Minnewa; The Soul of Beneficence; Soul-Mating; The Ascended Wm. Lloyd Garrison; The Anthem of Nature; We Go Not Out from Nature; Inscrutable Providence; A Kindly Whisper; The Voice I Heard; Never, Never Lost; Tyranny; How Blest I was in Giving; The Little Guest at Supper; The Lost of Earth Forever in God's Keeping; Leaves; Valedictory; Robert Burns's Nuptials with Highland Mary in Spirit-Life; The Dying Poet.

Cloth, 12mo. Price 75 cents.
For sale by COLBY & RICH.

THE SABBATH QUESTION Considered by a Layman, showing the Origin of the Jewish Sabbath—How Jesus Observed It—The Origin of the Pagan Sunday—How it Became Christianized—and the Origin of the Puritan Sabbath. By ALFRED E. GILES.

This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

"A complete armory of unanswerable facts and arguments in favor of a rational use of Sunday as a day of rest and improvement. Those who wish to know what a mountain of flimsy pretence has been built up to invest Sunday with undue sacredness, should read this little work of thirty-six pages. It is from the pen of Alfred E. Giles, and is complete in its aim."—*Commonwealth, Jan. 17, 1874.*

Paper, 10 cents, postage free; 25 copies $1,50, postage 20 cents.

For sale by COLBY & RICH.

SPIRITUAL HARMONIES: Containing nearly One Hundred Popular Hymns and Songs, (without music) with the Belief of Spiritualists, and Readings appropriate for Funeral Occasions. By DR. J. M. PEEBLES.

This book may be considered *multum in parvo*, containing as it does a definition of Spiritualism—the leading doctrines of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to Camp-Meetings, Grove-Meetings, Spiritual Séances, Social Circles, and Congregational Singing, together with Funeral Readings, original and selected, appropriate for Infants, Children, and the Aged.

Price, boards, 25 cents; 12 copies boards, $2,50. Cloth, illuminated covers, 35 cents.

For sale by COLBY & RICH.

THE TRUTHS OF SPIRITUALISM. Immortality Proved Beyond a Doubt by Living Witnesses. By E. V. WILSON, the Seer. Compiled from Twenty-five Years' Experience of what he Saw and Heard.

This is a volume of *facts*—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in the author's diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to.

Cloth, 12mo, 400 pages, with portrait of author. Price $1,50, postage free.

For sale by COLBY & RICH.

THE CLOCK STRUCK ONE, and Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. By the REV. SAMUEL WATSON, of the Methodist Episcopal Church.

Price reduced to $1,00, postage free.
For sale by COLBY & RICH.

New Books.

"SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement—freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth, beveled boards, with portrait of author.

Price $1,25, postage free.

For sale by COLBY & RICH.

HEREDITY:
Its Relations to Human Development.

Correspondence between Elizabeth Thompson and Loring Moody.

The increasing interest in the subject of heredity is manifested by the many new books that are being presented to the public, of which the above work is one of the most recent. Mr. Moody has been long and favorably known as a hard-working, self-sacrificing philanthropist, ever ready to labor for the support of any cause having for its object the betterment of the condition of his fellow-men. In this effort he lays the axe of reform at the root of the tree of human sorrow. He has doubtless learned from experience that men cannot gather "grapes of thorns, or figs of thistles;" that it is useless to attempt to improve society, while for every one rescued from shipwreck on the sea of life, a score or more are launched upon it in crafts that are liable to be made havoc of by the first wind that blows. Knowing this, he drew up a Circular, which, with the aid of judicious friends—among whom were Henry W. Longfellow, Samuel E. Sewall and Mrs. Horace Mann—was printed and sent widely over the country, and resulted in the formation of the Institute of Heredity. Among others who became interested in the work was Mrs. Elizabeth Thompson of New York. A correspondence began between that lady and Mr. Moody, covering nearly the whole ground, and so clearly elucidating the whole subject that it was concluded to publish it in book form for the instruction of the public on questions that are constantly arising in the minds of the people. There are seven chapters, each illustrated by the citation of numerous facts bearing upon the subject treated. The book is especially adapted for popular reading, and should be in the hands of all—the old, to enable them to guide the young; and the young, to help them to guide themselves.

Cloth, 32mo, pp. 159. Price 50 cents.
For sale by COLBY & RICH.

Serpent and Siva Worship,

And Mythology in Central America, Africa and Asia; and The Origin of Serpent Worship. Two Treatises.

By HYDE CLARKE and C. STANILAND WAKE, M. A. I.
Edited by ALEXANDER WILDER, M. D.

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

8vo, paper; price 50 cents.
For sale by COLBY & RICH. tf

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH. tf

The Truth-Seeker Annual
AND
FREE-THINKERS' ALMANAC,
For 1885,

With thirty-seven portraits of prominent American Free-Thinkers, and numerous illustrations, Calendar, etc.

Paper, pp. 120. Price 25 cents; postage 5 cents.
For sale by COLBY & RICH.

Ecce Veritas.

A new work by an anonymous author, who claims as the object of the treatise a vindication of Christianity as a system of principles for the redemption of humanity; the true view of Christ and his religion, and against the dogmatic theology of the churches. The author also endorses Spiritualism, of the truths of which he has become well convinced by demonstrations unmistakable.

Cloth, 12mo, pp. 293. Price $1,25; postage 10 cents.
For sale by COLBY & RICH.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. By ALLEN PUTNAM, ESQ., author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracle," "Agassiz and Spiritualism," etc.

