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CONTENTS.

- FIRST PAGE, Our Agents. The Spiritual Rostrum: God. SECOND PAGE. - Postry: The Golden Age. In Memoriam
- Materializations. July Magazines.
- THIRD PAGE .- Postry: A Scripture Lesson, Banner Correspondence: Letters from New York, Massachusetts, Illinois, Pennsylvania, Maryland, and Missouri. New Publications. Vermont Convention, etc.
- FOURTH PAGE. A New Serial, Another Pioneer Departed-Decease of D. D. Home, Paul on a "Fourth Dimension, " Money Not All Powerful, Beecher Abroad, Amending the Sunday Law, etc.
- TITTH PAGE. A Prominent Australian Spiritualist Passes On, Spiritualist Campand Grove Mostings. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.
- SIXTH PAGE. Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumshipof Miss M. T. Shelhamer from James R. Knapp, James A. Nelson, Mary Hal', Jennie Sylvester, O. P. Osborn, Callie, Henry L. Stevens, Mary Allen, James H. Foss, Jacob Wilson, Andrew D. Favor, Lizzie L. Merritt, W. S. Johnson, Sarah Walker, Elizabeth Caroline E. Martin, Henry H. Carr, Daniel Metcalf, and Thomas Gales Forster.

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

EIGHTH PAGE. - Medical Freedom. Spiritualistic Phe nomena Cleveland Notes. Summer O mp-Meelings Decean Grove, Harwich Port, Mass.; Lake Pleasant The Lyceum at Onset, Spiritualist Meetings in Bos ton. etc.

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SAN FRANCISCO, CAL., AGENCY,

GOD. An Address Delivered by the Centrols of MR. J. J. MORSE, Before the Members and Friends of the Metro

The Spiritual Rostrum.

politan Apiritual Lyceum, London, Eng., Feb. 8th, 1884. and now published for the first time.

We have now to approach a subject of exceeding importance, leading as it necessarily will to considerations of the deepest character. The two succeeding subjects are the necessary outcome of the one particular theme that we have to deal with now. It may have occurred to you that it would have been preferable had we somewhat remodeled the arrangement of the three subjects, and dealt with them in the form of "Matter," "Spirit," "God," than God," "Matter" and "Spirit"; but it is because there are certain erroneous opinions prevailing as regards the proper relation of these three topics that we have taken the liberty to point what we consider their proper and just relationship. And in taking the highest consideration first, of Deity, it is out of no desire to underestimate the difficulty of that particular problem before preceding conditions are settled and defined. In taking the major premise first, we do so somewhat hazardously, vet you will, however, see that the matter should be approached in the direction we have suggested, and we shall be able to clear away preliminary difficulties from the remaining subjects, which will enable us the better and you the easier to grapple with the various details

presented for your acceptance. The existence of God is of course a problem that every person who pretends to the possession of any religious sentiment or spiritual idea always vigorously insists upon. Yet when you press people to define what they mean by the 'existence of God," it is marvelous the kind of opinions that are disclosed for acceptance as an elucidation of the perplexing mystery of life. If men would but turn into their own natures, they might see counterparts within of external principles, and be better able to appreciate these principles that seem to lead so many to rash claims. In affirming, as we do, the initial stage, the existence of the Deity, we shall not confine ourselves to the affirmation that the Deity is personal and has a local character, so to speak, as a something you can deal or grapple with, or an exaggerated copy of yourselves. For the idea too often prevalent concerning Deity is just that : a sort of .exaggerated human being-a prodigious creature, who sits and rules somewhere, and does something upon an exaggerated plan or pattern, in

gradual deterioration in the condition of being. tain circumstances are concerned, still a dismineral, step by step until you come back to the geologic condition of the world when there was neither animal, vegetable, nor mineral, when the condition of the world was a state of fire. But you must go back still, back to a condition prior to the existence of the world, as a world, when the molten material, seething, boiling, whirling along, existed in a more subdivided condition still. So, every step back the further you go in the great chain of being, does each link in the chain yield place as you discover it. Bear that point clearly in mind Imagine that the condition of the primary of the sun must be infinitely different from the sun itself, as the sun is different from the earth and as the earth's condition is different from what it was sixty-hundred thousand years ago Fixing these principles clearly in your mind every halting place backward is different from all that goes before ; then every step backward leads you further away from the actualities now existing, and brings you nearer and nearer to the time and period when they were only possibilities undeveloped, undecipherable, so far as present results are concerned, until you get into a condition of materiality, in which all evidences of materiality are lost sight of, where, in fact, a gaseous, flery nebulous mass will be all presenting itself for consideration. "But what has this to do with God?" It is

only when you have resolved physical existence to a point of invisibility that you can come nearer to the threshold of the existence of God It is not in the present order of life that you can safely say that you have found God, though he be manifested there. It is as you trace back the present to its source, that you will come face to face with God. For granting all that we have been saying to have some foundation of solid fact for its basis, there must be a still more removed condition from whence that almost unimaginable state of matter may have been derived ? Them must be a source from whence even the material was originally derived. And incomparably different must that source have been, or the elements evolved from it, from the evolutions since transpired, and the results now experienced on every side But this does not bring us face to face with God at all." It brings you face to face with the ever-silent but ever-progressive motorpower-a something urging this flery stream forward and onward, a something interpenetrating it at every stage of its development and expression, until in the end it presents all the characteristics you are at present acquainted with. This supreme motive force is, practically speaking, a unit. But its operation is continuous, eternal, its force without diminution, its power and influence always in operation. It is the innermost life of the very being that stirs you at the present time. "Well, but what has that to do with God?" It brings us to this conclusion, that in the ultimate analysis of matter you may by-and-bye come face to face with continuity of power. And where the fiery flame eludes the ken of sense and judgment, you may there stand before the supreme mys tery of Infinitude, and be as powerless to grasp that nature as the stones you tread upon are incapable of studying the nature of those who step across them. But there is the solemn mystery, there is the Infinite Oneness-a mystery that the mind of man to-day, and for ages yet to come, will be utterly incapable of differentiating and analyzing. "Well, but what is the good of reaching such a conclusion as that? Why not bring us to a God that we can comprehend? Why not give us an idea of God that we can take hold of, a sort of philosophical hat peg upon which we may hang our religious convictions ?" The time is going by for all such things as that. The world will not need them. But if we come to this conclusion another result forces itself upon us. If in the ultimate analysis we come to the Supreme Power, why, there must have been a time when that Supreme Power was ALL there was. The fount was there, and that which has gone forth from it was contained within it. True, there was a time when the universe did not exist, when the central source, the supreme fount, the everactive centre of existence, reigned supreme, when motion and the self-consciousness of God were the twin attributes of central authority. when organization, thought, order and development had not asserted themselves, when these results had not begun to manifest themselves so far as the present order of the universe is concerned. For we have teaching which leads us to the certain conviction that. regarding the present order of the terrestrial universe (and by this we do not merely include this particular system known to you through the science of astronomy, but the entire range of being,) there has been prior evolution, physical and terrestrial existence, other than this now produced. When this order, has accomplished its purpose it will be re-constituted : a reevolution will occur, and another higher, better order of being will again commence its onward march and progress. But this brings us to the conclusion that there was a period when God, or what is for distinction called the universe, was not. "Well, out this does not help us very much to under-But stay, not guite so fast." The capacity and stand the nature of God."" It helps you to re-development of a world, even in its most ma- alice the immanence of God, that the Ipfinite tared condition, is only the failliment of possi- Power is present in the remotest, conditions of bilities contained within the material of that being, with you in every circumstance of your world, when it first came to be the material for lives and in everything you see around you. | clated with you? Will you please to draw the en, again cohering, to become the nucleus of a making all worlds, set of balash harpy in your own world, and in time a habitable planet. The

istics necessarily and naturally in harmony Here is the human kingdom, below that the therewith. If we accept the conclusion that animal-(a very little difference so far as cer- this power is universal, its supremacy of course goes with the mere saying. But what shall we tinct step down). Lying beneath that you will say when, in association with this power, we find a vegetable kingdom, and below that, the find definite purpose? Then some one will utterly untenable," and we shall be referred to the huge amount of waste that characterizes all and every department of nature. So wealthy seems she that she scatters life and death broadcast, and scarcely seems to discriminate. Thousands of individuals and creatures may die, but she is very careful to preserve her types. Granting, then, that this power works, as we are asserting, in a definite manner, it demands consideration from another point of view. We are not, however, inclined to admit that this power permits any kind of waste whatever. Our opinion, emphatically, is, that there is no waste in the universe. What seems to be waste is simply matter that falls into conditions more fully prepared, enabling it to fulfill itself in other directions, so that the waste of to-day may become the fruitfulness of to morrow. Every department of nature exhibits principles that govern it, laws that direct, and unfoldments due to the existence of these principles. Principles and laws universally prevail, and it is the proudest triumph of the physicist when he discovers intricate laws and subtle principles that belong to the varied metamorphoses of matter; when he has discovered some deep rooted principle and announces it in a given series, the world applauds him and says: "How wonderful are the ways of nature." But principles need something to originate them ; laws, in a secondary sense, require some cause of origination. When we find principles and laws always associated with power, we are bound to put the proposition in another form, and say the universal power we have been referred to is associated with universal order at the same time. That is to say, the results of power are always in orderly sequence, as observed by the investigator. If we take these principles of power and order, as associated in the development of the universe, we have made the problem a trifle more complex.

Bear in mind that order implies design and purpose, and we are bound to associate with this power the question or consideration of in the external life around him; that this somepossible intelligence. The existence of intelli- thing within is superior to all that surrounds gence by easy gradations of thought leads us him, and that this something is not a thing to the consideration, of necessity, of self-consciousness; and, therefore, the power and order manifested in nature imply the necessity of design, or purpose-that purpose institutes bers. Thus we have come, by a process of reathe conception of intelligence, and intelligence soning, to the conclusion that man in the abpresupposes consciousness on the part of the stract is not a personality at all, as commonly agent expressing it. Therefore, little by little, understood, but exercises a pervading influence however ultimate and remote the analysis, and | through this physical environment, has a place from certain deductions flowing from the facts, of supremacy, limited it may be within his own we are led to the absolute conclusion that the particular empire, and pervades this body workings of the Supreme Power of being are not haphazard blind workings, but intelligent. orderly procedures of an intelligent self-conscious source. We are finding, then, this Godidea little by little, and its outlines more clearly disclose themselves. From what we have said, it may roughly be put in this form : That the evidence presented by terrestrial existence points clearly to the existence of Supreme Power that operates in an orderly and sequential manner, and therefore implies the existence of intelligence, and its corollary, consciousness. If we can associate consciousness, intelligence and power with God, we certainly have obtained three most important elements in the problem before us. But just at this point, however safe and severe the reasoning may be, we meet the gravest danger. Many persons -dealing with this question have over and over again followed it safely to the issues we have presented, and then, by some false turn of reasoning, have destroyed the whole fabric they have so laboriously built up. We want to avoid that difficulty, and to do so we must establish a proposition that at first sight may appear untenable and contradictory if you hastily proceed to analyze it, yet one, we maintain, absolutely true. It is this: that granting the Supreme Power is conscious and intelligent, yet it is not individualized. Now you can see instantly where the weak point is, in so far as it is always a cardinal proposition that intelligence and organization, and consequently individuality, are always coördinates. "You cannot have intelligence," says the physiologist, "without organization"; "and you cannot have organization," says the philosopher, "without personality." If God is intelligent, he must be organized; if organized, he must be a person, an individual! When you assert that though the intelligence and consciousness of God are facts, his personality and individuality are not facts, you are stating a proposition that virtually condemns itself. Now we are doing nothing of the kind. When we attack those who attack us. with this question, "What do you mean by personality ?" then the position will more clearly disclose itself. "I am a person." What makes you a person? "The possession of a body, a brain. I am an individual." What gives you individuality? "My words, my acts, my character. These stamp me with individuality that cannot be gainsayed. I have a body, a manner and action, and these make up my intelligence, my personality, my individuality." All of which is fairly good reason as far as it goes. But can you not very clearly draw this distinction in your own minds that these things that make up your personality, that enable you to create an individuality, that make the vehicle for the expression of your intelligence, are things that you use, and are asso-

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Y.

As you go back in the scale of life, you find a | then, associate with this power character- | mind that between the things used and the user there must be'an immensurable difference? The carpenter handles the plane, but who says the plane is equal to the hand of the carpenter? Who would be stupid enough to argue that the hand is the carpenter? Every one would say in a moment the man's mind directs his arm say: "Now you are going to raise an argument and hand, and the arm and hand conjoined utilize the plane. You thus, in common experience, draw a necessary and apparent distinction between the thing used and the user. Therefore, between yourselves and your bodies can you not equally draw a distinction? If the existence of the power within you is entirely dependent upon the continuity of the physical body and organization, then death means the extinction of every one of you, and the dissipation of that central something, this embodied power, which is now driving the physical machinery. What, then, must we say ? that the personality is built up of the physical environments, that the individuality is dependent upon the existence of that physical environment? No!

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That intelligence is dependent upon physical organization may be qualifiedly granted, for these reasons : consciousness, intelligence and individuality, so far as this life is concerned, are measurably dependent upon the organization which reflects and expresses them. But if we assume that the indwelling power cannot exist unless furnished with a physical body, if we submit that individuality is altogether dependent upon the physical body, then when death comes what becomes of the individuality? What then becomes of this conscious, indwelling power ? Why, it must be dissipated ! But individuality is the result of character and action ; character and action, so to speak, arethe blood, bones, sinews, nerves and thews of the individual. They come from mind, and are expressed through the body. All the results of experience, reflection and observation, are associated with the indwelling consciousness, expressed for the time being through this particular body. Therefore you see why we qualified the assertion.

Here, then, we are rapidly coming to the conclusion that man himself is not, after all, so much a matter of personality-that the man HIMSELF seems to be behind personality and individuality; that there is something behind what you see of the man and know of him, or what he sees and knows of himself, as reflected with body, arms, legs and head, but a central consciousness that rules and governs this same body, made up of these various parts and memphysical, something in the same way the GREATER MAN, the SUPREME HIMSELF, pervades the entirety of this body physical, that is, the universe, though without any of the various processes of birth, growth, development, maturity and death. In the limited sense, man's personality duplicates the major personality in the universe itself, as seen in the supreme power of God. But some one will say : "You are rapidly coming to the conclusion, then, that there is an identity between the nature of man on the one side, and God on the other." Precisely : that is the conclusion we are endeavoring to enforce upon your judgment. In his "likeness and image " you have been created spiritually, a centre duplicating in your miniature universe the experience going on in the greater universe that surrounds you. "This," we shall be told by others. " is the danger into which so many have fallen by abstruse ideas of personality, and its consequent dependence upon God on the part of humanity. It takes God out of our lives, so to speak, and utterly destroys all possibility, or necessity, even, of appeal to him, bringing to us in his place an abstraction, a monstrous fount of power-cold, implacable, inscrutable as over was Egyptian Sphinx, the mystery that none hath solved, the 'Gordian knot' that none may untie or cut. What to us poor struggling sons and daughters of humanity is such a God ?" Everything ! The very fountain from whence has been derived all that is around you; the one unslumbering force that is ever working for you; the one undeviating direction and government that is ever protecting you; the one unstinted supply of all that humanity can ever need, that is ever operating for you. This central power is everything that you want in the broader, larger sense. It presents no point of acceptance for any creeds, or parrowminded believers in those doctrines which have dwarfed God, and belittled human judgment. "Well, but it is a very serious consideration. and after all, I am not quite persuaded in my own mind that you have really put the matter in such a satisfactory manner as you ought to do. Now are there not certain differences and points of interest to be considered as well ?" Decidedly there are. Where is this central source ? Can you imagine, stretching away far beyond where the most vigorous imagination may wing its flight, rolling in awful depths of eternal silence, a seemingly interminable ciroling sphere of worlds speeding in solemn majesty that appears to embrace an eternity of eternities? This-sublime, majestic, awe-inspiring as it is-only in its larger estate duplieates the birth of every minor world that is or will be: A circling belt of nebulous matter around its primary, operated upon by its own inherent laws, becoming at last detached, broken, again cohering, to become the nucleus of a

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## THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Sprace at real), showspaper Advertising be made for it in New York.

The news by cable on Sunday, June 20th, of the death of Hobart Pasha was the "Finis" to as romantic is career as ever formed the subject of astory, and not the least romantic chapter of it was the Pasha's second marriage in 1874. It sounds like the plot of an English novel, and the heroine of the third Volume still lives to mourn the loss of the hero.

does in his individual life and development. The personal aspect of Deity, in the commonplace interpretation, must be dismissed entirely and absolutely from your minds. It has no lot in the consideration of this subject.

the way in which man, in lifs-miniature way,

Now, with your permission we shall indulge in a brief search after God; and, if we can find him, discern what his nature is, and in so deciding gather, if possible, what are the methods by which he disclosed himself in the past. is disclosing himself now, and will continue to disclose himself for all time to come. Where, then, shall we commence our search? Not in the far-away realms of space, not in the recondite reasoning or philosophy of the schools, which frequently "darkens counsel with many words," and gives but little light on the problem to be solved. Inevitably anything that is, is the result of preceding cause, which has produced it. You only need to start from the humblest circumstance, the tiniest trifle of existence, and trace it back to the cause that produced it, to be faced by another consideration : "What produced this particular cause ?" Now, launched upon general causation, you go back and back, infinitely, until the mind aches with the contemplations that rise before you. Take yourselves, for instance, and .trace the origin of your own existence. "Oh !" you will say, that is easy enough. I trace my rise from my parents, those parents from theirs, and so on back in the scale of human history, until religion sees the Garden of Eden on one side, and science, your long-tailed brethren of the woods. on the other." But whether your "long-tailed" brother, or "Adam," in all his fictitious glory, one question again obtrudes itself : "Where did either of these people come from ? the cause of

Adam, the cause of the ape?!" A miracle is assigned in one case, and the natural process of genesis, or evolution, in the other. But, supposing, out of the dust of the earth, whether by process of natural evolution or miracle, we are the handiwork of God, whence came that dust of the earth? Where but from the great grand parent herself? Admitted. And from whence this great parent? "Oh! created by the will of God." Precisely so; as a matter of argument and assertion. But from whence came this grand parent of humanity? The records of the rocks, the voices of stars, all seem to point to one conclusion-that she came

from the sun, her primal source. Go back still a stage, and whence came that sun? "Oh'l' there is no good in extending the analysis in this sort of way. That sun came from some other." Precisely, and that in its turn from another. "Oh I what is the good of troubling us with such questions. You might go on in this way, with world out of world, and sun out of sun, indefinitely, forever and ever. development of a world even in its most ma-

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### OF LIGHT. BANNER

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to day.

minor experience but duplicates the major.

This matter, that becomes a formed world, re-

volves around its primary, its centre, and so

this awful circle unfolds secondary and terti-

ary worlds, orbs or satellites, every tributary

world revolving around the Fount of Being.

These all own allegiance to a power greater

than themselves, holding their parts and mem-

bers in bonds of eternal unity. Deep' within

the awful centre of this wheeling circle is the

one sublime Fount that none can gaze upon,

that none can analyze, but of which the mean-

est creature feels the influence in the remotest

confines of formed worlds-Gou! Within

the centre, beyond the ken of human conscious-

ness, the source of all consciousness, the Eter-

nal Self-Consciousness exists and reigns su-

preme. The attributes usually associated with

him of power, intelligence and development;

express themselves in the multiform varieties

of unfoldment that are exhibited in this world

You will please allow us to summarize here

briefly: You are the epitome of the globe; but

this globe itself contained within itself, at one

period, the possibilities that are now actualities

around you. There has been nothing added to

the world, nor taken away. It has been, and

is, self-sufficient for its own phenomena. The

primary from whence this world was derived,

contained within it every possibility that its

that sun came in turn contained possibilities

that now are actualities, and have become re-

sults. The central orb from which this system

world, and in the myriad ages of the past. The

primrose that blossoms on the banks, the rose

that unfolds its sweetness, the noble thought.

the inspiring heroism, the grand life of man.

that this world shall exhibit, in these passing

days, were all locked up within the flery em-

brace of that seething centre in ages gone by.

And those very circling worlds, that huge roll-

ing circle, was originally contained within that

unimaginable Fount and Centre, that Silent and

the vast boundaries of being. In a word, the

humblest unfoldment in this world was origi-

nally a possibility in the central life of all that

has become an actuality to day. If, then, in the

myriad ages of an infinitely remote past, the

hath ever hidden blessings within the hollow of

his hand. God, then, self-consciousness, the

embodiment of absolute power, the author of

pressed by the terms, Power, Intelligence, De-

velopment, as exhibited in the order, form and

We put on one side, you see, all petty per-

sonal considerations, removing altogether from

the problem the belittling questions of attri-

butes, or relationship to God in the sense of

we substitute the infinitely more important con-

sideration of absolute identical relationship as

"Woll," but some one will say, "this will de-

stroy our faith; there will be no belief in God

spread, so almost universal has been a belief in

God, and how can you expect to remove it and

plant there abstract considerations in its

The child depends upon the parent, upon

some one stronger than itself. Belief in a per-

sonal Deity is always an evidence of spiritual

childhood. Bellef in a multiplicity of deities

in the Omnipresent Power which can always be

place ?"

after this. How can you explain this, so wide-

development of the universe around you.

#### THE GOLDEN AGE.

Roll on, oh i slow-wheeled years, and bring the day Roll on, oh i show wheeled years, and bring the day When men shall gather wealth to give away; And spring to help when tempted nature falls, As when a builder drops from city walls; When to do good alone men shall be bold, And seek out suffering as they seek for gold; When Christian women shall not wipe their feet Upon their fallen sisters in the street; And Calumny shall be a crime unknown, And each shall make his neighbor's wrong his own.

Begone: oh i Hate and Wrong and War, begone i Holi on this way, oh i Golden Age i roli on i When men and angels face to face shall talk, And earth and heaven arm in arm shall walk— When love shall reign, and over sea and shore The peace of God shall rest forevermore i —Abraham Perry Miller, in "Consolation."

### IN MEMORIAM.

RODNEY MONTAGUE, who passed to spiritlife March 6th, 1886, was born 'at Wilmington, Windham County, Vt., Aug. 6th, 1800. His grandfather, Moses Montague, was a captain in the Revolutionary army.

Rodney was the fourth child in 'a family of nine-six boys and three girls-whose combined ages aggregated six hundred and six years, as follows: 40, 42, 56, 72, 75, 77, 78, 81, 85 and 7 months. Their children numbered fifty; four were married once, four twice, and one four times; all but two outlived their first companions. He was the last of his family and generation. He was a freeman in every sense of the child has unfolded. The source from whence word, and hated slavery in all its varied forms.

In October, 1819, he started "afoot and alone for the great West, through the State of New York, along the line of Clinton's great canal is but part, contained within its magnitude all (then in course of construction) to Buffalo. At the possibilities that have been unfolded in this Black Rock he went on board of the Walking Water, the first steamboat ever running on Lake Erie, and landed at Cleveland, O., which was then a small town ; thence to Virginia, and on to Kentucky.

In 1822 he went to Edgar County, Illinois, the highest county in the State, not yet organized. In 1821 he was drawn as one of the first jurors in that County, the jurisdiction of which extended along the State line to the lakes, including Chicago, then a military and Indian trading Inscritable Existence that rules through all post.

In 1835 he settled at Wadham's Grove, Ste phonson County, 111., and married Eunice P. Denison, of Cleveland, O., in 1843. She died Dec. 17th, 1848, leaving him with two small boys. At that time he first bogan to investipossibilities of the primrose can be surely taken gate Spiritualism by reading the "Divine Revehold of as having had existence, surely you can | lations," by A. J. Davis, which book was given rest the larger issue and the greater concerns to him by a dear friend, T. Crosby, with the of life on the same basis, and feel that all that | request to read it carefully, which he did; beis, is well, for he, the Silent and Inscrutable, fore he had reached the last page light broke in upon his mind, his old modes of thought forsook him, his former ideas of God and his government and dealing with mankind were the order of the universe, is summed up or ex- changed, a new light beamed from his eye, a new joy filled his life, and upon that staff he leaned to his last, becoming more and more convinced of its truth as time passed.

In 1850 his desire to travel West once more took possession of him, and he moved to Gainesville, Cork County, Texas, where his brother Daniel was living. It was a frontier town, and fatherhood, or kinship. But in the place thereof for the second time he lived before the law.

In 1852 he returned to Cleveland, O., and married Louisa A. Denison, sister of his first wife. between your essential essence and the essen- | and returned- to Texas with his wife and chiltial essence of God. Claim him, and you essen- dren, and David Smith, a young man who was tially are part and parcel of the Infinite Being, a writing medium, through whom he received many communications and proofs of spirit-life beyond the grave.

In 1856 he once more turned his face Westward ; he with seventy-five others (men, women and children, and forty six wagons, with ox-teams,) with "California" as their watchword, braved dangers and perils through an almost unknown wilderness filled with Comanche and Apache Indians : Halting not until the blue expanse of the broad Pacific met his gaze, and checked his further progress unless he is an evidence of intellectual infancy. Bellef changed his mode of conveyance, and left the country of his birth, which was dear to him.

