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The Spiritual-Bostrum.

MATTER. An Address Delivered by the Controls of MR. J. J. MORSE,

Before the Members and Friends of the Metro politan Spiritual Lycenna, London, Eug., Feb. 15th, 1884, and now published for the first time.

We have again to ask you to accompany us upon our voyage of discovery, with a view of ascertaining, if possible, something concerning | at that they have failed to correctly gauge the what is called Matter; with the double purpose of viewing your own relation to it and the relation it sustains to the assumed source of all things, and with some passing considerations as to its relation to another form of being called Spirit. The world has for common purposes - or

rather man's thoughts concerning the possibility of being range themselves, for common purposes, under two distinct heads. Matter and Spirit; and if you will pardon us for saying so. & confusion of judgment or estimate concerning these two questions has introduced much derangement into theosophical and philosophical speculations, so that Spirit has ever been the playground of superstition, and Matter has equally been an object of strife between the materialist and the idealist. On the one hand, those who have been religiously inclined have looked forward to "spirit" as containing all the possible excellences of life, and that matter is altogether degrading, and the fruitful source of the evil and misery that mankind experiences during their association with it, and the conclusion in the end is that a material state of existence is a species of penalty, a condition of existence to be escaped from as speedily as possible. On the other hand, those who turn to nature-perhaps not always con-

sidering Nature's God-have urged, on their part, that considerations purely directed to the ideal and fanciful realms-to the "realm" of spirit, for instance-withdraws man's considerations from the practical world in which he is living and offers full scope for rogues and charlatans, with fanciful theories and peculiar powers, to fill the imagination of the credulous among humanity with fears and terrors. A wordy war has been engaged in for centuries past by those two opposing schools. So far as their speculations are concerned we have little to say ; we may, however, feel assured that in the natural process of time they will all fight out their own differences to the issue; and reasoning in a circle, and neither of them have fully comprehended the essential principles of ither side they may have espon

through every department of the body, and one constant and incessant motion pervades the entire physiological system. So that pain or pleasure, joy or misery, health or disease, is definitely excited and influenced by the various conditions in the body as a whole, or in any parts of this body. And this world has to be viewed, the knowledge of its laws and principles has to be obtained through what one might almost call the shifting vehicle of this transitory physical body.

It is not to be wondered at, we might suggest here, that men have made mistakes in their estimate of nature. It is not to be wondered universe when they have had to do so through a physical body that is in a constant and incessant state of translation, among its individual particles, subject to an infinite variety of disorders and dislocations in some of its parts. and, therefore, has not always been a suitable and proper medium for obtaining full and complete knowledge concerning the conditions of the mortal life in which you are living to-day.

All this, we might be told, and probably shall be told, places mankind in a very unenviable position; for if our bodies are so likely to lead us astray by reason of derangements of their parts, if they are liable to mislead us, and so cause us to build up wrong conclusions, what was the All-Wise about when he endowed us with such bodies? But if you have a knowledge of possible dangers and deflections through the varying conditions of the physiological body, you may be on the high road to guard against such derangements and to ascertain the nature of those laws that must he obeyed to ensure perfect physical harmony and rightful relation between every part and function of the human body, and that shall coordinate it as a whole with nature on one side and yourselves on the other.

These differences and difficulties, then, are part and parcel of your physical existence, and this physical existence, this matter which now surrounds you, commenced originally in a condition of things exceedingly dissimilar to that condition it presents to you now, and has presented during the whole term of your present existence. This brings us face to face with questions we shall not answer now, but reserve for future consideration : How is it, first, that from such totally dissimilar conditions a body like this is ultimately liberated? Why is it that a body whose particles are in such a state of incessant motion perpetuates itself? and, if so, how is it that it is not able to keep on perpetuating itself and so assure for its possessor physical immortality here on earth? thus, it may be, discover that they have been These are considerations we shall have to deal with.

The evidences of material solidity that are

process of time, are observed in terrestrial life. | der-land of some startling supposition, that It means precisely what we are endeavoring to. place before you, in a less cumbersome way, that what we have said is strictly true, that the tangibility of the world to-day is a result impressed upon your consciousness because of certain conditions in the primal elements which have produced the very results you experience, and, therefore, give you an idea and bring you face to face with this world now.

But if we are to proceed in this way it would be advisible that we select an instance to enable us to carry the process of our reasoning clearly before you. Supposing, to quote our resolve of solving endurable matter, we have a piece of this material before us-a piece of granite. Everybody will of course he agreed as to its ponderability. We strike it heavily and gradually reduce it to powder-to a fine and almost impalpable dust. Its ponderability still remains, so, also, to some extent, its tangibility, but both have been very much modifled by the process to which it has been subjected. Supposing we place it in a retort and apply fire, reducing it to a liquid by intense heat; it has gradually retreated from the region of the ponderable. Suppose we increase this heat and dissipate the gas; its ponderability has gone-soared away to the region of the imponderable; and the suggestion is forced upon us that if the internal heat of the world were increased sufficiently, the rock-ribbed earth herself might be dissipated in her own component gases, and the emblem of eternity, the solid universe itself, would melt away, leaving scarcely a trace behind. "Ha!" but the man of science says, "though you have reduced your specimen to liquid and to gas, you have not destroyed it. The elements that made it what it was are there, and you have only changed their mutual relationship. The atoms are now driven further and further apart from each other, until their relations have become so attenuated that you only know them as component gases; it may be found, upon an analysis, that you have not destroyed the elements that made this piece of granite." This we are willing to grant, but that piece of granite, ponderable and tangible when it stood before you, was only ponderable and tangible as a result of the coming together into close relationship of the atoms that composed the gases. until by this close relationship they cohere and present their external side to your external apprehension.

What we have suggested as a purely experimental piece of evidence has been performed as a piece of practical chemistry for untold ages. For you may trace the world, and every part of her life, back to a period when the present condition of things was as unlikely in appearance as your bodies would be unlikely

were

matter and spirit may, after all, be the opposite conditions of the one substance? Is it possible that matter and spirit may, as it were, be the artery and pulse of being that the Delty for an inscrutable mystery has placed within the universe? Is it possible that matter may be spirit in its crude condition from material or organic being upward to spirit in its highest aspect? But whether it be matter so-called, or spirit so-called, these terms only refer to different conditions, and, after all, they are the results of the one same substance, God, immanent, eternally self-conscious, and unceasingly active through all the atoms of physical or spiritual existence. This seems to us a rational solution : That instead of matter and spirit existing as separate and distinct existences, they are only variations and conditions of the one fountain and reality.

Here, then, we think it wise to leave the topic. Let us, then, in conclusion, place one other conception of this question before you: .We have seen how, by a process of analysis, hard materiality may be resolved into an imponderable, or nebulous, condition. Of necessity whatever is true of this particular world must at the same time have been true of the primary whence this world was derived. It, in its turn, must have had an origin from a source of still more refined matter ; until at last by sheer necessity we are driven beyond the point of anything approaching tangibility, and we must confess that the next step can only be to the Infinite Source itself.

Being evolved from the central source, surely the purpose must have been "intelligent," therefore granting' as we must, this in connection with the Deity, we are obliged to assume that purpose will be fulfilled. You may be able to catch a hasty view, as solemn thoughts flit across your mind. But to this much you will all agree : that there must have been some wisdom associated with that sublime scheme; and therefore we can hardly expect that matter, coming from God originally, and returning to him ultimately, will return in the same condition in which it was evolved. It will have evolved from itself every possibility contained within it, and each succeeding possibility as it is unfolded will eclipse in superiority all others that have been previously evolved. Then from God to matter, and from matter back to God, the chain appears complete ; and what the world calls matter we would suggest, in closing, is only a term applicable to A CONDI-TION OF BEING, therefore the tangibility of matter is only a transient condition of the one substance that is beneath matter, and shall we not say beneath spirit, also? And this terrestrial sphere of existence may be, as we now suggest, the turning-point, when matter, so called, havthe function, rises to th ng fulfille of taking a leap forward, going up in the scale of being, approaching somewhat nearer, step by step, the Supreme Essence from whence you have all been derived.

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THIS PAPER may be found on file at GEO. P. BOW-Bureau (10 Marnes attack, CO. B Newspaper Advertising be made for file New Yerk.

The Southern Exposition which is announced to be the only exhibition of this character in the Bouth this year-will open as Lonisville, Ky, Aug. 28th, to contintie to Oct. and to will be all a partition of the second

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Matter in its relation to yourselves is the

first thing that you talk about, and the last thing that you know about. For it must always real world. "You may say whatever you choose be borne in mind that your knowledge of what is called external nature is solely derivable there is nothing feathery or fanciful about from the impression that external nature makes upon your senses, and the result of this being and real; the towering mountains are unquestransmitted to internal consciousness becomes in reality the knowledge that you have concerning the material world in which you are living. To all ordinary appearance, of course. it seems that you know, and see, and have to do with the tangible matter, constantly and always; that you cannot place your hand down without coming in contact with matter; that in gazing at a wall we see limitation of that particular form of matter which constitutes a wall-and so on. Though always arguing to your own mind that instead of matter being, you will say, "the first thing we see," and "last thing we know about," why, we "see" and 'know" about it all the time we are living.

But you only know of external nature through its impression upon your senses, and the knowledge you have is the result of this impression from the conditions of existence. Virtually, we might almost come to the conclusion that your world is within the sphere of your own consciousness, and that external forms of material being might be considered as actually non-existent. We hardly like to endorse such a statement in the absolute, but we must certainly put it in this form : "That whatever ultimately may be decided in regard to the actual facts of external nature, this will always remain; that your personal knowledge is a subjective knowledge thereof, and that instead of it being, as one might suppose, a purely external cognition, it is an internal apprehension of results produced within the sphere of your own consciousness, by surroundings that are about you."

Many things, then, require to be considered, and we may suggest, as among the most important a consideration of this kind : You are surrounded by matter in a certain form, in a certain condition of organic life-the physiolog-Ical form of matter. Now this form of matter that surrounds you commences from a condition altogether dissimilar to that in which it appears in after times-commences in a state, a form closely allied to the earlier forms of organio life, that originally, prevailed in this world; and from that condition is liberated, finally built up and established, this physical body of bones, sinews, nerves, tissues and various appurtenances. This, though permanent and real, substantial, as it seems to you, is after all in a continual state of translation. It stands to day, results from something that preis composed of innumerable units or atoms; these occupy certain definite relations each toward the other, and analysis of their nature in itself an absolute condition. A result of discloses pertain isindreds or classes among what? A result, we shall be told, in some sort these atoms , and in, propertion to their yar! of scientific jargon, of processes of material dewhatever it may be, it renders, possible the in-e Bouth this of matter into series of matter it may be, it renders, possible the in-billion and secretions, as the case may be. A stone of matter into series of matter that, in blood and secretions, as the case may be. A stone of matter into series of matter that, in constant series of translations is proceeding to the verying conditions of matter that, in the secret of translations is proceeding to the verying conditions of matter that, in

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presented to you on every hand are. of course in appearance from the condition they considered to be quite sufficient to insure the idea in your mind that this world is at least a of the world of spirits ; this we can swear tothis. The trees of the forest are substantial tionable in their height and reality : the heaving sea admits of no dispute. Here is MATTER, solid, firm-seated and deep-founded, and there can be no question that this is a very real world.' But we are going to put this "very real world," little by little, out of sight; we are going to press it back upon itself; and with each increase of pressure it will grow less and less real and visible; until at last, though it were made of solid granite itself, and were as hard and enduring thereas, yet still it would disappear, it would be invisible. For the solid and tangible condition of matter to-day is but a result, and not reality itself. There is evidence in nature, in matter, for precisely the same sort of action that we referred to in connection with the physical body. There is an incessant motion and activity, a constant translation of atoms through all the various departments of material existence. Change, displacement, growth, maturity, then a period of rest, then decay. This is the incessant order in every department of organic nature. It is equally disclosed in inorganic nature, and we are brought face to face with precisely a similar class of questions-to account for this constant activity-that we were faced with in regard to the human body. "What is the cause? Must it ever remain an insoluble question ?" Our opinion is-no. The philosophy of after-times will certainly embrace the solution" of the difficulty. It will be readily accepted, and perhaps it may be-we say it with no feeling of egotism -that the answer will come something in the way we shall have to submit presently.

This solid world might almost be called a throbbing, breathing, living thing. The very forces of nature, the nervous, vital fluids that animate this ball terrestrial, the flery heat within her, this animal warmth that maintains and sustains the physical-these and other abundant parallels suggest to your mind the idea of similarity between the world, as a body, and yourselves. And poets will tell you that the world hath speech, smiles and loving glances for those whose cars are attuned to human music, who can catch her glory, whose souls can reciprocate her living benevolence. These, you say, are but "poetlo dreams," not to be dealt with when matter has to be considered. Unquestionably, this world, as it ceded it ; or, as we put it just now, the tanglbility of the world to-day is a result, and not

originally derived from. Still further back, until at last you are forced by the logic and facts to come to the conclusion that the sentient life, vegetative life, and all forms of terrestrial life, upon the surface of the globe, the very soil, mountains, rivers, lakes and seas were all non-existent, and were subsequently rendered possible by the varying conditions in the sum of what is called matter to-day. But running the tale backward, we lose sight of the world little by little, step by step, and as you read the lesson of the rocks, you are forced to come to the conclusion that there was a period when the Fire King reigned supreme in this terrestrial world, and all forme of life were utterly impossible (salamanders not excepted); that, in short, the world has been spinning on her course through her flery Where is your matter, your solid realway. ity? What has become of your ponderable substance? They have gone back to the region of gases, to the region of forces and essences, back to the region of ethers-gone out of sight so far as the ponderable and substantial world is concerned. Ponderability is a result of the variation of conditions of the sum of matter, and not in itself an absolute condition, or fact, associated therewith.

And might we not argue, by parity of reason ing, that if we trace backward and come to a region of imponderability, by going forward may not a similar result be ultimately traced? And if it is from the imponderable downward to the tangible, might it not be up or away from the tangible to the imponderable again? It might be that the materiality we are considering is only a sort of halting-place between the imponderable that was and the imponderable that is to be, and as, perchance, the organic that is has been elaborated from all that proceded it, may it not be that, going forward in the scheme of life, still superior conditions will be elaborated, so that the imponderable that is to be may be as superior in all its possibilities to the imponderable that was as the organic life that is is superior and distinct to the orders of organic life in the initial instance? The especial point is this: The further you trace matter back by any process of analysis, montal or mechanical, the less and less you see of matter, until at last it eludes the physical senses altogether, and the most delicate philosophical instruments are required to detect its operations. What is the vitalizing element (shall we call it ?) that insures a state of translation, or activity, in the domain of matter, which activity is the only foundation for the infinite succession of change that nature eternally presents for your consideration ? There must be a something beneath all this change, and we again ask what is this something ? The only thing that we can be quite sure of in regard to this something appears to be this : that whatever it may be, it renders possible the in-finite variety of changes, and therefore all the

Women Lawyers.