CONTENTS: PREFACE. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of her, etc. ANN HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroism, etc. REBECCA NURSE. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE. APPENDIX. CHRISTENDOM'S WITCHCRAFT DEVIL. LIMITATIONS OF HIS POWERS. COVENANT WITH HIM. HIS DEFENCE. DEMONOLOGY AND NECROMANCY. BIBLICAL WITCH AND WITCHCRAFT. CHRISTENDOM'S WITCH AND WITCHCRAFT. SPIRIT, SOUL AND MENTAL POWERS. TWO SETS OF MENTAL POWERS—AGASSIZ. MARVEL AND SPIRITUALISM. INDIAN WORSHIP.

Cloth, 12mo, pp. 482. Price $1,50, postage 10 cents.
For sale by COLBY & RICH.

THE CHILD'S GUIDE TO SPIRITUALISM. The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowing it. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way than in any other. Flexible cloth, 25 cents.

For sale by COLBY & RICH.

DIAKKAISM; or, Clairvoyant Travels in Hades. By A. GARDNER, London, Eng. This little book is altogether novel and curious, being sketches of clairvoyant experiences among the inhabitants of Hades, which "is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings, who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their surroundings are described, and conversation with them reported.

Paper, 10 cents, postage free.
For sale by COLBY & RICH.

VARIOUS REVELATIONS: With an Account of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the leaders of the wandering tribes. From the Age of Enoch, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Crucifixion and Resurrection, as related by Pilate and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Cloth, pp. 391. Price $2,00, postage free.
For sale by COLBY & RICH.

PHILOSOPHY OF IMMORTALITY in Connection with Deity and Worship. By M. B. CRAVEN. This little pamphlet shows, while Christian theology teaches that man incurred the penalty of death by disobedience to a divine command, that the testimony of Nature, or economy of God, furnishes physiological evidence that like all other animated beings, he was subject to the fate of death through inexorable law.

Paper, 16 pp. Price 5 cents.
For sale by COLBY & RICH.

A TREATISE ON THE INTELLECTUAL, MORAL AND SOCIAL MAN, written under forty captions, with an Essay on Man. By HIRAM POWELL.

Cloth, $1,50, postage 10 cents.
For sale by COLBY & RICH.

THE PET COOK BOOK. A Help to Young Housekeepers. By a PRACTICAL COOK. This little work contains over one hundred original receipts, with directions for using the same, the author having used them in practical cookery for many years.

Paper, 32 pp. Price 25 cents.
For sale by COLBY & RICH.

THE POLITICAL ECONOMY OF DEMOCRACY. By JOHN LORD PECK. With a statement of the Law of Justice between Capital and Labor.

Price 25 cents.
For sale by COLBY & RICH.

New York Advertisements.

PROFESSOR ST. LEON,

ASTROLOGER AND MEDIUM,

REVEALS everything; no *imposition.* 38 East 4th street, New York. *Horoscopes* written from date of birth. Twenty years' practice. Office fee 50 cents to $1,00. Please **send** for Prospectus of **Terms for 1885.**

Feb. 28.

MRS. M. E. WILLIAMS'S

MATERIALIZING SEANCES, 232 West 46th street, New York. Séances: Monday and Thursday evenings, at 8 P. M., and Saturday afternoon at 2 o'clock. Seats secured in advance, personally or by letter. 13w*—July 4.

DR. J. EDWIN BRIGGS,

70 WEST 11TH ST., NEW YORK CITY, is a Practical Physician, Author, and powerful Magnetizer.

Feb. 14.—57w*

DUMONT C. DAKE, M. D.,

MEDICAL Clairvoyant and Magnetizer for twenty years. "Incurables" cured. Diagnosis $1,00. Terms reasonable. Send for Circular. 5 East 13th street, New York.

July 25.—1w*

American Institute of Phrenology.

NINETEENTH Annual Session opens first Tuesday in October. Terms greatly reduced. For full particulars, send for "Institute Circular." Address FOWLER & WELLS Co., 753 Broadway, New York. 2w—July 18.

The World's Friend,

A RECORD of Light received from Spirit-Life, and of Earnest Thought and Candid Criticism. OLIVIA F. SHEPARD, Editor. Subscription Rates—One year, $1,00; six months, 50 cents; single copies, 2 cents. Send stamp for specimen. Address O. F. SHEPARD, Dobbs Ferry, N. Y.

April 11.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.]

May 9.—13w*

LIBERAL OFFER TO ALL

BY Wonderful Clairvoyant and Magnetic Healer. Send age, sex, lock hair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address DR. J. S. LOUCKS, Norwood, St. Lawrence Co., N. Y.

July 11.—13w*

NOTICE I will give a clear and correct diagnosis of disease for ten 2-ct. stamps. State age and sex. D. E. BRADNER, New Haven, Oswego Co., N. Y. 8w*—July 25.

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS.

COL. D. M. FOX, Publisher.

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

EDITORIAL CONTRIBUTORS.

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

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

TERMS OF SUBSCRIPTION: Per Year, $2,00; Six Months, $1,00; Three Months, 50 cents.

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

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

By arrangements made with publishers of the *Phrenological Journal*, we can offer the following liberal clubbing rates: *Offering* and *Phrenological Journal*, $3,25; with premium bust, $3,60. The subscriptions at clubbing rates cannot be for less than one year.

RATES OF ADVERTISING.—Each line of nonpareil type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

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

SPIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 26.

THE WATCHMAN.

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

WATCHMAN, Spirit Editor.

PUBLISHED BY

BOSTON STAR AND CRESCENT CO.,

1073 Clifton Park Avenue, Chicago, Ill.

HATTIE A. BERRY,
(*née* CATE)
Editress and Manager.