Here in Los Angeles he made his home. He relied upon, is the evidence of intellectual manhood and spiritual development. We place was an earnest advocate of ;Spiritualism ; was you on the latter plane because we wish to see | Trustee and Treasurer of the First Harmonial you intellectual men and women, spiritually Society of Los Angeles ; he took the BANNER OF LIGHT-which has been a source of solace and comfort and light indeed to him for more than twenty-five years. In May, 1871, his wife died, and he was left once more companionless ; he received many messages of love and comfort from her through a number of mediums, which caused him to look forward to the time when he, too, would cross the (to him) golden stream that marks the boundary of the mortal and the immortal worlds.

might be said by the world around him. His course was a straight and forward one, in his relations with the world turning neither to the right nor to the left, dealing alike with all, knowing no difference between the rich and the poor. His standards of morality were truth, honesty and integrity.

All his days were spent in honest toil, earning his bread by the sweat of his brow, always active and energetic, until age and consequent infirmities overcame him. For six years immediately preceding his death he was an invalid : the loss of his sight and the loss of the use of his limbs compelling him to occupy his bed continuously. These long and weary years have slowly and tediously passed away. No murmurs from his lips ; with firmness, patience and endurance, he bore all his sufferings. The last few weary weeks of his earth-life were filled to overflowing with pain and sore distress, as he waited with patience for the arrival

of the summons to "come up higher." The angels in mercy have at last swung wide open the heavenly gate, and amid anthems of joy have welcomed home the long-imprisoned spirit of our brother. His sufferings are ended, his temporal work on earth is finished, his record made up, his reward awarded.

Oh ! how the loved of earth departed shout | damned.' joyous songs of thanks for his glorious release from the worn and emaciated body, for his escape through the portals of death to his eternal home not made with mortal hands, ever and eternally existing in the blessed Summer-Land—homes prepared for the new-born souls of earth. His companions of earth-life, the 'loved ones" who so early departed hence, and hosts of friends gone on before, meet him there, and proclaim with one accord : "Welcome, Rodney, welcome ! enter thou into thy eternal home, made and fashioned in harmony with thy deeds and acts while in thy probation of earthly existence." Oh ! how our souls rejoice that now as of yore the gates of heaven stand ajar, and the angels of God, just men and women, are ever descending and ascending the golden stairs that extend from the earth to the spirit-world-from mortality to immortality. Oh! how joyous must be the condition of the soul when awakening to the blissful realities of the after-life !

Yea, verily: Hear ye, all of earth, the knowledge of an after and conscious life is now youchsafed to men, while yet denizens of this mundane sphere. God has blessed his earth-bound sons and daughters with the visitations of his emancipated children, and glad tidings of great ioy resound thereat throughout the land. The glorious news now flashes adown the electric myself your sins, though great may be my dewires of spirit communion: "Man dies to live sire; you cannot relieve me or assume my again." A chemical change dissolves the body. releases the spirit, and sets it free from its earthabound environments, a living, conscious individuality, a natural man, retaining all the attributes of man, continuing in his sphere of usefulness and development throughout the never-ending cycles of time. The living soul that knows no death, through the process of death of the body escapes the confines of the worn-out tenement of clay, and soars aloft a living, conscious, intelligent, thinking entity, born anew, born of the spirit into newness and fullness of life l

Dear friends, there is much to live for in this world of trials, troubles and tribulationsblessings in disguise, after all. This is the initiative, the first degree in the ever-unfolding life of man. Let us live as he has lived, true to ourselves and to our duties, that when the heavenly messenger shall arrive, we, too, shall be prepared to give a gladsome parting adieu to earthly homes, and enter the abode of spirits, with no regrets for remissness of duty while on earth.

Our departed brother was a liberalist, a freethinker, so-called, in religion, untrammeled by creeds, formulas or dogmas; an investigator in truth and honesty of the new religion of the Harmonial Philosophy; a confirmed and outspoken Spiritualist.

claiming it wherever found, regardless of what The lost were found ; the truth of man's continuous existence was established beyond a doubt. A new life, a new world, burst in upon his developed vision; things unreal before became real; the doubt and mystery surrounding man's future life were removed; a knowledge of a future life took the place of faith ; a new impetus was given to renewed energies, good deeds and noble works.

> He found the angry God of his boyhood days to be a myth, and it passed away forever. There was vouchsafed to him through this new religion a kind and loving Father God, mindful of his helpless, wayward children-creatures of the circumstances surrounding them-leading them by the inspiration of his ministering spirits, ever upward to higher and more useful lives, encouraging them with a parental love to advance in the ways of virtue and true worth ; giving to all who ask, their daily bread, without money and without price.

> Open your hearts, oh men ! let your aspirations ascend, that you may be filled with inspiration from the fountain of perpetual goodness. Yea, God is love, and his spirit fills the immensity of space; he draws to himself all who seek, and a still small voice whispers to earthbound souls : "'Take courage ; look up ; God is not angry; you shall be saved; none will be

Our deceased brother learned to heed the new commandment given by the exemplar, Jesus, to those who worshiped at his shrine : A new commandment give I unto you, that ye love one another." Yes, when the world of mankind shall have learned to give heed to this beautiful angelic commandment, then will the Golden Rule be obeyed : "Do unto others as you would have others do unto you"; the millennium will then dawn upon the world: then will the nations learn war no more-they will beat their swords into plowshares, their spears into pruning-hooks, and the vision of Daniel will be fulfilled : "Peace will cover the earth as the waters cover the great deep; the lion and the lamb will lie down together, and a little child shall lead them."

The terrors of a roaring demon coursing up and down the ways of earth, seeking whom to tempt from the paths of right, passed, in the light of these new unfoldments, from our brother's vision, as the dew disappears before the rising sun. These old and effete doctrines cannot withstand the rays of the rising sun of knowledge which dawns upon this progressive nineteenth century.

A still greater truth he learned : "Man must save himself if he would be saved." This cannot be done by another. I cannot take upon all mankind : all must work out their own salvation, though in fear and trembling it may be done; no person, no mediator, no philanthropic soul-as the soul of Jesus was-can save you or me, through his blood or otherwise. Only by his noble teachings can he help us. Gird up your loins, oh I men, and face the battle of life; drive the Evil One of Earth, Ignorance, from your presence; enlighten your minds, and enter through the door of knowledge into the school of spiritual advancement : lift your eyes to heaven, implore the inspiration of the advanced of earth, that you may be rewarded with light from on high-a light that will be a guide to your erring footsteps during your sojourn on earth.

upon the earth. The body in this casket be- the pretence of being spirit manifestations. fore us has performed its mission; we put it away to mingle with its elements, to return again to the bosom of the earth; it will never be raised; it has no conscious life; it has fulupward, open thou thy spiritual vision, oh I mortal. Lo! the resurrection has been accomplished; behold the enfranchised spirit, joyous in its release from physical pain and suffering I He is now emancipated from the thralldom of the body and is an individualized soul, bathing | in the effulgent light of the spiritual realm. Risen above the earth and its requirements, he has no further use for the tabernacle which once contained his spirit. The spirit has burst its bonds, its environments, and has escaped; the outer garment has been cast off, never to be worn again. Oh I the rapture, the bliss enjoyed by the new-born soul ! no pen can write it, no tongue relate it. Bliss ineffable ! joy unspeakable I peace of which no mind on earth can conceive, await the redeemed of earth ! The knowledge of these truths is the birthright of each and all of us. Do not barter it for a mess of pottage. It is your privilege to enjoy the God-given right to know of the future. The possession of this knowledge will make existence on earth a pleasure; it will make life worth living for and enjoying ; it will envelope you in a new garb, bringing peace to your soul. relief to your mind, and consolation to your heart; it will be your pillar of fire by night. appeared unto Moses in a fiame of fire out of your unerring guide by day; it will reassure you when the last hours of earthly existence shall approach you. This new yet old religion which we teach, is the leaven destined to leaven the whole lump; the day of darkness and ignorance in matters relating to the soul of man, man's future destiny, is fast departing. The sun of the knowledge of righteousness has risen above the eastern horizon; its rays are penetrating the souls of men, and ignorance and superstition, mummery and priestoraft, and a blind faith, are melting away-and fading in the light of the new-risen morn. new-risen morn. All hail, arisen sun i speed on thy way, destroying in thy course man-made creeds, dogmas, forms and ceremonies! Let the truth prevall, though all the creeds of men fall. Open the gates of heaven, and let the grief-stricken bereaved of earth gaze upon the smiling faces of forms once so dearly loved, but gone on before. Ohl sorrowing mother, thy departed child is not dead, but lives ; is just a step apart from you ; is waiting for "darling mother." This word, dearest of all words on earth, is not forgotten by your angel one. But a span of time intervenes betwixt you and your child ; she can and does often come near you, bringing healing and consolation to your wounded soul. Yes, friends and neighbors, death, in the light of Modern Spiritualism, is robbed of its sting; the grave can glaim no victory ; it is but the door through which the spirit is born-the glorious destiny of men to die to earth, to be borh to immortality! Put away the mournful trappings and look rationally upon bereavement. Carefully and lovingly put away the body that has served its purpose-as the casket that once contained an immortal soul.

the mercy of the Angel of Death he 1 last escaped from pain and suffering; all will concede that death. in this instance, is a blessing to him and to all. We mourn his loss, his presence, his counsel, his parental advice; but we thank the angel-world that his miseries have ended ; that he is at peace.

JULY 3. 1886

Let me say in conclusion, dear friends, do not despise this new-born babe of our generation-this spiritual child of the nineteenth century. It is the hope of the world; it has come to us as Jesus came, meek and lowly, in swaddling clothes, low in poverty, despised by the scribes and pharisees who make long prayers to be heard of men. Investigate this newborn saviour, whose teachings will assist you and place you above ignorance, priestoraft and priestly rule. This investigation will open your eyes to the beautiful and consistent in nature ; it will illuminate your path and will solve the problem, "If a man die, shall he live again?

#### Materialization.

To the Editor of the Banner of Light : 11211 While much controversy is going on concerning the above-named subject, and materialization is considered by many as a very uncertain manifestation, the majority of well-informed Spiritualists look upon "this phase as a fixed fact in the nature of things; and also are confident that belief and unbelief in this phenomenon cannot affect the reality of its being what it is claimed. The only difficulty to-day seems to be to know where deception begins and ends in what is alleged to be spirit form manifestations. There is no doubt but that the visible presence of spirits of the departed, either by what is termed materialization or by transfiguration, exists to day as it is said to have existed in Bibledays-and we might as well undertake to blot out all other orders of spirit-manifestation as to ignore these two.

Cabinets and darkness do not necessarily denote fraud and deception : but without question deception can be more readily accomplished in the dark than in the broad light of day; still all that takes place in the dark should not be set down as fraud, even if the matter under consideration be spirit manifestations. Doubtless darkness often adds to the power, of a physical nature, utilized by invisible spirit identities.

In this connection allow me to allude to the phenomena produced in the presence of Mr. A. M. Hix, 535 East 5th street, South Boston, Mass. Mr. Hix has been connected with or employed in two of the Massachusetts State Institutions, and his father is highly connected with a sectarian church in Maine-the man being above and beyond practicing deception upon his neighbors and friends in such a sacred and important matter as the return of departed spirits through his organism.

He sits down with his friends and relatives in his parlor, with the lights extinguished, leaving the room in total darkness. A tea-bell is placed on the table, also a fan ; and while the persons who compose the séance continuously hold one another's hands, the fan will be passed about the circle, and generally all shortcomings. A righteous retribution awaits present will be fanned ; also the bell will be taken about the room and placed upon the sitters' heads, or placed on their laps, or rung about in the room in an-swer to questions, while Mr. Hix asserts that he is unconscious all the time, and knows nothing whatever concerning that which has taken place during the séance

Mr. Hix often gives wonderful tests while entranced, and full-sized hands are placed upon the heads of the sitters. Recently, at one scance, the drawer of a table was passed about the room rapidly, and placed upon the heads of those present, a feat hard to be performed by any one in the form in the light, and when it was known where these sitters were located. The drawer was guided by some intelligence in the dark, to perform wonderful things without the slightest injury to any one. This order of phenomena met with in the dark circle is to me worth a thousand times more as a test than are scances where there is a Our brother also learned that the dross of chance to play the "sleight-of-hand" tricks in the earth was of earth earthy, and must be left light, as is often done by unprincipled persons under

Mr. Hix earns his living by his daily occupation, but takes so much interest in the cause of Spiritualism. that he would be willing to give his time to the Psychical Research Society Committee, to afford its members the opportunity to witness the phenomena for filled its mission-its work is done. But look the benefit of the cause of genuine spirit manifertation. Arrangements could be made with him by these inquirers, to hold séances for the information of the world at large.

As far as I have investigated the man and the manifestations through him, I have no besitancy in saying that the occurrences transpiring in his presence as spirit-manifestations are beyond the possibility of his accomplishing. Sitters with him are convinced, beyond a doubt, that he has no hand or part in what is done, and that there is no chance for confederates to work with him. Let us be satisfied, if need be, with few manifestations, if we cannot get more, but let us also be sure that those we witness are wrought by excarnated spirits, and not accomplished by tricks having their source in spirits yet clothed in habiliments of flesh. Boston, Mass. A. S. HAYWARD.

unfolded. We feel quite sure that you can put on one side all primitive speculation or ecclesiastical dogmas, and say : "We will have none of these in the future." "They darken counsel with words"; they do not enlighten you even upon yourselves, let alone upon God. If you cannot more clearly comprehend yourselves than the majority of, people are capable of doing, we despair of bringing to you the larger hope of God.

Now let us come to this conclusion : There is a God. This God is the fountain of all that is, or has been, and all that will be : for everything exhibits unmistakable evidence of power in the fact of its motion, order, and in the results of its association. There is a Supreme Power, a God, intelligently directing, and therefore it, as a necessary conclusion, must be conscious "of its own operations, because intelligent direction is dependent upon intelligent appreciation of the directions instituted. But this God is not a personality any more than you are a personality. The personality of God is expressed in the natural and spiritual universe that environs him. His individuality is stamped v on the concrete realities of being.

You can never adequately decipher the nature of God, any more than you can adequately interpret the character of a fellow-creature by estimating him from one special side. To know man you must have an all-round estimate of his character. So you can only estimate the character of God by an all-round estimate of his universe. This you will clearly see is impossible in the present state of human intelligence-to grapple with the whole problem of God I We then come to the conclusion that he is everywhere, though not localized. We can only come in harmony with God in proportion as we understand his laws, and bring ourselves in accord therewith. This is the very element and essence of all we have ever taught, and all that

we feel inclined to teach you. Only study this conception, which we have enatured with much time and patience to ourselves. God is a reality, existence is impossible with-out a foundation, its development impracticable if you eliminate the question of direction or in-telligence. Surely when we sum it all up, we If you eliminate thequestion of direction or in-telligence. Surely when we sum it all up, we may say the power, wisdom and supremacy of God, as we have placed them before you, re-main unquestioned, and resist every challenge urged against them. Take such a God if you will. He can do you no harm ; he may do you much good. It will at least expand your judg-ment and broaden your ideas, and make you feel that with such a deity the ills and trials of the few seconds of eternity that you spend on the mortal stage of life may be passed over. For as the day broadens and the light strength-ens, the mind unfolds, and consolence expands, you shall feel, see and know more of this God who governs so mysteriously to day. The more you see and know, the more you feel the need of that supremacy, the more will you realize that God is not a question to be wrapped up in a creed by a faith and a dream, but requires infinite expression and development on the part of humanity ere they can grapple with the skirts of his existence.

In 1879 he lost his sight, and in 1880 so lost the use of his limbs as to be confined to his bed, but was always patient and cheerful, and took a lively interest in everything going on around him.

It was his boast that twice in life he had lived before the law; and here in Los Angeles he had lived for almost thirty years, acquired a to settle any difficulties for him.

with erysipelas and suffered greatly. Almost not consumed. He said, "I am the God of thy the last words he said were : "Why cannot father, the God of Abraham, the God of Isaac dawn of another day, his two sons standing by his bedside, he breathed his last, and his spirit took its flight out of its long darkness into the bright realms of eternity.

His funeral services were conducted by his friend, Thomas A. Garey, who also conducted the same service for his wife almost fifteen years ago. Kind neighbor, faithful friend, indulgent father-Farewell ! М.

#### FUNERAL DISCOURSE

## Delivered at the Burial of Rodney Montague, Los Angeles, Cal., 1886,

BY THOMAS A. GABEY.

Friends and Neighbors: All that is mortal of our venerable friend, Rodney Montague, lies before us. He was born in the year 1800, in Wilmington, Windham Co., Vt. At the age of nineteen he removed to Cleveland, O., which was then the far West. In 1822 he went still further West to Illinois; in 1850, to Cook Co., Texas; and in 1856, across the plains to this place, where he has resided continuously since. Here he has brought up his family, and occupled his time in improving his property and assisting in developing the latent resources of this country. Mr. Montague was a just and honorable man, a good man, a citizen to be proud of, dealing honestly and conscientiously. with all with whom he came in contact.

He was a thinker and investigator, never shrinking to proclaim the truth wherever found; a progressive man, restive under the bonds of the old régime, ever seeking for the truth in all departments of human life; a man who called things by their right names ; never denying his belief for the sake of policy ; prov-

Dear friends, Spiritualism is not new; it is the natural right of man to commune with and receive, advice through inspiration from the world of spirits. From time immemorial man has been blessed with spirit visitations.

## "The new is old, the old is new, The cycle of a change sublime Still sweeping through 1"

"The five hundred millions of Brahmin and Buddhist believers hold that all the gods, men, demons and various grades of animated life occupying this innumerable array of worlds comprise one cosmic family."

The Chinese, records recede in the dim past full forty-four thousand years; they are and have ever been believers in spirit-communion. The Hebraio dispensation abounds in examples of spirit-visitations. The first verse of the nineteenth chapter of Genesis reads : " And there came two angels to Sodom at even, and Lot seeing them rose up to meet them." Exogood home, and had never employed a lawyer | dus, third chapter : "The angel of the Lord On the 15th of January, 1886, he was attacked the midst of a bush ;" the bush burned, but was

the doors be opened and let me go?" On the and the God of Jacob," "and Moses hid his 6th of March, just as the sun rose to mark the face." And again, Job, fourth chapter, 14-17: "Fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face ... It stood still, but could not discern the form thereof .... I heard a voice saying, Shall mortal man be more just than God?" The New Testament abounds with spiritual manifestations : Moses and Elias on the Mount; John on the Isle of Patmos; Jesus manifesting at various times to his disciples after his death. Upon an occasion never to be forgotten, in an upper room, with doors barred, Jesus appeared in the midst of: them.

## "The twelve, in awful circle, stand Where mortal dares not enter, And, blazing like a solar star, Stands Jesus in the centre."

Dr. Adam Clarke, the great linguist and Methodist annotator, writes in his Commentaries. Vol. II., page 229': "I believe there is a supernatural world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God to warn this infatuated king of his approaching death."

This is enough, and will suffice to show that the glorious doctrine of communion of saints has undoubtedly existed since man existed, that it exists to-day, and is the mainspring of hope for the soul of man. Is it not written: Ask, and it shall be given you ; seek, and ye shall find; knock, and it shall be opened unto you?" Our brother found by investigation that the loved of earth, long since departed, lived,

#### July Magazines.

THE MAGAZINE OF ART. - Numerous exquisite specimens of the engraver's art adorn the present number. As a frontispiece is given a fine copy of 'Chelsea Pensioners," from a painting by W. H. Weatherhead, R. I., in the current exhibition of the Royal Institute. "Art in Greece," by W. Holmden, has for its illustrations four engravings, one of which, 'The Temple of Athens Parthenos Restored," convevs to the reader some idea of the grandeur of ancient architecture and its colossal and other adornments, besides some conception of the costumes of the people. A brief blography of the Russian artist. Basil Peroff, is accompanied by copies of two of his" paintings, "The Funeral" and "The Drawing-Mas-" ter," both highly suggestive, the former very effectively so. Other illustrated articles are "Old Charterhouse," "Some East Indian Wood Carving," " A New Rabelals," "The Romance of Art," etc. The publishers are deserving the thanks of all lovers of art, the spiritually refining influence of which is beyond all estimate, for furnishing them with this interesting and instructive monthly at so trifling a cost. Cassell & Co., New York.

WIDE AWAKE .- In keeping with the events celebrated by our nation in the opening days of the month are the contents of this number, though instead of the Fourth" the Bighth was the date of the first celebration, as shown in a story by E. S. Brooks, "When George the Third was King." A story of the Bunker Hill powder is told by Emma W. Demeritt, entitled "The First Blow for American Liberty." Of like interest is "The Capture of the Hennepin Gun," and Margaret Sidney contributes a ballad, "The Shot Heard Round the World," with five pages of illustrations by Hy. Sandham. "A Sixteenth Century Boy" is illustrated with a picture of a school desk said to have been Bhakspeare's, and an interior view of ."A Sixteenth Century Schoolroom," that will lead no child to wish he had lived in the time of Queen Elizabeth to gain his education. Stories of adventure are "A Strange Prison," and "Three Little Indians." Mrs. Sherwood continues her "Royal Girls," and Chapter II, is given of Peggy and Her Family.". D. Lothrop & Co., Boston-OASSELL'S FAMILY MAGAZINE.-In addition to new bapters of "A Willful Young Woman," and "Harlowe's Helpmate," are given new and completed stories, sketches, several fine poems, and a legendary song, entitled, "A Danish Hero," "How Perfumery Is Made," "Paper Money," " Olimate and its Influence on Health," etc., and an illustrated / record of new inventions and discoveries.' New York: Cassell & Co. 789 Broadway.

THE COTTAGE HEARTH. This old household fe-Sons, daughters, relatives of the deceased, look up. He is not there; the casket contains only the form, the dust—the father, the man, has gone hence, gone home to meet those with bas gone hence, gone home to meet those with has gone hence, gone home to meet those with has gone hence, gone home to meet those with bas gone hence, gone home to meet those with bas gone hence, gone home to meet those with has gone hence, gone home to meet those with bas gone hence, gone home to meet those with here the termine to gone home to be those with bas for the section of the termine the section of the termine the termine the termine termine the termine termine termine the termine te ing all things and holding to the good, and pro- | and came and manifested themselves unto him. | whom he so much desired to be united. Through lage Hearth Company, Boston.

## BANNER OF LIGHT.

#### Written for the Banner of Light. A SCRIPTURE LESSON. BY EMMA TRAIN.

"Thy sliver is become dross, thy wine mixed with wa-ter."

Oh I the beauty Christ brought from the regions above When he pierced through the mists and the gloom, And the bridge that he builded of undying love O'er the river of death and the tomb, To hold converse with angels from over the way, As we look to the ones who profess him to-day, To the church that is built in his wonderful name,

We feel to exclaim : Oh I the mighty, how fallen, how withered to dust I

Oh ! the flowers, how choked by the weeds ! Oh I the followers of wisdom, how false to their trust Oh! the glory, how covered with creeds ! For the sliver is dross, and its shimmer is dim, It has faded away like the notes of a hymn That was sung and forgotten so long, long ago In life's ebb and flow.

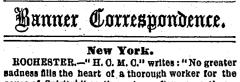
Where the signs that should follow the ones who be lieve?

The rich promises holy and fair ? And the light, where 's the light that the world should

receive? And the echoes but answer, "Oh ! where?" They have builded an idol of glittering gold, And for pottage their glorious birthright is sold, Bound their pillars the serpents of falsehood entwine. And mixed is their wine.

For the angels who came from the heavenly shores, With their messages loving and sweet, Found the way barricaded, and locks on the doors, So they shook off the dust from their feet. Oh! they came to their own, and they pleaded in vain, And the Saviour of truth, persecuted and slain, Knocks no more at the portal, as misty and gray It sinks to decay.

And so Spiritualism was brought to the view Through the gate ever standing ajar-The redeemer of all that was sacred and true, And the herald of glories that are. The freed spirit of truth has gone out evermore, And the church is the robing of clay that it wore. As it stands, a delusion of creeds and of pravers. Though Christ's name it bears.



sadness fills the heart of a thorough worker for the cause of Spiritublism than when, after carnestly endeavoring to convince some friend that there is a pathway that leads to happiness here and bereafter. he is met with ridicule, his statements disbelieved, and he looked upon as one who, if not out-and-out insane, is at least deluded. Yet how often has this been the experience of every true worker.

Meeting, not long since, a friend in poor health, our conversation drifted upon religious matters, and he made the statement that he believed this earthly life was our all ; there was no hereafter ; we were at best but links in the chain of life, nothing more. In reply I said to him : 'Your life must be a gloomy one, with poor health, liable to die and leave your little ones; to go to the sombre tomb with no hope-never to see your loved ones, never to even hope to see their mother in a brighter, a purer world; nothing but grim emptiness-despairt'. He responded he was happy, had no fear of death, took no stock in Spiritualism or religion, was an out and out Materialist. I had previ-ously told him of the great comfort and consolation I had found in Spiritualism; how my sainted mother and sister had returned to me, as real as in life, had conversed with me, had thrown their arms around my neck, loved me, embraced me, told me of their beautiful home, and what a great joy and consolation it was to them that I had come to where we could meet on earth and they could tell and convince me of their ablilty to help and guide me on my earthly journey.