Damon Y. Kilgore, of the Philadelphia bar. recently wrote to Perry & Martin, attorneys at law (ladies), Chicago, inquiring as to the number of ladies practicing law in the United States. The junior partner of the firm, Ellen S. Martin, in her reply said :

"My investigation last year resulted in finding forty-eight women who had been admitted to the bar and engaged in practice or some line of lawyers' work (editing law reports or period-icals) in the United States. I have heard of icals) in the United States. I have heard of others since, but as it was too late for my pur-pose I have not followed them up. There are many more women who have studied and been admitted, but they have not practiced. "The forty-eight in actual practice are dis-tributed as follows (I give the place of first ad-mission—some have changed location. I give the States in the order in which thay first ad-

the States in the order in which they first ad-mitted women): lowa, 3; Missouri, 2; Michi-gan, 6; Utah Territory, 1; District of Columbia, 3; Maine, 1; Ohio, 4; Illinois, 7; Wisconsin, 5; Indiana, 2; Kansas, 3; Minnesota, 1 (from Iowa); California, 3; Connecticut, 1; Massachusetts, 1; Nebraska, 1; Washington Territory, 1; Pennsylvania, 1; total, 48.

"Women have also appeared as attorneys in several of the local courts of Maryland aud have been admitted to the United States courts in Texas and Oregon—though not to the State courta

"Women were admitted, on their first appli-Missouri, Michigan, Utab, District of Columbia, Missouri, Michigan, Utab, District of Columbia, Maine, Ohio, Wisconsin, Indiana, Kansas, Con-necticut, Nebraska and Washington Territory. In Wisconsin and Ohio, after some women had been admitted, others were refused by other judges, and the legislatures at once passed laws forbidding the exclusion. In Illinois, Massa-chusetts, Minnesota and California the courts would not admit women until laws were passed, and the legislatures promptly passed them. "The first admission of a woman occurred in

I way in 1869, when the statute provided only for the admission of 'white male persons over the age of twenty-one years.' Both the words 'white' and 'male' soon after dropped out of the statute. In the other States where women were admitted on first application there existed either the common law on the subject (what-ever that may be), or the words 'male,' 'oiti-zen,' or 'voter', was in the statute relating to admission of attorneys."

WHAT DISRAELI WHOTH OF WEBSTER .- Here is a glimpse of Daniel Webster and the usual jeer with which Disraell wrote of Americans : jeer with which Disraell wrote of Americans: 'I dined with Lyndhurst recently to meet Webster, who is, I believe, considered a very refined and spiritual Yankce, but seemed to me a complete Brother Jonathan—a remark-able twang, as 'ty-rannical' and all that; he also goes to the levee. A fine brow-lofty, broad and beetled-deep-set eyes and a swarthy com-plexion. He is said, when warmed, to be their greatest orator. Strangford was there, very airy and sparkling; all the rest Americans and principally, relatives. A good story, and true : Brougham asked Webster verbally to dine with him, and sent him a card, next day, headed 'To

LIGHT. BANNER \mathbf{OF}

AT EVENING TIME.

When fades the sunlight in the Western sky, When dimly shadows fail on sea and land, When breezes whisper of the day gone by, And home the blackbirds fly, a chattering band; Then, lonely heart, faint not, but be thou strong, Thy life shall also have its evening song.

Bhoreward at dusk the sea-guil takes her flight, And slowly all the tiny tide waves break; Homeward the skifls return again at night. And fishing dories safest harbor make. 'T is evening hours that bring the wanderers home; Take courage, heart, thine sve shall also come.

At eve the laborer turns from toll and care ; And as the holey peaks of action cease, Boft chime the vesper-bells, for praise and prayer. And all the earth is wrapped in rest and peace : Oh i weary soul, thy rest shall surely come. Some evening-time thy God shall lead thee home -Maud Meredith, in Demorst.

free Thought.

CHIT-CHAT NOTES.

BY J. J. MORSE.

.To the Editor of the Banner of Light:

BY J. J. MORSE. To the Editor of the Banner of Light: The Spiritual Movement might at times be aptly compared to a stately ship moving across the soleum main, all sails set, every rope taut and trim, her hull beautifully painted, her decks as white as snow, her cargo containing the richest treasures of both hemispheres. Yet her progress is slower than her build and trim give promise of, and many speculations are broached to explain her lack of speed. Presently in port and docked, the mystery is disclosed : beneath the water line her hull is thick with barnacles ! Scrape them off ? Oh I yes, but the barnacle protests, claims he is part of the ship, and sometimes urges that he is even of more use than the hull itself ! While, also-there are some on board the vessel too short to see over her rail, and unwilling to inspect, who proclaim there are no barnacles, and if there are, what's the odds? Barnacles are bad. They clog the vessel's progress. They are poor fish, anyhow. Spiritualism has no use for the "mind cure" craze and the "Theosophi-cal" bosh. The report, all too brief, that the BANNER recently gave of an address delivered in Boston by Prof. Joseph Rodes Buchanan, is of a nature to make every levol-headed Spirit-unlist owe him a debt of gratitude. These mind-curers, with their assumption of being "Christian Scientists," are simply doing their best to make mental and psychical therapeu-tos ridiculous ; while their impractical theor-rest diventions ; while their impractical theor-is about pain, disease, matter, and so forth, exhibit such a painful paucity of thought that one might almost think that. In their cases, matter (i. e., that of brains) did not exist. That the will. can be used to help remove the effects of local derangements or overcome morbid shuthat it will abolish the fact of a smashed linb or work a case of obstetrics, is either a flippant or wicked juggilag with words. If these houbylists have something so much better than more Spiritualism, we

jection and submission that are the very antithe-sis of all that a free-born citizen of the United States (to name no other land) reveres and cherishes. "Mysteries," "oultas," "initiates," "secret" meetings, and "esoteric" knowledge, all for so many dollars a year, are not the ne-cessities of these times of mental freedom, in which we feel that truth is not the privilege of a few, or the property of a class. These people— with their "seven souls," or natures of man, their alleged "occult" powers, and their mar-velous "wisdom"—at best only revive forgotten (outgrown?) lore, or bring unfamiliar facts to general notice—in no one case teach, or prac-tice, aught that is outside of modern psychical experience, as developed in mesmerism or metice, augnt that is outside of modern psychical experience, as developed in mesmerism or me-diumship. Spiritualism is the knowledge of man's powers as a spirit, carnated and excar-nated, and rightly construed, is an attempt to apply that knowledge as a means of promoting our development and happiness on earth. Se-cret classes at five dollars a head, to 'cach " oc-cult science." cret consists at nye donars a nead, to "Cach." oc-cult science," are a sham and an imposition. The temple of knowledge is not guarded by an emissary of the United States Treasury de-partment! The theosophical barnacle has got to be scraped off the vessel; if it desires a ship, lat it hire has or stal somehody also." The

ample that Neshaminy, Cassadags and Lake Piensant might and ought to emulate. Also all Societies in large cities should have Lyceums as part of their regular work. Let us make our cause educational. In living to learn, we learn to live.

THE POTENCY OF SPIRIT.

BY LITA BABNEY SAYLES. To the Editor of the Banner of Light:

To the Editor of the Banner of Light." In the editorial columns of the *Religio-Philosophical Journal* of June 12th the writer refers to "the spirit-world, which is more the realm of causes than we blind ones know." We cannot afford to be dubious in our ex-pressions concerning the power of the spirit-world, or of the origin of things material. We should be familiar enough with its action to be assertive, rather than merely suggestive of its possibilities. The spirit-world is *the* " realm of causes," and the only "realm." All the forces of nature are unseen, and exist in the world of thought-which is originated, moved and governed by spirit. The spirit-world is all move and have our being," though we mani-fest, as all spirit has done, or yet will do, through its external form, matter. And the reason why there is so much multi-plying of words and spreading of ink over the subject of " noumenon and phe-noumenon," is because the fact of the oneness of spirit and matter in essence, though two in manifesta-tion is not realized. This truth is half-graaned

plying of words and spreading of ink over the subject of "noumenon and phe-noumenon," is because the fact of the oneness of spirit and matter in essence, though two in manifesta-tion, is not realized. This truth is half-grasped by many, and they tell us of the unreality of the phenoumenon or the seen, and the impossi-bility of cognizing the noumenon or unscen—the reality that most of us feel is the persisting and enduring part of nature and of ourselves. Not having come en rapport with spirit intelligence that has passed through this phenomenal ex-istence—returned to and been educated by the wealth of spirit-knowledge evolved by the ac-cumulated growth of ages of intelligent life— they wander about in their maze of pure rea-soning, unaided by the light which spirit-com-munication has been the means of bringing to the world. "Science, concerning itself only with sequence, and in its very nature being in-capable of dealing with that which underlies phenomena, is fragmentary, and like Noah's dove, wanders about with the' olive branch of peace' in its mouth, without a place whereon to rest its feet." (Mrs. Fales.) The least spark. If it finds the right condi-tions, sets the fire blazing, and the least thought, if it find lodgment in a receptive mind, plants itself and grows its fruit, and can never cease casting its seed and germinating in other minds. It is the province of the world of spirit to thus sow seed, and from no other source can thought, which is the creative force, proceed. The non-recognition of this truth is the "miss-ing link" in the comprehension of the true re-lations of spirit and matter and of their close, impinging connection with each other. Let the mind of a Darwin, a Huxley, a Spencer, a Tyn-dall, or a Fiske, once be fully persuaded of this truth, as it may under proper and not difficult conditions, and the "missing link " is found— the absolutaly continuous ontain of evolution is shown and proved to the logical mind, and all these great thinkers that have, because of

the absolutely continuous chain of evolution is shown and proved to the logical mind, and all these great thinkers that have, because of their purely materialistic and phenomenal in-vestigations, posed before the world as unbe-lievers, and in the generally accepted, though unjust, view as infidels-become in a trice born into the light-breathed upon by the spirit of God-and at last become living men, and not mere scientific machines. I twill then be comprehended by them that as all things proceed from spirit—as the realm of causes—so spirit itself must be and is evolu-tionary, and originates and upholds the evolu-

of causes—so spirit itself must be and is evolu-tionary, and originates and upholds the evolu-tion of matter which is known to our external senses. Thus the sublime continuity of all things—the inter-dependence of all on each, and each upon the other—is thoroughly indicated and proved to the understanding. Then the whole universe is seen to be one in essance and in generative power, but indicated

essence and in governing power, but infinite in its variety of individualization. And compre-hending this, we find that there can be no jang-ling, no discrepancy between the two worlds or conditions, no reconciling of God and man, of Divine and human, of spirit and matter, but that Pope had received the great illumination of soul when he wrote :

"All are but parts of one stupendous whole, Whose body Nature is-and God, the Soul !" The Rebiewer.

"Materialized Apparitions."

The valuable and important little work under the

Banner Correspondence.

New York.

writing, and never have had a communication from any spirit that proved to be false, though hundreds of communications have been given that no one present

could possibly know at the time anything about, and, in fact, of events that had not yet taken place. Neither

have I witnessed anything, at any circle, that indicated the presence of an evil spirit, unless it was enclosed in

some skeptic present. I frequently read of leading Spiritualists claiming that it was necessary to have all present at a circle harmoniously minded, free from

bigotry and opposition, to get powerful demonstra-tions; but I have seen as powerful manifestations of spirit-power with a room crowded with decided unbe-

lievers as at other times. I can but think there is

progression in the spirit-world as well as here. When spirits manifested themselves through the little Fox

girls there was not much harmony in those attending

their sittings. There seems to be, at the present time, a tendency to

organize Spiritualism into sects, or, in other words, to

regard it as similar to a creed bound church, but I think Spiritualism cannot be fenced in or crippled by creeds or pricetly leaders; no true Spiritualist can

submit to be dictated to or led by any one who would de-

prive him of the free use of his own God-given reason.

True Spiritualism means free thought and free speech.

The churches are all talking of a millennium, when all

will be harmony, but no two persons can meet and

shake hands in friendship and brotherly love over a

already given me unmistakable evidence of the same

What pen or tongue is able to describe the joy of this fact? And this is the joy of increasing millions, year

after year. I wish to avail myself of this opportunity to express my sincere regret that some of my Christian friends cannot allow the arisen brother to depart in

peace; that a professed follower of the meek and lowly Jesus should so far mistake the true spirit of that good man as to malign the so-called dead by as-

serting Dr. Wade said he had made a great mistake in relation to religious matters. Now the fact, I find from two of his own dear children, to be exactly the

contrary. He never changed his mind or views in regard to Spiritualism, and no one ever heard him ut-

ter a word to that effect. I do not forget how his

father, Dr. James Wade, elder brother, of the Ohio senator, was said to be insane because he sent for me,

when on his death-bed, to come and play on the violin for him. Of course I would not refuse a man who

had been my friend from my cradle up. I granted his request, very much to his gratification; he wanted

me to repeat my visit and to leave my violin, which I did, but never played for him again, as his demise was

sudden. For this he was pronounced by some to be crazy, but I am a living witness to the contrary, for I

have known him longer than any man or woman now

living, and his mind never was clearer. He loved music, and died consistent with himself."

Massachusetts.

NORTHAMPTON .- D. W. French writes : "Sun-

day, June 13th, we had the privilege of listening to the guides of Edgar W. Emerson, both afternoon and

evening, in G, A. R. Hall, and were fed to repletion by

the grand and beautiful tests given by his control, 'Sunbeam." The tests were many, and convincing.

Our meeting was given a good account of by all the

city papers. The result of seed sown has indeed be-gun to appear, and we hope to reap a good harvest.

Mr. E. is much liked here, and we hope soon to have

him with us again. June 20th we had a rich feast of truth presented us

by that ardent worker and grand medium, J. P. Thorn-

dyke, of Manchester, N. H. He is entranced throughout the lectures, and such logic and eloquence we have not listened to for many a day. The morning

lecture was upon 'What Spiritualism has Done for

Humanity'; in the evening, 'Facts.' June 27th, H. F. Merrill, the test medium of Monta-

gue, Mass., continued the interest already awakened."

sectarian fence.

ant state told the father that the spirits had formed a circle with the child, and that these letters in blood were written to encourage the mother, and as an evidence to her, to convince her of the truth of a life hereafter and of spirit-return. The doctor and a number of other persons examined a Bpiritualist for some thirty-four years, attended cir-cles far and near, held by myself and other mediums for spirit-communications by rapping, tipping and

the letters under a microscope, and there could plainly be seen the blood forming the letters in the pores of the skin. The little fellow said nothing hurt him, and he did not know what did it. The clairvoyant further said that the letters, 'M. H. C.,' were the initials of an Englishman who had died a century ago, and who was to be the mother's principal control."

out. His father then took him to Dr. O. D. King, who is also a clairvoyant, and the doctor in a clairvoy-

Vermont.

NOETHFIELD .- D. T. Averill writes : "People manifest the deusest ignorance of the laws that govern spirit control when they make such remarks as these: If my spirit-friends had anything they wished to say to me, they would come right to me and say it." As easonably expect to send or receive a telegraphic message without the intervention of a telegraph office. There is abundant reason for believing that the laws that govern spirit control are far more delicate and sensitive than those that govern the ordinary opera-tions of Nature, with which we are familiar."

District of Columbia.

WASHINGTON .- Mrs. Helen Bagley writes : "Miss M. Gaule of Baltimore has visited our city, and I had a sitting which is worth mentioning, for it was the grandest I ever have attended, and I have experienced all phases. I sent a very skeptical person to see her, and the result was wonderful. She can be endorsed by hundreds of our most reliable residents as a medium who possesses superior gifts."

Rhode Island.