ARTHUR B. SHEDD,
Assistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE.

One Year, $1,00. Clubs of Ten, $8,00. Six Months, 50 cents. Single Copies, 10 cents. Sample Copies free.

U. S. postage stamps will be received for fractional parts of a dollar. (1's and 2's preferred.)

To any one sending 10 new subscribers and $8,00, we give as a premium a cabinet photo. of WHITE FEATHER, PEACE BIRD, spirit control of the Editress.

Remit by P. O. Order, drawn on CHICAGO, ILL., or by Registered Letter. Payable to **HATTIE A. BERRY,** Editress and Manager.

RATES OF ADVERTISING.

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

Light for Thinkers,

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

Issued weekly at Atlanta, Georgia.

A. C. LADD, Publisher. G. W. KATES, Editor

Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments:

Reports of Phenomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, $1,50; one copy six months, 75 cents; one copy three months, 40 cents five copies one year, one address, $6,00; ten or more, one year, one address, $1,00 each. Single copy 5 cents; specimen copy free. Fractional parts of a dollar may be remitted in postage stamps.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer. March 14.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. **MADAME LUCIE GRANGE, Editor.** The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, $1,20. In remitting by mail, a Post-office order on Paris, France, to the order of **J. DARCY, Manager,** 75, Boulevard Montmorency.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 249. Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France. Aug. 9.

MIND-CURE.

THE **Mind Cure and Science of Life,** published on the second Saturday of each month by PROF. A. J. SWARTS, at 425 West Madison street, Chicago, Ill., is a Scientific Magazine, of special interest to the afflicted, and to every Reformer. It has very able contributors, among whom are the most Distinguished Authors on the Mind, on Disease, and on Psychic Laws. It is an able exponent of the Mental or Metaphysical Cure, as its publisher is a good teacher of the same. Per year, $1; Six months, 50c.; single number, 10c. Can supply back numbers, except October and November last. eow—Dec. 27.

The Boston Investigator,

THE *oldest reform journal* in publication.

Price, $3,00 a year,
$1,50 for six months,
8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address **J. P. MENDUM,**
Investigator Office.
Paine Memorial,
April 7. **Boston, Mass.**

THE CARRIER DOVE,

Devoted to Spiritualism and Reform.

EDITED and Published by MRS. J. SCHLESINGER, at No. 854½ Broadway, Oakland, Cal. Subscription price One Dollar per year. tf—Jan. 10.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated *manipulations*, by DR. STONE. For sale at this office. Price $1,25 cloth-bound copies, $2,50.

SPIRITUAL PHILOSOPHY: Comprising Wise Words from an Exalted Spirit Intelligence known when on Earth by the name of SWEDENBORG. Also, Practical Teachings from an Ascended Pastor.

The teachings contained in this volume are presented to the thoughtful reader in the hope that they may assist the spiritual growth and development of all aspiring souls, and awaken in many minds a consideration of the possibilities of their higher and spiritual nature.

Cloth, pp. 160. Price 75 cents; postage free.
For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, JULY 25, 1885.

ALL SORTS OF PARAGRAPHS.

THE LAND WITHOUT A NAME.

Where the Sun sails bold on the Sea of Gold
  Past the Violet Islands fair,
And the ragged shapes of the Rosy Capes
  And the Castles of the Air—
Can you call aright all that country bright,
  That is washed by waves like flame?
'T is the coast admired, 't is the clime desired,
  Of the Land Without a Name.
And the way to go, if you fain would know,
  Is to charter the Crescent Ship.
All of silver pale, with a cobweb sail—
  And merrily does she dip!
There's a crew of Hopes at her filmy ropes,
  And on board that ship of fame
Many a longing Dream seeks the shores agleam
  Of the Land Without a Name.
—*Helen Gray Cone, in St. Nicholas for July.*

It will cost France $6,000,000 to restore her navy to its normal state of efficiency.

A Grove-Meeting, under the auspices of the Unitarians, is to commence at Weirs, N. H. (Lake Winnepesaukee), Sunday, July 26th. The opening discourse will be delivered by Rev. James Kay Applebee, of the Parker Memorial Society, this city, to be followed during the week by Rev. Isaac M. Wise, President of the Union Hebrew College, Cincinnati, Rev. Mr. Potter, of New Bedford, Gov. Robinson, Parker Pillsbury and others. Friday, 30th, "Woman's Day," addresses will be made by Dr. Mary A. Sherman, Mrs. A. M. Diaz and Miss E. P. Channing, the meetings to close with a sermon by Rev. M. J. Savage, Sunday, August 2d.

WHAT A YELLOW PRIMROSE IS TO HIM.—Truth is oftentimes stranger than fiction. Huxley says a primrose is "a corolliflоral dicotyledonous exogen." —*New York Graphic.*

The Corporation of Hamburg has adopted a proposal in favor of Cremation.

John Bright of England has been eulogizing the American eagle. It was a Fourth of July speech. He spoke highly of Charles Sumner, whom he personally knew, and desired the people of both countries to be united as one in the bonds of friendship.

The recent earthquake in India was more serious than at first reported. More than fifty people are known to have been killed, and the damage to property has been very great.

Prof. John Tyndall has generously contributed by deed of trust for the endowment of a scholarship in the University of Pennsylvania the proceeds of a series of lectures delivered in America in 1872 and 1873—the same to be devoted to the education of young men who have evinced decided talents in physics.