Apparently as idle as the wind was the impression my words made on his perfectly callous spiritual nature. He did not believe me; would not believe if he saw it, and, if he did, would want his friends to put him in an asylum at once.

Now what was, what is, one to do? No motives purer, less unselfish ever actuated a human heart than my tender pleading with this friend, and apparently none more misconstrued, and I was looked upon as one partially demented. How earnestly I was striving to bring him good cheer, telling him how bright and radiant was earth and earth-life when once convinced of the immortality of the soul, the truth of spirit-life! Useless and utterly vain! No word, no pleading could develop any feeling in his hardened

a highly instructive and interesting manner. At its close her test control, 'Bunflower,' gave names and personal descriptions of spirits, with messages from them, all being recognized, and several of the audience deeply affected, it being their first experience of the kind. The music, which was excellent, was furnished by Miss Josie Hudson, planist, and Miss Nickerson, soprano."

#### Illinois.

BLOOMINGTON.-Mrs. H. D. Cook writes : "Spiritualism, it would seem, is at a very low ebb in this flourishing city, when it should be in a prosperous condition, from the fact that twenty years agone there was interest enough felt here on the subject to engage such speakers as 'Emma Hardinge Britten and Mrs. C. L. V. Richmond. I have been a resident of Normal, one of the suburban towns of Bloomington, the last seventeen years, and it has been a source of deep regret with me that my favorite religion was apparently so much ignored and despised, even in the Unitarian church, which has been, a portion of the time at least, partially supported by pronounced Spiritualists. But 'the world moves,' and Spiritualism moves too, even in Bloomington. Mrs. Col. Freeman, a lady of excellent repute, who had for many years been a silent believer in our beautiful philosophy, felt impressed to sit in spiritual circles with a select few, for the improvement of her health (which was at that time very poor,) and also for the development of her medial powers, which her spirit friends assured her she possessed in an eminent degree. In due time she became developed as a healer, and has given unmistakable proof of her wonderful powers by healing a confirmed paralytic, who had lost the use of his limbs, and whose cure was, pronounced impossible by the regular physicians. With such facts of this nature before the thinking people, we need not longer fear for

## Pennsylvania.

our glorious cause, even in Bloomington."

PHILADELPHIA .- H. A. Cannell writes : "During a stay in New York City of five weeks I had ample time to test the genuineness of the claims of the well-known medlums, Mrs. Williams, Mrs. Stoddard-Gray and DeWitt Hough, and Mrs. M. B. Thayer. At Mrs. Thaver's I received four letters by slate-writing. with the signatures of the writers attached, one singing-bird and a variety of flowers. A brother of mine came to me at Mrs. Gray's twice, and led me into the cabinet to see the medium, Mr. Hough, sitting in his chair entranced, and he, my brother, and cousin, Col. David Hillhouse Buel, present, both at the same time, and talking with me. This manifestation to me was exceedingly gratifying and enjoyable, giving a clear and convincing proof of the truth of spirit-return."

WARREN .- Thomas Palphramand writes: "The spirit messages published in the BANNER OF LIGHT are health and light and life to me in my old age, 82.-----I wrote three questions, placed thum in an envelope sealed on every side, and sent them to J. V. Mansfield. It came back to me unopened, with the three questions enclosed, and satisfactory answers to them in the same envelope."

#### Maryland.

BALTIMORE.-Charles A. Zipp writes : " We would that the voice of the esteemed speaker, Mrs. Rachel Walcott, might be heard by all in our land. The utterances of her control are filled with purity and inspiration that often send out soul-warmth from the bountiful store of the Summer-Land which uplifts and regenerates her listeners.

We have several public mediums here; notable among them is Miss Maggie Galt, whose satisfactory tests have given her quite a large patronage."

Missouri.

KIRKWOOD .- Alfred W. Fleming writes : " Dr. C. E. Winans; of Edinburgh, Ind., has recently been an inmate of my family, by special invitation, for over four weeks. During that time he has given to ourselves and to a number of our friends very correct and convincing tests in his parlor readings, as well as entire satisfaction in several other phases of his medium ship, under strictly test conditions."

#### New Publications.

FORGOTTEN MEANINGS; or, An Hour with a Dictionary. By Alfred Waites. 16mo, cloth, pp. 73. Boston: Lee & Shepard.

Upon perusing this small but useful volume, one will be a little surprised at its revelations regarding some words in common use; for instance, Patron originally meant one who "supports with insolence, and is paid with flattery," and it is recommended that if in business you do not solicit patronage, unless you wish your friends to buy of you, not because they need what you have to sell, but that you wish to get their money.

CONSOLATION AND OTHER POEMS. By Abra-York: Brentano Bros.

## Vermont Convention.

To the Editor of the Banner of Light: The Vermont State Spiritualist Association met in Quarterly Convention at 11 o'clock, Friday, A. M., June 41b, in the Universalist Church at West Burke. In the absence of the President the meeting was called to order by Janus Crosselt, Esq., of Duxbury, and after singing by choir and invocation by Mrs. Abble Crossett, an informal conference meeting was held for an hour, in which spirited and very interest

and after singing by choir and invocation by Mrs. Abble Crussett, an informal conference meeting was held for an hour, in which spirited and very interest-ing remarks were made by Bro. Sabin Scott of Eden Mills, followed by Mrs. Brown of St. Johnsbury, Mr. Geo. Bush of Barton Landing, Vt., Mrs. Greenlow of Gorham, N. H., and others, and singing. On account of a funeral being held in the church there was no meeting of the Convention in the afternoon. Evening.—Called to order by the President, Mr. Alonzo F. Hubbard of Tyson, who made a few open-ing remarks, followed by Mr. George Bush and Dr. S. N. Gould of West Bandolph, the latter referring to a Convention held at that place three years ago, and the good resulting therefrom. W. B. Parish spoke briefly of an organization that had been formed in Stowe, and urged others to organize in their localities. Mr. Clement of McIndoe's Falls spoke of an "organiza-tion" be had effected with a pine table at his own home, and of some very convincing manifestations as the result. Dr. Gould sgain made remarks regarding legal organization, and of a lawsult pending in his town to obtain public or ministerial money. Mr. Clement of Barling Minnie." Mrs. Grossett was introduced as the speaker of the evening, and after offering up one of her soul-elevating invocations said. " The subject of Spiritualism, which is so much discussed throughout the land, belongs not alone to mortals and to spirits, but to the Great Infi-nite as well. Take Spiritualism cut of the Bible and what have you left? It is just as good and neces-sary for one to be an angel here as in the spiritu-word, and the manifestations you get from there are in accordance with the conditions you make. Did you ever realize that you are immorial now, that you are a spirit here and now? I have no fears for Spirit-ualism, for it will go on and on until it fills the whole earth and its inhabitants." The speaker closed her grand discourse with an im-provised poem. After singling by the choir, " I am Waiting, I am Louging

#### SATURDAY, JUNE 5TH.

Bark, to his wife, who was present. Now I see Curtis Turner, Duxhury." SATURDAY, JUNE 5TH. Morning.—A song by Clement Brothers. Invocation by Rev. F. E. Healey, of Morrisville. W. B. Parish arose and said he was glad our ascended brother, th Harvey Howes, could be with usin spirit, as ho was last evening, if notin the form. After alluding to the service Mir. Howes had rendered the cause in years rone, he proposed that a committee be appointed by the Chair to drait resolutions relative to our brother and his work. Dr. Gould seconded the motion that a committee of three be appointed. The Chair accepted The proposition by appointing W. B. Parish, Dr. S. N. Gould and Mirs, Fanie Davis Smith as that commit-tee. Remarks were offered by Mr. Clement, and Dr. Gould, spoke historically and praiseworthily of Bro. related an incident of a gentlenna who said when spi about to pass over, that 'I am not going to die, for I am immortal, and for himself he said if the doctrine of damnation is true, be should prefer to take the left had road, and be annihilated, for he did not care to given that was glad bilstend to by the audicence. The President spoke, approving of Mr. Healey's re-marks, saying he was glad to listen to such utterances, and related an incident or two in harmony with what had been given. Mr. Healey again arose, and said har enging. The Conference olosed. The choir sang "Sweet Home." Mrs. A. P. Brown, of St. Johne-bury Certe, as the speaker of the forenon, prefaced the grand and eloquent discourse by reading a poem out engines. The Conference olosed. The choir sang "Bweet Home." Mrs. A. P. Brown, of St. Johne-bury Certe, as the speaker of the forenon, prefaced the grand and eloquent discourse by reading a poem on the affirmative, and were stentively listened to by an apprediative audience. After singing by the choir sang "Bweet, Home." Mrs. Kealey. The subject selector the Promises of the forenet Hourp?" The subject selector in the affirmative, and were yeffits, Braintre

Harwick Lyman, Darling Glover; say Sally Goodwin Is here; I am getting along well; Mrs. Luther Flint, West Handolph. I hear the name Justin Starr, and Charlotte is here. To Mrs. Brown, You say I took Paris green, have had a hard time. Nathau Goodwin, South Boston'; and old Father, Hanson is here from Portland, Me. A little short man comes, Dr. Charles Morse, and Priscilla D. Bradley and Stephen Wood-man. Then comes a group of spirits: A man numed Gassett Ludlow, John W. Noble, Hyde Park and Mor-ristown, and Luke Nuble, John Wolf, Henry Messer, Waipole; John Robinson. I feels cold sensation; this man was put in a box with lee, and was not dead, but passed out by cold. Annt Mary Morrison; Martha By ans and Georgie, mother and daughter, came to-gether. I feel a choking sensation, Harry Devalse, a boy; an old lady, Mary Greenlow, and a man by the name of Jackson. I see a cloth garment with the cor-ners out of, it belongs to mother; then I see that fit. the bowl, and that whog move, and the barne Black-hawk [this came to a lady present, and all points re-cognized]; Charles Greenlaw and David Greenlaw. To a genileman present: 'I see six come out of your father's family; 'Isome good tests were given here]; I see a light. and hear the words, 'Stand firm, children,' eto., etc. [To a genileman present some good tests came out of this J. I see two come together, John W. Trumbull, Sutton, Vt., Samuel W. Smith, Newark, with communications to firends. There are fourteen come to that man with a caue; to genileman pres-ent, Bill Clement, Abigail Clement, Mary Clement and James Clement, died consumption. One says, 'If you will hook in that old book covered with dust (excuse us) you will find us all recorded.'" The choir sang a fine plece, followed with a benediction by Mrs. E. L. Paul, and meeting adjourned until 9:30 to morrow. morrow.

#### BUNDAY, JUNE 6TH.

SUNDAY, JUNE GTH. Morning.-Meeting called to order by Sabin Scott, of Eden Mills. Opened with singing. Conference of one hour, in which remarks were made by George Bush, of Barton Landing, who gave us some earnest and telling utterances, followed by Mrs. A. P. Brown narrating some very interesting incidents relative to one or two spirits who communicated last evening. Mr. Clement followed with a recital of some of his sx-perlences. Mr. Thompson made a few remarks, which closed the Conference. A plece was sung by the choir, which was followed by an able and eloquent ad-dress by Mr. A. F. Hubbard, of Typon, upon "The Naturalness of Our Philosophy," gleaning facts, illus-trations and evidences from everything that exists among us.

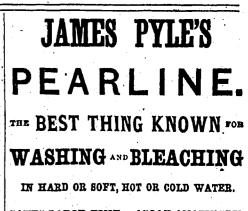
Naturainess of Our Philosophy," gleaning facts, filus-trations and evidences from everything that exists among us. Singing by Mrs. A. L. Burns, "Sweet By-and Bye," Mrs. Emma L. Paul, after reading a poem, gave one of her grand and eloquent discourses. Afternoon.—At the conference Dr. Smith spoke with great earnestness against the obnoxious doctors' inws compelling people to employ certain diplomated physicians or none. however much against their feel-ings and wishes. He was followed by Mr. A. "E. Stan-ley and Mr, Hubbard. The conference closed, Miss Batchelder sang, "Come and Sit by me, Mother," a beautiful plece finely ren-dered. Mr. A. E. Stanley of Lelcester gave the next address, selecting as his text Acts 25:22: "But we de-sire to hear of thee—what thou thinkest, for as con-cerning this sect, we know that everywhere it is spoken against." The subject suggested was hadded and explained in a masterly manner. At the close of this able discourse Miss Batchelder sang "Smith was called to the platform and delivered a grand humanita-rian discourse. Dr. Gould spoke of the enjoyments of Queen City Park Camp-Meeting, and invited all to at-tend and participate in them. Singing by the choir. *Eventing*—After singing by the choir, "One by One They Left Us Lonely," the following resolutions, pre-sented by Mr. Stanley, were, on motion of Dr. E. A. Smith, adopted : *Whereas*, Inthe Divine orderings of the world, our ven-erable friend and brother, Harvy Howes, Esu, after a

Whereas, In the Divine orderings of the world, our ven-erable friend and brother, Harvey Howes, Esq., after a long and useful life, has been called from the labors of earth to the higher and broader life of the decarnated spirit, the reality of which was to him an assured fact; be it.

Resolved, By the Vermont State Spiritualist Associa-tion in convention assembled at West Burke, on the 6th day of June, 1856, that the Association feels deeply its loss in the departure of Bro. Howes, one of its wheest and most esteemed and helpful members; that it holds his memory in the profoundest respect and hereby extends to his be-reaved family the assurance of its deepest sympathy. *Resolved*, That the Secretary of this Association be di-rected to enter upon its records these resolutions and send to Mrs. Howes a copy of the same.

Invocation by Mrs. Emma L. Paul; singing by Mrs

receast to entor upon its records those resolutions and send to Mrs. Howes a copy of the same.
 Invocation by Mrs. Emma L. Paul; singing by Mrs. A. L. Burns.
 Edgar W. Emerson, by request, gave some of his early experiences both in the Methodist Church and out of it, and the causes that led him to become a Spiritualist and a medium. He spoke of his father and mother, said he was always a strange child, and took his medial powers malnly from his mother. The recital was given in an honest and candid manner, and attentively listened to by the audience. At its close he was controlled by his guides and gave the following tests, most of which were recognized by friends present: "There comes the form of an old gentleman, Luther Halman, from Lyndon, and another from Glover; Chas.
 Woodworth, father of Mrs. Silas Whalet. Dr. Osman Beverance, Quincy Baker, Nathanlei Willis, Abial Hovey; these come in a group from St. Johnsbury. Now comes a beautiful spirit, a school-teacher, Miss is like wrate, form the same place; then Hale; glor comes, Borton ; Nettle Chapilin and Noit, Old Joe, bury, comes in connection with her; next, Horabé Grifflith, Duxbury, died in Leadville; a heautiful spirit, glir comes, Barton; Nettle Chapilin and Noit, Old Joe, the form Barton, ind hartley or Haritot, and four others, from Brandon; old Beejamin Walling and Sally Walling, Middleexe and Montpelier; Mart Amart, Wareks, from Brandon; old Beejamin Walling and Sally Walling, Middleexe and Montpelier; Mart Hawley, Betsey do., Ed. Conklin, known in Waterbury. Stowe and Duxbury; Rev. F. W. Shellurn, Montpelier; Mart Hawley, Betsey do., Ed. Conklin, known in Waterbury. Stowe and Duxbury; Rev. F. W. Shellurn, Montpelier; Mart Hawley, Betsey do., Ed. Conklin, known in Waterbury. Stowe and Duxbury; Rev. F. W. Shellurn, Montpelier; Mart Hawley, Betsey do., Ed. Conklin, known in Waterbury. Stowe and Duxbury; Rev. F. W. Shellurn, Montpelier; Mart Hawley, Betsey do., Ed. Conklin, known in Waterbury. Stowe and



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spiritual nature; and, I presume, to other laborers in this vineyard have come the same disheartening experiences. Still I do not utterly despair. If the seed has fallen on stony, unfallowed heart-ground now, the next may find a lodgment and spring up into the heautiful flower and fruit of spirituality.

I am impressed to mail you the report of this incldent of daily life, hoping some weary, depressed, doubting spirit of earth may be inclined to heed and, mayhap, to put faith in the words of a man who loves his fellow men strongly and unselfishly. To such a one I would say, my spiritual birth, conversation and daily life has been one happy, never ending dream of joy. One by one I was enabled to give up tobacco, stimulants, cards, and, daily developing by introspection and study my spiritual nature, I have at last learned how beautiful are honor and truth. Oh! life of peace and content i would every struggling soul could know and value it. Not for all of earth, with its power, gold, titles and honors, would I barter one fota of my bellef.

If you would know of the deep happiness that only such knowledge and truth reveal to the soul, try and convince yourself. Delay no longer, put it not off to a more convenient season. Do not. I beseech you, close the doors of your heart to knowledge. 'Seek, and ye shall find ; knock, and the door shall be opened unto you !" Our earthly life and the spiritual are rance.

ism and infidelity, who could not, after study and thought and inquiry, accept the detestable dootrine of handed me in exchange for a blind belief-bear wit-ness, by word and deed and daily life, to the immormy loved ones have returned from their spiritual home, and in visible form have breathed words of a meligion; no belief in Christianity ever could bring one grain of comfort or consolation; but one sunny after-It was my sister. Standing, beside her came another dear, spirit. My sister said, 'This is mal'. A new world, a new bellef, a new joy flooded my soul; and

Tassachusetts.

•C;

WATERTOWN .- George Merry willes : " Mrs. Jen-

Beautiful in expression, pure and noble in conception, the thoughts the author, inspired with the true spirit of poetry, places before the public in this volume, will find a warm welcome in the hearts of all men and women who can appreciate those elevating influences that carry them far above the sordid elements and conditions of earthly existence. Among so much of book lore that is superficial, evapescent, and almost worthless, it is cheering and hopeful to occasionally encounter that which is deeply thoughtful and enduring; and such comes to us in this.

RATIONALISM IN MEDICAL TREATMENT; or, The Restoration of Chemism the System of the Future. By William Thornton. 12mo, oloth, pp. 46. Boston: The Author. The theory of the writer is that disease is the result

of inharmonious relations of the chemical properties of the body, and that having ascertained the nature of the properties of the body when in a healthy state, only those medicines that are compatible with them should in any case be administered.

#### **Pamphlets** Received.

ST. LOUIS PUBLIC LIBRARY, Annual Report. 8vo, pp.

PREVENTION OF CRUELTY TO CHILDREN, Massachueits Society for, Fifth Annual Report. 8vo, pp. 56. Bos ton : 1 Pemberton Square.

group, among them are Charles Reed, Emily Wheeton, (or Heaton) and a Mr. Baldwin of Montpeller; another comes, Charles W. Cally, Barton, fity years old. Mr. and Mrs. John Snider, Moretown; also Walter Hap-good, Stowe (recognized by Becretary). One comes and says it seems strange to be here to-day; say that old Jerry and Mary MoNally are gisd to come here." *Atornoon.*-Slught by the shoir; Oonference one hour, during which remarks were made by Dr. Gould and Mr. Olement. A lady said it was hard work to get her children to go to church or attend Sunday-school, but they liked much to attend spiritual conven-tions. Mr. Greenlaw of Gorham, N. H., gave some of his experiences, and said he was the only recognized Spiritualist in the place where he resided, consequent-ly he had much of prejudice to face. Dr. Smith was called on for some remarks, to which he responded with good effect, relating several incidents : "I will tell you," he said, "how I came to be a Spiritualist. I was given up to die by nine Allopath physicians, and was cured by an old farmer-a medium." He said he would defend with voice and action that which had saved his life, and told of the terrible prejudice and even insults that were based upon him when he first advertised as a clairvoyant physician. Mr. Scott pro-posed that we have a session in which all who wished could relate their experiences.] Dr. Bmith spoke with pleasing interest of the beanties, facilities and advan-tages of Queen City Park, and the low rates of trans-pottation he had succeded in obtaining from the va-rious raliroads to accommodate the people, for which we are truly thankful to the officers of thoses roads. He was followed by Dr. Gould upon the same theme. W. B. Parish, Judge Crossett and others made some very good remarks, which closed this very interesting Conference. Binging by the choir was followed by Fannie Davis Smith, the speaker of the afternoon, who, after a soul-inspiring invocation, gave us one of her grand, in-structive and very interesting discourse, upo

A who for loss parts of kapped and sources and light and knowledge and business parts of kapped and business parts of k

er and family for their bountiful repasts ; to the friends of West Burke for their generous accommodations; to the singers for their sweet, soul-elevating music; to the singers for their sweet, soul-elevating music; to the nineteenth century; to the audience, who have been so quiet and attentive throughout the various se-sions of the Convention; and to the officers of the As-sociation for their untiring energy in making this Con-vention a success and an enjoyable season. The choir, whose services have added much to the interest of our meetings, consisted of Mrs. M. J. James, Miss Cretie Batchelder, Mrs. A. L. Burns, Miss Laura Burns, E. D. Burns and Caleb Aldrich. Adjourned to meet in September, day and place to be hereafter announced. W. B. PARISH, Secretary. Stowe, Vt., June 10th, 1886.

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#### OF LIGHT. BANNER

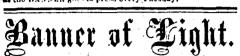
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The quoting from the BANNER of LIGHT care should be taken to distinguish between cultorial articles and the communications, (condensed) or otherwise) of correspond-ents. Our columns are open for the express on of imper-sonal free thought, but we cannot undertake to endorse the tartied shades of opinion to which correspondents give

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### BOSTON, SATURDAY, JULY 3, 1886.

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

#### A New Serial.

We shall commence, in the BANNER OF LIGHT July 17th, for summer reading-to be completed in six issues-a New Story, bearing the title of

## "The Spirit of the Størm."

It is from the pen of Miss M. T. SHELHAMER, and was given to this lady by a member of her personal Spirit Band-a beautiful intelligence, who chooses to be known to the world as "MORNA," such being the title bestowed upon her by her angel friends.

This spirit assures her medium that the New Story to which we refer is founded upon events occurring in the history of certain parties still dwelling on the earth, and that its scenes are drawn from real life-the names of persons and localities in the story having been changed for good and sufficient reasons.

This original production treats of mediumship and its laws, and is calculated to convey lessons of instruction to the mind asking for knowledge of spirit communion through the mental and phenomenal phases of mediumship. We are confident that the readers of the BAN-NER OF LIGHT will find, by a perusal of "THE SPIRIT OF THE STORM," both rational pleasure and mental profit.

the raps, with which he had had no previous acquaintance, suddenly broke out in his presence, to his own terror and the horror of his pious aunt, who accused him of having brought the deril to her house. Daniel was then a devout member of the Congregationalist Church. The clergymen of the village (Norwich, Ct.,) were immediately summoned to exorcise His Satanic Majesty, but with a result quite the contrary of what was sought. "Whilst we were thus engaged in prayer," says the narrative, "at every mention of the holy names of God and Jesus there came gentle taps on his [the clergyman's] chair, and in different parts of the room; whilst at every expression of a wish for God's loving mercy to be shown to us and our fellow creatures there were loud rappings, as if joining in our heartfelt prayers. I was so struck," continues Mr. Home, "and so impressed by this, that there and then, upon my knees, I resolved to place myself entirely at God's disposal and to follow the leadings of that which I then felt must be only good and true, else why should it have signified its joy at those special portions of the prayer? This was, in fact, the turning-point of my life, and I

have never had cause to regret for one instant my determination, though I have been called on for many years to suffer deeply in carrying it out. My honor has been called in question. my pride wounded, my early prospects blighted, and I was turned out of house and home at the age of eighteen, though still a child in body from the delicacy of my health, without a friend and with three younger children dependent on me for support."

The raps were soon supplemented by movements of furniture, at first to the great alarm of the lad, and the still greater horror of his aunt, until, as intimated above, her outraged religious convictions led her to expel him from the house. He found sympathy and consolation at the home of another aunt, where the same phenomena occurred, and where his first communication from his mother was spelled out by the method then in vogue, as follows :

"Daniel, fear not, my child. God- is with you, and who shall be against you? Seek to do good: be truthful and truth-loving, and you will prosper, my child. Yours is a glorious mission-you will convince the infidel, cure the sick and console the weeping.'

The prophecy contained in this encouraging message has surely been amply fulfilled in the career of Mr. Home. The strange phenomena occurring in his presence soon became noised abroad, and he was called upon to act as medium for their production by interested investigators in various parts of New England and New York. Abundant testimony of the most conclusive character is on record as to the real ity of varied manifestations of power and intelligence from the invisible world in his presence.

In 1854, Mr. Home visited Boston, and here the power seemed to increase, visible and tangible forms sometimes presenting themselves in the scances—as hands only had done before—to the great surprise of the medium, no less than that of visitors.