WATERVLIET CENTRE. -- Upon renewing his PROVIDENCE.-Wm. G. Wood writes that previ-ous to the departure of Mrs. H. V. Ross to Onset he subscription to the BANNER OF LIGHT, Samuel Mc-Cleary writes: "I'm lonesome without it. It and had interesting and convincing experiences at a secamp meetings are my only visible company since the recent decease of Dr. E. M. Wade, nephew of the old ance held by her, a spirit-form coming to him, then passing to the centre of the room, where another arose at her side, the room at the time being quite Ohio senator, who was also a stanch Spiritualist. But there is one comfort even in death, for I know he keeps me in his thoughts and fellowship still, and has well lighted.

July Magazines.

THE ATLANTIC MONTHLY has as its opening article for the present month a touching recital by Oliver Wendell Holmes of memories of his former life in Europe, in view of his return visit to the Old World after an absence of fifty years; especially does this "Prospective Visit" (which all our readers know has been almost a royal progress in England) appeal to the memories of the middle aged and older, leading them also to look back along the path of the vanished years and call up, as does this talented author, visions of the past when to them the world was new; passing onward, and scanning a duo of solemn verses by Cara W. Bronson, the eye next encounters and the mind should in due course be made closely acquainted with a remarkable paper (No. I.) on "French and English," by that steriling writer, Philip Gilbert Hamerton; John Fiske has a good summing up of the causes of the "Failure of American Credit after the Revolutionary War"; George Frederic Parsons discusses "The Labor Question"; the continued stories find interesting augmentation; and poetry, reviews, other articles not specified, and the departments, go toward rounding out the completeness of the number. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY .- A noticeable article in this num ber is one upon "Homing Pigeons," by E. S. Starr, with numerous engravings and incidents illustrative of the remarkable degree of intelligence, speed and endurance possessed by the "Carrier Dove," and its employment in cases where other means of communication were unavailable. It will be read with much interest. "A Day in Surrey with William Morris," by Emma Lazarus, with portrait and illustrations, sketches of the life of one who is a post, scholar householder and capitalist, and whose extreme social-istic convictions led. him to fling himself. " with reckless heroism into the breach, sacrificing all thought of personal interest in the desperate endeavor to stem the existing flood of misery and pauperism." In "A Boza of the Monto Sect," Rev. Leighton Parks reports an interesting interview with an intelligent Buddhist priest in Japan, the views stated by the "heathen" being so far like those of the most advanced minds among Christians the writer asks, " Has the Bast bor-rowed from the West, or Burope from Asia?" or are the religions of both from the same source? The civil war articles are four in number, one treating of Antietam, and three of Farragut and New Orleans, illus-BROCKTON,-Ellen P. Reynolds, Secretary, writes: trated. Several fine poems are given, among them one of "Much interest is manifested in the Children's Pro- the grandest that have graced the pages of this monthon living topics. The Century Company, New York; Cupples, Upham & Co., 283 Washington street, Boston MAGAZINE OF AMERICAN HISTORY .-... Historic Homes in Lafayette Place. New York City," form the subject of the opening article, under the caption of "A Neglected Corner of the Metropolis." The engravings illustrating it are from old prints, including Vauxhall Garden in 1803, an enclosure for popular en tertainments for more than a quarter of a century The Lafavette Medal : La Grange Terrace, and a por trait of John Jacob Astor, etc. The historical details of the locality are full, and of much interest. J. Macdonald Oxley gives a "History of the Fisheries Question," which, he remarks, has "time and time again arisen to be the bane of peace-loving statesmen," This account extends back to the treaty of 1783. 'Cedar Mountain" is the subject of an interesting article from the pen of Alfred E. Lee, and "Reminiscences of Libby Prison" are related in a lively manner by Dr. Shrady. The frontispiece of this number is a portrait of the Earl of Dufferin, late Governor-General of Canada, and present Viceroy of India. Articles are also furnished on "The Speeches of Henry Clay," "Toryism in the Canadian Confedera, tion,""An Old Mormon City in Missouri," etc. Bublished at 30 Lafayette Place, New York.

J. Frank Baxter and his Work in Plymouth County.

To the Editor of the Banner of Light :

J. Frank Batter and his Work in Plymouth County. To the Editor of the Banner of Light: As has been dustomary for years with Mr. J. Frank Batter, whose remarkable and only experiences as a medium began and for some time continued in old Pymouth, his native place, June has been set apart for annual visits as a lecturer and medium to Plym-outh County. especially in the vicinity of his early home. Plymouth, Hingbam, Middleboro', Plympton, Hanson, the Abingtone, Eridgewaters, Duxburys, Marshfields and the Belivates all have been visited from time to time, in most of which places a lively in-terest in Spiritualism is to be noted. This year, al-though engagements were cancelled in view of an an-ticipated visit to California in Jane, which visit un-looked for elrcumatances force, notably East Bridge-water, Hanson and West Duxbury, on Studays, June 18., 20th and 3rth respectively. Although on the occasion in the first-named place-which was duly reported by the Berst-named place-which was duly reported by the Berst-named place-ment the forwn Hail and Hatened to Mr. Barter, as many times before, with great satisfaction and bene-ft, His lecture of the morning on: "The Spirit and Spirite of Reform 'was exactly adapted in His practi-cability, and every workingman present was loud in prates and felt drawn closer that dreet to Mr. Barter, Many were the congratulations and "Godsbeeds" he settined to applause, as in illustration of his sub-test-scance which followed the atterndones on spirite of Reform 'was exactly adapted in His print or form agitAting England and Ifeland, and the spirit and every workingman present was loud in prates and felt drawn closer that dreet bowre in a stud-starter, pleased as tho was the dustomed in sources on Spiritualism was never excelled by any previous ef-fort here. 'It seems as thoough and the spirits or beded daring in a Parnel and a Gladstone.' The meetings in these functions and the dustones on Spiritualism was never excelled by any previou

An Open Letter to Gen. John Edwards.

An Open Letter to Gen. John Edwards. GEN. JOHN EDWARDS, Washington, D. C.: Dear Sir: I have just read your letter in the BANNER OF LIGHT of to-day, and am surprised that a man of your supposed standing could so elaborately violate truth in so brief a commu-nication. You did attend one materialization séance in my room : this I know; but that it was not on either a Monday, Wednesday or Friday evening you must know. Therefore the séance you attended had nothing to do with those ad-vertised to be given in the light as per my card, reprinted at your instance with your letter. Upon those evenings I did give my full-light séances. Hence it appears to me to be unbe-coming conduct on your part to lead the public to believe I had advertised a light séance, and then gave it in the dark. Such a malicions statement by you calls for the most earnest refutation, and entitles you to the most serious reproach from every truth-loving citizen in reproach from every truth-loving citizen in this broad land.

reproach from every truth-loving citizen in this broad land. You state that you found fifty or sixty sit-ters jammed in a small parlor. If you counted the sitters, you know you indited a fabrication in penning such a statement. If you did not count them, you are wholly unwarranted in such a gross misrepresentation of facts. The largest number of sitters ever in attendance at one scance was forty-two, and this number only once-the average being between twenty-five and thirty. This will be attested to by many reputable persons who were present at nearly every scance. For this number the room was ample, if you will note the size of the rooms of the various mediums in Boston, and the num-ber of persons in attendance at their frequent scances. I held but one of these scances each week, and my stereotyped remark was that while the scance was given without the impos-ing of any special test conditions, the forma-tion of the room, and the arrangement of the curtain across the corner for an improvised cabinet, were such as made the conditions a test of themselves. The sitters were invited to examine the surroundings, which invitation they availed themselves of to their general sat-isfaction. If you did not do this, you have no moral right to write on the matter. Respectfully yours.

JULY 10, 1886.

let it hire, beg or steal somebody else's ! The-osophists are doubtless honest, but the claims they prefer as to their superiority are too amus-

ing. I once knew a bright little four-year-old tot that startled her mamma by an emphatic proc-lamation of skepticism regarding "future torlamation of skepticism regarding "future tor-ments" that was the natural cogitation of an entirely unsophisticated mind. The little one was watching the roasting of a leg of mutton, and after spending some moments in deep and earnest thought, she said to her mamma: "People say when wicked people die, they go to hell and roast forever and ever; but if that leg of mutton was to hang there all day to-day, and all day to-morrow, it would be all roasted up to nothing, so how could we roast forever and ever? I do n't believe it!" That "little tot" has now become a bright maiden, but she still continues to say, "I do n't believe it," as do many thousands more. Nature does score against "grace" at times, in spite of Sam Small and company ! While recently in Washington, D. C., a re-

While recently in Washington, D. C., a re-ception was tendered the writer of these "notes," and among the many interesting narrations on that occasion the following is worthy of being recorded. The topic that led up to it was the power of our spirit-friends over animals, and the following illustration was advanced, the narrator being Col. Eldridge of Memphis, Tenn. The Colonel's family con-sisted of his wife and himself, but they had a pretty little dog of a most intelligent and afsisted of his wife and himself, but they had a pretty little dog of a most intelligent and af-feotionate nature. Mrs. Eldridge was an ex-cellent medium for cabinet manifestations. It was a very hot day in July, and the Colonel, just after dinner, was about to repair to the Uity Court House on law bushness, had bidden his wife adleu, and was persuading the dog to lie still and not run after him. Just at this point he heard the voice of one of their spirit-friends request him to ask his wife to seat herfriends request him to ask his wife to seat her-self in the cabinet, she being dressed entirely in white and in an outer sack with wide, loose In white and in an outer saok with wide, loose sleeves open to the shoulder, leaving the arms bare. Seating herself in the cabinet, the spirit said he would fix the dog so that it would not run after the Colonel, who was requested to bring "Daisy" up to the eabinet, which was done. Then a pair of arms, with white cuffs and links at the wrists and black eleeves on the and links at the wrists and black electes on the arms, were thrust out, and the hands took the dog into the cablent. In a moment or two the dog was thrustout again, but in a perfect state of coma, eyes upturned, tongue limp, lungs and heart still, and every sign of animation suspend-ed. Coaxing, rubbing, striking, calling, shaking, laying her in the sun were all unavailing, until at last the Colonel in despair said; "Why, Dalay is dead!" The spirit then asked for the dog to be laid before the cablnet again, and the same hands and arms took it inside, and presently a sound of gentle patting was heard. the spirit saying, "There, now call her," and, upon the Colonel doing so, out ran the dog, wagging her tall, shaking her head and soting as though she had quite enjoyed the little joke at her expense.

at her expense. Is it not time that there was a Workers' Union Is it not time that there was a Workers' Union formed to provide for sickness, incapacitation and old age? Surely, if mediums and speakers took up such a question, Spiritualists would generously support them. Old servants ought not to be left to starve, or be an inequitable bur-den on a few generous sculs. The assessment plan would be a good one for Furials, and an annual contribution, aided by donations and bequests, would lay the foundation of a reirest which would be conceded in accordance with proper regulations. Set the bases which which would be conceded in accordance with for our battle-scarred veterange on the stars of the bonest is the follow with a faugh which would be conceded in accordance with for our battle-scarred veterange on the stars the stars of the bonest. The assessment which would be conceded in accordance with for our battle-scarred veterange on the stars the follow with a faugh which would be conceded in accordance with for which would be conceded in accordance with for our battle-scarred veterange on the stars the follow with a faugh which would be conceded in accordance with for our battle-scarred in the bases of the bone whose life. Is the disting a stars which would be a conceded in accordance with for our battle-scarred in the bases and stars being a disting a stars which would be conceded in accordance with for our battle-scarred in the base is the stars as disting a stars of the four of the base of the

Mass., has received high encomiums from the most respectable and competent sources, and has commanded the attention of scientific minds as few other spiritualistic works have done. The following are samples of what is said of it :

"M. A., OXON," (Prof. W. STAINTON-MOSES, Of London University, England,) in an extended review of the work in Light, speaks of it as "a little book which contains some very clear and valuable evidence respecting a subject which has long engaged my attention; as well as some interesting speculations as to the methods employed by spirits in the production of these occult phenomena....Mr. Brackett deserves warm thanks for a work which, within the compass of an hour's reading, is full of interest and value."

Prof. HENRY KIDDLE writes in the Spiritual Offer ing : " We wish to commend this book to the friends of Spiritualism, and all who are investigating its phenomena, as a courageous, faithful and well-written exposition of the truth of spirit materialization, the evi dence presented in which no well-ordered, unpreindiced mind can possibly resist. Indeed, we are disposed to regard this book as one of the most valuable contributions to the literature of Spiritualism made in recent vears."

Dr. J. B. NICHOLS, editor of the Boston Journal of Chemistry, and author of several scientific works says in a note to the author: "I have read it with much interest, and have no hesitation in saying that it affords the best evidence that I have seen in proof of the occurrence of the phenomena which it describes. ... I regard it as remarkable in many particulars, and an important contribution to the spiritualistic litera ture of the period, and doubtless will attract wide at tention."

A gentleman of high standing in the literary world connected with one of our oldest institutions of learn ing (not a Spiritualist), writes : "As a reader I have the advantage of knowing the author thoroughly, and thence being able to predicate his sterling honesty. Had I seen what you have seen, I might well be a be Hever." 12.1

A University professor and member of a "Psychic Research" committee says : "Thanks for, the volume, which I have, immediately devoured, with the result of feeling that it would be worth while to spend a good many hours with [the medium], for the chance o coming to conclusions like your ayn.... I am all at sea about the matter. The only alternative that I can see now to the truth of the apparitions is that you should, under the conditions of the scance, have got into the habit of becoming entranced, hypnotized, and of seeing things suggested. It seems to me that this is in the highest degree improbable," etc,

A distinguished civil engineer, now retired from active life, writes : "I have just read with much interest 'Materialized Apparitions.' Your observations were evidently carefully made, and your experience is concisely and clearly stated. . . . Ever since the publication of the work of my friend, the late Prof. Hare of Philadelphis; I have felt that the pheno known as (spiritualistic) werp deserving careful in-

in this city. mer weather has commenced, the children attend in | partments of miscellany are replete with live thoughts larger numbers. Sunday evening, June 20th, Mr. Joseph D. Stiles, the gifted lecturer and test medium, gave a benefit lecture to the Lyceum. He prefaced his remarks with a beautiful poem, and in his lecture gave much good counsel to the Lyceum. He said the future of our country, whether good or ill, depends on the children of to-day, and for that reason they should be educated rightly. At its close be gave a great number of tests, most of which were recognized by those present. The Lyceum would thank Mr. Stiles through your good paper for his kindness to them, and say that with the proceeds of the lecture we intend to purchase books for a library; something which the children have been looking forward to with much pleasure. I read many encouraging words in the BANNER OF LIGHT concern ing other Lyceums, and would say that we are with them heart, and hand in the good work."

STONEHAM .- Mrs. J. P. Manning writes:" The Ladies' Aid Society of Stoneham has elected its officers for the ensuing year and closed its meetings until October. Those retiring from office earnestly hope that harmony and prosperity will continue to crown these efforts in the work of love. The new board of officers is as follows : Mrs. W. Coudry, Prestdent ; Mrs. Sarah Barrett, Vice President : Miss Addie Coudry, Secretary ; Miss Julia Hopkins, Treasurer."

Michigan.