"Are you at all æsthetical in your tastes?" she asked in a sprightly manner, as she moved toward the piano. "Well, a little," he answered. "I'm æsthetical to the extent of having an admiration for unsung songs." There is now a deep gulf between them which nothing can bridge.

The *Christian Advocate* is credited with the following tardy admission: "Withal, Thomas Paine, by his pamphlets signed 'Common Sense,' and his treatise on the 'Rights of Man,' was of great service to this country."

The cholera pest in Spain still continues with unabated vigor.

A GOOD REASON.

Why does she hold her head so high
  And look so supercilious,
And pass the other maidens by
  As if they made her bilious?
Well may she proudly walk the street;
  The while her pride increases;
Her crazy quilt is just complete—
  Made of ten thousand pieces!

Digby wants to know if the word "sheol" in the new translation of the bible has anything to do with the intense July heat hereabouts? If it has, he says he's going over to the "Shoals" off Portsmouth Harbor, where they don't have any bibles.

If you live on lobster salad and other indigestible things of that kind during the summer months you can develop cholera morbus, or, perhaps, sporadic cholera. It is the easiest thing in the world to get the cholera. Fish that is called "fresh," but is n't, will produce the cholera . . . . morbus.

The Wrongs of man to man but make
The love of Right more plain;
As through the shadowy lens of even
The eye looks furthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew!

Street cars in New York, Albany and Washington are to be moved by compressed air. The air chambers are under the cars.

IT.—If it is not right, do not do it; if it is not true, do not say it.

The talk about sanded sugar is beginning to tell. The Philadelphia grocers have gone to the mountains on their annual excursion. They felt embarrassed about going on the beach sands.—*Boston Record.*

Since Chapman Place has been made a street by the city of Boston cutting through a building into Montgomery Place, and since the city has changed the name of the latter Place to Bosworth street, a misunderstanding as to the numbers has caused considerable discussion—some thinking Bosworth-street numbers run into what was and still is known as Chapman Place—so that the *mix* is a riddle to many. But the fact is, Bosworth street runs from 98 Tremont street to Province street.

We see that England's navy is to be examined forthwith, as to its strength and efficiency. It is high time this nation had an efficient navy—and the sooner we go to work building first-class men-of-war the better it will be for the country. "In time of peace prepare for war" is an old axiom that our Secretary of the Navy should keep constantly in mind, as well as Congress.

It now comes out that the *Pall Mall Gazette* of London did not originate the idea of exposing the procurative crime in that city, but that the Salvation Army did, Mr. Stead, the editor, having been first interviewed by the son of Gen. Booth. Now nobody is to be exposed, as the culprits are *above* the law.

Mr. Charles Dawbarn of 463 West 23d street, New York, is an excellent psychometrist. We have proved the fact, at least to our own satisfaction.

To W. L.—"One man's meat is another man's poison" is an old but trite saying. Investigation is one thing to one and another thing to another. As an apt illustration of this fact, read the Fisher Hill land questions and answers between two lawyers in our daily papers.

According to late advices from Japan, every man of any means, and even the local officials in the Toyama Prefecture, are studying the English language.

A teacher in one of the Altoona schools recently electrified her pupils, who were annoying her with questions: "Children, I am engaged." Noticing the general look of astonishment, she added: "But not to any fool of a man," and the excitement died away. —*Altoona (Pa.) Tribune.*

Was n't she a crabbed old maid? or was she a "buxom" widow?

It was a most inconsistent fate that made Chicago the scene of the first American arrest for selling the *Pall Mall Gazette* story, which was reprinted in that city. "Thou hypocrite! first cast out the beam out of thine own eye."

South Boston Point, which has been *reclaimed* by the city government, is now a capital place to spend a few hours during the heated term. It is cooler there than at Nantasket Beach, and it do n't cost quarter as much to get there. The Point is now visited by highly respectable people, the rowdy element having been ruled out.

The German spelling for "beer" is "bier." And the English equivalent for "bier" is "coffin." The step from beer to the grave is very short.

The Camp-Meetings.

Onset Bay Grove.

To the Editor of the Banner of Light:

This, the second Sunday of the Onset Bay Camp-Meeting, has been a field day, with immense crowds in attendance, visitors coming by land and by sea, together with the still greater though invisible hosts of the air. The season is at its height, and I do not think the attendance at the Sunday services has ever been surpassed. It is delightfully cool to-day, though I must confess that yesterday was just a trifle torrid—for Onset; just enough so to give us a faint idea of what you folks are suffering in Boston.

The services this week have been of an exceptionally interesting character and well attended. Monday morning was devoted to a conference meeting, President Crockett presiding, with addresses from Mr. Plimpton, Mr. Lyon, Mrs. Jackson, J. William Fletcher, Dr. A. H. Richardson, Mrs. Maud E. Lord and others. One of the happiest and most *apropos* remarks was a proposal by Mrs. Lord to take up a collection for the benefit of Mrs. Cushman, the musical medium, who is upon the grounds and still suffering from disability induced by paralysis. As Mrs. Lord afterward remarked, her speech was silvern, resulting in a collection which, with an after contribution of five dollars, amounted to about twenty dollars for the benefit of that worthy medium. I will add that Mrs. Cushman is giving trance sittings at the Mediums' Home, and I hope the friends visiting Onset will bear this in mind.

Tuesday morning Editor Whitlock of the *Fact Magazine* opened his first Fact-Meeting with a very excellent address, followed by Drs. Slade, Willis, Mansfield and Richardson and by many others. Dr. Slade related his first experiences as a medium; of his being entranced when a mere boy, and hearing continued sounds, until at last he had the letter W written upon his slate by an independent agency, afterward getting the full name of William Maynard, a brother of one present with him at the time. Dr. Willis gave some remarkable facts of materialization from his personal experience. Dr. P. L. Keyser of Washington, D. C., related facts coming under his personal observation since his arrival on the grounds.