In April, 1855, Mr. Home went to England. where similar and additional phenomena attended him, and were witnessed by large numbers of persons prominent in literary, scientific and social circles. Thence he proceeded to the continent, where, says an account, "he gained much attention, giving exhibitions before the Emperors of France and Russia and the Pope. Indeed, it is said that nearly every reigning sovereign, except the Queen of England and the Pope, has consulted him. Pius IX. would not even permit him to reside in his dominions, but in 1864 expelled him from the States of the Church because of his mysterious powers. He then went to Paris, and held a séance at the Tuileries, at which were present Napoleon III. and the Empress Eugenie, with a lord and lacy or two in waiting. On this occasion the ghost of Napoleon I. was invoked and made communications both verbally and in writing. At the close of the seance Napoleon 111. declared himself much interested, and promised Mr. Home er sudieuce. Subsequently the Eugenie continued the seances with enthusiasm, but her majesty's confessor took alarm, and she was obliged to renounce Mr. Home and all his works. Another sovereign who showed high favor to Mr. Home was Alexander II. of Russia. At his court, too, the priests were hostile, but the Czar was his own Pope, and, though devout according to his fashion, made use of rather than was influenced by clerical opinion. The conventional gold snuffbox, adorned with diamonds, was soon given, then a decoration, and last but not least a wife, the daughter of a Russian nobleman and a goddaughter of the Emperor Nicholas, who died in

seasons of illness. And, too, it is not impossible that the antagonism aroused by his own harsh judgments of others, in his later work, may have reacted upon himself, through psychical laws, subjecting him in his weakness to retaliatory influences : for never was a truer word spoken than this: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Let all who are inclined to hasty and harsh judgments take note and beware.

We notice that a telegram dated London; June 22d, published in the notorious Philadelphia Times-notorious for its unscrupulous hostility to Spiritualism-after announcing Mr. Home's decease, adds the following mendacious statement : "His marvelous exploits were long ago exposed as accomplished by trickery and legerdemain."

A more outrageous falsehood than this was never flashed over the wires. The instrument used for its transmission under the Atlantic may well be called the tell-lie-graph. The volumes of "Incidents" cited above are filled with unimpeached and unimpeachable testimonies to facts which admit of no such exposure, nor do we believe it has ever been attempted, as regards the more important of them. We put the statement on record in this connection as a proof of the infamy which the bigoted opponents of Spiritualism are ready to incur in the hope of staying its progress. But the truth is mighty, and will prevail.

#### Paul on a "Fourth Dimension."

Rev. James Freeman Clarke in a discourse upon "The Broad Church," delivered before his society in Boston last month, chose for his text Ephesians iii: 17-19, and made the point that in "the breadth and length and depth and height" of the theme upon which the apostle was then discoursing, "Paul gives us four dimensions. Physics give three-length, breadth and depth or thickness. Each of Paul's dimensions refers to spirit, and each symbolizes some spiritual movement."

Turning from the pastor's eloquent discourse -to the brilliant and (we are sure) spirituallyillumined sentences of which we shall again revert in coming time-we wish at present to note the fact that comparatively a few years ago, in the field of the spiritual phenomena, as met with in presence of Henry Slade. Prof. Zöllner of Leipzig made a stand in defense of just such an idea, though in his case physics were necessarily blended with the 'spirit" treated of by Paul. Prof. Zöllner's 'fourth dimension" intelligences-who were existent in a sphere which had higher and added powers than ours (hence might truly be said to be the "height" of Paul, as noted by Rev. Mr. Clarke,) and who, temporarily bringing material to be wrought on under the action of, or into the confines of that sphere, were able to produce what are known to the world in general as spiritual manifestationswere much derided by certain scientific bigots of his own and other lands, who failed to rise to the "height" of the occasion; but his demonstrations gave a hint, from the scientific side, of the truth of what has been continuously declared for more than a third of a century past, from the spirit-side, that the phenomena occurred in consonance with laws which were not out of harmony with nature, even though themselves and the sphere of their operation might be above the ordinary tripartite definition applied by mortals to material things.

The "height" which Paul brought into his measurement of the all-absorbing love of the Infinite, whether expressed in the person of the man of Nazareth, or the Father's eternal fullness, may, we think, justly be regarded as having gained in these modern days-and under added knowledge of how the movements of physical energy and the activity of spirit interblend throughout Nature's broad domaina new significance, even as has the clear-cut and oft quoted sentence of the same apostle re- alemble of his new and great inspiration will garding the existence of "a natural" and "a spiritual body. Fixed terms are difficult of formulation as vehicles of authoritative definition for that which is continually broadening its borders, but the Spiritualist it would seem is justified in seeing in this passage of Paul and its "fourth dimension" a scriptural hint from the clairvoyant tent-maker of Tarsus, of the yerity of a twilight region in nature's grand operations (the existence of which the Modern Revelation has plainly demonstrated) where material energy shades into spiritual activity, and where the upward-trending action of mortal aspiration for knowledge of the immortal state meets with the respondent reaction of those wise intelligences who through all the varying orders of modern mediumship seek to demonstrate the upward as well as downward reaching of natural law, the continuity of human life on its spiritual side, and the fact that no mortal mind, nor aggregate of minds, has reached the point where more cannot be learned in every department of being.

After this individual enacted his programme at St. Helena the following was laid before him, but in this instance as in others the inability of money to accomplish impossibilities wa again made apparent:

"ST. HELENA, CAL., May 18th, 1886. For the purpose of stimulating investigation into the significance of certain slate writings had by the undersigned on the 3d of May, 1886, with Fred Evans, I make the following offer: To any sleight-of-hand performer who will show that said writings were done by trickery or fraud, or will do the same on equally test-conditions and explain the same, \$1,000. To any scientist who will do the same by any forces known to science, or any law unknown to science hitherte, and prove the same, \$1,000. In all of these cases the fact and hypothesis of Spiritualism must be excluded. JOHN ALLYN."

A few years since Rev. Canon B. Wilberforce. in a speech before the Church Congress, at a session of that body specially assigned for a discussion of what the Church should do with Spiritualism, said :

" I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh-pooh I which is our modern substitute for the 'anathematism' of less tolerant days. We must abstain from the contemptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurers have more than once been publicly offered a thousand pounds [five thousand dollars] if they would, under the same conditions, imitate the most ordinary spiritual phenomena, in a private house ; but they replied that as their apparatus weighed more than a ton they could not accept the challenge."

From these facts and many more of similar import which lack of space rather than lack of matter prevents us from producing, we must conclude that however vast the power money is supposed to wield there are some things it cannot do, and prominent among these is to show the phenomena of Modern Spiritualism to be a delusion.

#### Beecher Abroad.

Rev. H.W. Beecher, the eloquent preacher, has landed on the shores of England. Going out from this country, he is to be called one of our representative men. Emerson had much to say of that seed corn class of citizens, declaring that when he visited England four or five men meant the entire kingdom for him. Mr. Beecher's arrival just at this time will be thought on all sides to have a peculiar significance. He denies, to be sure, that he is going to do anything more than lecture over there, and a couple of titles of his old lectures are given as those of the pieces he will probably speak; but the popular mind in England is in no mood just now to be satisfied with even Mr. Beecher's glowing rhetoric on subjects of no special concern; and he is, therefore, very likely to feel or forge a popular command to give the sturdiest utterance to those radical democratic views with which he is known to be charged to the muzzle. And it will be as thundering a deliverance as John Bull's tympanum was forced to endure nearly a quarter of a century ago when the same pulpit orator and representative American pronounced those famous five speeches to hostile and hate-growling mobs. which have become as historic as ever was the trial of the Seven Bishops.

The elections will be over in the United Kingdom by the twentieth of July, with the harvest all in. Gladstone is plowing in Scotland chiefly. Beecher is back in the old field of England. He returns as a prophet, bringing the ripened fruits of his prophecy along with him. Within the little month that is to elapse from the date of his leaving to that of the election, in spite of his alleged protests and pretexts to the contrary, the Brooklyn preacher will have roused the two million new voters to a pitch of excited thinking they did not suspect themselves capable of. He will kindle a conflagration that will rage from John Q'Groat's to Land's End. Everybody will eagerly crowd forward to hear the great American speak on the broad subject of equality. And on his part he will esteem it the supreme moment of his earthly life. In the be melted away all that may have been unto- Friday morning, July 2d.

#### Amending the Sunday Law.

JULY 3, 1886.

Some of the inconsistencies of the Sunday laws of this State and the dilemmas in which their strict enforcement would place many individuals was shown in a discussion in the Senate recently upon a bill to amend the statutes relating to fraud committed and sales of property on the Lord's day, so that the fact of the act being done on Sunday should not constitute a defense in an action growing out of the matter. As the law now is, a man who buys a horse on Sunday and gives his promise to pay can both refuse to make good his promise and keep the horse as well. On other days of the week a man is expected to do as he agrees, and if he violates a contract he is liable to fine or imprisonment; but on Sunday the law protects him in the committal of fraud, offering a premium therefor, which in the above instance is a horse. The injustice of such a statute is glaringly apparent; but this attempt to rectify it, strange as it may seem, was opposed. Senators Morse of Norfolk and Boynton of Middlesex characterized it as an attack on the Sunday law and tending to weaken the statute guarding the observance of the Sabbath. The latter said it was designed as an entering wedge toward breaking down the Sunday law.

On the other hand, Senator Forbes of Worcester and Lilley of Middlesex said the bill would not at all weaken the present Sunday law. Senator Cogswell of Essex said it would prevent sharpers from practicing fraud on Sunday with impunity, adding :

day with impunity, adding: "The Sunday law is not strictly enforced. We have this session voted to allow the sale of beans and brown bread Sunday. We allow the horse-cars to take working people out to get pure air Sunday. I doubt if there is a senator at this board who does not read his Sunday pa-per. All this would go on if the Sunday law were strictly enforced."

The bill was passed to a third reading by a vote of twenty to fifteen.

#### W. J. Colville in San Francisco.

We learn from our San Francisco correspondent that Mr. Colville is highly appreciated by the large audiences who listen to his lectures at the State Camp-Meeting in Oakland, and has decided to remain in San Francisco for some weeks after the close of the Camp-Meetings. Mr. Colville's friends have secured Metropolitan Temple during Mrs. Watson's vacation, and he will begin a course of lectures therein-speaking mornings and evenings, and answering questions in the afternoon. Our San Francisco readers will thus have an opportunity to listen to one of the ablest inspirational speakers in the field.

The meetings at Metropolitan Temple will be under the business management of Albert Morton.

#### The Good Time, Now!

The editor of the (Newburyport) Valley Visitor exclaims from out the depths of an illuminated vision : "There never before was so much of beauty and use and good in the world as to-day, and to-morrow will be much more abundant. Men's power and means of investigation were never before so great, and earth or heaven never so open to study. Lament? Rather rejoice that we were born so late in the new revolutions of matter and mind; in the new earth which is fresh every day; in the new birth of the good and true; in the new heavens opened; and in God himself apparently nearer to us-more wise, more merciful, more loving than he ever before revealed himself to any age, race or generation of men."

#### Special Notice1

The 4th of July, a legal holiday, occurs this year on the Sabbath, and hence will be observed MONDAY, THE 5TH, on which date the BANNER OF LIGHT Establishment will remain closed.

Patrons having advertisements which they wish renewed in our issue of July 10th must see that their applications are at this office on

🖅 We have also for publication an Original Story, in three Parts, by the well-known trance medium, J. WILLIAM FLETCHEB, entitled.

### "A Great Battle; or, Mother and Son,"

Written especially for the BANNER OF LIGHT Part One will appear in our next issue.

#### Another Pioneer Departed-Decease of D. D. Home.

In our last issue was given a report of the illness and sad mental and physical condition of the once famous medium, Home, at his residence in France. Hardly had our paper gone to press ere the telegraph announced his decease, which occurred on June 22d, at the Villa Montmorency, Auteil, near Paris. So ends the earthly career of another and one of the most distinguished and effective instruments of the modern spiritualistic movement.

DANIEL DOUGLASS HOME was born near Edinburgh, Scotland, in March, 1833, and in infancy was adopted by an aunt, who brought him to America when he was about nine years ume of "Incidents" was issued in 1871. These old. He was of very delicate organism, of a highly nervous temperament, and undoubtedly inherited the characteristics, somewhat common in Scotland, which developed into what is modernly called mediumship-his mother having been a seer throughout her life. He states in his autobiography that be cannot remember when he first became subject to the curious phenomena which afterwards so long attended sions," "absurdities" and "trickery" conhim, but that his aunt and others told him that when he was a baby his cradle was frequently rocked, "as if some kind guardian spirit was tending him in his slumbers"; also that when about four years old he had a vision of the circumstances attending the passing from earth of a little cousin, residing at a distance of several miles, mentioning persons as being present about her who it was thought could not have been there, and noting the absence of her father on the water, when it was thought he must be with her-all of which proved correct. The first vision which he distinctly remembered occurred when he was about thirteen years of age, when living at Troy, N. Y., where, one evening, as he was about retiring, the brilliant form of a young friend whom he had been intimate with at Norwich, Conn., three hundred miles distant, suddenly appeared at the foot of his bed, and informed him that he had died three days before at Norwich. This also proved true.

His mother, having immigrated to this country, died when he was about seventeen years powers, and so strong the inducements offered of age, having foretold her own decease four by orowned heads and people in the highest pomonths previously; and she appeared to him sitions, that it must have been difficult if not In spirit a few hours afterward, to apnounce impossible for one naturally so slender to keep her departure, before he had learned of it by | within the bounds of prudence and safety. He the usual means. A few months subsequently | was repeatedly subject to severe and prolonged | plete ignorance of what he assumes to expose. gerous in its final effects "

This wife is said to have been a most estimable and highly educated lady. He married again in 1872, this bride being also a Russian lady, who has doubtless survived him.

Mr. Home published, in 1863, an autobio-graphical work entitled "Incidents in My Life," which is crowded with facts and testlmonies of the most unequivocal and indisput able character, proving the reality of spirit manifestation and communion. A second volworks are among the most valuable contributions to the literature of Spiritualism. In 1877 he gave to the world another and more pretentious volume, with the title, "Lights and Shadows of Spiritualism," partly of a historical oharacter-dealing with Ancient and Medieval Spiritualism-and partly critical; attempting to point out what he considered the "delunected with 'Modern Spiritualism. In this work he was less successful, having brought to his task a certain acerbity of spirit, contemptuousness of tone, uncharitableness if not narrowness of judgment, with inaccuracy of statement in some instances, which greatly detracted from the value of the production, and which called forth at the time counter-criticisms of perhaps equal acerbity.

Of the causes and concomitants of Mr. Home's last illness we have little information beyond what was stated last week. Unscrupulous opponents, of course, have not hesitated to pronounce him "a victim of Spiritualism," with the usual objurgations and warnings against that faith. It is not improbable that he was, like many others, a victim of over-work, or the overexhaustion of his vital powers, in former years, in his willingness to be used as an instrument for imparting conviction to the skeptical, healing to the sick, and consolation to the sorrowing, as predicted at the outset. So great was the demand for the exercise of his marvelous

#### Money Not All Powerful.

It is often said the power of money is so vast that its use will accomplish most anything ; but it has been made evident by the advent of Modern Spiritualism and its continued presence in our midst, that money has met its match, and that it is compelled to withdraw vanquished from its field of contest, as, during thirty-eight years, it has repeatedly failed to prove spiritual manifestations to be the work of trickery, the illusion of a disordered vision, the delusion of an overwrought imagination, or aught else than what they really are and which the term applied to them leads one to infer them to be.

Alluding to this subject, the New Thought SAYS :

"About filteen years ago; M. M. Pomeroy went into a thorough investigation of Spiritualism; and, besides his other investigations, had probably one hundred sittings with the medium. Henry Slade. After years of the closest investigation he offered through his Democrat, ten thousand dollars to the person who would come forward and by a trick do what blade was doing as a medium. After waiting a reasonable length of time for some of the many exposers of Spiritualism to accept this offer, and not hearing a word from any of those who ' can do anything that a medium can do." he republished his offer, and said he was prepared to raise his offer to one hundred thousand, or possibly to a million dollars, as many others were, willing to add their ten thousand to his. We all this found among the boasters who 'had learned all the tricks' not one who wanted the one hundred thousand do-lars badly enough to take the money. They preferred to continue to expose Spiritualism at from ten to fifty dollars per week."

The State of California has recently been visited by a perambulating adventurer who appears to have the very essential qualification, of an "exposer of Spiritualism." to wit : a com-

ward and obstructive in his career, everything that a man of large native nobility would wish to have disappear in oblivion. He will stand forth as a republican missionary, delivering the true and tried gospel of equal rights for all races in the ears of privilege, and party, and power.

17 In that excellent and highly instructive lecture by the guides of Mr. Colville, published in our columns June 19th-"Looking Backward and Looking Forward," speaking of the possibilities of the human race, it was said : 'Before you know it some of your boys will be proving in some degree the practicability of many of Jules Verne's suggestions," made by him in his novels, and which are thought to be purely imaginative, and altogether out of the realm of realization in fact. Apropos to this is the following in the June number of The Leisure Hour:

"We are apt to think that the latest invention, in any particular line, has drained to dryness the well of invention of the human mind. But not so ; practically there can be no end to human ingenuity. If the mind of man be the offspring of the Divine Mind, it must to a greater or lesser degree partake of the Infinite source from whence it sprung. We have held the opinion for a long time that no pure impossibility can ever find entrance into the mind. The impossibilities of one age become the commonplaces of the next. Even Jules Verne's submarine boat, that every one looked. upon as a simple but pretty fancy of the brain of the novelist, is to-day a reality and on exhibition in the port of Boston."

By The inability of physicians displaying duly accredited diplomas as members of the regular fraternity at times to properly treat a case where only an ordinary knowledge is required, is shown by the Medical Advocate, and reprinted in Hall's Journal of Health, wherein is mentioned a case of drowning treated by certain physicians who had been in more or less active practice for over five years. They seemed entirely at a loss as to what to do first. They forgot all about how to produce artificial breathing, and what they did do was precisely what they ought not to have done; in half an hour they desisted, and pronounced the case hopeless. An ordinary boatman, who was, fortunately, experienced in such cases, arrived on the spot as the physicians ceased their efforts, and by proper management succeeded in saving a human life. The question here arises, was the boatman liable to prosecution, fine and imorisonment under the State laws by his act? By doing what he did, he not only acted contrary to "the law in such cases made and provided," but defiantly so in that he directly interfered with the practice of the regularly diplomated and legally protected doctors.

The following truthful sentence we find in The Century Magazine for June last : "Faith Oure, technically so-called, as now held by many Protestants, is a notable superstillion, dan-

KT A Bishop of the Catholic Church in Baltimore many years ago was reported as saying that there were eleven millions of Spiritualists in the United States. At their late convocation in Baltimore it is stated that there are eleven millions of Catholics within our borders. But the Spiritualists have rapidly increased since the Bishop made his statement, and no doubt if a census were taken we could chronicle the fact of several additional millions who embrace the Spiritual Philosophy of the nineteenth century.

ST Mr. L. L. Whitlock of Facts Magazine has. we understand, secured the use of the Headquarters Building at Onset Bay Grove for the office of the Facts Publishing Company during the season. Mr. W. will also keep for sale the BANNEE OF LIGHT, and will furnish any books published by Colby & Rich at the regular rates. This Company also supplies the 'Onset Bay Hymns," to be distributed gratuitously for congregational singing, as a feature of the meetings this season, no choir being employed.

Prof. Kiddle's discourse upon "Christ and the Resurrection in the Light of Modern Spiritualism," delivered in this city on Easter Sunday, the 21st of last April, has been issued in a neat and attractive pamphlet of eighteen pages by the publishers of the Spiritual Offering, Ottumwa, Ia. In this form it will undoubtedly receive the large circulation it deserves, and be read with interest and profit by thousands.

Ko- Writing at Florence, June 10th, to; the Medium, G. Damiani says: "Within the last three days I have received two of the best periodicals in Italy, viz.: the Secolo of Milan and the Pungolo of Naples, having each two columns descriptive of spiritual phenomena, from the" pens of Spiritualists, without the editors making fools of themselves by their hilarious commonts."

17 THE SPIRIT MESSAGE DEPARTMENT, in addition to communications of marked interest from nineteen excarnated intelligencesgiven either in their own fashion or for them by the Controlling Spirit-will also be found to contain answers to questions propounded concerning the "origin of spirits," and compensation for animals in spirit-life.

17 Mrs. Luther O. Weeks, Prostorsville, Vt., has our thanks for flowers for Banner of Light Free Circle table. The circles are now suspended until fall, when we hope the friends everywhere who have during the past season accomplianed so, much for the success of these meetings in the way of floral tributes will re-

EF. Boad card of Mrs. Bliss-fith pars.

city.

reward.

A Prominent Australian Spiritualist

Passes On.

The Harbinger of Light inits latest issue gives an in-

teresting account of the last days of the visible pres-

ence on earth of an active and influential Spiritualist

of Australia, Dr. James B. Motherwell, of Melbourne,

one of the oldest, if not the oldest, physicians in that

Over thirty years since his attention was attracted

to the phenomena of Mesmerism, and having satisfied

himself by experiment of its reality, its utility in the diagnosis and treatment of disease at once became ap-

parent to him. He opened a correspondence with the

celebrated Dr. John Elliotson, and contributed several

papers to the Zoist, of which that gentleman was the

In the course of his early experiments, Dr. Mother-

well developed some very fine clairvoyants; these oo-

-casionally saw and described persons who had passed

from this world. Having, however, at that time no knowledge of Spiritualism, he interpreted these as

subjective visions rather than objective realities ; but

when in the year 1864 he met with evidences of spirit-

ual intercourse, a new light dawned upon him, and

much that had been obscure in connection with his

Once convinced of the fact, he was not the man to

halt in the utilization of it. Popular prejudice and

pecuniary considerations were ignored, and he estab-

lished a circle, the meetings of which were maintained

with little intermission for about eighteen years, and

only brought to an end by reason of his failing health, He was for many years a member of the Victorian

Association of Spiritualists, attending and supporting

the different courses of lectures, whilst speakers and

mediums were welcome guests at his house. He was

continues the Harbinger, a kind and generous man

whose central aim was the enlightenment and happi

ness of his fellow creatures, and his professional ser

vices were freely given to the needy without fee or

Nearly a year before his decease he drew up a paper

requesting that no "hollow forms of funeral service"

should be performed over his remains. Subsequently

he requested Mr. H. J. Browne to say a few words at

the grave, which he did on a bright, beautiful morning

in April, at which time and place there was an ab

sence of the gloom and depression characteristic of similar occasions ; all those possessing the knowledge

of Spiritualism feeling that it was/an occasion for re-

As the body was being lowered into the grave, Mr.

Spiritualist Camp and Grove-Meet-

ings.

By reference to the subjoined list it will be

seen that the Spiritualists of America are in

earnest regarding out of door services, and

their prosecution during the present summer.

We last year introduced the custom of publish-

ing this list regularly each week, and it was so generally copied by the press, reverted to by

our readers, and complimented by correspond-

ents, that we shall continue the course for the

ONSET BAY, MASS.—The tenth Camp Meeting at this place will commence its sessions on July 11th, and

Close Aug. 29th. THE NEW ENGLAND SPIRITUALISTS' CAMP-MEET-

ING ASSOCIATION will hold its thirteenth annual con-vocation at Lake Pleasant, Montague, Mass., July

vocation at Lake Fleisant, Montague, huss., ouly 3ist to Sept. ist. LOOKOUT MOUNTAIN, TENN.—The third annual meeting will be held on Lookout Mountain, near Chat-tanooga, Tenn., from August ist to August 30th, both dates inclusive. QUEEN GITY PARE, VT.—The meeting at this popu-lar resort will open on Aug. 17th, and continue to Sept. 23d.

23d. THE CALIFORNIA SPIRITUALISTS' CAMP-MEETING

joicing rather than sadness.

Browne said :

present season :

I.

past experiences became clear and comprehensible.

#### BANNER OF LIGHT.

A fly reminds us of a professional art critic. It never sees a painting but what it thinks it can improve it. Use tarlatan or mosquiro netting.—Norwich Builetin.g

We would inform the Social Drift that we have not

stopped exchanging with it. Sorry the editor does not

receive the BANNER. Perhaps Uncle Samuel's mails

Visitor—"What I you burn kerosene? That's odd.' Director of Gas Company—"Great Scott I you did n't suppose we could afford to burn gas, did you? No, sir; we are no fools. The meter is no mystery to us. We are in the business."—Rx.

The Professional Exposer is now in Massachusetts,

and diergymen and their bigoted flocks welcome

him with gladness as a boon of great price. Spiritualists have no fear of him, however, and are in position

to make the retort courteous to these gentry-who

had rather have their prejudices flattered by a bray-

The first through train over the Canadian Pacific

dred passengers, one hundred of whom are en route

to Vancouver. It was a great day in Canadian history.

the political status in England, in one of which, respect-

Shall the tie that is binding us be but a tother, .
 Naught but a fetter uniting our lands?
 All the world waits for your answer, whether We govern by handcuffs or clasping of hands."