DETROIT .- Dr. H. H. Day writes : "I am a dealer in botanical medicines, and practice medicine some, yet was affitcted with a white swelling on my knee from which I suffered much, and could not by any means known to myself get ad of. On the morning of Sunday, June 13th, a stranger came to me, and said he came by the direction of my mother, who died several years ago, to tell me what 'to'do for my trouble. He said my mother was very anxious, and there was no. other person she could find to do it, or cause to understand her. The stranger said he was a clairvoyant physician, a natural healer; , that his name was I. E. Bichardson, and that he had, often been led to effect cures by the same power that led, him to me. To my great astonishment in two hours the pain was greatly reduced, and in four days the swelling disappeared and I was quite well. I had always feared a stiff joint would follow if I got rid of the swelling at my age, which is seventy-three years ; but there is nothing of the kind. I was so overloyed at my rapid and unexpected recovery that I have been twice to thank the Doctor; but wish to do more by making this fact known through your widely circulated paper."

Minnesola.

ST. PAUL .- A correspondent writing under date of May 24th, over the nom de plume of " Veritas," says : "A certain lady of this city, descended on both sides from a long line of Orthodox parentage and occupying a good position in society, has been sitting quictly for levelopment as a medium. She has been at a number of soances, has investigated (the phenomena, and . has become convinced there is something. In them, yet she desired to keep these sittings secret from her acquaint-ances and relatives. The other morning she and her bushand, who were sleeping in a room adjoining one bocupied by their children, were called by their edget -Austin-an intelligent boy four years and a half old 'Oh.I mamma, see what's on hay arm.' They told the Utile fellow to fle down and go to alsep sgain, as it was too, early to get up ; hat he furned up and ran into his plain as could, he painted, by the painted, b

VICK'S ILLUSTRATED .- A delicately colored from tispiece brings to us so naturally the Amaryllis, that we are half inclined to place it in water to prevent its wilting. A prize essay on the Calceolaria, and an artiole upon "Handsome-Leaved Plants for the Home," with hints upon the care of various others, are given. James Vick, Rochester, N. X.

THE QUIVER .--- Two fine engravings illustrate "A Hymn of Summer," one of which is the frontispiece. The pages that follow contain fresh installments of the serials, "The Heir of Bandford Towers," a story of conflict, and "Sylvia Moreton's Probation," a story for girls beginning life; "My Gypsy," an old woman's story, and "Two 'Little Feet," a story of city high ways. An interesting miscellany is interspersed. New York: Cassell & Co. 1995 1999 11:12 01

OUR LITTLE ONES .- Something new as children's pets, but not new as objects of observation to those familiar with country life, is shown in the frontispisce. This is followed by an attractive variety of stories. verses and plotures for " tottlings," . Russell Publish ing Company, Boston. 11 10 10 10 1101

Bobble returning from school after a history lesson: "Mamma, was Charles II, an Episcopalian ?". "No, myson, why do you ask that ?" "Well, the history says he didthings be ought not to have done, and left undone things he ought to have done; and so I supposed he must be." [A Fact.]-Roston Journal.

EF "THE SCHENTIFIC BASIS OF SPIRITUAL-ISM," by the late Epes Sargent, called out the warmest encomiums at its "first appearance, and the rapid consumption of the edition which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding, spiritual things." For sale by the original publishers, Oolby & Rich, at the Banner of LAght Bookstore. No. 9. Boworth street (formerly Montgomery Flace, Boston.

Respectini PIERRE L. O. A. KEELER. Brooklyn, N. Y., June 19th, 1886.

A VISIT TO THE GRAVE OF "H. H."-These whose home is at Colorado Springs have a gen-eral interest: One day was spent by four of us

It costs \$25,000,000 to govern London, Eng., with a population of 4,500,000, and 'it costs \$38,000,000 to goyern New York, with a population of 1.800,000 f

Hale's Homey, the great cough ours, 2007, 25 and 11. Glown's Harphuir Beap heals and beautifed, 25 ctp. German Corn Remover kills Corns and Builds. Hill's Halr and Whisker Dye-Black and Brown, 50c. Pike's Tosthache, Drops cure in One Minute, 250. Deam's Hineumatic' Pills are a sure cure, 500.

Passed to Spirit-Life

Pressed to Spirit-Life From her home in Durhamville, Oneids Co., N. Y., June 20th, Mrs. Eugonis Button, in the Bid year of her age. A husband and little daughtor, 's father and mother, with a large circle of friends, are left to mourn their irreparable loss. Reared in a home of love, from her earliest buildhood she was taught the truths of our beautiful philosoph?. In the early dawn of womanhood suddenly the summons same to her, and, after a few brief hours of suffering. her freed spirit winged its slight to the "land of the tarral," to the praim of peece, where pain and sorrow dail never reach her more. The funeral was largely standed from her late home. The foral offerings were rare and beautiful. The services wire conducted by Miss Carria Downer, whose inspired uttra-ance touched all hearts, and carried consolation to the be-reaved and sorrowing. Miss Garrafile Butter of Woordle, bhas. died in the

Miss Garafalla Butter, of Waradold, Maga., died da that

JULY 10, 1886.

BANNER OF LIGHT.

Banner of **Light**.

BOSTON, SATURDAY, JULY 10, 1886.

New Lessons in Modern Theology.

When the every-day facts of human existence begin to be introduced into the theological domain, as they were at the meeting of the graduates of Andover Seminary in the course of the very practical address of Mr. Edward Atkinson, we may take a degree of comfort in the assurance that the clerical class are opening their eyes wider to the reception of light, and that creeds and declared beliefs are about to be animated with different influences from those generated of superstition and darkness. Just how it came about we cannot say, but the fact is no less a fact that Mr. Atkinson found himself on the occasion of the annual meeting of graduates of a theological seminary, speaking to them in very plain terms on social economics and the rights, and relations of labor. There could be few subjects on which the pulpit men of the time have more need to be enlightened and informed. Social and labor questions were never before brought up for open discussion in an 'assembly of old and young theologians. Among the essays read to the meeting were those on the following subjects : "The Christian Conception of the State," "The Relation of the Church and Labor," "The Duty of Employers," "Corporations," and "Competition." Finally came Mr. Atkinson's address, going over the whole field, and clearing up the confusion of immature opinions.

He remarked, at the beginning, that it was not common for laymen to address audiences of clergymen, but he would take no unfair advantage of his opportunity. He thought, however, that if a member of the congregation could sometimes occupy the pulpit while the minister took his place in the pew, it would be a benefit to both. The task he set before himself was to trace out the connection between morality and a true system of political or industrial economy. He asked how many of the ministers who listened to him realized that it has been the richest manufacturers who have clothed the naked at the least cost to them : that it is the great bonanza farmer who now feeds the hungry at the lowest price ; that Vanderbilt achieved his great fortune by reducing the cost of moving a barrel of flour one thousand miles, from \$3,50 to less than seventy cents. The fortunes made by such men are but incidents-doubtless the main object to the men themselves, but a trifling incident compared to what was saved to others. For every man, woman and child in the United States the railways moved seven tons of food, fuel and materials for shelter or for clothing 115 miles, last year; for which the average cost to each person was only \$8,75. Narrow and sordid as the necessary conditions of life may be for many persons, it is well to consider how much worse they would have been without railways.

It is the modern miracle of the loaf, said the speaker, that the work of four men for one year suffices to raise the wheat, grind the flour, barrel it, and move it from Dakota to Massachusetts, enough to supply the bread for a thousand people for a twelvemonth! And a man who, with his coadjutors, can accomplish this saving in carting flour over the land, is a cheap man, even if he made a hundred million dollars by the job. Whether those who guide these great forces in social life comprehend their own true function or not, is of little consequence. The very self-interest of men is made to work benefit to their neighbors. These railway and steamship organizers may be only automata, endowed with "the money instinct," but none perform greater material service to their fellow-men than they. It is they, though they do work from self-interest, who convert the whole world into a neighborhood.

Adam Smith, the author of "Wealth of Na-tions," showed how, in the end, the true wealth

The necessity of labor lifts men to the perception of a higher possible life than that of mere animals. The whole progress of man's development is, by means of a knowledge of what is good and what is evil, from a mere animal existence to the highest type of the Aryan race. The highest types of men have been developed where the work of the world requires most intelligence. The labor which we are wont to consider a penalty is rather a method and means of progress, a process of development, leading men to the true comprehension of a true life. There is no use in trying to discover a better standard of life in the past than in the present or the future.

"I think," said Mr. Atkinson to his hearers, if you were men of affairs, and knew the magnitude of the subtle dangers which business men must meet, your faith in humanity would be broader and deeper than it now is. You may spin the warp of life, but of what avail is it unless the man of affairs throws in the weft by which the whole fabric is made fit for its final purpose ?"

Competition has brought about all that we at present behold around us in the situation ; yet competition is accused of being selfish in a malignant sense ; it is alleged that in a great competitive struggle a few obtain an undue share at the expense of the many - that the rich grow richer while the poor grow poorer, But the facts refuse to sustain such allegations. The tendency of profits to a minimum and of wages to a maximum disproves them. Many men know well that every dollar of their fortunes, be they great or small, is but a token of service rendered to the world, every way consistent with the highest mental and spiritual life. Mr. Atkinson plainly told his clerical hearers that the time had long since passed when men are to be instructed that the way to salvation of necessity lies outside of their common mode of life; they will, he assured them, surely ignore any creed which distinctly separates religion and morality from their every-day pursuits and purposes. The very essence of commerce, as well as of economic and physical science, is truth ; and truth lies at the foundation of morality.

The manufacturer who guides the operations of a factory of a hundred thousand spindles, in which fifteen hundred men, women and children earn their daily bread, himself works, he said, on a narrow margin of one-fourth of a cent on each yard of cloth. If he has not applied truth to every branch of the construction and operation of his factory, it will fail and become worthless; and thus, with toilsome labor, a hundred and fifty thousand women might try to clothe themselves, who are now clothed by the labor of fifteen hundred only. The banker who deals in credit by millions, must possess truth of insight, of judgment, of integrity. The railway magnate, whatever may be his own character, must have a true measure of the wages which he can pay to every engineer, conductor, brakeman and laborer along the whole line. Integrity is the most essential factor in business life ; truth is the most necessary law; morality must absolutely control the great tide of traffic, "in order that the frand of the few may have a fulerum by which it can work its nefarious purposes." "The general protection of property is absolutely necessary to the few thieves who infest the land." And he seriously said to them, that "in all commerce among men, wide are the gates, broad are the ways, and sure are the methods of progress leading to the prosperity of rich and poor alike, if you can only place your thought in harmony with the conception that, in all true commerce, men serve each: others' needs. But if you attempt to separate their morality or their religion from their daily work, if you attempt to persuade them that they must look to some far-distant future for a reward, and that they must devote their present life to a mere selfish care for their own souls, you may get left outside the grand current of men's work, which is carried on by an who know from their own spiritual stincts that their souls will be cared for by a higher power if they live an honest and true life with respect to their own bodies." Great as has been our progress as a people and vast as our advantages now are over the debt and army-ridden nations of Europe yet life is a mere struggle for existence to a vast majority of our people. One-half or more of all the work of nine-tenths of the people in this prosperous country, said Mr. Atkinson, is spent in the mere effort to secure daily bread ; yet, he added, when he recently attempted to show how a young man or young woman could live, a, well-conditioned life in Boston for two hundred dollars a year, the statement was received among reading and thinking people, with a mixture, of incredulity and derision, or with positive objection. The statistics show conclusively that in every New England group of three persons who subsist on this ascertained average of fifty cents a day, one-half, or twenty-five cents a day, is expended for food only. Such a statement brings us face to face with the labor question. "We must either produce more and find a market for it, or else we must find out how to use what we do produce so as to get a better life out of Space will not permit us to follow the speaker through the details of his statements and the illustrations of his arguments in relation to the gradual improvement of the mass of people who hus labor for a bare subsistence. To many of his positions there will be objections, but to hiscarefully prepared and selected facts there can be no denial, Never in the history of mations, said he, has the machinery of life been subjectd to so many new adjustments new methods. and new modes of working as in the last twen, he had many warm friends, because of the libers ty-five years, resulting in so-called depression and want, growing out of the very abundance or excess of our products. Are we incompetent, he asked; to work; a just distribution of this abundance ? Are we incapable of removing the obnoxious complexity of modern life, bring - spiritinge from Richmond, but his body was interred at ing it back to a state of simplicity and common wanting in the old ardnous life of former days? What we have to do, is his ready, answer, is to m emove obstructions, many of them legislative, by which a true and equitable distribution of products is prevented. Many of our laws to day are like the sumptuary laws of old-time. social life of the mation, which is, that, nature, lestablished from the months of many witherses. That, ourse rather than kills. We may assume that the Bauner of Light Free Circle may prosper is the the remedy for most of the present wrongs of wish of Voors fraternally. Francisco Halas society will consist of faith in humanity.

the sayings and writings of many eminent men. even those engaged in the prosecution of warlike schemes, in favor of the settlement of national disputes by arbitration; among them Gen. Grant, who, in Geneva, Switzerland, in responding to an address of welcome, said : "I have never felt myself more happy than among this assembly of fellow Republicans of America and Switzerland. I have long had a desire to visit the city where the Alabama Claims were settled by Arbitration, without the effusion of blood, and where the principle of International Arbitration was established, which I hope will be resorted to by other nations and be the means of continuing peace to all mankind."

In the winter of 1880, in the unostentations bookstore of Mr. S. M. Baldwin, Washington, D. C., that broad humanitarian, who had imbibed the spirit of peace from his father, suggested to a few friends he had. called together. the forming of a society for systematic efforts to create public sentiment in favor of peaceful arbitration instead of war, for the settlement of such national difficulties as usually lead to war between two nations. From that small gathering there has grown a large society, a league, which has held its convention, presented its bill before Congress, and now proposes to hold, in the city of Washington, in 1887, an international convention of all governments " for the establishment of fixed principles of arbitration by which all difficulties may be settled without war." "Let rulers put away their ambition, States their hobbies, and open their ears to the cry of humanity, of brotherhood, of right and justice, and to the heavenly song of peace." " Let us," continues this writer, have a peace union in the city of Washington. where the Peace Monument is erected, an international convention that shall be the stepping-stone to peace, humanity, fraternity and prosperity."

> For the Banner of Light. AN ANNIVEBBARY.

Just twelve slow years around the sun This tireless globe hath rolled, Since thy translation, darling one, To where the soul is clothed upon With beauty manifold.

I may not stand beside the grave Which hides thy crumbling clay, Where summer grasses freshly wave, Whilst happy birds in sweet conclave Make vocal all the day.

For miles divide me from the scene, Where tears fell first and fast, And desert years have stretched between One fateful eve when death did screen The future from the past.

But never Spring her tearful face Turns to the world once more, But memory's noiseless feet retrace Love's pathway to thy resting place, And find it, as of yore.

And what of thee? Thou art not there-Then why these tears that start? 'T is but the loneliness each year, Which deepens, ever deep'ning care, Calls to the mother heart.

Yet thou art blest, though I, thy child, So far beneath thy sphere, Walk where the tempest waxes wild Of want and woe-where wrong hath piled

Her dust-heaps everywhere. Yet still time marshals pleasant days, Unknown to pain for me

And I for tranquil hours give praise, For such, dear one, I know can raise My spirit nearer thee.