Tuesday afternoon Dr. Fred. L. H. Willis gave a very fine address, eliciting the closest attention, upon "The Influence Spiritualism has Exerted in Public Opinion." He handled his subject with power and eloquence, and he has certainly left such a good impression on the people fortunate enough to hear him that they will not soon forget that lecture. Jos. D. Stiles followed, giving ninety-one tests, nearly all recognized.

Wednesday afternoon Jennie B. Hagan addressed the people, taking her subject, "Heavenly Surroundings," from the audience, and delighted her hearers with the beauty and force of her remarks. The same day Mr. Stiles gave sixty-three tests, nearly all recognized.

Fact Meeting Thursday morning.

Thursday afternoon Dr. Willis gave a thrilling history of his experience and persecutions in Harvard University, which was of intense interest and held the audience to the close.

Conference Friday morning, and Saturday morning Fact Meeting again. In the afternoon Mrs. Juliette Yeaw gave a very fine address to a large audience.

This morning Mrs. J. T. Lillie was the orator, taking as subject "The Evolution of Spiritualism," and rendering a beautiful poem. In the afternoon Mr. Giles B. Stebbins gave a discourse on "Onset Bay, the Fruit of the Seed Planted by the May-flower."

I must say just one word for the quartette. They are giving great satisfaction, and the song "Cast thy Bread Upon the Waters" was beautifully rendered this morning by Mrs. Wilson and chorus, as was also the solo this afternoon by Mr. Caswell.

There will be a Fact Convention at the Temple, July 29th and 30th. Edgar W. Emerson will be here for this occasion only, and La Petite Marguerite will sing both evenings. There will be a séance and concert Wednesday evening, and a promenade concert and dance on Thursday evening.

Mrs. M. S. Townsend-Wood tendered a reception to Dr. Fred L. H. Willis at her cottage on Pleasant Avenue, last Thursday evening. Mrs. Stuart-Richings contributed a fine recitation, and Mr. J. V. Mansfield, Mrs. W. S. Butler, Mrs. Maud E. Lord, Mrs. Nickerson, Giles B. Stebbins, Mrs. Wood, L. L. Whitlock, Prof. R. H. Hare, Horace M. Richards and others, made a few remarks. Dr. Willis made a very excellent speech, and the occasion was one long to be remembered by those present.

July 6th, being the anniversary of the marriage of Mr. and Mrs. Simeon Butterfield of Chelsea, their friends to the number of about sixty descended upon them, and a general good time followed.

Prof. Crane and quartette were present, rendering some beautiful music. Mrs. Stuart-Richings recited the Nightingale Song, and remarks followed by President Crockett, E. Gerry Brown, Elsie, through her medium, Mrs. Dr. Sturtevant, Mrs. Southworth Loring and others. Eagle and Dr. I. P. Greenleaf controlled Charlie Sullivan, and made two glorious speeches. Maggie controlled Mrs. Maggie Houghton Chamberlain, and was very entertaining in her remarks. Altogether the occasion was a very happy one to Mr. and Mrs. Butterfield and all concerned.

The friends of Mr. and Mrs. W. W. Currier of Haverhill tendered them a reception this week at Old Pan Cottage, on the anniversary of Mr. Currier's birth. Charlie Sullivan acted as chairman and also contributed a song. Dr. Fred L. H. Willis, Giles B. Stebbins, Dr. A. H. Richardson and others, congratulated Mr. and Mrs. Currier on the happy occasion, and made appropriate remarks; and after a very pleasant evening the company separated, sincerely wishing to Mr. and Mrs. Currier many happy returns of the day.

The steamers *Monohansett* and *Cygnet* came from New Bedford to-day, and will continue to do so every Sunday during the summer. The Yacht Club of New Bedford, comprising a fleet of about twenty boats, arrived Saturday evening, and will remain some days. They present a handsome appearance lying at anchor in the harbor, many of them trimmed with flags.

Next Saturday (25th) evening will be the annual illumination, and great preparations are being put forth to make it the greatest event of its kind that has ever happened at Onset. Masten & Wells of Boston are to furnish the fireworks, and they have appointed George Albro to act as their agent on the grounds.

The following persons have registered at Association Headquarters:

J. N. Trudor and wife of Worcester; Jas. H. Young of Matfield, Mass.; Mrs. H. W. Blanchard of Neponset; Wm. C. Nason and wife, Rockland; George P. Mugridge, Boston; Mrs. J. W. Thompson, Olean, N. Y.; Mrs. M. R. Hubbard, New Haven, Ct.; Mrs. Annie Lord Chamberlain, Boston; Mrs. S. E. Kendall, Biddeford, Me.; Mrs. E. Amazeen, Haverhill; W. L. Jack, M. D., Haverhill; John Davis, Bradford, Mass.; Mrs. F. A. Moore, Washington, D. C.; M. Eugenie Beste, Washington, D. C.; Mrs. Gussie A. Barnard, Pittsburgh, Pa.; Dr. E. W. Hopkins and wife, Boston; Horatio G. Eddy, Wm. H. Eddy (Eddy Brothers, mediums); Mrs. Stoddard Gray, New York; Dewitt C. Hough, New York; Mrs. C. E. Davis, Boston; Capt. S. G. Cabell, Washington, D. C.; Mrs. Flora B. Cabell, Washington, D. C.; John H. McElroy, Pittsburgh, Pa.; C. L. Stoner, Pittsburgh, Pa.; Mrs. S. A. Low, Chelsea, Mass.; Mrs. Charles Mountfort, Boston; Mrs. Mary J. Waite, Fall River; Mrs. Julia A. Lyon, Fall River; Mrs. C. T. Crockett, Boston; Charles G. Cole and wife, Bennington, Vt.; Dr. C. A. Brackett and wife, Brockton; M. N. Copeland (Ed. Onset Bay *Times*), Wareham; Mrs. Carrie M. Sawyer, Boston; F. W. Burke, Boston; Mrs. A. E. Medbery, Providence; Isabel L. Connell, Fall River; B. L. Morrison, Braintree; C. Thomas, Pawtucket; J. E. Hayward, East Braintree; Gilbert W. Bowditch, East Braintree; L. B. Chandler, Haywards, Cal.; F. M. Andrews, Providence, R. I.; Mrs. L. E. Morse, Chelsea, Mass.; J. W. Pope and wife, Marlboro, Mass.; Mrs. M. W. Blake, Nashua, N. H.; N. W. Britton, East Providence, R. I.; Mrs. Joan M. Bates, North Abington; Mrs. Augusta M. Gurney, North Abington; C. W. Clough, Pawtucket, R. I.; Fred A. Steele and wife, Hartford, Ct.; Mr. and Mrs. F. B. Batte, Athol, Mass.; Mr. and Mrs. G. W. Fowler, Lynn, Mass.; Mrs. W. L. Hopkins and daughter, Wakefield, Mass.; J. A. Wheeler, Taunton; F. A. Boutelle, Holliston, Mass.; Mrs. H. H. Sanborn, Lynn; Edward J. M. Ordway, Haverhill; Daniel Metcalf, Holliston; Lewis Holmes, Bridgewater, Mass.; W. B. Kimball and wife, Bristol, R. I.; Mrs. Robert Reid, Bristol, R. I.; Miss Laura Cottrell, Bristol, R. I.; L. D. Tourley, M. D., Philadelphia, Pa.; William C. Vaughn, Boston; Thomas M. James, Daniel B. Allen, J. G. W. Pope, Albert Soule, New Bedford; Captain Dahl, Fair Haven; S. N. Aspinwall, Minneapolis, Minn.; Mrs. L. N. Spencer, Milwaukee, Wis.; S. A. Davis, Barton, Mass.; E. L. Palmer, Winsted, Ct.; Mr. and Mrs. T. W. Roach, New Bedford; Dr. William Critchley and wife, Portsmouth, N. H.; Horace M. Richards, New York; Mrs. L. A. Meens, East Foxboro, Mass.; William A. Tripp, New York; E. Linton and wife, Harrisburgh, Pa.; A. G. Pierce, Jr., W. B. Orswell, S. E. A. Lipley, New Bedford; David W. Keith, C. T. Ellis, Wareham; G. T. Brabrook and wife, Boston; James Dahl, Fair Haven; Marcus Lewis, Freeman; Maud Jackson; W. S. Longley; Miss Theresa Wilson, Miss Mary Biley, Miss Minnie B. Chace, A. S. Rounswell, Dr. H. S. Wentworth, New Bedford; Hannah H. Butt, Dartmouth; Mrs. O. K. Smith; Mrs. E. Gardner; Mrs. C. F. Baxter, Boston; Mrs. L. F. Rodgers; Edwin H. Rodgers, Boston; Alix Robbins, St. Louis.

July 19th, 1885. THEODORE.

Items from Onset.

Gastin W. Fowler and wife of Lynn, Mass., are stopping for a few days at the Pratt Cottage.

Mr. Boutelle, who is connected with the Queen City Park Camp-Meetings, is at Onset for a short time.

Mr. and Mrs. Clark of Nashua, N. H., have been at Onset for some weeks. Mr. Clark is a director of Lake Pleasant Camp-Meetings.

Major Collins, wife and three children, of Milton, are spending a few days at Onset. Major Collins is connected with the U. S. Army, and stationed in Arizona when on duty. He enjoys Onset so much he thinks of returning home and coming back again. He describes the sandy road from the dépôt to the camp-ground as being fearful and hard for passengers as well as for the horses, and wonders that any one can object to having a steam railroad conveyance, without dust to passengers or injury to horses.

Gibson Bowditch, Lyman Morrison and J. E. Hayward of Braintree have been here a short time.

Mrs. Mary R. Hubbard of New Haven, Ct., is at the Robbins' Nest Cottage. Mrs. H. has the power to describe minerals. The late Prof. Denton tested her gift in this particular with good satisfaction.

It is alleged upon good authority that the *Dot* paper will not be issued this season as anticipated.

The railroad has run against another snag. It is alleged that when the officers of the Association thought of building the road they were told by those they supposed were reliable authority, that as the land belonged to the Association there was no need of a charter; therefore they built the road, and now they find a question in dispute, which is this: that all steam railroads are to be under the control of the railroad commissioners, or at least some persons think this is the case. The said commissioners have been appealed to to settle the disputed question, so that the cars may be put in operation at once. If it is requisite to obtain a charter the cars may not be run this season; but a move will be made at once for a charter. At any rate the Association is in a muddle that should be settled, for the good of the place and the Association, at the earliest opportunity.

Mr. and Mrs. Cabel of Washington, D. C., are enjoying Onset for the first time; they came here with an introductory letter from George A. Bacon to friends.

Dr. B. S. Brown, dentist, of New York City, has opened a dental office at Onset, where he will attend to persons seeking his services in that regard.