The New York Graphic says the Supreme Court of

the District of Columbia has decided that Indians are

foreign citizens, which is probably "because they

were in this country before any one else was and nev-

er have been out of it in the whole course of their

ED Mr. S. N. Aspinwall of Minneapolis,

Minn., is in the city, arranging for the sale of

his book, "Garnered Sheaves," which is in press

and will be issued July 15th. It is a very inter-

esting, readable story, with a moral. In paper,

60 cents; bound, \$1.00. Liberal discount to the

ET A. S. Hayward, magnetic physician, of

Boston, will be at Onset Bay Camp-Meeting the

first few weeks of the season, where those de-

siring his services can find him. Letters will

reach him if addressed as per advertisement on

Read Prof. Kiddle's admirable reply-

eighth page-to the diatribe of the New York

Don't forget to attend the Cape Cod

Camp-Meeting at Ocean Grove, Harwich Port.

The Department of Agriculture, Washington,

D. O., have issued a Descriptive Catalogue of the Man-

ufactures from Native Woods, exhibited under its

supervision at the World's Industrial and Cotton Ex-

position at New Orleans, La. It has been prepared

by Charles Richards Dodge, who by appointment con-

ducted a correspondence with manufacturers and

others relative to the practical uses of woods in their

experience-the results of which, including authorita-

tive opinions regarding the future supply of timber for

Dr. Buffum, whose card appears on our seventh

page, is spoken of by a correspondent (whose state-

ments are founded on personal experience) as the

possessor of clairvoyant spiritual gifts of a high or-

der. Dr. B. has been before the public for fifteen

years; being of a modest, retiring nature, he seldo m

PLYMOUTH COUNTY .- During the month of June J.

manufacturing purposes-are herein given.

speaks of his gifts, or of himself."

trade. He can be addressed care this office.

ing the Union, he says :

our seventh page.

World.

Mass.

lives."

Gerald Massey has written a series of lyrics upon

terror to their sensitive hearts:

near by.

can explain.

#### retallatory pronunciamento, which ought to strike KT J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province

streets, Boston.

#### ALLEN PUTNAM, Rsq., will answer calls to lecture or to attend funerals. Address him No. 46 Olarendon street, Boston, Mass.

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FACTS. A Monthly Magazine. Published in Boston. FACTS: A monthly magnetic. Luchand Weekly in Ot-Peryear, \$1,00. The BFINITUAL OFFERING. Published weekly in Ot-tumws, Iowa, by D. M. and N. P. Fox. Peryear, \$2,00. THE OLIVE BILANCH. Published monthly in Utica, N. Y.

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anum. THE GOLDEN GATE. Published weekly in San Francisco, Cal., Per year, \$2,50. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy.

2.50 per annum. THE EASTERN STAR. Published forinightly at Glen-burn, Mo. Por year, \$1,00.

#### For Nale at this Office:

For Nale at this Office: FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, lowa, by D. M. and N. P. Fox. Per year, 42,00. Single copy 5 cents. THE CAURIER DOVE. An Illustrated Monthly Magazine. containing Portraits and Biographical Skotches of Me-diums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents. THE ROBERTUM. Published in Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, 6C. Price 5 cents. MISCRLLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utica, N.Y. A monthly. Price 10 cents. THE NEW THOFOHT. Published wookly in Des Moines, Lowa. Per year, \$1,50. Single copy, 5 cents. THE WATCHMAN. Published monthly at Chicago, III. Eight pages. Per year, \$1,00. Single copies, 10 cents. THE THUTH-SEEKEH. Published wockly in New York. Single copy, 8 cents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, III. Single copy, 10 cents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. THE HEIRALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price if cents.

cents, THE SHARER MANIFESTO. Published monthly in Sha-kers, 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. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Shuple copy. Do cents

THE GOLDEN GATE, A MONEY AND A CONTROL OF A CONTROL STREET, A MONTHLY Magazine, devoted to Universal THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theorophy in America, and Aryan Philosophy. Single copy, 20 cents.

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Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on thie seventh page. Mpecial 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.

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

The BANNER OF LIGHT cdanot well undertake to vouch for the honesty of its many interiteers. 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. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

### SPECIAL NOTICES.

Cure for the Deaf.-PECK'S PATENT IM-Cure for the Deal.--PECK'S PATENT IM-PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illus-trated book of testimonials, free. F. HISCOX, 853 Broadway, N.Y. 6m\* Mil6

Andrew Jackson Davis's office estab-Andrew Sachson Davis on Once estat-lished at No. 63 Warren Avenue, Boston, Mass. He may be consulted on physical and mental disorders every Tuesday and Thursday, from 9 to 12 A. M. Send him your name and address for further information. tf.My1

Dr. Jas. V. Mansileld, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* Je12 \$3, and 10c. postage.

**EIGHTH ANNUAL CAMP-MEETING** OF THE

5

## First Association of Spiritualists OF PHILADELPHIA,

## PARKLAND, 1886.

In the inauguration of the Eighth Annual Camp. Meeting, The Finst Association of Seminitud Lists of Phili-ADELPHIA have met with more than ordinary responsi-bilities and labors, necessitated from the fact that they have arranged for future camps at PARKLAND, upon their own grounds, situate a short distance above the old camp-ing ground, on the well-known Bound Brook route to New York. PARKLAND has advantages and furnishes oppor-tunities for pleasure that few, if any, other places of sum-mer resort can boast of. Its natural beauties of water, have and grove, its picturesque scency throughout its whole extent of thirty: two acres, with a full sapply of wa-ter from refreshing and healthy springs, altogether fur-nish over appurtenance and means for the enjoyment of a summer season of PARKLAND are dots supposed by any Camp will be opened July 15th, and close Sept. dtl. The attractions of PARKLAND are dots supposed by any Camp will be opened July 15th, and close Sept. dtl. The attractions of PARKLAND are dots suppassed by any Camp will be opened July 15th, and close Sept. dtl. The association have expended a large amount in put-ting the grounds in the country: the location being one of great natural beauty and conventioner, and to it have been added all the conforts and anusing enjoyments that are required to render a visit pleasant and profitable. The Association have expended a large amount in put-ting the grounds in the scaling three hundred people. The new Pavillon is soxito feet. Some new tents are being put up. They have also crected a large canvastent, soxito, which will be used as auditorium this scason evolues. Ample facilities for Hoating, Swingling, Pikhing, Shoot-ing, Driving, Bhaw ball. Croupet, and all out-door sports have been provided. Phone, the dancing, and for instrumental music at iccures. Mr. B. P. BENNER will direct the Amusements in the Pavilion, giving Dances, Fancer Mones Hones Consecting Amuel facilities for Hoating, Sancy Fancer Hoating. In the inauguration of the Eighth Annual Camp Meeting, BEDGET ASSOCIATION OF SPIRITUALISTS OF PHIL-

Bertures, "Internet, and for instrumental infision of Mit. B. P. BENNER will direct the Amusements in the Pavilion, giving Dances, Faucy Dress Hops, Concerts, etc., during week-day evenings. Dit. C. OARIEGON W HITE, with an efficient choir, will conduct the singing. Accommodations for boarding and lodging provided on application to the Superintendent. CAPT, F. J. KEPFER has been appointed Superintend-ent. For further information apply to him, 613 Spring Garden street, Philadelphia, and at Camp-Grounds after July 15th.

All botters should be addressed "Brint TUALISTS' CAMP-MERTING, EDEN, BUCKS (O., PA." Parties from and boyond New York, by sending to JAMES SHUSHWAY, 18 Decature street, Philadolphia, Pa., for or-ders, and presenting the same at the office, 119 Liberty street, can purchase excursion tickels at greatly reduced prices, good to return-built September 10th. Parties of ten or more can make arrangements at reduced fars from all points on the Heading Railroad and its branches, upon ap-pilcation to their agents.

Speakers Engaged.

**Neonkers Engaged.** July 18th, J. Clegg Wright and Mrs. R. S. Lillle. July 18th, J. Clegg Wright and Mrs. R. S. Lillle. July 20th and 22d, Mrs. R. S. Lillle. July 20th and 22d, Mrs. R. S. Lillle. July 25th A. B. French and Mrs. A. M. Glading. July 25th A. B. French and Mrs. A. M. Glading. July 35th and 26th A. B. French. July 31th and 26th A. B. French. July 31th and 26th A. B. French. Aug. 5th and 7th, J. Clegg Wright. Aug. 5th and 7th, J. Clegg Wright. Aug. 8th, J. Clegg Wright and W. W. Morse. Aug. 16th and 17th, Mrs. A. H. Colby. Aug. 18th and 7th, W. W. Morse. Aug. 24th, 26th and 17th, Mrs. A. H. Colby. Aug. 24th, 26th and 27th, Mrs. A. H. Colby. Aug. 24th, 26th and 27th, Mrs. A. H. Colby. From July 23d to July 27th, Inclusive. EngAn W. Em-Ruson will be present with his wonderful proofs of spirit-return, giving delineations of spirit-friends after each lec-ture. Deritas dostring designance of the formation as to

# MAGNETIC SHIELDS

The World is growing wiser, and each day brings to light new truths and new facts which, added to the great chain that is drawing mankind from fogylsm to science, makes it absolutely certain that knowledge and wisdom are to be the guilding stars to success. The great conflict between science and fogylsm is thereely raging, with Truth as the constant winner. Truth cannot be crushed. Science is absolute knowledge, and experience is a noble schoolmaster. On these are founded **Magnet**. **Hand sufforing one great and grand truth**, that God has pro-pared in the great laboratory of nature a compound sub-stance, which, when brought in contact with the binnan-body, magnetizes the blood. Alls it with the vitalizing cle-ments which give life, tone and health. It has been clearly proven and demonstrated that the blood is a magnet. If this fluid contains iron in proper properions, and we momenize the same, the whole organ-ism takes on NEW LIFF, and health follows. The feet should always be kept warm, and the entire body will take on new tone and the whole system receive a wenderful vi-talizing stimulus in consequence. Header, why not send for a pair of these Magnetic insoles? They keep, your feet warm causes genial glow over the whole body. Try a pair by mail. Three pairs for \$2.00 to any address, sond stamps or currency at our risk. Tamphele sent to any address.

CHICAGO MAGNETIC SHIELD COMPANY, Jy3 No. 6 Central Music Hall, Chicago, 111.

Cape Cod Camp-Meeting,

Ocean Grove, Harwich Port, Mass.

DROAD ocean view, sea bathing, cool south-west breezo through onk and pine grove on the bluff. Speakers: Dr. H. B. Storer, J., K. Wishinirn, Jonnie H. Hagnu, A. A. Wheelock, Eben Cobb, Mira, Juliette Yeaw, Dr. C. H. Harding, Cella Nickerson, Joseph D. Stiles, (too, A. Ful-ler, From July 11th to 25th, Excursion tickets from Bos-ton and return, \$4,40. Lots for sale at bottom prices. Como to the ocean shore.

of the meetings.

## ALL SORTS OF PARAGRAPHS.

If anything unkind you hear About some one you know, my dear, Do not; I pray you, it repeat When you that some one chance to meet; For such news has a leaden way Of clouding o'er a sunny day.

But if you something pleasant hear Bat if you something pleasant near About some one you know, my dear, Make baste-to make great haste 't were well-To her or him the same to tell; For such news has a golden way Of lighting up a cloudy day.-Harper's Batar.

Mr. Philip Gilbert Hamerton in the July Atlantic makes this remark : "A writer cannot acquire experience in his profession without discovering that the spirit of justice is the greatest of all hindrances to effect. Just writing does not amuse, but malevolence can easily be made entertaining." Too true.

A little boy, who was told that the tiny baby sister. he was bending over had come from heaven, looked at her awhile, and then said, softly, "Please tell us all about heaven, baby, before you forget it."-Harper's Resear. Bazar.

late filling their space with pepper, mustard and vinegar-very little salt.

There are some original characters in the mountains near Deer Park, where the President spenthis honeymoon, and ex-senator Davis of West Virginia relates this incident : "I once heard a really eloquent sermon at a church ten miles north of the nark. But you can imagine my surprise when, in the midst of a burst of rhetoric, the reverend orator clasped his hands in ecstasy above his head, and lifting his eyes heavenward like a saint, exclaimed : "My friends, all the world shouted for joy when the good news of Christ's birth flashed over the wires.""

There are forty-eight women lawyers in practice in

grace to our civilization-especially in its Sunday editions. That paper is unfit to be seen upon the tables

worst-abused people in the world. Browne said : "Think not that the spiritual world is far apart from this, as is generally supposed, and that our friend, Dr. Motherwell, whose casket has been consigned to the earth from which it was derived, is now in some far-off region from which no traveler can return, for he is doubtless, as he last night told me he would be, stand-ing close by our side, cognizant of all that is being said, and if our spiritual visions were opened we would see him decked in the radiance of that spiritual light which his life on earth, by the wondrous laws of nature, hath wrought out for him; as Victor Hugo truly remarked : 'Those whom we mourn are not ab-sent, only invisible.'"

DIAPHANOUS CHARACTERS .- It has been known by observant minds for many years, and still is, that persons with the least influence and character are the ones who blazon themselves before the world as of great importance. One of the methods, this diaphanous class take in order to gain notoriety among men is to solicit their friends to get up cheap ovations to them wherever they go; another method is to puff themselves in the newspaper press whenever they have opportunity to do so-and they are constantly looking for such a chance. But there is great satisfaction in knowing that (eventually) these superficial people become so well understood that they rapidly

A lady said one day that her priest "did not allow her to read such books as Herbert Spencers, for fear of undermining her religion." Whereupon another lady said: "Weil, I don't know about that. It seems to me they show almost too much fear of Herbert Spencer's power. I once read his *Fairy Queen*, and I'm sure it did not change my faith in the least."—Lon-don Inquirer. don Inquirer.

E. Gerry Brown says he has Gov. Robinson's quill. Hope it won't set Gerry up on too high a feather.

The Overseers of Harvard College have at last yielded to the pressure brought to bear upon them by the students and a liberal public sentiment, in voting to make attendance at the chapel exercises voluntary. The change will go into effect next year.

Down with the State blood poisoning of little children.

Of the 8,000 communes in Italy, more than 4,000 are totally unprovided with sewers. There are 37 200 dwell-ings under ground, which give shelter to 101,457 persons. Altogether the sanitary condition of the people is wretched, and no wonder the cholera yearly reaps a

CALM AND STORM .-- As, azure-domed and silver foamed, and flecked by many a snowy sail, the ocean lay one summer's day, scarce rippling in the Southern gale, I felt for me that life might be as tranquil as that summer sea. But, as I gazed, the sea-birds raised a ory of dolorous, sad forbode; athwart fair heaven black clouds were driven, and high the angry billows rode. Ah I then for me, prophetic sea, thou told'st in truth what life must be. Now-azure-domed and silver-foamed-once more it tells the same sweet tale ; and this shall last, when-life's sands past-for heaven's bright shore our souls set sail. Then smile, fair sea, less glad, less free, than they that to that harbor

THE CALIFORNIA SPIRITUALISTS' CAMP-MEETING ABSOCIATION CLOSES ILS DISTANUAL MEETING AUDITION CLOSES ILS DISTANUAL MEETING AUDITION, CT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886. At this place, July 8th to Sept. 8th. SUNAPEE LAKE, N. H.—Camp-Meeting sessions commence Studay, Aug. 1st. close Sept. 1st. MISSISPIPI VALLEY SPIRITUALIST ASSOCIATION. —The fourth annual Camp-Meeting of this Associa-tion will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th. to conthuse one month. rich harvest in that kingdom. "God is a blank tablet, on which there is nothing written save that which thou thyself has written."-Luther.

"Owing to the strained relations between the two countries, Canadian mammas who visit American beaches will not be permitted to fish in our matrimo-nial waters."—Lowell Chitzen. LISTEN. In the New Hebrides the French flag is holsted only over a French store. A British flag floats over a store

Several of our Spiritualist exchange papers are of

ing trickster than to hear the facts in the case-in the words of Genesis : "Abide ye here with the ass"; but we prefer to follow truth where it leads. "Pretty girl, that." "Yaas." "She looked at you as if she knew you." "Yaas." "Does she?" "Well, the fact is, me boy, she's my sistaw. But she mawied a feliaw that wuns a staw, or something of that sawt, and they live in a bawding house, so I caunt affawd to wecognize haw in public. But I always send haw my card at New Yeah's. Paw girl I She has been foolith wathaw than cwiminal, do n't chew know."-Town Topics. Rallway left Montreal June 28th with about four hun-

the United States.

The "Personals" in the New York World are a disof respectable people.

A correspondent wishes to know how editors spend their leisure hours. Leisure hours 1 Ohl yes; they spend them catching up with their work.-Burling-ton (Vt.) Free Press.

True. Editors are the hardest-worked and the

' peter out" and are entirely forgotten.

Before marriage a man thinks his girl prettier than his friend's. After marriage he thinks his friend's wife prettier than his own own-in some cases.

-The fourth annual Camp Meeting of this Associa-tion will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month. PERIME MOUNTAIN HOME.-A Sunday afternoon meeting (at 3:30) will be held for the summer at this place-mear Summit, N. J. RINDGE, N. H.-The second meeting on these grounds will be opened the first Sunday in August; seasions to close the first Sunday in September. PAW PAW, MICH.-The Spiritualists of south-west Michizan will hold their annual five days' Camp.Meet-ing at Lake Cora, near Paw Paw, Aug. 5th to 5th. YICKSUURG, MICH.-A Mediums' Meeting will be held at this place. Aug. 15th to Sept. 15th. CASSADAGA LAKE, N. Y.-The Spiritualists of West-ern New York, Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th. TEMPLE HEIGHTS, NORTHFORT, ME.-The meet-ings in this delightid grove will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th-closing July 25th. DELFHOS, KAN.-The Solomon Valley Camp.Meet-ing occurs here, opening Sept. 3d, and continuing ten days. PARKLAND, PA.-The Camp-Meeting heretofore

days. PARKLAND, PA.—The Camp-Meeting heretofore held at Neshaminy Falls will take place hereafter at this locality—commencing July 15th, closing Sept. 5th.

#### Jesse Shepard in Michigan.

Jesse Shepard has recently held seances in Grand Rapids, Mich., for the display of his remarkable me dial gifts, and they have been attended by many of the most intelligent people of that city and its vicinity who expressed themselves as astonished and well-sat isfied that the phenomena were not of mundane orlgin. ... The local papers published lengthy descriptions of what occurred, the *Bagle* closing its remarks by saying :

saying: "Mr. Shepard asserts confidently that he is assisted or moved by the spirits of the departed." He says he is but the 'vehicle' through which the great musicians announced manifest themselves. Whether one admit the truth of the claim or not... he is a wonderful musician, and as such well worth hearing and study-ing as a phenomenon."

We are in receipt of a postal-card from our friend and correspondent, H. Storjohann, Christiania, Norway, conveying the intelligence that a Spiritualist Society has been formed in that city, the capital of the kingdom. He also states that a pamphlet on the subject-the first ever brought out in Norway -has just made its appearance.

In a late note from Mr. W. J. Colville, San Francisco, he expresses himself extremely sorry to disappoint his many Eastern friends; but, he says, affairs with him have taken a turn which renders his ability to leave California for some time extremely doubtful. He may go to Australia in the autumn.

EF Owing to the crowded state of our columns we have been obliged to defer the account of Mr. Mumler's spirit-photograph mediumship, by the late Hon. Moses A. Dow. written in 1871, which we promised for this issue last week.

2541

12

Mrs. Carrie E. S. Twing will visit Boston for one week only, arriving Saturday, July 3d, and will be located at Mrs. Carr's, No. 13 Davis street, where she will give sittings dally and be glad to see friends and patrons. She is a fine medium, it is said.

Col. J. H. Blood, late of New York City, is reported to have passed to spirit-life recently from and **Bould Airlon**tent has fortune to be a stand to de bari eta, 10 an Jalli ter litta da y menero da car

flee t The luxury of strawberries and cream was not always known to the world. As an interesting fact of the season, it may be mentioned that in 1509 Cardinal Wolsey first combined strawberries with cream, in an 'exalted moment of supreme inspiration.

Hon. David Davis, a distinguished jurist and statesman, passed to spirit-life from Bioomington, Ill., June 26th. He was born in Cecil Co., Md., March 9th, 1815.

A young man in Gainesville, Fla., sent seventy-five cents to a fellow in New York who advertised "How to make money fast." He received from the New Yorker the valuable information : " Take a paper bill and make it fast to something with paste."

A drive of nearly two thousand steers to Laramie Wy. T., from Apache County, A. T., marks a new err in the history of Arizona live-stock industry; as it is the first drive of the kind ever made from the Terri tory

Our experience with an income tax in the days of the war was not such as to inspire admiration of its inquisitorial character or its influence in cultivating a taste for false swearing ; and it is, perhaps, fortunate that the proposition for its revival comes in a shape that will insure its failure.

, Rev. Dr. Talmage has gone to the Thousand Islands

As "The Glorious Fourth" will be duly celebrated next Monday (the 4th of July coming on Sunday) all over Uncle Sam's dominions, when gunpowder, fireorackers, torpedoes, and other fireworks, including bell-ringing, will be in order, showing the patriotism of the American people is fully kept alive-the sad part of this joyous occasion will be the reports of mishaps with which the papers will be filled for weeks afterwards. But it is no use to advise people to be careful with explosives, as no heed will be given to such advice : at least, it never has.

The northern lights last Sunday night attracted much attention.

The Onset Bay Dot says :

"The Onset Street Railroad is not running under the Senate amendment of Powers, Weston & Co." Digby says if it should be run under any such thing

he'd keep out of the cars altogether. But he is glad to learn that it is n't to be run under in any respect Good for E. G. B.

Delegations from a number of organizations were on hand to receive Rev. Henry Ward Beecher at Liverpool when he arrived at that port on the 26th of June, and cheers were given for the Plymouth pastor. The American Consul and other prominent men called upon him at the North Western Hotel. He was indisposed nearly all the way over on account of rough weather, .... ad al mag att

As it is sgain stated that there is no change in the policy of the Canadian Government on the fishery question, it would be well for the people of that por tion of the American Continent to read the following by & Rich. Price 60 cents.

Frank Baxter, as is annually his wont, labored in this portion of Massachusetts. A correspondent puts us in possession of a report of Mr. B.'s services there. which, space failing us this week, will be printed in our next issue.

**4+** By official announcement in its columns, the publication of the N. D. C. Axe and True Keystone will be temporarily suspended during the summer months. The Aze is to be brought out again Sept. 4th

#### Movements of Mediums and Lecturers,

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

Dr. Dean Clarke, we learn, won much success and favor at the recent Convention in Tyson. Vt. He has gone to his native town of Rochester, Vt., where he may be addressed till further notice. Societies wish-ing his services for the ensuing season-should apply at once, as his time is likely to be fully taken soon. General address, care this office.

Mrs. A. P. Brown of St. Johnsbury, Vt., will be in Thornton, N. H., July 4th and 5th.

George W. Kates, editor of Light for Thinkers, lec-tured in Chattanooga, Tenn., Jun 26th.

Miss Zaida Brown occupied the spiritual platform in Atlanta, Ga., Sundays, June 20th and 27th, lecturing and giving tests. Her last service closed the meetings for the season.

for the season. Owing to the severe illness of her daughter, Mrs. Clara A. Field has closed, her office at 28 West street. Boston, for the present. Until further notice she can be seen or addressed at 805 Washington street, Suite 27.

J. Madison Allen has closed his two months' labors in Vineland, N. J., and has been lately speaking in Trenton, N. J., and at the Camp-Meeting at Bridge-port PA. He expects to attend other camp-meetings, and will receive further calls for rostrum work. Ad-dress for the present at 1601 North 15th street, Phila-dalphie Pe delphia, Pa.

.J. William Fletcher will be found at the St. Nicholas Hotel, Boston, for a few days only.

Mr. A. B. Brown, of Worcester, Mass., will answer calls to lecture. Post office address, box 201.

calls to lecture. Fost once address, box 201. Dr. H. F. Merrill will speak and give tests Sunday, July 4th, in Shelburne Falls, Mass. The grand truths of Spiritualism are rapidly gaining favor in this place; services are being held every Sunday, and a develop-ing circle every week. Sunday, the 1ith, he will oc-cupy the platform at Maxim's Hall, Shattuckville; during the remainder of the month will hold circles in Coleraine, Northampton and Whately, also at Lake Pleasant, where he may be addressed.

Freasant, where he may be addressed. Frank H. Roscoe, of 26 Stewart street, Providence, R. I., has been engaged to give four entertainments (assisted by his wife,) at Queen City Park this season. He is ready to make engagements for lectures and psychometric readings from the platform with spirit-ual societies and camp meeting associations. It is his intention to visit Onset and Lake Pleasant the present summer. present summer.

Horsford's Acid Phosphate for Alcoholism. Dr. J. S. HULLMAN, Philadelphia, Pa., says: "It is of good service in the troubles arising from alcoholism, and gives satisfaction in my practice."

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15 Medical and business seances are given daily by J. W. Fletcher at St. Nicholas Hotel, corner School and Province streets, Boston.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

WRITING PLANCHETTES for sale by Col-Land the conference of the 1 divid dubis

Dr.F.L.H. Willis may be addressed for he summer, Glenora, Yates Co., N. Y. Jy3

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 em-braced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

### ADVERTISEMENTS.

THE MONTREAL AND BOSTON AIR LINE

Passumpsic Railroad. The Direct Through Line to Lake Memphrema gos, Montreal. Quebec, and all Important Points in the Dominion of Cunada.