And needed lessons often come Through this communion sweet Twixt thee and me, and though to some Thy dear lips seem forever dumb,

My thoughts their words repeat. And this it is which stays the tear, And rounds my daily life

To reaching for the better here, Until I sense thy spirit sphere More keenly thro the strif Literary Department. Written especially for the Banner of Light. A GREAT BATTLE: OR. MOTHER AND SON.. BY J. WILLIAM FLETCHEB. IN THREE PARTS. PART I.

"THE PATH OF GLORY LEADS BUT TO THE GRAVE."

She was a very serious woman, upon whose face was stamped a story very difficult for the stranger to read, and yet, plainly indicating that pride and power and love and hate had all played an important part in the great tragedy of her life. In these days the world of skepticism depends much upon "signs" in act, word or movement, as a revelation of character, and not infrequently ignores the proof that greets the understanding, for that. inexplicable "something" that speaks within. Surely there was nothing on the surface that told of tragedy or great struggles of any kind; the magnificent apartments, all decorated in the most correct manner, bespoke wealth and taste, while the respectful demeanor of the numerous attendants showed long service and deep devotion. The lady herself was a queenly woman, her hair tinged with gray, her features almost faultless, and as she rose and slowly passed toward the window, there was a grace of motion and ease of carriage that betrayed an inborn grace that neither age nor time can destroy. She turned to her companion, who was a priest, and said to him half wearily : "And why is it that Victor does not come up by an earlier train? You made my wishes known to him, I am sure."

'Certainly, Madame; your commands were obeyed, but his highness made excuse of duties that would hold him until this afternoon," replied the holy father rather obsequiously. "Will you consider well the importance of your position and his in this matter, for my heart tells me he has strayed from the path of a holy ambition?" and the priest crossed himself. "With your permission I will withdraw to the chapel for contemplation and guidance."

"Go, by all means; but let your prayers hold our great cause within their keeping, and pray that strength may be given me to serve my country and heaven," said the unhappy woman as the door closed after the spiritual advisor, who sought the silence of the chapel for meditation and prayer.

"Oh ! Victor, that you should have forgotten yourself ; that our wrongs, our name should all be cast aside for some poor peasant girl, whose eyes and youth are more a curse than a blessing.'

A gentle tap at the door announced the com-ing of an attendant, who queried :

"Your Highness, Prince Victor is arrived. Will you receive him here?"

"You may show his highness in, and then admit no one."

In a moment the door opened, and a fine and noble man came hurriedly in. He was tall and dark, well made and handsome. "Madame, my mother," he said as he kissed her proffered hand.

"Welcome, my son I welcome to Stanhope !" answered the mother, with her face radiant with pleasure, yet with a dignity of manner that proclaimed more loudly than words the complete subjugation of everything to will and ambition.

They were soon seated, and after a few moments' conversation her ladyship, half shielding her face from the fire that burned brightly in the grate, said, "So it seems, my son, that you have forgotten the traditions of our race, and have really gone so far as to allow your name to be linked with that of a more peasant girl."

"But, mother, she is as pure and good and

would sacrifice the happiness of her son and all his highest desires on the altar of ambition, yet there are some who are mothers in name only, who have never folt a divine thrill of motherhood, and whose love for their children is so mingled with selfishness as to sacrifice the happiness of the child for the sake of accomplishing their own purposes. A true mother is happy in the happiness of her children, and really has no ambition or hope beyond bringing joy and peace to her own; but the world holds many who are blind and selfish in their interests, and use power to forget that their children are blessed with individualities quite as important as their own. 'So this mother, upon whom the hand of fate had been laid so heavily, who had seen palaces swept from her, and who, with husband and child, had been obliged to flee to a place of refuge, had her dreams of future greatness. To be sure, her husband lay beneath the sod, and she without title more than courtesy chose to give; yet there was her son, just grown to manhood, there were her followers in France. There was a possibility of allying Victor with some one of the strong European powers, and if the old place was not regained, the present would at least be greatly improved upon. It was with this purpose in view that, under the advice of the Holy Fathers, she had sent Victor to Woolwich to be educated as a soldier-that he had been treated with princely honor, and that the importance of his future had been strongly impressed upon him. Judge of her surprise to learn that he had fallen in love with some milliner's daughter, whose fair girlish innocence had made him forget himself. It was to snap in twain this new-formed tie that she had summoned him to her side, knowing full well that she had but to remind him of his promise to the dead, to secure his consent to do anything she or the Church thought best.

There were foolish moments when she thought of her own far-away youth; of a gallant young friend whose dear words still echoed like sweet music through her soul, and in which she knew Victor's happiness was far more secure in the hands of this plebeian than to trust to the uncertain future. But happiness is one thing and success quite another, and she longed to shine, if not in the old Parisian world, at least in a world where the sound of her triumphs would proclaim that she was not dead nor forgotten. The Church seconded her in this; her spiritual advisers, seeing in her advancement their own, fed, in their subtle way, the ambition within her until itburned with a consuming blaze. She mused to herself, with a look of triumph now and then gleaming from her eyes, as she was made ready by deft fingers for dinner. The bell clanged through the house as she descended-a being royal in grace and dignity-to the drawingroom, where already her friends were waiting, and, as she entered, rose with great show of affection to meet her. She had scarcely exchanged greetings when she turned to her son, saving:

"We are dining quite en famille, my dear Victor; will you give me your arm, and we will proceed to the dining-room."

Whereupon she crossed the room, and taking her son's proffered arm, the rest of the company, arranging themselves in couples, passed out into the full-lighted hall.

"My mother, your will shall be done. I will see you when you are alone," whispered Victor as they stopped for a moment on the landing.

What is more elegant than an English dinnerparty, with its well selected guests? This was only the sort of party that met every night at Stanhope : but if you could have seen the long table with its wealth of silver and flowers : if you could have looked into the dozen or more apparently happy countenances that surrounded it, you would never have imagined that a ruined and dishonored princess was at its head, and a heart-broken prince was by her side ; that while laughter and repartee were catching new light from eyes and wine, hearts bursting with pride,

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of nations is entirely consistent with, and indeed cannot be separated from, their highest moral welfare. Political economy, so called, is only the science of material things. It treats of the needs of the body. It is of the earth. It pertains to the world and the flesh. But, said Mr. Atkinson, "it is not, therefore, of the devil."

He declared himself prefoundly 'convinced that the great separation has come between what is called religion and the life of every-day working people, because of the prevailing error which imputed to the world only that which is evil. No man has a soul whose body does not eat, certainly, not in this life, therefore the science of economy is fundamental; the existence of each one of us depends upon it. He assured his professional hearers that they owed much to the workingman, whether capitalist or laborer. Of what avail, he asked, would be all your efforts to promote the spiritual welfare of the world, except that the workman who either directs or uses capital had provided well, for the natural wants of their bodies ? What is the law which economic science has discovered, and which is so potential and benencent? Plt is the law of service for service. of product for product, of trade and pommerce, working through or by means of the material body, to the potential of the mind and the soul. The highest expression of the same law in mor-al spience, and the very keynole of Christianity also, is Do as you would be done by. It is the foundation principle of the true and lasting demooracy, saying, not "I am as good as you," but "you are as good as I am." The very es The very essence of true Christianity is democratic and eoöt

The laborer and the capitalist each has duties as well as rights; neither can exist unless he renders service to the other. While the speaker did not deny that there was many fortunes that have been gained by fraud, and which may work corruption to the third and fourth generation unless, the inertiable spendthrift shall come in to waster them before that end has been reach-ed, he, nevertheless, did not, think it would be what for their owners did not, think it would be wise for their owners to take them and distrib nte them among the poor, which would work even more harm in their giving than their getting. Such ill gotten gains, it so happens, can not even be retained as they are unless, as capital, they are worked in the service of others The stocks and bonds of a railroad which the holder of such a fortune may own, are not the railroad itself. They are but pieces of paper giving a title to a part of the rallroad. And while they are made use of as the tools of the gambler, the railroad itself is carrying food for workingmen and women from the distant western prairies to their dwellings in the East. And it is in this way that the capitalist is compelled to use the capital he possesses in the service of his fellow-men, however he may misuse the title or the credit of the corporation. It is the uniform law that in all commerce men shall serve one another satisfies an in the state and better

Arbitration in Place of War.

To the National View of Washington, D. C., Annis Coggeshall recently contributed an exdellent article upon ", Perce and Arbitration in the result is pure and healthful. As there are sel of good Father Henri. Pisce of War, and Decolation." , She believes imitations of this due the market, be and and in the result is pure and healthful. As there are is of good Father Henri. Pisce of War, and Decolation." , She believes imitations of this due to market, be and a long of the good bather Henri. the world is gradually, geoching a time when get the good new manufactured only by JAMES. war will be athing of the past, and quotes from PYLE. New York at the result a long of the past. And quotes from PYLE.

- Then let the skeptic coldly ask The good of love's belief, Since 't is in certainty to bask Whilst hope gilds goldenly each task, And promise smiles at grief.
- Oh i mother mine, though God should smile Upon his "great white throne," O'er me a cloud would hang the while If I from earth the heavenly isle Should enter all alone.
- For ah i no being so supreme Death's continent can claim For me as thou. Oh. tender dream ! Oh, mother-face! Oh, form agleam From whence my being came !
- Already down Time's afternoon The length'ning shadows play, And like the silver-sailing moo My sont mall scale the twilight soon Of din life's dying day.
- Then may thy voice be first to greet Upon that further shore, But Hill that day thy counsel lend,
- And still thine angel hand extend-To guide me evermore. ad we certha AUGUSTA CHAMBERS.

ALA STAR BEY, D. B. BIDDLECOME. In justice to all'concerned 1 again feel it my duty to verify the spirit-message of Rev. D. R. BIDDLE come, formerly of Richmond, Ind., printed in the BANNER OF LIGHT of June 12th. During my ten months' tarry in Richmond, in 1879, I offen met, at the Children's Lyceum, an aged Bpiritualist, Mr. Edmondson, who was the father in law of Rev. D. B. Biddlesomb, Mr. B., with whom I also became acquainted, was at that time a Universalist minister and settled in Richmond, but had previously presched at Dayton, Ohio. In both places, as well as elsewhere, sentiments expressed in his sermons, and also in his whole-souled, heartfelf and carnest prayers. As it is only a abort step from Universalism to Bpiritualism, his whole message breathes love and good will to all mankind, and is eminently characteristic of Mr. Bidhis whole n diccomb's life and labors in earth-life. He passed to Woodland Cometery; in Dayton, O.; beside that of his comfort, accompanied by a leisure, which was father in law, Mr. Edmondson. ... Yesterday P was in Dayton and met several lady friends ; who; had been ers of Mr. Biddlecomb's Sunday-school and church, when he was settled in Dayton, who expressed the same warm and affectionate attrachment to him message in their behalf as well as for myself. Thus the truth of the communication of Brog Biddlecomb's The law of physical life is to be applied to the spirit, through the mediumship of Miss Bhelhamer, is

National Millary Home, Ohio, June 15th; 1880.

PEARLINE, & With this article, it is claimed, the family washing can be done with ease; with economy and despatch, and as it is thoroughly disinfectant, it will be seen that whenever used

true as ever woman could be, and would give her life for me."

"I have neither to consider her goodness nor her virtue, and am alike indifferent to them both; but I have to remember your future and that of our country. What madness for you to forget a trust that you hold from your dead father's hand! What will your grand-uncle say? what will our party say? And -----" "But, my mother, my heart !"

"Nonsense !" said his mother. "Your hears has nothing to do with it; heads that wear crowns must never think of hearts. You can never marry this girl-never! The brighter your prospects the further is she from you. It can never be. That is all I have to say."

"But surely, mother, I have something to say in my own defense," pleadingly said the young man. "There is no chance for our party ; we are exiled from our home, never to return; all my honors are taken from me. Let us forget the past, and let me hope for a home, for peace, for happiness."

"It cannot be. We may die waiting for our throne, but not as having forsaken hope. You will make a marriage later, which shall be strong in political interest, and when and what that shall be the future alone can decide. Now, my son, I know you will do your duty by yourself and me. Go to Father Henri in the chapel, and after deep thought and meditation decide your future," and she stooped with almost ineffable grace and kissed his forehead, and then swept out of the room.

He sat there, wretched and sad, grown old in' an hour; the heavy weight of care thrown upon him, the sweet, happy dream crushed by the hard hand of reality. "What shall I do ?" he half murmured to himself. ... "What shall I do? All too soon has this dreadful responsibility come upon. me. My dead father, whose throne was wrested from him and who died broken-hearted, said to me : 'Victor, the future may yet open the door now shut upon us. Be ready to take your royal mother by the hand and lead her back to those scenes that are here by right. Hold up your hand to heaven and swear that this shall be your one ambition and hope !' and so I did: it was my oath to him, to God ; and yet this bright young face came upon. me-and I forgot in her eyes the rights and wrongs of the world, and only dreamed of happiness. Oh! if the dead were but allowed to speak, what would I not give to hear, my brave father's words to me I I know he would pity me, even if he could not pardon this madness." its uniform and royal orders, but made no reply. Not a sound even broke the silence, save the distant tinkling of the waters from the rily and went to the chapel for the wise coun-

breaking with sorrow, were concealed by bright smiling faces, as the nodding daisies and blooming violets cover the silent dead, and hide from sight the face upon which nature has begun her sad work of destruction.

The dinner is over, the guests are in their rooms, and only the mother and son and the priest are in the pretty boudoir where her highness admits only her most favored guests.

Victor stood by the mantel under the picture of hisdead father, as if pleading for his support, as he spoke in cool measured tones the words that meant death to all his dreams and hopes of happiness: "I have considered your desires, mother, I had almost said your commands, and Father Henri has shown me my duty. I shall do as you and he wish, cost me what it may. I wronged myself by forgetting that I held a common interest in the sorrows as well as the joys of life. But I can never return to Woolwich. I can never look upon her face again ; that were too much for me to do." There was almost a sob in his voice, but the

look on his face was cold and stony. The Holy Father muttered some "Laus Deo," while his mother, with firm set features, made answer: "You are still your father's son and mine, and may understand the weakness that leads us to forget our duty in a sweet and foolish dream ; but, thank heaven, we awoke from that dream in time to meet life's realities. This poor girl you will forget, like the flowers that bloomed yesterday, not for your hand, but for another's to pluck. You say you cannot re-turn to your studies. What have we to expect you will do?'

"Your Highness will permit me, no doubt, to answer for Mons. Victor. His heart is too tender to witness the sorrow of another, and he longs for excitement and change. I have suggested that the war in Africa will divert his mind, give him experience, and fit him for life's great duties." said the reverend father, with deep show of plety on his face.

"Yes, mother, this must be; and perchance I may find in death that peace that life has failed to bring me."

"I cannot think so soon to lose you. Well, to-morrow we will decide. And now, goodnight. May you sleep sweetly, as a reward for the burden you have lifted from my heart." She bowed somewhat stiffly as the two men left the room, and sank back into her chair as if a century had swept over her face. "Yes, he will leave me, after all ; I shall lose him in the moment I thought I held him closest, He will Thus he said, looking with tear wet eyes to the | find in 'death the peace life hath denied.' Cruel great picture that stood so gallantly forth in words | better death than-oh | no, no | Blessed Virgin, Holy Mother, guide me, for I am a most wretched mother. He must return, he must live, he. must conquer, and his deeds of valor will make Europe, ring. They will arouse our

followers, so when he returns we may yet tread the dear paths of Versallies." Was it love for her son, or love for power and herself, that inspired this mother, who was willing to see, him dead, before her, could she but win in the great battle? an oak a billio ha fa dha

Verification of a Spirit-Message.