Dr. Fannie C. Dexter has taken rooms at 215 Union street, with Mrs. Susan Chase, and will hold circles for business, tests and development.

Mr. Roscoe of Providence, R. I., and his estimable wife are stopping at the Bay with Mrs. Dr. Pratt, Pleasant Avenue. A. S. H.

The Niantic, Ct., Camp-Meeting.

To the Editor of the Banner of Light:

Our camp-meeting opened Thursday, July 16th, under the most promising auspices, and every indication is given of its being one of the best, if not the very best held in this charming locality. The speaker of Sunday, the 19th, was Mr. A. E. Tisdale. The subsequent Sundays are provided for as follows: July 26th, Juliette Yeaw; August 2d, Mr. Charles Dawbarn; August 9th, Mrs. Sarah A. Byrnes; August 16th, Mr. J. Frank Baxter; August 23d, ——; August 30th, Mrs. A. M. Spence; September 6th, Mrs. Rachel Walcott; September 13th, Mr. A. E. Tisdale. There will be addresses and other interesting exercises on other days of each week. Misses M. M. Hayden and Lizzie D. Lyman of Willimantic, will, with their usual skill and good taste, conduct the singing and entertainments.

Niantic, July 20th, 1885. X.

Cape Cod Camp-Meeting.

The friends on Cape Cod have been having a grand time at their nineteenth annual camp meeting at Harwich, Mass., which closed on the evening of July 19th. The meetings during the week, children's picnic, illumination, etc., were very largely attended. Last Sunday's session opened with singing by the choir, followed by an inspirational poem by Dr. Donnelly, remarks by Mrs. Kate Stiles. The address of the morning was delivered by Mrs. Amelia H. Colby of Michigan. The excursion train from Boston and New Bedford was crowded, and teams of all descriptions brought thousands to the grounds. The afternoon exercises opened with singing by the choir. Mr. Fuller of Dover, N. H., was the speaker for the afternoon; Mr. J. D. Stiles followed with upward of one hundred and sixty tests of spirit-presence.

Sunapee Lake.

Interesting items regarding the camp-meeting at the above delightful place will be found on page two.

FOR THE LOOKOUT MOUNTAIN [TENN.] CAMP-MEETING, which is to be held from Aug. 22d to the 31st, the following speakers and mediums have been engaged: Prof. Henry Kiddle, New York, normal speaker; Dr. Samuel Watson, Tennessee, normal speaker; G. H. Brooks, Madison, Wis., trance and psychometric medium; A. C. Ladd, Georgia, inspirational speaker; G. W. Kates, Georgia, inspirational speaker; Mrs. S. A. H. Talbot, Texas, inspirational speaker; Mrs. Anna Cooper, Kentucky, materializing and slate-writing medium. Other mediums are under promise to attend, and expected. All who come will be heartily welcomed.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

In the bustle of leaving America so hurriedly and unexpectedly I was utterly unable to attend to all the duties properly devolving upon me in the way of correspondence, etc. Heaps of letters have gone without answers, and I must now request you to open your columns for a few words which I felt it to be my duty to address to many in America who had made application to me to appear on their platforms during this present summer. When I corresponded with them I had no idea whatever that I should pass the summer across the sea, but in a most unlooked-for manner and at a most unexpected time I was summoned across the Atlantic to attend to business which compelled my immediate and personal attention. At the same time arrangements were being made among friends in England and on the Continent of Europe to secure my services during parts of July, August and September. These engagements for lecturing, etc., I accepted.

As events often transpire suddenly and unexpectedly, I hope all who were expecting my services in America about this time will accept my explanation, and believe me when I assure them had I in any way foreseen the turn affairs were about to take with me, I should have told every one concerned. Having thus endeavored to set myself right with the managers of several camp-meetings, and others, allow me to express my deep gratitude to my numerous friends in Boston for the extreme kindness and cordiality shown me, especially on the eve of my departure. I am only sorry the hall was so utterly inadequate to hold the throng which assembled on the evening of my farewell reception, Friday, June 26th. We had a most enjoyable time, and my most sincere thanks are tendered to the artists and audience alike, and also to those kind friends who bade me a last good-by on the Cunard wharf, East Boston, on Saturday morning, June 27th. I deeply regretted having to part from so many and such kind friends, even for a season; but perhaps the old proverb is true, "Absence makes the heart grow fonder;" if so, whenever I may return, and that will doubtless be whenever the higher powers see fit, our relations may be still pleasanter in the future than even they have been in the past.

On the whole we had a good passage, although two or three days were stormy and wet, unusually rough for the time of year.

This hurried note is sent from Queenstown. Long before you receive it I shall be in London, and you will see reports of my doings in the *Medium and Daybreak*, no doubt. As a sea voyage does not generate much news, I must refrain from all attempts at framing an interesting letter until I have seen enough of the progress of affairs in England to put together a few jottings from my experiences.

My guides assure me the work in England is at this juncture more important than ever before, and that they have directed matters so that I should be there just when they most desire to employ me. It seems strange the way in which people are led about by invisible guidance. I was just feeling like a fixture in America, and here I am again three thousand miles away.

The three days spent at Rindge, N. H., at the Camp-Meeting of the Two Worlds, I shall long remember; everything was so charming and the people were so kind, it was really painful to tear one's self away.

With kindest regards and the best of good wishes to all friends who see your valuable paper, believe me,

Your sincere friend and co-worker,
W. J. COLVILLE.

Address care J. Burns, 15 Southampton Row, Holborn, W. C., London.