Through Fast Express Trains from Boston and New York, with Elegant Sleeping and Drawing-Room Coaches.

Drawing-Room Conches. THIS route is not only the shoriest, but it passes through the most picturesque parts of New England. The River, Lake and Mountain scenery is unsurpassed. The Mem-phremagog House, at Newport, Vt., is one of the best-con-ducted summer hotels in the country, and the proprietor, Mr. W. H. Witt, has had along experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the samo name, and the location is both healthful and picturesque. Boating, Fishing, Riding and daily Steamboat Excur-sions on the Lake. Twelve miles from Newport by steamer, twice a day, is Owl's Head Park and Mountain House, a most delightful forest resort at the base of the beautiful mountain of Owl's Head, and a favorite place of resort for great summer gath-

Head, and a horize piacour less for sale by W. RAY. Tourist tickets, at reduced rates, for sale by W. RAY. MON 10, 206 Washington street, Boston, and at 207 Broad-way, New Story, descriptive of Lake Memphremagor, by Frank H. Taylor, entitied "THE HEIKAIIT OF THE LAKE, UR THE ISLAND PRINCOESS, "can be obtained of W. RAYMOND, 206 Washingtoit arteot, Boston, or will be mailed free by addressing N. P. LOVERING, JR., Gen-eral Ticket Agent, Passumpsie Raliroad, Lyndonville, Vt. N. P. LOVEBING, Jr., H. E. FOLNON, General Ticket Agent. Superintendent.

General Offices. Lyndonville, Vt.

ROGERS SILVER WARE Free. Read Pre-mium List in BANNEN OF LIGHT April 10th.

THE STAR GAZER (address, 91 Oliver street, THE STAR GAZER (address, if Oliver street, Box 2408, Roston), an Astronogical Monrulty, con-tains full information of the effects of the planets over all classes; 10 cents; \$1,00 per year. A 100-page Prophetic As-trological Book, also a full course (12) Private Lessons (Hanuscript) in Astrology to each yearly subscriber. N. B. - The EDITOR of the BYANGAZER, the ploneer As-trologer of America. Private Consultation Parlors, Hotel Yan Hensselaer, 217A Tremont street, Houre: 1 to 5 P.M. Jy8 1w<sup>6</sup>

## FACTS Free.



WANTED-Mrs. H. Wilson's address-for-meriy 303 West 47th street, New York City. J. D. PIERCE, Northbridge, Mass. Iw\* Jy3 ्यं के स्ट्रिय की अधिकों के किया है। जोग कि



THE FACTS PUBLIAHING CO. have secured the Headquarters Building for their office at Onset this season, where, in addition to their regular husdness, they will receive orders for or keep for sale all the publications issued by COLBY & RICH, at regular rates. They will also furnish any other publication desired. This Company publishes the **Omeet Hay Hymms**, which will be circu-lated gratuitously in every audience and used for congrega-tional slight. Two pages of this sheet will be devoted to advertisements. Advortisers should avail themselves of the opportunity thus offered to reach thousands of readers during the season. For rates, address at once, FACTS PUB. CO., Drawer 5223, Boston, Mass. Jy3

### J. R. WARNER & SON, Undertakers and Embalmers.

FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate at-D when desired, Telegraph of the state of th

### PROF. JOHN McLEOD,

PHRENOLOGIST, &c., is a powerful Magnetic Heater. Treats Obsession successfully, and produces Clairvoy-ance, Clairaudience, and other phases in sonsitives by treat-ing the Brain. Rooms 120 herox street, Boston. Jy3 Iw

## MRS. C. H. WILDES,

Test and Business Medium, 116 Court st., Room 5, Boston.

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TRANCE Test Modium. Treats the sick st 1485 l'ark Ave. N. Y. City, or at any distance, without medicine, Diagnosis \$1.00. Bend P. O. Order. 4w Jy3 VINELAND, N. J., May 30th, 1860. THIS cortifics that our daughter Della was at death's door, and through a course of treatment by DR. GEO. B. EMERSON, was permanently cured. W. A. THORNE. Jy3

## Mrs. H. V. Ross, at Onset,

WilL hold scances for MATERIALIZATION at her Cottage, corner of Fourth street and South Boule-vard, from June 24th to the close of the season, Joi2 185w

### MRS. ANNIS MCINTOSH,

TEST MEDIUM, will be at Mrs. A. F. Barnicoat's cot-tage, Onset, Mass., the last two weeks in July. Jv3 2w?

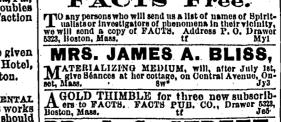
## CONSOLED.

### BY ANTOINETTE BOURDIN.

BX ANTOINETTE BUORDAR. This work is intended as a message of consolation to be-reaved and sorrowing spirits. As it is as no claim to litera-ry finish or scientific depth, it does not crave or expect the isorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for genuino depth of thought and irre insight into the realities of the spiritual world and life, this humble brochure has few quais and fower superiors. Faper, pp. 60. Price locents; postage 2 conts. For sale by COLBY & RICH.

For sale by COLBY & RICH. THE LIFE. The main object of this little not a force (in five to suggestive teaching a recognition and a force (in the domain of roligion and morals) greater than dictation has. It announces a system of life. It an-nounces a few primal principles which can hardly be denied by any one, and endeavors to show how, from adherence to those principles, every life will grow into symmetry-hito harmony with itself in this life and the great hereafter, it is sent forfn to the world by its author and his associates, as the preface indicates, without the hope of possibility of pecumiary profit to them - small fruit of some of the principles it aims to inculcate. Paper, 25 cents, postage free. For sale by COLBY & BIOH.

A LUTION: IS CARDEN & RICH. A LUTION: IS CARDEN and Results. By W. 8. BELL. Every progressive person should read this work, and thus possess the knowledge they need to refute the Church's slanders about the French Herolution. Paper, 25 cents. For sale by COLBY & RICH.



#### OF LIGHT. BANNER

## Mlessage Department.

The Mossages published under the above heading indi-este that spirits carry with them the characteristics of their earth-life to that boyond-whether for good or evil; that those who pass from the earthy sphere in an undeveloped tate, eventually progress to bigher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more. The incesses of their spirit-friends will verify them by in-forming us of the fact for publication: APP totters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any Case. Liewis B. Wilson, Chairsman.

The Free-Circle Meetings At this office have been suspended for the summer. They will be resumed, as usual, on the 14th of September next.

### SPIRIT MESSAGES,

#### GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

#### Report of Public Séance held April 6th, 1886. Invocation.

**Invocation.** We bear to thee, oh! our Father, the thanksgiving and praises of our souls; we recognize thy goodness; we acknowledge thy power; we can see thy hand mov-ing in the storm, as well as recognize thy smile in the sunshine; we know that thou art all good. And all powerful, and that thy ways are wise and just, else thou couldst not be the infinite One. We are here, toiling along the pathways of life, grop-ing for light and understanding, and reaping our ex-periences, day after day. Amid all the gropings, amid all the shadows, let us not forget that thy breath play-eth upon all, that thy loving hand guideth every soul upward. We know that thy influence permeates the universe; we feel thy inspiration in every breath we draw; we turn to thee as the flower turns toward the sunlight, knowing that it shall be upilited and strength-ened and blessed according to its need; and, like lit-tie children, we bring our aspirations and our prayers, we lay before thee our burdens, not expecting them to be removed, or that thou will change any one of thy laws, but we hope to come into sympathy and nearness with thee and thy angel ones, and thus gain strength and invigorating power that will assist us to press for-ward, and do thy will as it to given us day after day.

[The audience united in singing " Nearer, my God. to Thee."]

#### James R. Knapp.

James R. Knapp. I come here shrinking, not daring to accept the invitation given to me to tell my story. The kind spirit who offered up the praver gave me an encouraging smile, but atill I held back, because I felt so distressed, so clouded; but when I heard the people singing, and list-ened to the words soaring aloft, it seemed to bring me right into your midst, and I could not help but speak. I do n't know who sung the words, but I do know the music took hold of me, and made me feel strong, and better than I have for years. It gave me confidence in shadows resting at times upon those I love, but it seems to me they are all wisely planned. We understand these things differently after we leave the body, and can be more reconciled; although if I had my own way I have no doubt I would have every friend live a most happy and prosperous life. But these things are in higher hands than ours. I have for years. It gave me confidence in myself, and seemed to chase away the clouds, the cobwebs that gathered around my brain

the cobwebs that gathered around my brain before I left the body. A few years have passed since then. I have not been in the shadows all the time, but every now and then, when the thought of my earth-life and its conditions comes upon me, they re-turn, and I am dazed and do not understand my position. Then after a while they clear away; I see the bright sunlight, and hear the sweet volces of friends. My own darling girl is with me : she holds out her hand to lead me out of the shadows, but it is nothing that she can dispel. I grieved for her when her life was taken from the body, and it wore upon my mind. I did not feel like myself, I seemed to be some one else, and at times it appeared as hands than ours. I would like very much to send a few words of greeting to the boys of the old fire company. I think I could give them something that would be pleasant. I would like to tell them a story stranger than any they have ever listened to, and I believe I could do it if I had the opportu-nity of coming to them through some such way as this—speaking directly to their faces. I al-lude to the members of Live Oak Engine Com-pany Forty-Four. be some one else, and at times it appeared as though a great cloud of something dreadful

Mary Hall. I am astranger here, Mr. Chairman, and when I went away from this earth-life I felt like a tired-out old woman. I feel a little bit so in coming here, but I never feel that way in the spirit-world; after I had been there a while I began to throw off the feeling of weariness—as though I had drank some cordial that filled me with warmth and power—and I really thought I was growing young again. I rather think it likely that I was. But to-day I feel a little bit old and tired, because it's been a good hard work to got here. I came a number of times, but there were always so many ahead I could n't be some one ene, and at times it appeared as though a great cloud of something dreadful was settling down upon me. Sometimes it was so dark I could not see. I felt as though I must get away from it, must break from the shadows and rise above them. For hours, for days, this hung around me. I can just dimly see my course, how I left home intending I hardly know what, but went to another place in the city to take a room and there to commit an act that would send my spirit from the body. I remember scribbling something, but I don't know now what it was. My head was full of fancies; I thought some one was following me, trying to keep me down, or to in some way injure me. I thought I heard volces calling me opprobious names, and I did not know how to be freed from them. I know now that it was simply an unbalanced condition of the brain. I had taxed my men-tal powers and I had been saddened by sorrow. I had no thought of those dear ones who really had a claim upon me. I was only seeking to

had a claim upon me. I was only seeking to be rid of imaginary beings. Weil, Mr. Chairman, as I tell you, in this state I left the body, and although it has not

been all sadness, all sorrow, yet there have been times when the old feelings would come

explore. The further advanced a spirit be-comes, the more careful it is not to assume all knowledge, or attempt to explain the infinite wonders of life which are beyond the compre-hension of finite man. Should we attempt even to give to mortals our own ideas of what nension of ninte main. Should we accompt even to give to mortals our own ideas of what manner it may be his province to send forth into conscious vital activity individualized souls, you would look upon them merely as abstractions; they would not reach your un-derstanding, but would glance off and be of no practical use to you. But we again affirm that we know that spirits are beings, with a certain degree of consciousness before they gain an existence on this planet through mortal bodies, because we have seen and come in contact with such spirits, and have been able to communicate with them to a certain degree. Their, understanding is very limited; they are like the child who is just opening its eyes upon the external world, and does not comprehend its relations to the universe nor its purpose in life; yet they realize that they excomprehend its relations to the universe nor its purpose in life; yet they realize that they ex-ist, and put forth their efforts to grow and to gain power. As simply as we could we have communicated with them, and know that they have the germ of intelligence which may be un-folded and stimulated into powerful mental obtaints.

James A. Nelson.

I have been exceedingly anxious to manifest in this way. I do not feel that I have a right to

this truth, and can take it up into their lives

I am happy to come here, if only to speak my name, and say that all things are pleasant with, me. True, I have seen what may well be called shadows resting at times upon those I love, but to come to me there are all wheely pleaned. We

Mary Hall.

and make it of use.

pany Forty-Four.

activity.

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easy, I did not find any place where I could

speak. Since then I have been to spirit-circles, and watched the influences control mediums, and 1 have seen them manifest in different ways, and 1 have tried to do the same, but have not spoken as I do to day.

I have tried to do the same, but have not spoken as I do to day. I wish to send my love to my friends. I hope they will hear I have come back, right here in Boston, because it seems to me I shall touch their feelings in that way, and draw them up to an understanding of spiritual things. I feel so kindly toward them, I want them to learn all that I have learned, to know all that I can know, and more, too, if possible, and would have them follow on after me to the bright spirit-world. Friends who are with me join in love. They too are anxious to have the dear ones know all about what is going on with them. George sends his kindly greeting, and says he, too, has been striving, year after year, to make himself known. It was not hard for him to make him-self understood when here, he was not slow in doing it, and he left his mark on all that he touched. It seems hard that he cannot do this in coming back to those he left, but the power is increasing, and we think that before a great while we will all be able to accomplish those things, in connection with earth-life, that we most desire. I am Jennie Sylvester. most desire. I am Jennie Sylvester.

o. P. Osborn.

the kingdoms below it, and we declare that it is impossible for the principle of life to be extin-guished. The form manifestation of life on earth may be expressed as an animal, or in a higher unfoldment it may appear as the hu-man, but life itself is a spiritual principle, and when it has manifested through the external form, and wrought its work here on earth, it passes on to a higher stage of being, fully as passes on to a higher stage of being, fully as much in the animal form as in the human, and the animal creation finds a paradise of its own beyond this of earth. Will the master who has abused the animals under his charge find retri-bution for his oruelty in the world beyond? Most certainly; all unkindness must be atoned for, whether it be exercised toward the brute oreation or toward fellow creatures in the human department. As the mental sensibili-ties of man become quickened, he more sensi-tively feels his condition, realizes the wrong he has done, and suffers accordingly, therefore the master who has abused his animals will, in time, become so spiritualized as to realize to the fullest degree the injury he has done; then the fullest degree the injury he has done ; then will he also feel the same sting, the same lash-although it will be applied solely by his own inner self-as did that poor dumb creature upon whom he inflicted punishment in the days gone by.

## The Spirit Control

Then spoke for the following spirits who were unable to do so through the medium :

We shall, this afternoon, devote our time to speaking for spirits present who desire to mani-fest, but who cannot control the medium per-sonally. It should be understood by mortals, as well as by spirits, that while there are cer-tain intelligences from the other life who find no difficulty in taking control of this medium and personally voicing their thoughts, to their and personally voicing their thoughts to their friends of earth, such spirits may not find it so easy to control another medium; on the con-trary, there are many other spirits coming here day after day just as eager to reach their friends as the first, but who are unable to take individual control of our instrument, while perhaps if they exercised the same earnestness and effort elsewhere, they might gain control of other mediums and reach their friends.

### Henry L. Stevens.

A young man, not more than twenty-seven years of age, who passed away at Newport, R. I., last summer, desires strongly to reach his friends with a message of greeting and of love. He is exceedingly anxious to have them know that all things are well with him, and he chafes at the barriers he finds erected against him when he attempts to reach the attention of these friends. There seems to be a certain im-petuosity which would spur him forward, and which will undoubtedly keep him in motion in this direction putil he comes into personal comwhich will undoubtedly keep him in motion in this direction until he comes into personal com-munication with certain friends, to whom he feels he can bear a message of importance. There are some affairs connected with material life, that belonged to him when here, which he would like to speak of, but cannot do so in a public way. We get the name of Henry L. Stevens.

### Mary Allen.

An elderly female informs us that she passed away a few months ago from her home on Newaway a few months ago from her home on New-bern street, Jamaica Plain. There seems to have been an accident; the lady was standing at the head of a stairway, when she felt a kind of ver-tigo-a dizzy feeling came over her-and the last she remembers was of pitching forward. She fell to the foot of the stairs, where she was found, but the spirit had departed from the body. This women is way any ions to come into body. This woman is very anxious to come into communication with certain parties at Jamaica Plain. She wants them to know she lives, and that she has been conscious of what has taken place since her death. There are many things she would like to talk over. A great many years have passed over her head. She feels glad to be freed from the body, as now she is in a happier and stronger condition in every sense. She gives the name, Mary Allen.

#### James H. Foss.

James H. Foss, of Hudson, desires to reach his friends. He has attempted several times to control the medium. He thought, when he was will understand me, and know that I have a good word for them.
I have beek taking part in the late anniver.
ary meetings, and am very glad to say that the cause is growing all over the country, that it is increasing in power and doing much good.
While I have not apoken at this office before, yet I have not hesitated to try and manifest may be to a greater degree in the future. I am to the spent of the medium, and there here lots of times, and I never got so near before. To day, a lady just took hold of my arm and said: "We will help you to come is step right in, and have no fear." So I stepped right up to this lady, the medium, and learned some things they could not otherwise it contact with a human form again—you were in contact with a human form again—you know sit sean come back, and my mamma human bake himse

cowardly, and not strong enough to face the difficulties and the discipline of life. We can see that in a little while this spirit will become freed from his unhappy conditions, and will be able to advance and mingle with friends of spirit-life, who fain would help him. As we have said, he seems to be lingering be-tween the two conditions, the mortal and the spiritual life, yet he is frequently attracted back to the spot where he laid down his phys-ical body, and sometimes feels as though he could not get away from it, as though there was something for him to do which he is powerless to attempt. He was in comfortable circum-stances in life, and had many friends and neigh-bors.

stances in life, and had many friends and neigh-bors. Recently he has been trying to manifest through some mediumistic ohannel at Concord, N. H. The medium was disturbed by an influ-ence which she could not understand. The spirit does not desire to do any harm, but only to get assistance, and we think he will be able, in a little while, to communicate through that medium, and be benefited by her influence. The spirit comes from Henniker, N. H. There is a confusion around the intelligence which prevents us from getting all things clear. We can, however, see that the name is Andrew D. Favor. Favor.

#### Lizzie L. Merritt.

Lizzie L. Merritt. A bright spirit appears who is anxious to send a few words of love to the dear ones she left. Her home was in this city. There is, we should judge, some one connected with the Custom House to whom she would like to come. As she approaches nearer to us we sense a very pleasant influence going forth, and know that she exercises it upon those on earth to whom she is constantly attracted. The affec-tional nature was very strong, and although she has found kind friends and loving compan-ions in the spirit-world, yet the strongest at-traction is earthward, because here are those to whom she feels her best powers should be given. It would be very pleasing to this spirit to have private communions with her friends, and we hope she will have that opportunity. But a little while has passed since she was transported to the higher life, and it is not sin-gular that even in the midst of its beauty and transported to the higher life, and it is not sin-gular that even in the midst of its beauty and congeniality the spirit is willing to give up the spirit-world to return to those she loves. The name is Lizzie L. Merritt. We get in connec-tion the name of Charles T. Merritt.

#### W. S. Johnson.

We must now speak for a strong spirit, who comes with a freshness and vigor about him which those who have devoted their lives to the which those who have devoted their lives to the sea usually bring to the spirit-world. This man was a salior, and at the time of his death was mate of the schooner *Lookout*. He has been in the spirit-world very nearly four years, and has, to use his own expression, "beat off port all this time, trying to get into harbor," that is, he has been trying to get a word to his friends. He do n't like them to think of him as dead, and he certainly is a vigorous spirit. The passage from the body was a swift one; there was no delay, and we should judge no premoni-tion of the charge. He was on board his vestion of the change. He was on board his ves-sel at Cardenas at the time of the demise. We get the name of W. S. Johnson, and find that he was a native of Vineyard Haven.

#### Sarah Walker.

Sarah Walker. A young lady, giving the name of Sarah Walker, wishes to reach her friends in East Boston. She sends them her love, and one friend mentally asks concerning her happiness. To this she replies : I am happy in the spirit-world, more happy than I dare express. It was well for me to give up the pleasures of life, for I have found more than a recompense on the other side. It seemed hard at first, to my friends and to me, but they have grown sub-missive; I am more than satisfied. I have tried to speak privately to my friend who mentally questions me, but shedid not hear, for although she is mediumistic herself, she puts away.what questions me, but she did not hear, for although she is mediumistic herself, she puts away what comes to her by impression, demanding it from some other source. She can get just as clearly through her own powers what she wishes to know, as through any other medium, and I do not want her to put it away. I would like her to cultivate it, to sit for the spirits, and receive what they have to give. They will not deceive her, and I know they can make her of use. My friend will understand and see what you give from me. you give from me.

#### Elizabeth Fuller.

An elderly lady, by the name of Elizabeth Fuller, wishes to reach her son in Boston, and give him her best love. He has had trying times; has been struggling along in life, some-times tossed upon a wave of prosperity, but more often falling down into the depths of mis-fortune, yet all the while he has had the guid-aice of this loving mother's heart, and she has more than once brought into his soul calm and peaceful thoughts. She feels that if her son knew that she was really by his side, doing her ulv by his side

James A. Nelson. My name, Mr. Chairman, is James A. Nelson, and my home, before I left the body, was on East Nineteenth street, New York City. I would like very much to come to my friends in New York and give them information of my life in the spirit-world. A few years have gone by since I was with them, and my name is not spoken now as formerly; other scenes and other events have come into their lives, and I may be considered a part of the unknown world. But I am not altogether satisfied to have this so; I desire to have my friends realize that while I have a home in the unknown world, so-called, I have also an interest in them, in their homes, and I would like to be made welcome there. I bring them many kindly remembrances; I desire to have them understand that the spirit lives, and that it is no more affected by the death of the body than one is affected in throw-ing off an old coat that he is tired of. Generally we are very glad to get rid of such coverings and replace them with something new. That is my case. I am satisfied with the change, or shall be when all my friends understand what a benefit it is to man to learn something of the life that follows after this. I have been exceedingly anxious to manifest in this way. I do not feed that I have a right to Well, Mr. Chairman, I give you greeting, and I am happy to be here. I have a very great fondness for the revealments of Spiritualism; it seems to me they do more for humanity than anything else under the sun; it seems to me they bring mortals into closer connection with the immortals than anything can do. Probathe immortals than anything can do. Proba-bly every spirit who knows anything about your Circle-Room intends sometime to mani-fest here, or at least intends to make the effort to do it. I have been intending for quite a while to speak through your medium, but we cannot always put our intentions into execu-tion; we have to wait until the proper time comes I was interested in Spiritualism, and it gave me a great deal of light on many important subjects. It seemed to me as though it bore a closer relation to human life than any other re-

subjects. It seemed to me as though it bore a closer relation to human life than any other re-ligion that had been given to man. I was not idle in its behalf, and advocated it when I thought it was proper. It made no difference to me if there were parties who thought I was a strange being, and not altogether sound on that point. I believed in living up to one's con-victions of truth, so I liked to say a good word for Spiritualism, because the return of the spirit was an accepted truth to me. I know there are parties who, not believing in these things themselves, would like to have it understood that their friends who did be-lieve could not find the comfort and consola-tion in these truths at the last that they had always thought. Now, so far as I can see and remember, these truths were as dear to me at the close of my life as at any time before; and what is more, they went with me to the other side, and when I found my eyes open to the realities of life there, they were as dear, if not dearer than in the past; and they have been of great value to me from that time to the pres-ent. I like to sneak a word for truth to have

realities of life there, they were as dear, if not dearer than in the past; and they have been of great value to me from that time to the pres-ent. I like to speak a word for truth, to bear my testimony that the teachings of Spiritual-ism have been for my benefit and unfoldment; and I am 'quite satisfied to return in this way and declare it to the world. My home was in Providence, R. I. I have friends there I would like to meet. I hold out the hand of friendship with a warm grasp. I am interested in the movement of Spiritualism in that city. I want to see the cause flourish and take hold of the hearts of the people. I have seen the interest manifested by a few faithful workers, but I want it to increase un-til it spreads to the many. I want to see those who have been contented to share the good things that have been provided in the way of spiritual truth, the evidences of immortal life, to take hold and help bear the burdens and re-sponsibilities of this work, so that those who have grown old in the work--I will not say weary, because they do not show signs of giv-ing up, but who have had all the work to do, and must be worn in the service-may find sym-pathy and cooperation. I think my friends will understand me, and know that I have a good word for them. I have been taking part in the late anniver-sary meetings, and am very glad to say that the

but there were always so many ahead I could n't get through the crowd. To day I thought I My name is Mary Hall ; that's all there is to , except that my name before marriage was

know spirits can come back, and my mamma knows it, too, but I could n't-that's the reason I did n't. My head felt so bad, it ached and ached and ached'! Mamma put cologne on it, she bathed it with different things, but it kept aching and aching until I went away. And oh i over this eye-the right eye-there was such a sharp pain. I feel it again now; it kind o' keeps me from thinking what I wanted to say. say. You print a paper here, don't you? [Yes.] I thought I was in the right place. My mamma reads it every week, and oh! she wishes so much that she could get just a little word from me, and I want to tell her that I have been with her almost all the timesince I went away, and that it is just as she sometimes thinks, that the facily my informed I work little work. she feels my influence. I make little touches on her hair right over her forehead, and she She has had they are. I try ever so hard to make her know I am with her. She has had some troubles since I went, and sometimes feels all tired out. I just come to tell her that the dear spirits are with her, helpsometimes feels all tired out. I just come to tell her that the dearspirits are with her, help-ing her to bear her trials; they will not forsake her, and she must feel that they are doing all they can to guide her along in life. My mamma's papa is with me. He don't seem! an old gentleman—he was n't very old when he went away—I think he's just a dear grandpa, and my mamma has thought some-times if she could only know that he took oharge of me when I died, and kept me in his care, it would make her feel happy. I want to tell her that I did see him when I went out of the body—he was there waiting for me—he said I was his little blossom, and he would take me to a bright home, and so he did, and I have lived there ever since. I have been so happy, and he has been my teacher and guide, and I have n't had one sorrowful day, only sometimes I have wished my mamma could know I was happy, and that grandpa was too, and that we come to her to try and make her life pleasant. Well, she does think so, but she don't really know; she wishes it could be so, for she be-lives spirits can come back, and she is anxions for some of hers to come. I know my mamma will see what you put in your paper. I am Cal-lie.

upon me. When I think of what I did and how I left those dependent upon me to struggle along with the difficilities of life here, it sets me almost wild. I have been told if I would come to such a place as this that I would get relief, my brain would be cleared and I would see better. I hope I shall, and I hope, too, that some of my dear friends will know I have come beak of my dear friends will know I have come When I think of what I did and how back. I have told my story in this way, yet I do not wish them to feel that I am utterly mis-There is no hell for the suicide, as l erable. erable. There is no hell for the suicide, as i can find, except a restless condition of mind that is sure to come to him when he remem-bers that he left a work unfinished, that he was weak when he should have been strong. Other than that I do not see but what there is hope and happiness for him, as for any other. Still, so I told won I fool donad and I wigh to get as I told you, I feel dazed, and I wish to get

as I told you, I feel dazed, and I wish to get rid of this unpleasant condition. I was for many years employed on the North-ern Pacific Railrond. I acted in the capacity of general freight agent. I think my employers would say I served them faithfully, and attend-ed to my duties. Except when this nervous or mental condition came upon me I felt in good spirits and had no especial complaint to make; but I seem to have been unfortunate in that re-mence.

spect. My home was in San Francisco. I used to be at the Manchester House, at the corner of Mis-sion street. There are many people in that city who knew me. I belonged to certain Or-ders-the United Order of Workmen, for one-and I bed on which a corner of Workmen. and I had a number of associates as well as dear friends. I send them all greetings. I would like to have them all know that I am well, and have arisen to another life, although the reflections of my earth-life seemed to cling around me.