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TO HOOK PURCHASERS. Colby & Hich. Publishers and Bookseliers, 9 Bosworth stress (formerig Monigomery Place), corner of Province stress (lownerig Monigomery Place), corner of Province stress (lownerig Monigomery Place), corner of Province of Byrinitual, Pigoenkssity, REFORMATORY AND Mis-CELLANKOUS BOOKS, at Wholesale and Ratail. Terms Cash. - Orders for Books, to be sent by Express, must be accompanied by all or at least hait cash. When the money forwarded is not anticient to fill the order, the bal-ne must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the smoont of each order. We would remind our patrons that they can remit us the fractional patr of a dollar in post-sers stamps-ones and twos preferred. Postage stamps in quantities of Nonz than one dollar will not be accepted. All business eperations looking to the sale of Hooks on com-mission respectfully decined. Any Book published in England or America (not out of print) will be sent by mail of caltories of Books Published ind for Sale by

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SPECIAL NOTICEN.

BFELLAL NUTLERS. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial 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 varied shades of opinion to which correspondents give interspec.

the varied shales of opinion to when correspondents give utterance. The name and address of the writer are in all cases, indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a puncil to ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tueslay.



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tramble, ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

A New Nerial.

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 Storm."

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 "MOBNA," 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.

NER OF LIGHT will find, by a perusal of "THE discoveries in science and inventions in me-

there will be great variety of occupation, and enough to know, to do, and to love.

It will teach that God, who has filled this earth with such boundless provision for mind and heart and hand, who has spread around us such a majestic and tender beauty as fills the sky, sea, air, and earth with such harmonies of form and color, such melodies of woods, winds, and waters, will open around us there at least as sublime a nature, at least as majestic a scenery, as lovely, tender, and serene as he has given us in this world. We shall come nearer to God as we advance, and be more full of the divine life. There will be around us continually more of an atmosphere of love-a gradual passing away of the harshness and chill of our formal intercourse, a passing away of the hardness which seems to belong to created beings in their newest condition, but to disappear as they advance. And entering into closer sympathies with each other, having a better understanding, having less of ini-understanding, we are developed and unfolded into a nobler activity and sweeter life.

This, said he, is to be the Broad Church ; emancipated from ritualism, dogmatism, and sectarianism; leaving behind its old egotisms and vanities, its small ambitions, its petty controversies. We shall then have cooperation instead of sectarianism; insight instead of dogmatism ; instead of formal worship, the glorious liberty of the sons of God.

Could a better picture be painted of the Church which SPIRITUALISM is to day endeavoring to set up? The Broad Church is the very one it is steadily building ; and that is the reason why, despite the efforts of some of its adherents, the New Dispensation cannot split itself up into organizations, distribute its rich substance among personal leaders, and compress its sublime truths into the statement of creeds l

Spiritualism in the South.

Said the Rev. Mr. Blackwell, of St. Louis, Mo., from the pulpit of his church in that city recently-"Modern Spiritualist is the result of a reaction from modern materialism, and a revolt from human creedism." Materialism, through science, taught that "nature acts with fearful uniformity, being stern as fate, absolute as tyranny, merciless as death, too vast to praise, too inexplicable to worship, too inexorable to propitiate," having "no ear for prayer, no heart for sympathy, no arm to save." While on the other hand Christian believers were "under the dominion of their man-made creeds, which presented God in a light little less Materialism placed man at the mercy cruel." of an enormous machine of the universe as to his body, and as to his soul it denied that he had any, or that such a thing existed. If he felt the stirrings of immortality in his inner consciousness, the oruel creeds told him that "God has only ordained to exempt a part of the race from the guiles and depravity of original sin, and the rest he has ordained to eternal damnation for his own glory, and it is most likely you are one of the non-elect." And the preacher explains that Emerson. Theodore Parker and Margaret Fuller, who he calls disciples of Cousin, showed people out of the darkness

of their Egypt by the light of unaided reason. But as the multitude could not live upon these high hills of noble thinking, they looked, he said, back to the past; and accordingly, as he gratuitously explains, they turned to the necromancy of three thousand years ago, which, as he asserts, had a revival about the year 1848. And he dips into Deuteronomy to fish up the witches, charmers, wizards, enchanters and necromancers. He says that many people in ancient and medizeval times held that good and evil angels dwelt in the region of the air near the earth, both to bless and to curse mortals. The literature of the subject is raked over by him for the delectation of We are confident that the readers of the BAN- his hearers. And he says that the wonderful SPIRIT OF THE STORM," both rational pleasure chanics, forty years ago, prepared the public mind "to look for and receive the most absurd and startling manifestations in spiritual things with but little incredulity and still less critical examination." Then he vividly sketches the history of the rappings at the residence of the Foxes, near Rochester, and recites the report of a committee of investigation at the National Convention of Spiritualists at Cleveland, in 1866, with extracts from speakers endorsing the report. These our St. Louis preacher gives with unction as coming from "those on the inside" of Spiritualism, and who, he thinks, have a right to speak with authority." With such statements as he makes in view, he confesses his wonder and amazement that in the course of thirty-eight years the minds of fifteen or twenty millions of civilized people should be brought under the influence of Spiritualism. To show what kind of people these millions are, he quotes from various writers and journals to show, as he thinks, that the institution of marriage and the family, which is at the foundation of civilization, is held in low esteem, and in fact would be abolished by the most of them as a useless and harmful restraint. "The fact is," asserts this much too headlong preacher, "that the majority of spiritualistic teachers and papers are theoretically and practically against our marriage institution." Now he must be able to verify such a statement, Buddha, though some of them never heard of or submit in silence to the charge we now bring against him, that he is a conscious slanderer. Note how he speaks of marriage as our, that is, his party's institution ; for no reason but to excite the prejudices and passions of the community against Spiritualism, while he protends for himself to deplore the hardness of materi-Bible ; will find much more in the Bible than | alism, and the cruelty of the creeds. If Spirithas ever been found before, for it will see in it | ualists openly and everywhere agitate for a rethe current of spiritual life flowing through the form in the marriage system that will elevate ages, gradually unfolding from a seed into a and sauctify it, shall they be denounced for What this St. Louis preacher finds it difficult to understand is that, in spite of the dreadful wickedness of the teachings of Spiritualism, as he regards them, it "makes its million converts each year." He quotes once more from the Bible to brace up against his discouragement, It will be the utterance of humanity in all the but has nothing to offer for the millions of serdepths and heights of its sins and sorrows, in mons preached at the heads of the people all these years, with no better result to show for into every part of human life to sanctify and it than this sudden conversion to the proofs of bless it all. Its religion will embrace all the in- | Spiritualism. And he hesitates to call them all terests of man, and Sunday will be no more fools, as he plainly would like to, for it is holy than any other day, and church no more from the people that he draws all the sustesacred than any other place. It will likewise nance that gives him the power to charge take broad views of death and the future world. | them with "running after vain delusions." He It will teach that in our Father's house there has to admit that "during the past twenty are many mansions; that in the other world years Spiritualism has entered the Southern there must be homes for every variety of char- States and taken deep root," although it did acter, ability, and state of development. It not find that people, "as it did the people of will say that the great laws which operate here, New England forty years ago, practical infias they are divine laws, will continue to operate dels "; for " the people of the Bouth," says this there, that there will be progress there, as there concentration "of wisdom and truth, " are a is here; that there, as here; what a man sow. bible-loving and Christ-believing people," "have

knowing it," and "have had an abiding faith in ghosts, in disembodied spirits returning to "But," he explains, "the Southern earth." Spiritualist does not break with the church and social institutions, as does his iconoclastic brother of the North. Thousands of the best members of the churches of the South," he says, "are devout believers in Spiritualism." Then all we have to say is, that the churches of the South will very soon change their creeds.

BANNER OF LIGHT.

Talmage as a Resurrectionist.

In order to get at the Rev. Talmage's notions of the resurrection, it is first necessary to understand what he thinks about death, which we suppose he will concede to be its predecessor. In a recent discourse he called death "the great conqueror," and pictures him riding across battle-fields and other public places on a black horse, whose bloody hoofs crush the hearts of nations, carrying a black flag, and taking no prisoners, and digging a trench across the hemispheres, and filling it with the carcasses of nations. The picture is purely Talmagian, and could not be paralleled. It is a real raw-head-and-bloody-bones, got up expressly to frighten. Nothing could more strikingly illustrate Talmage in the role of bugaboo. He says the world would have been depopu-

new generations; that the world would have awung lifeless through the air fifty times, an abandoned ship plowing through immensity, but for the same sufficient reason. Death, he says, has regularly done his work with all generations. He is a monarch as well as a conqueror. His palace is a sepulchre. His fountains are the falling tears of the world. Thus speaks Talmage. And still, death is but a part of nature. It is natural that death should ensue at a stated time after birth. Why, then, set up such a howl from the pulpit over what is as much a friend as the event of coming into the world?

After all this havoc with a countless series of generations, and after untold ages have intervened, we are assured by the same blatant authority of Brooklyn that the resurrection is to be a coming forth of the old body just as it was ; notwithstanding that the human body undergoes a complete renovation every seven years; notwithstanding that the body orumbles into indistinguishable dust, and is taken up again into vegetable life, to be eaten of animals which men in turn eat; notwithstanding this distribution of the body in every direction, Talmage doggedly falls back on what he quotes as God's word: "All who are in their graves shall come forth."

Well, we expected him to do so. He would not be Talmage if he did not do so. With men of his stamp nothing is too preposterous to believe he regards as necessary to support his peculiar faith. But he never could bring himself to believe in the reappearance of spirits out of the body, because that is Spiritualism. That is wholly wrong in his eyes. He regards that as preposterously wicked. And yet he talks about millions of spirits coming through the gates of eternity," and revisiting the tombs of the earth, and other places where bodies were buried or hid, and demanding those bodies again "in incorruption "!

Mr. Talmage, the day for the propagation and reception of such ecclesiastical nonsense as the dogma of the physical resurrection has fled. never to return; the robust intellect of the nineteenth century rejects it utterly. Cease. if you can, to look backward upon the past of blind faith, and strive to learn of the present its lessons of progress in harmony with reason.

Ecclesiastical Institutions.

Mr. Herbert Spencer, in that part of his philosophic work on Sociology which treats of the foregoing subject, opens with a brief but cogent re-statement and reënforcement of the 'ghost-theory" origin of religion as previously laid down by him at the beginning of his work. The illustrations he supplies in con- ties in Chicago on the 1st of September.

The "Doctors' Plot Law" in Con-

necticut.

The regular doctors in Connecticut have at last (as we noted recently) come down from their high roost to request a favor of the homeopaths and eclectics. Of course they would never have done such a thing if they were not obliged to. At the annual meeting of the State Medical Society in New Haven, on motion, a committee was appointed to confer with practitioners of the two classes named, to see if they could not all jointly agree on a combined effort to persuade the next Legislature of the State to enact a statute forbidding all other doctors than themselves to practice in the State, and prohibiting the people from employing them. This movement is aimed at clairvoyants and other practitioners, whom the regulars call "quacks," and ask their proposed allies to designate by the same name. Heavy penalties are designed for any infraction of the law. The courageous and outspoken Hartford Times says this is not a new movement, having been first attempted without the aid of the homeopaths and eclectics, who were all of them excluded, even as the medical clairvoyants are now, as a set of "pestilent quacks" to be put down by law. Not being able to carry out that plan, the regulars now deem it best to try and lated fifty times if God had not kept on making drag in those whom they before pronounced quacks also. They offer them the sop of legislative recognition in return for their cooperation in joining to drive out all other styles of medical heresy."

The Times declares this to be a matter on which the public is by no means agreed : "It has been supposed that, in this country at least, the people are able, and have the right. to judge for themselves what doctor they will have, if any, for themselves or their families. regardless of the 'sheepskins' conferred on the annual regiments of embryo practitioners by medical colleges. To create an established legal order, or school, of doctors, and to compel the public to patronize them exclusively, is going quite as far in the direction of dictatorial government as it would be to regulate by law the style of trousers a man shall wear, or the kind of flour his wife shall use for making bread."

"Killed by Vaccination."

A book has lately been published in London bearing the above title, compiled by William Young, the contents of which must be of a startling nature to those who have given little if any thought to the subject upon which it treats. Among the many statements it gives is the experience of a clergyman, Rev. Howard B. Finch, of Ryde, who, under date of Dec. 4th, 1885. writes :

writes: "I take the liberty of sending you a few par-ticulars of cases which have occurred here late-ly of great suffering and death caused by vac-cination: I. A beautiful healthy babe was taken by its reluctant mother to be vaccinated. She begged the doctor to make only one mark, but the re-ply was that he was obliged to make *four*. The child died in a few weeks in dreadful agony, its body inflamed all over, so painful to the touch and its screams so fearful that its mother had to nurse it on a pillow.

and its screams so rearrai that its mother had to nurse it on a pillow. 2. A similar case to the above, where the child barely escaped with its life, but its sufferings were such that the father declares he will be imprisoned rather than allow another child to be vaccinated.

be vaccinated. 3. Another child, never well after the opera-tion, died soon in convulsions. 4. Another, vaccinated from the calf, is now covered with eczema, and its life in danger. The above-mentioned cases are only a few of hundreds 1 have known in my experience, hav-ing had to baptize infants suffering from disease imparted by vaccination; but perfectly healthy before, according to the parents' statements."

Mrs. Cora L. V. Bichmond,

So we are informed, has been very successful during the past season in Chicago. The First Society, for which she has ministered for ten years past. (and which is now taking a vacation for two months,) has secured her services for further labor, and she will re-commence her du-

Decease of Maj. H. E. Felch.

This genial gentleman, and uncompromising Spiritualist, passed from his residence, 41 Howard street. this city, to the joys of the Better Land on the atternoon of Tuesday, June 29th, at the age of sixty threehis decease being caused by gastrio fever.

He was born in Lincoln, Mass.; obtained his military title by service in the Middlesex Regiment, M. V. M., in his early days ; was an old resident of Boston, and was well-known to the mercantile community, having been extensively engaged in the printing business for years; later in life he was a real estate agent; he was a member of the Masonic fraternity, and for a number of years past, save two, has been continuously on the list of Assistant Assessors of Boston. He leaves a widow, and a large circle of friends and acquaintances to mourn the loss of his cheering presence in mortal.

Hiram E. Felch had an excellent standing in the estimation of all who met him in business relations, and was, socially, one with whom it was a pleasure to meet; but it was as a Spiritualist that a special interest attaches to him for the readers of the BANNER OF LIGHT : For several years past he has contributed to this paper, for their information and reflective examination, columns of his personal experiences with various mediums at séances occurring in Boston, New York, Onset Bay, and elsewhere. He was a man of energetic temperament and good judgment, and when convinced of the reality of spirit-communion was at once a firm and self-sacrificing friend of its chosen instruments the mediums, and an open advocate of the truth they proclaimed to mankind. He made no secret of his belief; at the time of his decease he was First Assistant Assessor of the city, and the walls of his office at 16 Brattle Square were adorned with portraits of various mediums and others prominent in the spiritual fraternity, while several spirit-photographs also found space thereon, thus showing a disposition on his part to be true to his colors.