Cincinnati, Ohio.

To the Editor of the Banner of Light:

During the past six weeks our Spiritual Society has afforded the public a rare entertainment at the Odd Fellows' Hall in this city by retaining the services of Miss Lizzie D. Bailey, of Louisville, Ky. Miss B. is an inspirational speaker of fine ability, and as a test medium has few equals. She combines the clairvoyant, clairaudient and psychometric phases, and not only gives description, name, etc., of the departed, but also curiously accurate diagnoses of the illness which proved fatal, and accidents and incidents of their past lives, thus giving proof upon proof of the actual presence of the spirit.

It is unfortunate that a larger number of this class of speakers are not brought into the lecture field. People want evidence. An ounce of proof is worth a ton of logic. Respectfully, &c., J. B. SPIERS.

393 *West 3d street, July 15th*, 1885.

There is no market for Fall River prints. The mills are running at a loss. That's bad business, surely.

"Oh, Lor', Hit 'im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking up and seeing how bad it was he said: "Brethren, it's worse thon I thoucht; I'll make it 50 pun'."

"Oh! Lord," exclaimed a devoted brother on a back seat, "hit 'im again!"

There are many human tabernacles which are in sore need of radical building over, but we putter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently and do the right thing. Then it is that we most keenly regret because we did not sooner use our judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who will read this paragraph are in abject misery to-day when they might be in a satisfactory condition. They are weak, lifeless, full of aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pains is the kidneys and liver, and if they would build these all over new with Warner's Safe Cure, as millions have done, and cease investing their money in miserably unsuccessful patchwork, they would be well and happy and would bless the day when the Lord "hit 'em" and indicated the common-sense course for them to pursue.—*London Press.*

"Done a Great Deal of Good."

Along in the early days of last November, Mrs. M. J. Lahey of LeMars, a former resident of Cascade, wrote to Owen McCaffrey of this city, inquiring for the address of that famous Spiritualist doctor of Maquoketa, whom she had heard so much about. Mac says he answered the lady, with whom he had been long acquainted, and gave her Dr. Dobson's address. He says she is a woman of no faith in Spiritualism, in fact a Catholic. Time passed on, and Mac was the recipient of another letter postmarked Le Mars. On opening the letter and reading it, he found it was from Mrs. Lahey, who was profuse in her thanks to him for his kindness in giving her the address of Dr. Dobson, and said that the medicine procured from him had done a great deal of good. Mac says he is no believer in Spiritualism himself, but he thinks Dr. Dobson is entitled to the credit given him, and would produce the letter for publication had he not heedlessly mislaid it.—*Sentinel.*

Maquoketa, Iowa, June 27th, 1885.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10½ A. M. and 7½ P. M.

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

The Parker Spiritual Society holds services every Sunday, 10½ A. M. and 7¾ P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets.

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

The Parker Spiritual Society and Mrs. M. E. Williams.

At a meeting of the above Society, July 19th, the following preambles and resolutions were adopted:

Whereas, Mrs. M. E. Williams is an active member of the Theodore Parker Spiritual Fraternity of New York, and one of the most remarkable and reliable of mediums; and;

Whereas, Mrs. Williams as medium, teacher and editor has done yeoman's service in the cause of Spiritualism, and is about to visit Europe for recreation and rest, and to meet the wishes of her friends in England; therefore,

Resolved, That this Fraternity hereby expresses its admiration and regard for Mrs. Williams as a member, coworker and a friend.

Resolved, That this Fraternity commend Mrs. Williams to Spiritualists everywhere as one entitled to their confidence, esteem and sympathy.

Resolved, That the *Medium and Daybreak*, and *Light* of London, the BANNER OF LIGHT of Boston, and the New York *Beacon Light*, be requested to publish these resolutions. Signed, MARY E. WALLACE,
Sec'y of Theodore Parker Spiritual Fraternity.

On motion, the Secretary was directed to inform Mrs. Williams of the above action of the T. P. S. F.

Greenwich, Mass.

To the Editor of the Banner of Light:

The Independent Liberal Church, lately dedicated, has seemingly begun a brilliant and successful career, if one can judge by the large and appreciative audiences which fill the "pretty church" to its utmost capacity nearly every Sabbath, many coming from the various districts and adjoining towns. A deep and profound interest seems to have been awakened in the minds of the thinking portion of this community, especially in all that appertains to new ideas and progressive thought. The platform has lately been occupied by Mrs. Isabella Beecher Hooker, for three Sundays, successively, she having discoursed to large and appreciative audiences. On Sunday last we were favored by the very interesting speaker, Mrs. Abby N. Burnham. She was listened to with marked attention, and has grown to be quite a favorite with Greenwich people. In the afternoon memorial services were held in memory of "Little Mabel White," a very dear little child, and member of our Lyceum. The platform was beautifully decorated with floral offerings. Original poems and selections were rendered in an appropriate manner. One of the most impressive features was the singing of music composed for the occasion: "I know there are beautiful flowers in heaven," by sixteen Lyceum girls, dressed in white. "Little Mabel" was plainly seen by Miss Lochlan, clairvoyant, bearing a snow-white dove, and standing with the children while they were singing. One of the most interesting features of our church is our Progressive Lyceum, numbering upward of sixty members. We are not unmindful of the kindly greetings from Boston Lyceums, and hope at some future day to visit them with members from our own. H. W. SMITH.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A. M. and 7½ P. M. Sunday School at 2, and Conference at 3½ P. M. Mrs. J. T. Lillie speaker for July 26th. Hon. A. H. Dailey, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.