I have seen very dear friends, loved ones of my family, and other friends, on the spirit side; they are all kind, cheerful and attentive, and try to help me, but they decided that in order to get entirely freed from the disturbances be-longing to earthly life, I should have to come back in this way-and I am here. I hope you will excuse me, Mr. Chairman, if I have intruded. [You are welcome.] I thank you. My name is James R. Knapp.

#### Question and Answer.

CONTROLLING SPIRIT .- Mr. Chairman, we will now attend to your questions, remarking first, however, that we permitted the spirit who has just spoken to you to control the medium; be-cause we found that the music and singing gave

just spoken to you to control the medium; be-cause we found that the music and singing gave him confidence and power to come, and we wish to return our thanks to the friends present who sang, and thus aided the spirit to manifest. Ques.--[By T. A. White.] Spirit John Pier-pont, in reply to a question asked Jan. 8th, 1886, says: "We affirm that spirits are human; that they exist as male and female entitles previous to their birth upon this planet." If this was cur former condition, can he tell us the origin of these spirits? Do not wise, advanced spirits know the true facts in relation to the source and first existence of these entities? Ams.--Who can tell the source and origin of the Great Supreme Over-Soul? And if none dare to assume knowledge on this point, who shall attempt to explain the source and origin of these souls, known as entities, as individual-ized beings? We believe, and all our togohings go to prove that the finite individualized soul of man is really a part, an outgrowth of the in-finite source of all life. Just how these indi-vidual soule, are, first vitalized into being so as to appreciate into vitalized into being so as to appreciate into the life into being so as to appreciate into the being so as to appreciate into the being so as to appreciate into the being so as

it, except that my name before marriage was Mary Sweat. I've got two boys in this life, and I've tried many times to get to them. I've wanted to give them advice, and try and ease them up in their difficulties, but they've never heard a word from their old mother. They are men grown, with gray coming into their hair. They know very little, if anything, about this other larger life that is all around them, but unseen. My boys, I expect, are in Wilmington, Del.; that's where I have seen them; that's where a l have seen them I have tried to get to them; but it was hard, it seemed like going over a stony road; no one held out a hand nor opened the door, and I thought it was no use trying, I had better hunt up some place where the door was n'tshut, where.

up some place where the door was n't shut, where, I could get through. I want to send my love to my boys, and tell them mother and father are both looking after them. Well, it is true they 've got to be along in years, and they may think they are able to take care of themselves, but it don't do any harm for them to have an old father and moth-or looking offer them in the wright world he er looking after them in the spirit-world, be-cause there's always a certain amount of influence we can bring to them which will help tide them over the affairs of life toward a better condition. My boys have not been very pros-

condition. My boys have not been very pros-perous; they have not gathered up a great deal of the world's goods; and they have had some misfortunes to face; but they are true as steel, and I know they are on the right road. I am glad to say I do not look at life as I did when here. I used to shake my head over things as they were going, and feel that people were running down, and not doing as well as they used to; but I look further now, and I can see overy one is doing about as well as he can, and that humanity at large is better off, stronger and wiser than it ever was hefore. I have and wiser than it ever was before. I have learned a good many things since I went from the body, and instead of making me feel dazed they have sharpened my wits and given me to understand there's a great deal for us all to learn

#### Jennie Sylvester.

Jennie Sylvester. [To the Chairman :] This is Boston, isn't it? [Yes.] My friends live in Boston, but I don't suppose they ever visit spiritual oiroles, or that they know much about spirits coming back. I have tried to get to them—I can get to them pretty well—but I don't see them as well as I would like to; there always seems to be some-thing between them and me when I come, and there isn't very much satisfaction in it, after all. all.

was sick only a little while-but very sick at the time-I had a dreadful pain in the left side. I feel it now, as I speak to you. It kept me awake nights, and prevented me from taking much rest at any time. I tried not to have my friends know how badly I felt, but they did know it, and they endeavored to help me all they could. I did not want to die; but after I they could. I did not want to die; but after i passed from the body. I found everything so natural and pleasant, I forgot that I was dead, and began to look around, and go to different places, enjoying the fresh air and sunshine as I had not been able to for quite a while before. I saw friends I had known on earth, and went with them into the green fields, and enjoyed the flowers and the fresh breezes. Once in a while it came over me that I was dead, but I could n't understand it, it did n't seem possi-ble, everything was so different from what I imagined death would be. But when I came back to my friends, and tried to speak to them, and tell them I was there, and tried to show them the flowers I brought, and found they did not know snything about it, then I realized there was some new condition existing between us, and I thought it must be death that had divided us, and set us so far apart.

I had many things to learn in the spirit-world. I was taught how spirits come back and talk with their friends, and give them words of com-fort. Then I thought the first thing I would do would be that, but I found it was not so

At these sessions lately we have observed a male spirit who has appeared very anxious to-make himself known. He certainly does not understand the law of control, and for some reason cannot take possession of the medium. The spirit has but recently passed away. His name is Jacob Wilson. He comes from St. Augusting Fig. and desires to computate name is Jacob Wilson. He comes from St. Augustine, Fla., and desires to communicate with a party by the name of Roberts living in that old town. There are, at the present time, certain unsettled affairs that he would like to talk over. He sees things a little differently from what he did before he passed from the body; a new world has opened before him-much that has astonished him. It seems to the spirit that if he could only come into commu-nication with his friends, he would be able to advise with them to such an extent as to have very useful and good results come from the spirit will accomplish this. We speak for him, and hope that some of his friends will learn of his return, and perhaps seek a mediumistic his return, and perhaps seek a mediumistic channel through which he may communicate privately with them.

#### Andrew D. Favor.

Now comes an influence which is a little distressing; not but what he is at heart a good man, but the ofroumstances under which he passed out disturbed his mind. A great sorrow came upon him in the loss of a dear companion; it preyed upon his mind to such an extent as to unbalance it, although perhaps others may not have thought so. Under such an influence the have thought so. Under such an influence the man took his own life, so far as the body is concerned. It does not appear to us that a great while has passed since that time, but the spirit has been merged in a befogged condition, the brain has not acted regularly. He seemed to feel before he passed on that whatever condi-tion should come to him, it would not be more unhappy than that which then surrounded him; but he finds this condition is the darkest, for he is neither on earth nor in heaven, but seems to. is neither on earth nor in heaven, but seems to be swaying between the spiritual and the phys-ical conditions,

He has not been able to rise to the sphere of his beloved one, because there are attractions for some of hers to come. I know my mamma will see what you put in your paper. I am Cal-lie. Report of Public Séance held April 9th, 1886. Question and Answer. Ans.-We have before declared the immor-tality of the animal, we have spoken of those animals seen in another life, and their condi-tion there. Let us at this time place on record our knowledge that every animal, in passing from this low material, condition, is elevated to a higher position, a grander stage of life, where it must receive compensation for all the ills it has suffered. Life, is eternal, whether mani-kingdoms. We look upon life in the human'as but an evolvement or unfoldment from that of that affect and remain with the or she has been

best for him, and with other benevolent spirits best for him, and with other benevolent spirits was trying to smooth the way until he reaches the spirit-world, it would be pleasanter for both of them. We are glad to speak for her. The lady has been many years in the spirit-world, and does not there appear aged and worn, but she was so when she passed away, and shows herself to us to-day in that condi-tion. tion.

#### Caroline E. Martin.

Caroline E. Martin brings greetings to friends Caroline E. Martin brings greetings to friends in Brooklyn. This is a young lady who has passed several years in the spirit-world. She was delicate and fragile in appearance, with blue eyes and hair tinged with brown. Her friends are not seekers after Spiritualism, but she is exceedingly anxious to have them so. It has been a mission, with her since passing to the spirit-world to enter the homes of those friends and enter the source that the set them source the the spirit-world to enter the homes of those friends, and endeavor to teach them something of the life beyond. She has knocked at the doors, but has not been answered; and she comes here, hoping to arrest the attention of her friends, and do all she can to convince them of her identity. A obild comes with her, called Josie, whom she leads by the hand, and who is a close relative. We trust this will reach the friends, and that they will respond to the wish of the spirit. to the wish of the spirit.

#### Henry H. Carr.

Henry H. Carr. A male spirit has frequented our Circle-Room for several months; we do not think he has missed a session. We find, also, that he bright-ens in appearance under the influence of the place. He comes as one goes to a school, or at-tends a series of meetings, hoping to obtain knowledge and grow in wisdom, and we are dis-posed to assist all such spirits. He appears to be a quiet man, not given to pushing himself forward in any way, but yet is interested in Spiritualism, and also in having his, friends know that, he is stepping forward. He sends greeting to them, and wants them to know that, taking all things into consideration, he is getting along very well, and is quite satisfied with the ohange. He is from Boston, where many knew him, Spiritualists as well as others. His name is Henry H, Carr. is Henry H. Carr. A 15 4151

Daniel Metcalt. A positive-minded man, giving the name of Daniel Metcalt, affirms that he has many friends and acquaintances in New York: that he has never had an opportunity of speaking to them, although he has tried a good many times, and that he is anxious to come into communication with a friend by the name of Barker, who is in-terested in the concerns that he also had con-nection with. There seems to be some of machine cated 'machinery about' these affairs that his man might have been able to straighten had he been consulted—at least he feels, so—and he would like the opportunity of proving himself true. He sends his greetings to all friends, and wishes them to know that he is not essentially obanged since he passed from the body. As we say, he was a positive-minded man, who bent say, he was a positive minded man, who bent all his energies upon any particular object in view, and was not easily discouraged or de-feated.

#### Thomas Gales Forster.

Before we close we will say that our old friend and or worker. Thomas Gales Forstor, is present with us to day. He does not stempt nor desire to control the medicin as this time, but he will be pleased to have all his old friends

## JULY 3, 1886.

BANNER, OF LIGHT.



## BANNER OF LIGHT.

## JULY 3, 1886.

# Banner of Fight.

### BOSTON. SATURDAY, JULY 3, 1888.

#### Medical Freedom.

Medical freedom and religious freedom are closely connected. There is no reason for restraining human freedom in matters of science which is not equally applicable to the restraint of freedom in religion

The dominant party in the medical profession (sometimes called Allopathic or regular) was born and fully organized under Old World despotism. It has been transferred unchanged to America, and with that pre-potency (as biologists call it) which has been derived from a long line of ancestry in despotism, it defies all modification from the influence of American freedom, and has compelled all really liberal and progressive minds to abandon its ranks.

The spirit of this old party is even more intensely hostile to Spiritualism than to mere medical heresy. and of course is doubly hostile to the liberal form of medical science as taught by myself, which recognizes and sustains the Spiritual Philosophy. Hence if Spir-itualists wish to sustain their own scientific and religlous freedom, they should stand like a solid wall against the encroachments of medical regularism. What it would do in this country if it could, wasshown by the persecution of Slade in England and the hostility shown against other mediums.

The effort of the old school party is to enslave the entire medical profession, to proscribe all who assert independence, and to make a compact medical oligarchy, submissive to its leaders, capable of crushing out of existence the eclectic, the homeopath, the hydropath, the clairvoyant, the magnetic healer and the spiritual medium.

The high-handed manner in which this policy has in many instances been enforced has at last attracted notice at Washington City, and Mr. Lowry, of Alabama, has introduced in the House of Representatives the following joint resolution, which may put an end to medical proscription so far as the national government is concerned :

ment is concerned : ... Resolved. By the Senate' and House of Representatives of the United States of America in Congress assembled, that it shall be a misdemeanor, purishable by a fine of five hundred dollars, and dismissal from office, for any officer of the United States Government, elvil, military or mayal, -to make discrimination in favor of or against any school of medical practice, or its legal diplomas, or its duly and le-gally graduated members, in the examination and appoint-ments of candidates for medical service in any of the depart-ments of the government.

lifeti of canonians for increases for any structure from the operation in the government, "'Spr.', 2. That all such examinations shall be open to the attendance and witness of all physiclaus, dittants of the United States; and that duly certified copies of the com-plete records of all the details of said examinations shall be placed on file in the office of the Librarian of Congress, subject to the inspection and use of members of Congress." The spirit of medical freedom and progress has been

active in Alabama. The Georgia Eclectic Medidal Journal says :

Journal says: "It will be noted in the proceedings of the Eclectic Medical Association of Alabama that the Allopaths are endeavoring to provall on the Eclectics of that Biate to abandon their efforts to obtain the repeal of the present outrageous medical laws of that State. Every respectable jurist who has given the law a mo-ment's examination pronounces it outrageously un-constitutional in all its leading features. The indict-ment of the law before the bar of public opinion by her leading Eclectic physicians has called the atten-tion of the decent people of Alabama to its odious features. In the first place the law makes the Allo-pathic State Society a legislative body and clothes it with plenary powers over the medical profession of that State. In the second place, this law utterly ig-nores Eclectics and Homeopaths in direct terms, and places these physicians before the laws of the State as outflaws, and subjects them to the captice of the ex-ami ing and licensing boards created by the Allo-pathic State Society. "Since the Eclectics of Alabama have organized and coöperated to promote the cause of Liberal Medi-cine, the success of their endeavors to get that bad law repealed is only a matter of short time. This is so apparent to the Allopaths that they took in the sit-uation and tossed a poverty-stricker sop to their com-petitors, in the hope that this would suffice to quiet down all surfler efforts to repeal the law. "The mud god of medicine of Alabama must be de-throned, and surely will be, if the Eolectics of that Bate maintain the advantages they have already gained in the fight." The Eclectic Medical Society of Alabama repelled " It will be noted in the proceedings of the Eclectic

The Eclectic Medical Society of Alabama repelled with scorn the overtures of the allopathic party for united action under the law, and passed a vote of thanks to the Hon. Mr. Lowry for his resolution introduced in Congress in behalf of equal rights for all schools of medicine.

In Iowa the passage of the medical law designed to crush all competition with medical graduates and give them an absolute monopoly has aroused a spirit of resistance. The law punishes by a fine of from fifty to a hundred dollars, or imprisonment, every individual 'who shall publicly profess to cure or heal by any means whatsoever" without having a diploma and license.

Under this law the minister who cures or professes to cure by prayer may be flued or even imprisoned from ten to thirty days for professing to cure, and

ing the election of my successor, there was a strong movement in the Board of Education (in which I took no part) to reflect me as my own successor. In this movement a great deal of what I may justly call bigot-ed opposition was made to me by most of the Protest-ant and both the Hebrew members of the Board, and particularly by the then President, William Wood, a Scotch Presbyierian, while, on the other hand, all the Catholic members, including Mr. Engeue Kelley, fa-vored my reflection, deeming my religious belief no sufficient ground for terminating my long service of more than forty years in the schools as tencher or Su-perintendent. I think it always better to be entirely accurate in regard to such facts. Moreover, what is said in the article in reference to Mr. Beecher is not quite correct. I did happen to meet that gentleman at a private circle in Brookiyn some years ago-lu 1881 I think; he did not "go with moto a medium," as is stated. It is true that forms appeared on that occasion that purported to be his mother and step-mother; he did not "pronounce" them to be such, though there seemed to be a recogni-tion, and, naturally, he appeared to be impressed very deeply by the phenomena, as, I think, he subsequently admitted. The reporter's informant violated my con-fidence in making this matter public, as I have never referred to the incident, except as a matter of privacy, the sónce having been a strictly private one. Permit me also to say that I am not, and never was, a member of the New York Conference. I think I have attended but three of its meetings, and none for several years, and I may add, I do not approve of these public debates. I cannot say that I belong to any organization or society of Spiritualists at present, though I regard Spiritualism as representing a body of facts, grooved as strongly as any can be by human observation, experience and testimony. In this I agree with the eminent English sicentist. Alfred R. Wallace, who, ten years ago, sald : "The phenomena of Spiritualism in their e

tall: "After the whole range of the phenomena had been before the world ten years and had convinced skeptics by tens of thousands-skeptics, be it remembered, of common sense and more than common acuteness. Americans of all classes-they were confirmed by the first chemist in America, Prof. Robert Hare. Two years later they were again confirmed by the elabo-rate and persevering inquiries of one of the first Amer-ican lawyers. Judgo Edmonds. Then by another good chemist, Prof. Mapes. In France the truth of the slim-pler physical phenomena was confirmed by Che distribution (chemist, Prof. Mapes. In France the truth of the slim-pler physical phenomena was confirmed by Count A. de Gaspartu in 1851, and since then French astrono-mers, mathematicians and chemists of bigh rank have confirmed them. Prof. Thury, of Geneva, again con-firmed them in 1855. In our own country such men as Prof. do Morgan, Dr. Lockhart Robinson. T. Adolphus Trollope, Dr. Robert Chambers, Sergt. Cox, Mr. C. E. Varley, as well as the skeptical Dialectical Commit-tee, have independently confirmed large portions of them, and lastly comes Mr. William Crookes, F. R. S., with four years of research and unrestricted experi-ment with the two oldest and most remarkable medi-ums in the world, and again confirms almost the whole series." This was written previous to that remarkable in-vestigation made by Prof. Zöllner and his associate professors, of the University of Leipsic, to which I have referred. It is true that many unprincipled persons have coun-terfeited the spirit phenomena in order to fill their pockets; and there are debased mediums who revort After the whole range of the phenomena had been

It is true that many unprincipled persons have coun-terfeited the spirit phenomena in order to fill their pockets; and there are debased mediums who resort to trickery to supplement the genuine manifestations, or afford a sensational exhibition to their deluded patrons. There are also "mediums" who simply prosiltate whatever "spiritual gifts" they possess to unholv uses, being consulted to aid in stock and other speculations, and for selfish, "business." money-mak-ing purposes. This is a low and pernicious spiritism. always depised and condemned, which, as I have ever held, should be shunned and abhorred by every true Bpiritualist. IlENRY KIDDLE. New York, June 7th. Spiritualist. New York, June 7th.

#### **Cieveland Notes.**

#### To the Editor of the Banner of Light:

The annual Grove-Meeting of the Spiritualists of this city and vicinity, under the auspices of the Children's Progressive Lyceum, took place Sunday, June 20th, at Gile's Grove, Geauga Lake. It was a pronounced success in every sense of the term, being a pleasant and fitting close to a highly prosperous season. The chli-dren of, both Lyceums, with the friends who accompa-nied them, numbered between three and four hundred, the friends from Chagrin Falls, Garrettsville, Mantua, and other adjoining towns, increasing the number to about five hundred. The weather was all that could be desired. Arriving at the beautiful grounds the first thing in order was the photographing of the Lyceum reholars by Mr. J. H. Copeland, President of the West-Side Society—and a happier looking group of children it would be difficult to find—after which the Officers and Leaders were taken, then the professional medi-ums who were present. The usual ploids dinner fol-lowed, showing conclusively that Spiritualists as a rule do not ignore the good things of this life. After a bountiful repast the yourger folks scattered, some wandering through the grove, others enjoying a boat-ride on the Lake, and some bathing in its clear cool waters. The elder ones adjourned to the pavilion at 2 r. M. to listen to the speaking of Mrs. Carrie C. Van Duzee, a trance speaker, Mr. C. G. Oysion, lato of Durham, Eng., and Mr. William E. Coleman, the young and promising trance medium of this city, who so delighted the friends from Chagrin Fails that they invited him to speak for them at grove-meeting to be held there the first or second Suuday in Juy. The cess in every sense of the term, being a pleasant and is delighted the friends from Chagrin Falls that they invited him to speak for them at a grove-meeting to be beld there the first or second Sunday in July. The Eventue choir, under the directorship of Mr. Samuel Bussell, enlivened the occasion with appropriate singing. At 7 o'clock the cry of "all aboard" was heard, and all returned home feeling pleased and beenficed by the day in the woods. C. G. Oysion.—I am pleased to chronicle the coming of this well-informed Spiritualist, late of Durham, Enc., to Cleveland. Mr. O. is the intimate friend and scribe of Simon DeMain, the trance medium, now in Sherodaville O., whose proclound utgrance have from

Link, to Cleveland. Mr. O. 1s the infimate friend and scribe of Simon DeMain, the trance medium, now in Sherodsville, O., whose profound uiterances have from time to time appeared in the BANNER OF LIGHT. Mr. Oyston intends, if circumstances so shap othemselves, to remain here; should he do so, he promises to be a great acquisition as a worker in the cause he loves so well, and in which workers are scarce. *Vacations.*—Lyceum No. 1 has adjourned, to mget again in Sei tember, and the West Side Lyceum will probably do so soon—as will also the Society whose meetings Mr. William E. Coleman, trance speaker of this city, has so acceptably presided over the past three months. *The Good Samaritan Relief Society* will continue its semi-monthly meetings during the summer. Its day of meeting has been changed, and the next picnic meeting will take place Thursday, July 1st, at Mr. and Mrs. Whitnall's, near end of Detroit street car route. Fraternally yours. Thomas LEES.

## Summer Camp-Mcetings.

Occan Grove Harwich Port, Mass. Of this new-enterprise of the Spiritualists of Cape Cod the Harwich Independent thus speaks :

Occan Grove Harwich Port, Mass. Of this new-enterprise of the Spiritualists of Cape Cod the Harwich Independent thus speaks : "Occasional mention has been made in these col-umns, during the past few months, of the work, pros-pects, etc., of the Ocean Grove Association of Har-wich Port, but, like all other persons except those di rectly interested, we formed no adequate idea of what was being done until we visited the grove recently. We were both surprised and delighted with our visit; in fact, we became simost infatuated over what we saw and the beauty of the surroundings. The Asso-clation is formed in the interest of the Spiritualists, although strictly it is a land company, who purpose to lay out and build up a little summer village on the bluffs at the shore. Beveral acres of the land have been donated to the ugeof the Spiritualists, on which to hold their camp meetings. The meetings have heretofore been held at Nickerson's Grove, a place remote from the watter and devoid of natural attrac-tions. The Spiritualists can now claim one of the most delightful spots on the shores of Vineyard Sound at which to enjoy their summer reluions. Ocean Grove is a tract of land comprising eleven acres, situated on the bluffs in the western part of the village of Harwich Port, about one mile from the Har-wich raliroad station. It is six hundred feet on the water front and extends back from the shore has given abundantly of her charms in this vicinity, and the work that has been going on there since April by hu-man hands has brought out and pollshed these charms like unto the diamond from the rough. The high eleva-tion from the sea warrants cool and confort in the most oppressive summer weather; the wooded drives are numerous; the profusion of wild flowers and bertles that cover the hills and dales, the oportunities for h-land sports, etc., are bere afforded in variety. De-scending the bluff, under the canopy of a clear sky, the scene that greets the eye is grand in every sense of the word. To the east can be seen H

Shovelful, and Bishop and Clerk's lightboats can be plainly seen. The work of grading, laying out lots and avenues, building cottages, etc., is in a forward state, and ad-vancing rapidly. A dozen or more men and teams are at work grading, and hardening the avenues, while carpenters, painters and other mechanics keep up a lively and constant racket all over the grove. Over \$1000 have aiready been expended on the groonds. There are one hundred and fifty lots, and seventy of them are sold. The lodging house has been moved over from Nickerson's grove, and cottages are being moved and builded very rapidly. Mr. W. B. Kelley has a new and commodious cottage nearly completed, and Mrs. L. O. Howes and others are pushing new cot-tages to completion as fast as possible. The avenues are made twenty four feet wide, and Centre Avenue will be graded to the shore. The new speakers' stand, which has been finked, is octagonal in shape and oriental in design. The ground rises quite ab-ruptly from the auditorium. A little more than one hundred feet to the left of the stand, which gives a good view from the grove, and on which the fiag-staff will be erected. The view of the ocean and surrounding coun-try from this point is fine. On this hill space has been pleft for a large hotel, which is contemplated for the future. Excellent water is found at a dopth of sixteen feet. We predict that the future has much in store for

future. Excellent water is found at a depth of sixteen feet. We predict that the future has much in store for Ocean Grove in the way of growth of territory, beauty, population and prosperity. Like thousands of other places, this pen-picture is but a meagre description of this beautiful spot. The grove must be visited to be appreciated, and we trust the time is not far distant when its attractions will become generally known. The officers of Ocean Grove Association are as fol-lows: President, George D. Smalley; Vice-President, Dokne Kelley; Treasurer, T. B. Baker: Secretary, Mrs. L. C. Howes; Directors, W. B. Kelley, Charles Jenkins, E. H. Taylor.