Maj. Felch was our personal friend, and during our recent serious iliness was a frequent visitor at our hotel to bring what he might to render less irksome the inevitable tedium which waits on convalescence.

The funeral services of Maj. Felch occurred on Friday noon, July 2d, at the Unitarian Chapel on Bulfinch Place, Boston, the venerable Allen Putnam and Rev. 8. H. Winkley (pastor of the church) officiating. The Board of Assessors (which body had already passed suitable resolutions of respect) were represented by a Committee chosen for the purpose. Appropriate vocal selections were presented alternately by the Horticultural Hall Spiritualist Society's quartette (com-posed of Mrs. Clapp, Miss Pierce, Mr. Clafin and Mr. Scamman) and the choir of the church." Many floral offerings were disposed upon the coffin and upon the pulpit-being the gifts of Wm. S. Butler, Colby & Rich, and other friends whose names were not attainable at the moment.

The remarks of both the speakers were of such interest that we propose to treat of them at some length in our next issue. At the close of the services the remains were taken to Woodlawn Cemetery, Chelsea, for interment.

And so has passed from our midst another veteran in the spiritual army; by him has the battle been fought, the victory won ; let all who yet remain in the mortal seek with equally unselfish carnestness to advance the cause he held so dear.

The Maine Medical Law.

We have been requested to print the petition which appears on the eighth page of this paper-which instrument explains itself. All lovers of equal rights in medical practice, residing within the limits of Maine, should bestir themselves to out out, sign themselves, and circulate the document for other signatures in their immediate localities, and thus roll up a mass of indignant remonstrance which, when presented to the next Legislature, will effectually offset the selfish and unjust Doctors' Plot bill now proposed in that Btate. and prevent it from becoming a law.

This proposed bill unquestionably contravenes the constitutionally-vested right of such United States citizens as reside in Maine-and we presume all, or mainly all, the people there will claim that honor-to employ their own individual choice in seeking rame-disl ald when sick : preventing them from employing magnetic healers or those who in any way exercise their natural and peculiar gifts for the alleviation or removal of human misery, except when such practitioners shall be found to hold diplomas from certain institutions upon which allopathy or some allied system of medicine has set its legal seal of approval.

Sect. 1 of the bill contains the following restrictions : 'Any person who shall open an office in this State for any branch or branches of medical or surgical practice, appoint any place wherein to meet or receive patients for medical or surgical treatment by any plan whatever, or who shall travel from place to place to treat patients by any method or means of whatever kind, shall be subjected to the provisions of

and mental profit.

What is the Broad Church?

A great deal is said about what is called, in different denominations, the Broad Church, but in a long time we have not encountered so clear and so satisfactory an explanation of its character as in a recent sermon by Dr. James Freeman Clarke of this city. He thought the Christian Church was approaching another epoch, when the dimension of breadth could be applied to it, and at last there would be a comprehensive church. The broad church, when it comes, he said, will no doubt have a broad membership. It will not exclude those who cannot adopt its resolutions. It will be rooted and grounded in love. It will not undertake to define Christ-what his nature was and what his person was. It will not undertake to define his work, and to say what men must believe about him in order to be Christians. It will simply take his spirit and live in that-his farreaching and all embracing sympathy for and with all men, even the humblest and lowliest. Such a creed could never be outgrown.

The Broad Church, continued Dr. Clarke, will include all good men and women of every religion. He said it would be broad enough to include Socrates and Plato, Confucius and Jesus, and others never claimed to be his disciples. It will include in its fellowship not only good people, but those who would like to be good. It will open its arms to receive the spiritually poor, lame, halt and blind, and compel them to come in. It will, said he, have a broad stalk, and a bud into a blossom; a history of seeking to destroy it altogether? man in every stage of his moral progress.

The Broad Church, too, said Dr. Clarke, will take broad views of prayer, and its worship will be vastly more free and vital. It will contain the prayers of the saints in their highest moods, and those of sinners in their lowliest humility. its noblest purpose and endeavor, and it will go firmation of this theory are as fresh and modern as the history of the human race will warrant. Ancestor-worship is alleged as the beginning of all religious systems, and that was derived from the belief in a soul, which is the origin of the religious idea itself. From ancestor-worship Mr. Spencer traces the evolution of the hierarchical systems known to the race. The medicine man propitiated, or averted, hostile ghosts, and the priest was the propitiator and attendant of friendly ghosts, such as the names of family gods; and from this point he proceeds to trace the gradual development of the organization resulting, with inoreasing culture, from the latter-the priest. The first or early priests were descendants of the original ones, and the eldest male descendants particularly. The head of the family thus tends to assume the highest duty of the priesthood. Then the king, as the living representa-tive of deceased rulers, who were the chief gods in early communities, exercises the functions of the priest also.

After a time the pricetly offices are found to interfere with the kingly duties, and the king delegates them to others. . Hence the origin of a distinct non-royal priesthood. The Flamens, in Roman history, are a perfect illustration of it, having been instituted to take the king's priestly place during his temporary absence. Then as the ghost gradually develops into the god, polytheistic, priesthoods of an advanced type are evolved, parallel with the evolution of religion. The Pantheon has its relative ranks assigned by conquest, and incorporation; the gods of the conquered are placed, in all friendliness, in the same system with the gods of the conquerors, but on a lower level. Slowly one great god is elevated to a position of marked superiority in the Pantheon, which is the visible tendency toward monothelsm. Thus Zeus, with the philosophic Greeks, as "father of gods and men," comes the nearest to the true monotheistic position, the other deities sinking. to subordinate grades in a sort of hierarchy. The ecclesiastical system, in early times, is shown by Mr. Spencer to be a social bond, the functions of priests being both military and civil. And from this is gradually evolved the still unsettled question of Church and State.

Meetings in San Francisco.

W. J. Colville closed his engagement with the Camp-Meeting Association, July 4th, and will commence services in the Temple on July 11th, closing Aug. 9th. The meetings-which are under the business management of Albert Morton, Esq.-will occur at 10:45 A. M., 2:45 and 7:45 P. M.; the afternoon session being devoted audience, the morning and evening to lectures.

eth that will be also reap; that there, as here, always been practical Spiritualists without | the pen of a Hemans or a Bryant.

Her addresses at the Bridgewater, Pa., Camp-Meeting, last Sunday, were listened to by large audiences, notwithstanding the heat of the day. In the morning her guides spoke on "Natural Law vs. Revelation"; in the afternoon "The Spiritual Republic" was treated of. This latter will be published in the next Weekly Discourse :

Herself and husband go thence to Cuba, N.Y. where (and in vicinity) she is to speak during the remainder of July and all of August-making a brief trip between Sundays to New York City. "Her address during the summer will be at Cuba, as above.

J. J. Morse at the Camps.

The services of the above eminent English trance speaker have been retained for the following camp meetings during the present season, and doubtless his lectures will, as usual. meet with as great favor as heretofore. Mr. Morse and his wife and daughter will take a vacation at Onset from 'July 12th to 28th, during which time they will rest at Greenleaf Cottage.

Mr. Morse's appointments are : Onset, July 11th, 13th, 28th and 30th; Niantic, Aug. 1st; Parkland, Aug. 8th, 10th and 12th ; Cassadaga, Aug. 14th, 15th and 17th; Lake Pleasant, Aug. 21st and 22d; Etna, Me,, Sept. 2d, 3d, 4th and 5th.

19 The usual quietude of Elk, Minni, has been disturbed by a spirit manifestation that is of thrilling interest to the neighborhood in which it takes place. The latest report from it. as given by the Worthington Advance, is that a stranger passing by the house heard a noise like that of a woman in distress. Thinking some one was in need of help, he went in, and saw no one, but in a moment the noise was repeated from overhead. He went up stairs, and there saw two hands, and while looking at them arms appeared, then a body, head, eto, and a woman stood before himi: He asked what was wanted, but no answer was given. As he approached the form fled past him 'down stairs, out at the door and down the road. He followed, asking what the matter was, but received no answer. Being determined to overtake it. he started on the run, when it turned, and darting by him passed into the house again. By this time, says "the' account, the man got it into his head that it must be something superhuman, and gave up the chase, and went on his WAY/RECENTLY OF CONTRACTORS

13 No matter what the result of the Irish liberty question—one thing is certain, and that is that Mr. Gladstone is taking the staroh clean to answers by his guides to questions from the out of the English atistooracy. That is why they kick him so hard. These aristoorats do n'f seem to have the least ides of the fact that the Augusta Chambers contributes a poem peoples of earth are living in the hinetsenth to the present issue (third page) which is worthy century." The sconer they shandwidd this the pen of a Hemans or a Bryant.

Sect. 2. Any person shall be considered as practicing medicine within the meaning of this act who shall profess or advertise to be a physician or surgeon, or curer of disease by any method or means, or who shall prescribe or direct treatment for sick or disabled persons by means of any drug, appliances or methods whatever, for fee or reward ; or who shall append to his name the letters "M. D." or assume the title of Doctor," meaning thereby a doctor of medicine.

Sect. 14 contains the Denalty for breaking the law, which is \$200, and imprisonment for six months, optional with the court whether one or both of them, forthe first offence ; for second offence more than double that of the first.

In view of the fact that through the apathy or want of definite effort on the part of the opponents of such tyrannical measures, twenty nine States of this Knast. ed free Union are already cursed with these sumptuary medico-monopoly statutes, it is the imperative duty of those persons in Maine, who are interested in pro-serving their constitutional rights, to achieve all that may be possible for them in the way of obtaining signatures to the petition, as we have already remarked. In proper time (an announcement of which as to date and location will' be hereafter made in our columns) these petitions can be sent to those having the matter of the remonstrance movement in charge, who will see i. that they are placed before the Legislature at its next session, and the provident in the tenter of topland in

HT The editor of the Richmond (Mo.) Democrat, to whose valiant defense of his position as a convert to Spiritualism, against the attack of a clerical opponent, we recently alluded, is dealing some vigorous blows upon the bigotry that endeavors to shut out the light and orush the truth by misrepresentation. Here is one of them F of them r

of them if an instruction is a little in our of the second status of the

ET Benjamin Blood, of Florence, Cal., writes: "The BANNER OF LIGHT for June 5th contains a splendid locture given in Borkeley Hall, Boe-ton, by the guides of Mrs. Cora L. V. Richmond, which discourse 1 consider well worth a year's subscription."

BT Mrs. Milton Rathoun, Of New, York For oently addressed the Parker, Spiritual Soulety, a (Rev. U. P. McCarby, director,) her lecture a report of which Me anall print when space permits- being wall received by a large and

and Thaina Bro Dawbarn, for your photo.

LIGHT. BANNER OF

Foreign Notes.

[Translated Expressly for the Banner of Light.]

FRANCE.

Le Messager. Apropos of Dr. Blade this journal expresses itself : "The celebrated medium, Dr. Slade, is still in Paris, rue Beaujon 21, near l'Arc de Triomphe. Among his visitors, whose names are registered, I find those of Camille Flammation, Eugene Nus, Charles Fauvety, Victor Meunier, Henri de Parville, Charles Lemounler, editor of La Revue Scientifique, etc. As was expected, the sittings of Dr. 8. have not as yet convinced all, but his wonderful power we are convinced will be triumphant, despite all debates and opposition." This journal's opening page for April 1st gives a half size fao-simils of messages given by Dr. S. at Liego.

The success Prof. Donato, editor of Le Magnetisme has met with at Liege is most extraordinary. At his gatherings are present from fifteen hundred to two thousand persons. The opening of his journal presents photographs taken of his meetings. In the last two numbers he has given two designs from a sketch drawn by an eye witness.

Le Messager. There is given upon " Advice and Encouragement" the following communication obtained by Mme. Krell, of Bordeaux: "It certainly is most painful to be compelled to struggle for so long a time for the preparation of a doctrine of which we can obtain but a first glimpse. I admit that it is not an easy matter to replace by a bright light the night that has been so long and dark. Of course, those adepts who are to follow us will have an easier and more agreeable task before them, for they will be able to rejoice at their efforts without being ridiculed. Above all, they will not have to struggle against the doubts that oftentimes are so discouraging. Being better prepared for spiritual matters, they will not have to undergo all contradictions, which sometimes baffle, and oftentimes make you question yourself whether you are in the right. Being better fitted for mediumship, more learned, more endowed, they will with more facility open the portals of the invisible world, and the se-crets therein enclosed will be theirs. When I meak of scorets, I speak in the human language, there extating no secrets in the spirit-world, but only things undiscovered as yet, which one day will be penetrable to intelligence sufficiently developed to seek and to understand them. The task lays heaviest upon the first adepts, their ungrateful mission knowing no re-Compense."

The spirit, Long Prots, ends by saying : "Remain firm in what you have always professed to be, and a day will come when you will rejoice at having followed my advice."