#### Lake Pleasant.

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#### [FROM OUR SPECIAL COBRESPONDENT.]

This camp-ground, the oldest in New England which is now utilized for the promulgation of the Spiritual Philosophy, is in its best attire and seemingly more

Philosophy, is in its best attire and seemingly more appreciated than ever before. The closing week of June finds more people located here for the season than at the corresponding period of any year since the opening of the camp in 1873. Each train augments the number, and on Sunday there was quite an influx of people who came in car-riages, many expressing the idea that "Lake Pleas-ant is a good place to visit, even if there is no ser-vice." They recall with pleasure the eloquent words of Denton, Lyon, French, Geer, Brown, Wright, Daw-barn and a host of others with which these groves have resounded, and patiently anticipate the good time coming next August.

ate remarks upon the object for which the audience had met were made by Mr. Macdonald, Mr. Terry, Dr. Perine, Mr. Dogan of Newark and Mr. Leonard. Beference was made to the advantages of the place in which they were assembled as a resort for Spiritu-alists by Mr. Terry and others. A vote of thanks was tendered to Mr. and Mrs. Pe rine for their liberality in granting the use of the place to the Spiritualists for holding their meetings, after which an adjournment was made until Wednesday, July 14th. ELLIOT WILLIAMS, Sec.

#### Parkland, Pa.

By reference to our fifth page it will be seen that the First Association of Spiritualists of Philadelphia, under whose auspices the meetings at Neshaminy Inder whose despices the meanings at restauring the restauring the restauring of the second s

sonal accommodations and spiritual advantage to its visitors and patrons. The first convocation on the new grounds of Park-land will begin July 15th, and close Sept. 5th. Among the speakers engaged will be noted the names of A. B. French, J. Clegg Wright, J. Frank Baxter, A. A. Wheelock, Mrs. K. S. Lillie, Mrs. A. M. Glading, Mrs. A. H. Colby and O. Fannie Allyn, while Edgar W. Emerson has been engaged as platform test medium. Capt. F. J. Keffer. 613 Spring Garden street, or James Shumway, 18 Decatur street, Philadelphia, can be addressed for further particulars.

### · Tyson, Vt.

A correspondent writing thence June 22d, says: "Our Convention here was a grand success considering the short notice. About one thousand attended on Sunday. Frank T. Ripley and Dean Clarke were the principal speakers. Mr. Ripley's tests were much liked. and Mr. Clarke's addresses won universal commendation." [The Secretary's official report, just come to hand, will appear hereafter.]

#### Queen City Park, Vt.

Dr. E. C. Smith, President of the Association, writes us from Brandon, Vt., June 28th, that he was unable to be at the Crawford House, Boston, Friday, June to be at the Crawford House, Boston, Fildsy, Smie 25th (as announced in these columns) to make arrange-ménis with parties desiring a low rate ticket for Queen City Park; but that he will be at that hotel on Friday, July oth. He will also be at Onset, at a future date, with his round trip ticket, taking in four camps. The new hotel at Queen City Park he says is nearly comnew ho pleted.

#### Oakland, Cal.

To the Editor of the Banner of Light : Crowds at the Oakland Camp-Meeting all three ses sions. In the evening nearly two thousand persons listened to the guides of W. J. Colville, who held the assembly spell-bound. Mr. Colville speaks in Metro politan Temple. San Francisco, eight Sundays, com mencing July 11th. Hours of service, 10:45 A. M., 2:30 and 7:45 P. M. "ZEBRA." Sunday, June 20th.

#### Western New York.

We are requested to announce that the Spriritualists and Freethinkers of Western New York will celebrate, on Sunday, July 4th, at Yorkshire, Cattaraugus Co., N. Y. Lyman C. Howe and H. L. Green will address the people in the grove near that town. A general attendance is requested.

#### Clinton, Ia.

Attention is called to the announcement made by B. B. Hart, on our eighth page, concerning the fourth annual Camp-Meeting of the Mississippi Valley Spiritualist Association.

#### Spiritualist Meetings in Boston:

College Hall, 34 Essex Street.-Sundays. at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Ehen Cobb, Conductor.

Energie Hall, 616 Washington Street, corner of Energie Hall, 616 Washington Street, corner of Street, --Bundays, at 2% and 7% P.M.; also Thursdays at S P.M. Able speakers and test mediums. Excellent music, Prescott Robinson, Ohsirman.

**Chelsen.**—The Ladies' Bocial Ald Society meets every other Friday afternoon and evening in the partors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

#### Treasurer's Report.

BOBTON, June 20th, 1886. I hereby append the following report as Treasurer of the Shawmut Spiritual Lyceum for the season com-

Received...... Balance  Card from Mrs. A. H. Colby.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: Allow me through your columns to say to my many correspondents that my seeming neglect in replying to. their letters of congratulation and kindness is occa-sioned by a severe illness of ten days at the home or Amy Post, Rochester, N. Y., during the second and third weeks in June, entirely unfitting me for any duties of a mental character. For the first time in my twenty-six years on the pub-lic rostrum have I. been compelled to cancel an en-gagement, but my entire nervous energies had become so exhausted that I have been using for two years, past more physical streight than I was able to gener-ate, hence there was no other alternative but to drop-down.

Ale, hence there was no other internative but to drop. I hope to be able to commence my work at the Camp. Meeting of the First Society of Spiritualists of Philadelphia, near the middle of August. Till then atk-engagements are cancelled. My time is entirely engaged until one year from September next. Shall be very glad to hear from my friends, all of whom belong to the great humanity. My address till further notice will be 176 Terrace-street, Buffalo, N. Y. A. H. COLBY.

The mediums of our day have given more. evidences of immortality to the people compos-ing this generation than have been given in the last thousand years. We speak of present civil-zation; whether Asiatics or Africans had such zation ; whether Asiatics or Africans had such proofs as we have now, we don't know ; we did not live then, but we live now ; and we know what we see, hear, feel and think. We have the self-conscious, absolute proof.--the facts. Never-let it be forgotten that the Spiritualists of any note or importance now in the cause, and all the distinguished ones who have passed over, were converted by facts, physical or men-tal; and it may be said that those Spiritualists. who have not been convinced by facts will never be of any benefit to the cause.—The New York Beacon Light.

"THE FREE THINKER'S MAGAZINE" for June gives for its leading article a full report of a lecture upon " The Movement for Social Purity," delivered by Mrs. Elizabeth P. Bond before the Free Congregational Society of Florence, Mass. It is a thoroughly exhaustive treatment of the subject in all its aspects, and will arouse public feeling to a realizing sense of the dangers to which the innocent and unsuspecting of evil are surrounded. Mr. Henry contributes his third article upon Spiritualism, in which he ably replies to the query, " If true, what good has it done?" Other good articles are also given. H. L. Green, Salamanca, N. Y.

HALL'S JOURNAL OF HEALTH introduces its June contents with an account of Mesmerism and experi-ments therewith. E. D. Babbitt, M. D., describes the Wonders of Sunlight," as regards its purifying and vitalizing power in connection with human life. A. timely article upon "The New-Fangled Mind-Cure Oraze," embodies several of the salient points of Prof. J. R. Buchanan's recent lecture upon the absurdities. of what is termed "Christian healing." A large variety of minor articles upon hygienic matters in addition to the above renders this number a very valuable one. Office, 75 Barclay street, New York.

#### **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 se-newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the oirculation 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. County & Right, Publishers. the work. COLBY & RICH, Publishers.

Camp-Meeting of the Mississippi Valley Spirit-ualist Association. The Fourth Annual Camp-Meeting of the Mississippi Val-ley Spiritualist Association will be held at Mount Fleasant Fark, the grounds of the Association, located at Clinton, iowa, opening on the 4th of August and continuing through the month. The managers have secured eminent speakers, and good and reliable mediums will be in attendance. This Camp-Meeting is the largest in the West, and has drawn a large attendance from Michigan, Wieconiu, Jilinola, Iowa, Mis-souri, Kansas, Nebraaka and Minnesota. The beauty and satubrity of thelocation as a camping ground are unexcelled in the Easter West. The spiritual public of the West are cordially invited, and magreeable, instructive and ontertaining season is assured. For further information regarding the Camp-Meeting.

ssured. For further information regarding the Camp-Meeting, B. B. HART. ddress Olinion, Iowa.

Spiritualist Meetings in New York.

address

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Grand Opera House Hall, Sth Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. \$452,17 12,63 Spencer Hall, 114 West 14th Street. - The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% P. M. -Biso Thursday sifternoon at 3 oktook. No vacation for 3,59 5,37 3,26 7,91 warm weather. Frank W. Jones, Conductor. **Parker Spiritual Society.**-Public services every Sunday evening at 7% o'clock, in the new hall (Lower Hall), No. 62 Union Square.

even Jesus Christ, could he return to earth, would be a criminal in Iowa. The legislation which was resisted by the Battle of Bunker Hill was far less tyrannical than this.

If the Liberals of Iowa do their duty this law will be-repealed. Already a meeting has been held at Newton, Iowa, by the Healers' Association and Progressive Institute of Iowa, at which the President, Dr. Lockwood, stated that it was time to take action as an incorporated body "toward organizing a Magnetic Healers' Medical College," and the following resolution was adopted :

"Resolved, That it is the sense of this Convention that we instruct our Executive Committee to press forward to completion our contemplated plan for a college, and to lo-cate the same in the city that will furnish the most sub-stantial aid."

A finance committee of ten was appointed as follows: Dr. A. B. Dobson, O. K. Carr, Mrs. J. C. Blodg ett, Dr. J. S. Snow, Dennis Sturtevant, M. Larkin, Moses Hull, Dr. O. G. W. Adams, Dr. J. B. Sturman, and Prof. J. W. Cliff.

A motion was adopted to make a national call of magnetic healers, and all who are in sympathy with the movement of the State of Iowa as regards the medcal bill, to assemble at Des Moines, at an early date.

We learn from New Thought that the college will certainly be established, and that the most liberal offer yet made was from Ottumwa. This is an affair of national importance, and con-

cerns the people of Massachusetts as well as those of Iowa. Our people will be compelled to stand on guard again when the foes of liberty shall approach our legislature, as they surely will. "Eternal vigilance is the JOS. RODES BUCHANAN. price of liberty."

6 James street, Boston.

#### Spiritualistic Phenomena.

AN INTERESTING STATEMENT FROM PROF. KIDDLE -A CORRECTION OR TWO.

To the Editor of The World :

-A CORRECTION OB TWO. To the Editor of The World : As you have thought it proper to refer to me in the article on Spiritualism published in a recent issue, I beg the privilege of correcting some of the statements made therein in regard to myself, as your reporter was evidently misinformed. In the first place it is not the fact that I ever "ad-mitted that at one time I had caught the distinguished Stade in a trick." No such thing ever occurred in my presence; and therefore, if I am, as you assert, a "credulous man," I could not "soon forget the clr-cumstance." I never had but one slitting with Dr. Sinde, and at that the manifestations (of which I have pub-lished an account) were unquestionably not the result of trickery, and could not possibly have occurred through Sinde's agency. To prove the genuineness of Dr. Sinde's psychio powers, however, it is not requi-site to go beyond the results of Prof. Zö'iner's pro-tracted and careful investigations as described in his published work " Transcendental Physics." What-ever "tickery " Sinde might perpetrate could not, in the slightest degree, invalidate those thoroughly es-tablished iscis. Becondiy-My daughter is not, as stated, a " materi-slizing medium." No such manifestations have ever been given through any psychic powers which she pos-sesses. It is true that I have been thoroughly con-vinced af the actuality of this peculiar phenomenon, as were, after a thorough selecutific investigation, the eminent English scientifist William Crookes, Cromwell Varley and many others of unquestioned ability and by no means subject to the gharge of being "credu-lous." Ignorant persons are invariably increduious in regard to everything that does not conform to their conceptions. Thirdly-I was not the "Superintendent of the Public

Thirdly-I was not the "Superintendent of the Public conceptions. Thirdly-I was not the "Superintendent of the Public Schools of the city for twenty-five years," but was the Deputy Superintendent under the late S. S. Bandall from 1856 to 1879, when I voluntarily resigned the position and was not "forced to give it, up?" as is stated in the article to which I have referred. As I beld the position for four months subsequent to my resignation, await-

FAREWELL RECEPTION TO TWO GOOD BAMARITANS.

FAREWRLL RECEPTION TO TWO GOOD SAMARITANS. Mrs. Lillian A. Fenn and daughter, esteemed mem-bers of the incorporated Good Samaritan Kellef Socie-ty and for years connected with the Children's pro-gressive Lyceum of this city, left, June 24th. for their newhome at Knoxville, Tenn. In consideration of the love and esteem in which they were both heid by many friends connected with the above organizations, a farewell reception was tendered them on Tuesday evening, June 22d, at the residence of Mrs. Archer, 40 Scoville Avenue. A-large number were present, and, although a spirit of sadness prevailed on the oc-casion at the anticipated loss of two such members, the spirit of mirth was notentirely absent. Mrs. Lucy A. Turner, after calling the friends to order, introduced Mrs. Tille V. Cook, one of the most prominent mediums of the city, who, on behalf of the members, addressed the guests of the evening, re-viewing the work of the Society and their connection with it, and wishing the departing friends "Godapeed" in their new Southern home. Mrs. Jennie Davies, the Guardian of the Lyceum, followed with an original poem exquisitely tender and appropriate to the occa-sion. Next came short speeches from Thomas Lees, Mr. John Madden and Tillie H. Lees, the last two pre-senting mother and daughter with beautiful Boral of-ferings. Miss Ethel Fenn, a talented member of the Lyceum, recited in a pleasing manner Longfellow's "Footseps of Angels," and Miss Tillie S. Payton, one of Cleveland's well-known sopranos, added much to the interest of the occasion by singing several pleas-ing ballads. Mrs. Fenn, being quite overcome by the many kind words uttered, was prevented from reply-ing, but her daughter was equal to the occasion, and responded in a fitting manner. The friends in Knox-ville should welcome them as early as possible on their arrival, as in them they will find two intelligent and **Garnest workers.** 

Newburyport, Mass .- The entertainment committee connected with the First Spiritualist Society held a successful moonlight dance at Black Rocks on

held a successful moonlight dance at Black Rocks on Friday evening last. It is proposed to hold one at the same place on every full moon during the summer months. Mrs. Dr. Green, our veteran clairvoyant physician, will visit the Maine camp grounds during the summer. It was in Maine that the earliest of her wonderful cures were performed. On Thursday last occurred the birthday of Mrs. R. M. Perley, an esteemed member of the Ladies' Ald So-clety, and the latter made it the occasion for the pre-sentation to her of an elegant orazy vatchwork slik quilt. The presentation speech, which was delivered by Mrs. N. A. Basson, President of the Society, was in the form of an original poem, written for the occa-sion by Mis. B. Dick, the well known medium. Miss. Perley was overcome by the gift, iso complete was the surprise. Afterward the Society was handsomely en-tering ded.

surprise. Afterward the Society was nanusomery on-terrained. William Brieher, a well-known citizen, passed to the-higher life recently at a ripe old age. The funeral ser-vices were under the combined charge of the First Spiritualist Society and Post 49, G. A. H., in accord-ance with the desire of the deceased, as expressed to the writer over a year ago. The Society presented as the speaker of the occasion. Dr. H. B. Storer of Bos-ton, who won the hearts of all, believers and unbeliev-ers alike, by his admirable discurse. A local quar-tette sage charming selections, and the Society and Grand Army men furnished beautiful floral tributes, H.

The streets and avenues, which a few years since were lined with white tents, now have filter of an air of permanency, neat and tasteful cottages baving sup-planted the canvas. The gay colors with which many of these buildings are painted, mingled with the green foliage of the trees, render the place pic-turesque and inviting.

#### MULTUM IN PARVO.

"Putnam Cottage," owned by Mr. Edwin Putnam, of Wendell, a lineal descendant of Gen. Israel Putnam, is being renovated and will soon be teeming with its Mr. A. Fales, the furniture man from Templeton,

has arrived. Mr. Fred. A. Hathaway, the popular clerk of last year, will officiate in the same capacity at the Lake Pleasant Horel.

Pleasant Hotel. Landlord Barnard will serve a "trout dinner" at the celebration of the "Fourth." Sam. Wotton of Northampton will wrestlö with the "baggage a

 baggage."
 B. Beals, of Greenfield, the florist and news E. B. Beals, of Greenfield, the florist and news-E. B. Beals, of Greenfield, the florist and news-dealer, has erected new quarters on Lyman street. He will sell the BANNER OF LIGHT and other first-class

will soll the BANNER OF LIGHT and other insteass publications. Miss M. A. Brigham of Peterboro, N. H., was among the arrivals of the week. The Central Traffic Association offers cheap excur-sion rates from the West to Lake Pleasant Camp-Meeting. Our friends in Western New York will please pack their trunks. J. M. Y.

#### The Lyceum at Onset.

Another fine session of our Lyceum at the Temple, on June 27th. The increasing audiences are encour aging, but we lack workers. An invitation is extend

on June 27th. The increasing audiences are encour-aging, but we lack workers. An invitation is extend-ed to all to join our little army and aid in the good work. More than usual interest was taken in the sub-ject for consideration to-day, "What Benefit Do I De-rive from my Attendance at the Lyceum?" Recita-tions were given by Lillie Bessie, Marion Williams, Emma Alexander, Annie Bartiett and Gertie Rich; Lulu Morse recited "Ohloken Taik," and was encored; Carrie Rothermei sang; Eva Reynolds and Edna Nye sweeliy sang a due; and Cora and Bertha Blackwood, with Minnie Nickerson, gave a dialogue; Mr. Bates made some remarks upon the subject for the day, and Mrs. Eva Casseli gave a plano solo. Beautiful cards were given the children who had participated in the platform exercises. F. L. Union led in the callsthenica. Mrs. Townsend-Wood ad-dressed the school in Der hearty, whole-Sculed man-ner, eliciting hearty applause. She advocated estab-lishing a Total Abstinence Society for the benefit of the children, in connection with the school, and will draw up a paper for signatures. David Brown made some timely remarks upon the usual practices in Ly-ceums, and urged visitors as well as members to work with us at our sessions. After singing the exercises closed with the Target March. D. N. Fond, Conductor.

Mrs. Stoddard Gray and son (De Wittt C. Hough) will visit Onset about the middle of July, to remain the residue of the month, and on the ist of August will go to Lake Pleasant for that month. While at each place they will give daily sittings for written and men-tal communications from spirit-friends and every evening hold materializing scances. Rev. J. K. Applebee has been secured as orator of the day for the celebration on July 5th. Several full military bands have been degaged to make music in the groves. Japauese day fireworks, yacht and boat races and a series of games are being arranged, and Onset bids fair to abine respiration on the Cape, Fairhaven and from Boston every three hours in the day.

day. Hotels Onset, Brockton and other hostelries are fili-ing rapidly with guests, and all the signs prophesy a grand time for 1860.

#### Memorial Services at Summit, N. J. To the Editor of the Banner of Light:

A meeting commemorative of those who have passed to spirit-life was held at the Perine Mountain Home, Summit, N. J., June 23d, Wilson Macdonald of New York being chosen as Chairman, and Billot Williams | The Brench Chamber of Deputies has refuse of New York; Secretary. Interesting and appropri- abolish the use of titles of nobility by Wa to ald.

••	JAN. 181 10 FCD. 181	- 30
**	Feb. 1st to March 1st	35
	March 1st to April 1st	56.
6 K 1	April 1st to May 1st	47.
**		87
	June 1st to June 10th	43.

Balar

3	Balance	on ha	nd	\$12,63
E	xpenses	from	Oct. 1st to Nov. 1st, 1885,	4.00
		• •	Nov. 1st to Dec. 1st	52.00
	**	**	Dec. 1st, 1885, to Jan 1st, 1886,	49.25
		64 -	Jan. 1st to Feb. 1st	57.75
,		**	Feb. 1st to March 1st	56.50
	**	**	March 1st to April 1st.	47.00
	44	**	April 1st to May 1st	54.25
	**	**	May 1st to June 1st	50, 58
	**	**	June 1st to June 20th	68,21

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The following members donated one dollar a month The following members donated one dollar a month for term of nine months, or part thereof, amounting to \$0 each : J. B. Hatch, Sen., Frank Rand, Sen., J. B Hatch, jr., Mrs. Carrie Hatch, Miss M. T. Shelhamer, Mrs. Mitcheil, Eimer Packard. Chas. Luther Colby Hatch and Eddie Hatch, 50 cents per month, \$4,50 each. This report respectfully submitted. DR. J. A. SHELHAMER, Treas. S. S. L.

Notice.—Any member of the Lyceum, or any party interested in the same, will find the books open for inspection at my office, 8½ Bosworth street, Boston, Room 3. J.A.S.

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College Hall, 34 Essen Street .- Sunday evening, June 27th, Eben Cobb, the able conductor of the meet ings in this hall, introduced the services by briefly re-plying to a question from the audience, "What rela-tion does the spirit-world bear to the earth sphere ?" Jacob Edson, Esc., followed with some practical but quaint expressions on men and things, after which, Mr. Roscoe, late of England, and Dr. Harding read the characters of persons by coming in contact with them, or with something they had worn in the form of rings, chains and watches, displaying remarkable gifts in that direction. The continued interest manifested in the meetings at this place is due to the peculiar tast and natural solity of Mr. Cobb in their management; this is evinced by the fact that he holds an audience Sabbath after Sabbath, year to year, with no break. In the pre-valling harmony, and no prospect of the approach of a disturbing element. All who attend are pleased, and leave instructed and satisfied, with a determina-tion to attend on the Sabbath following. ings in this hall, introduced the services by briefly re-

Eagle Hall, 616 Washington Street .- This place

was filled to overflowing on Sunday last with attentive and appreciative audiences. Remarks were made by and appreciative audiences. Remarks were made by Mrs. L. W. Litch, Mr. Patterson, Dr. Thomas, Miss L. Barnicoat, Mrs. L. A. Comin, Prof. McLeod, Dr. Swee-ney, Mrs. Dean Ohapman and others. Tests and descrip-tions of spirit-friends were given through the organ-isms of Mrs. Litch, Mr. Patterson, Dr. Thomas, Mrs. Loomis-Hall, Dr. Richardson, Miss Barnicoat, Mrs. Davis, Mrs. Lesie and Dr. Smith. The remaining ex-ercises consisted of psychometric readings by Dr. Richardson and Mrs. M. R. Johnson, and a recitation by Miss Neal. by Miss Neal.

Attention is called to the advertisement of the BANNER of LIGHT in another column. It is the recognized organ of the Spiritualists in this country, and is indispensable to every one desirous of keeping well up with the new thought of the day.—Morning News, Bridgeport Conn.

The Brench Chamber of Deputies has refused to

#### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Apiritualisis holdsits meetings overy bunday in Conservatory Hall, Bed-ford Avenue, corner of Fultun street. Morningservice at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

The Brooklyn Spiritus Union holds its meetings-every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2% P.M.; Confer-ence, 7% P.M. Seats free.

NEWARK, N. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 139 Congress street, at 7% P.M. H. C. Dorn, President.

## Berkeley Hall Lectures, BY W. J. COLVILLE.

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- penter's Son? Part I. No. 8.-Jesus of Nazareth. Part II.
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- How to Receive Them. No. 14.-The True Philosophy of Montal Heal-
- No. 15.-Who and What is God? Can Reason Answer the Question?
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- No. 18 .- Mediums and Mediumship.
- No. 10.-Tomples of the Living God.
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