"A Spiritual Collaborator" upon "Responsibility" gives some very rational ideas, which I can but brief-ly outline : "Those devoted to teaching naturally incur a great responsibility. Their acts, like their opinions, should always be dictated by the love of good and right. Educators of youth prepare the future in general and in particular. They should consult the interests of their pupil from all sides and remember that they themselves will derive benefit thereof, if they have guided him correctly, and that they will feel the loss if they have not conscientiously carried out that which ought to have been done. Good begets good, evil produces evil, is a primitive truth acknowledged by all; velled perhaps by caprice or passion, but always superior and comprehensible to all. Truth can be absorbed by the soul, as water is by the roots of the plant. The evil-intentioned cultivator can poison his harvest. The ignorant one, by not giving It proper care, will have caused it to perish. He that labors and is qualified appropriates that which others have neglected, and profits thereby. The good that is done is never lost, the law of justice always exercising its power in all things. Conscience is underiably a certain guide, as one reflects seriously upon its teachings and guidances. Responsibility of spirits and their rights to recognize all occurrences is undeniable. : Man has submitted himself to the laws of mat-ter, to which his spirit united itself by his coming into the world of the incarnated, and thereby partly submits himself to those laws that rule this same matter. He has for advice and counsel the spirits. These have a more serious responsibility, for they always see better than the human being they guide, and the wrong they might do, having full power, would fall upon them. Under these circumstances their responsibility would remain entirely with them, because an action having been exercised by themselves, remains with them for all eternity. The good that is done always profits. Evil attracts misfortune, deceit and in. stantaneous moral ruin. God is just ; upon Him all is based, all edified, even the aspirations of atheists and of the most convinced materialists. To himself from recognizing a superior power, which un- trust they will reach fulfillment as time prosingly judges the responsibility incurred." The demise, on April 22d, after a long, lingering illness, of Adolphe Grange (Jean Darcy), manager of the excellent journal, La Lumière, Is announced. His funeral took place in Paris, April 24th. Mr. G. was a valiant defendant of our spiritual doctrine. In his toproalistic career he suffered most cruelly by the vindictiveness and perfidy of human character, but, despite these trials, he remained firm and loyal. He was a great student : at the age of eighteen he distinguished himself, to the astonishment of all at a scientific meeting in all questions of archaeology and linguistics, which brought, him an honorary nomination to the library of the city of Dijon. Leaving Di-jon in 1867, he became one of the co-workers of Pierre Larousse, upon his great universal dictionary of the nineteenth century, for which he furnished linguistic articles, "ethnographics, history and biographies, which were remarkable for their conciseness and clearness, He founded the Quay Voltaire, le Cabinet des Chercheurs, des Savants, and des Curioux, but the war of 1870 interrupted him in his work and brought him renewed misfortune. Having been entailed in the affairs of the Commune, in consequence of remonstrances made against the process of the press during the Empire: he was confounded with incendia ries and was condemned to be shot." Oircumstances however, saved him, after which he joined the ponthen unanimously acquitted, by the Council, of War. Upon his course he was blind, the optic, nerve having been paralyzed. . Several years later the recovered bis sight by mametic treatment: "It was not until 1870 that he became a Spiritialist, in consequence of spiritual manifestations which took place at his residence. Epiritualism was to him a beautiful and consoling truth. 'He gave himself up to it with all intelligence and with all hp least.' He leaves a widow, the gifted editress of Lg Lumière. AND GREMANY. BY DI STOLE Sphine, This useful, and excellent magazine opena with an article by Edward Von Hartmann poon !! Ma Certalization," followed by "Can Spirits be Scientific ally Investigated ?" by Dr. E. Coues, a continuation of Dr. du Prel's "Teaching," and 'an essay upon " Bacius and Hieronymous," by Carl Riesewetter. Owing to their Weighthi, we must hove a hove weiter. hem, but recommend to our readers the various arti-oles, they present aoms novel, ideas, and are most in-teresting and worth studying In Hamburg, A juggler, Schradieck by name, has taken it upon himself to imitate; as he claims, Dr. Slade's slate writing, which he ignorantly asserts can be done by sleight-of.hand., Dr. du Prel, author of "A Problem for Sleight-of.Hand, "became, involved in a correspondence with bim, Much' to the gentleman's surprise, and without bis permission, he, Schrädick, had the letters published ; in consequence of which there has arisen quite a discussion in German papers. who are awaiting with impationce the issue. It is use tess to say that the juggler will, hitimitely be com-pelled to withdraw discomfied. In regard to the matter a German paper says : " Why does not Herr Schradieck, if he can as he claims, scourately, imitate, Dr. 8., obtain the same confidence from the public that was given Dr. S., and which he still enjoys? Spiritualistische Blatter. A discourse upon "Hu man Magnetism," by Prof. Hofrichter, whom our readers will remember as having studied the past winter under Dr. Charcot at La Saltpétrière in Paris, was delivered at Sommatzsch." He spoke of the comparative trifling amount of magnetism it; took to most wonder-fully change an organism, and of what great import-ation human magnetism was to day as a healing power. This, Journal reprints from the Barbard of Lumrit "Spirit Identity" by Willard E. Oaldwell, relating his experiences with Charles E. Brown.

ings. By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest re-garding out-of-door services, and their prosecution

Spiritualist Camp and Grove-Meet-

100

during the present summer:

OMET BAT, MASS.—The tenth Camp Meeting at this place will commence its sessions on July 11th, and close Aug. 20th. THE NEW ENGLAND SPIRITUALISTS' CAMP-MEET-ING ASSOCIATION will hold its thirteenth annual con-vocation at Lake Pleasant, Montague, Mass., July sist to Sept. 1st.

Vocation at Lake Fleasant, Montague, Mass., July Sist to Sept. 1st. LOOKOUT MOUNTAIN, TENN.—The third annual meeting will be held on Lookout Mountain, near Chat-tanooga, Teun., from August 1st to August 30th, both dates inclusive. QUEEN CITY PARK, VT.—The meeting at this popu-lar resort will open on Aug. 17th, and continue to Sept. 23d.

CARAN CITY FARE, YT.-The meeting at this popular resort will open on Aug. 17th, and continue to Sept. 23d.
NIANTIC, OT. -The Connectiont Spiritualists' Campmeeting Association will hold its regular sessions for the season of 1886. at this place, July 8th to Sept. 8th. SUNAPRE LAKE, N. H.-Camp Meeting sessions commence Sunday, Aug. 1st. clore Sept. 1st.
MIBSISSIPPI VALLEY SPIRITUALIET ASSOCIATION. -The fourth annual Camp Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month. PERIME MOUNTAIN HOME.-A Sunday afternoon meeting (at 3:20) will be held for the summer at this place.uear Summit, N. J.
BINDGE, N. H.-The second meeting on these grounds will be opened the first Sunday in August ; sessions to close the first Sunday in September.
PAW PAW, MICH.-The Spiritualists of south-west Michivan will hold their annual the days' Camp Meeting at Lake Cora, near Paw Paw, Aug. 5th to 5th... VickBourd, MiCH.-A. Mediums' Meeting on these for Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp-Meeting on these forounds, commencing Saturday, July 31st, and cloaing Monday, Aug. 30th.
TEMPLE HBIOHTS, NORTHPORT, ME.-The meetings in this delightful grove will commence Aug. 24d.
TEMPLE HBIOHTS, NORTHPORT, ME.-The meeting in this delightful grove will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th-closing July 25th.

closing July 25th. DELPHOS, KAN.—The Solomon Valley Camp-Meeting occurs here, opening Sept. 3d, and continuing ten

ing occurs here, opening Sept. 3d, and continuing ten days. PARKLAND, PA.-The Camp-Meeting heretofore held at Neshaminy Falls will take place hereafter at this locality-commencing July 15th, closing Sept. 5th. WACHUSETT PARK-The Spiritualists of East Princeton, Lecominster, Clinton, and vicinity, will hold a Grove-Meeting at this place, (near Westminster, Mass.,) Hunday, July 11th. Services at 10:30 A. M. and 1:30 P. M., J. Frank Baxter, orator and test medium, being the speaker. Wachuset Station is on the Fitch-burg Railroad. The people, irrespective of creed, sect, sex or race, are cordially welcome. NEMOHA, MICH.-Meeting at these grounds Aug. 6th to 23d.

Wisconsin State Convention.

A report of the proceedings of the above, held in Milwaukee June 25th, 26th and 27th, has been received. and will be placed before our readers at an early date.

ET THE SPIRIT MESSAGE DEPARTMENT this week offers for the reader's perusal the replies of the Controlling Intelligence regarding que-

ries concerning "what and where is the spiritworld ?" "deceiving spirits," etc., spirit-vision, "a war of races," and "the origin of life"; the spirit-control also voices messages for Margaret Saunders, of Boston ; Dr. R. H. Gilbert. New York City ; William Bartlett, Plymouth, Mass.; John M. Percey (who wishes to reach parties in London, Eng.); Parker M. Brown, Lincoln, Mass; Lucy Gaylord (to friends in Boston); Ransom M. Gould, Worcester, Mass; Joseph Steeres, Chicago, Ill.; Belle Williams (to her brother at Indianapolis, Ind.); Mary Alcott and Little Hawk; Spirit Lily C. Darst (who passed on from Chicago,) closing the installment with a message wherein she seeks to send love to her friends, and "to tell them of this blessed, beautiful life in the spheres."

We are glad to be able to announce that the case of Father Davenport, to whose threatened blindness we have made allusion in the past, is much more promising-a letter from his son Ira E., under date of Buffalo, N. Y. July 3d, informing us that on the 28th day of May the invalid submitted to an operation on his left eye, which has since proved a perfect surgical success. The chances are now reported to be much in favor of his being so far restored as to be able to use his eyesight once more-even to the degree of reading and writing. We are glad to hear these cheering proph-Him they address themselves, for no one can prevent ecles concerning this splittual veteran, and eeds. FOr the eighth page of this paper the reader will note that MRS. CLABA A. FIELD, one of the worthiest mediums and public workers for the cause in New England, has just been called upon, by the flat of the Angel of Change. to part with the material presence of her beloved and only daughter. Our deepest sympathies are extended to Mrs. Field in this her hour of trial.

ALL SORTS OF PARAGRAPHS

RECOMPENSE FOR GOOD DEEDS. Doing good deeds thrills with pleasure Every fibre of the soul, And continued without measure Would for us secure the goal In that blissful, bright eternal. In the land of Over-Soul; There our every thought and action Are as corner-stones, if pure, And are used to build our mansions. Would you then this prize secure? If so, seek the poor and needy, And with sure relief be speedy, For the suffering ones are many, And need help from those with plenty ; Thus you respite human suffering, And from all receive a blessing That will make your pathway sure To that land where dwell the pure ; And from God's unceasing store You shall never want for more. Minneapolis, Minn. 8. N. ASPINWALL.

The inventor of dynamite bombs is about handing in his earthly checks.

The muscle of Vale is superior to the muscle of Harvard ; because Harvard muscle patronizes the midnight Boston herdics.

The Boston Herald mistakenly classes the Grant County Indiana theological revival as a " Spiritualist revival," and delivers a long homily against it. Now the fact is the Spiritualists never "shrick for mercy" (as the Herald has it); they have nothing whatever to do with "revivals of religion." They are philosophfcally opposed to all such humbugs.

Mr. Parnell has been threatened with assassination, t is said.

People are continually being maimed while shack ling railroad cars. What has become of the patent shackles? Are the railway managers too parsimoniou to adopt them?

Electric lights are increasing-eye-sight in conse quence diminishing.

House thieves are on the increase. Detectives niz.

"Wal, wile," said a countryman, "I do n't see for my part how they send letters on them ere wires with-out tearing 'em all tew bits." "Law me, they do n't send the paper, they just send the writin' in fluid state." "Ohi that's the way, hey."-Goodall's Sur. Some explanations of the spiritual phenomena at tempted by scientific guid nuncs are guite as cute as the above solution (?) of the telegraphic problem.

The man who holds within himself "the ingredient of a poisoned challce" should not be trusted.

The pomp and pageantry displayed by the Catholie Church recently in Baltimore, while investing Arch-Bishop Gibbons with the "beretta," and the banqueting the Prince and visiting committees, does n't tally very well with the profession of penitence, plety and purity which that Church would have the world believe it teaches. What would Jesus, the humble Nazarene, have said, had he been present, under the circumstances, during the late "magnificent ceremonial of the Roman liturgy," and the splendid pomp befit-ting his exaited rank as a prince of the holy Catholic Church? And that, too, in this free democratic-republican country 1 All this external pisty reminds us of what a Catholic priest not long since said to's friend, whom he invited to examine the interior decorations of a new Catholic church not a thousand miles from Boston : "Doesn't this show that our church is prospering

far beyond any Protestant church ?"

"Yes, it does," replied our friend, " and it forcibly reminds me of another thing, to wit : that while the Catholics worship in magnificent churches, most of them live in hovels; while Protestants reside in very nice houses, and worship once a week in very plain churches.'

The moral is so plain that no explanation is necessary. ~

"Ashes to ashes," as the cigar said to its smoker.

The "Glorious Fourth"-celebrated this year on the 5th-was a grand success all over the United States, and was well remembered in Europe and in Mexico by colonies of Americans resident in the principal cities. Fireworks in New York, Boston, Springfield, and other points, caused a property loss of over \$300,000, and the returns are not all in yet. Music by two bands, and the singing of three thousand school children on the Common on Sunday, was a notable feature of the celebration in this city, and a sign of he progress of public opinion regar ting the Sabi

The Dunklee Golden Eagle Furnaces have been in use many years in our school houses as well as in the residences of many private citi-zens, and have invariably given satisfaction.— Cambridge Press.

BATES OF ADVERTISING.

Each line is 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 the seventh page. *pecial Motices 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 is all cases in advance.

Advertisements to be renewed at centinued rates must be left at our Office before 19 M. on Saturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well underlake to wouch for the honsety of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonset 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 Deat.-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^e Mh6

Dr. Jas. V. Mansfield, at 28 Dartmonth street, Boston, answers sealed letters. Terms 83, and 10c. postage. 4w* Jy10

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

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Jy10

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.



with Modern Improvements, is open for the season.

It Has Changed Proprietors. NOW KEPT BY MRS. C. A. RING and MRS. A. R. WILLIAMS,

FORMERLY OF THE

PEBBLY BEACH HOUSE, Gloucester, Mass.

Every effort will be made to make it strictly First-Class in every particular. islw" Jy10



To live in pain and finally die of a common atiment, which a remedy easily accessible would cure. Most of your physical trouble may arise from



First Association of Spiritualists OF PHILADELPHIA.

EIGHTH ANNUAL CAMP-MEETING

OF THE

5

PARKLAND. 1886.

PARKLAND, 1886. In the inauguration of the Eighth Annual Camp-Meeting, THE FINET ASSOCIATION OF BEINITUALISTS OF FINI-ADELPHILA have most with more than ordinary responsi-bilities and labors, necessitated from the fact that they have arranged for future camps at PANKLAND, upon their own ground, situate a short distance above the old camp-ing ground, on the well-known Bound Brook route to New York. PAIKLAND has advantages and furnishes oppor-tunities for pleasure that few, if my, other places of sum-mer resort can boast of. Its natural beauties of water, is whole extend of thirty-two acres, with a full supply of wa-ter from refreshing and healthy springs, altogether fur-nish every appurtenance and means for the enjoyment of a summer season of pleasurable life in the country. Camp will be opened July 18th, and close Bept, 5th. The attractions of PANKLAND are not surpassed by any Camp will be opened July 18th, and close Bept, 5th. The attractions of PANKLAND are not surpassed by any Camp will be opened July 18th, and close Bept, 5th. The attractions of PANKLAND are not surpassed by any Camp will be opened July 18th, and close Bept, 5th. The ascingtion there expended a large canves tent, and one of great natural beauity and convenience, and to it have been added all the comforts and have built a large bilton and dinking-room capable of scating three hundred people. The facilities for Boating, Swinging, Fishing, Shoot-ing, Driving, Haave-ball, Croquet, and all out-door sports have been provided. The facilities for Boating, Swinging, Fishing, Shoot-ing, Driving, Haave-ball, Groquet, and all out-door sports have been provided. The attraction the daucing, and for instrumental music at curves. Ma. B. P. BENNER will direct the Amusement Thrithe Pavilion, giving Dances, Faney Dress Hones. Concerts

Speakers Eugaged.

ture. Parties desiring circulars giving full information as to running trains from Philadelphia and New York, can got them by sending to James Shumway, or Capt. Keffer, Su-perintendent. Jy3

THE MONTREAL AND BOSTON AIR LINE

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

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

Drawing-Room Coaches. Tills route is not only the shortest, but it passes through the most picturesque parts of New England. The Hiver, Lake and Mountain scenery is unsurpassed. The Mem-phromagog House, at Newport, Vt., is one of the best coa-ducted summer hotels in the country, and the proprietory. Mr. W. H. Witt, has had a long experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful lake of the same name, sand the location is both healthful and picturesque. Bosting, Fishing, Biding and daily Steambost Excur-sions on the Lake. Twelve miles from Newport by steamer, twice a day, is Ow's Head Park and Mountain House, a most delightful forest resort at the base of the beautiful mountain of Ow's Head, and a favorite place of resort for great summer gath-erings.

Total and a revolte pictor resort for great summer gain-orings, Tourist tickets, at reduced rates, for sale by W. RAY-MOND. 208 Washington street, Boston, and at 207 Broad-way, New York. A New York. A New York. A New York, descriptive of Lake Momphremasog, by Frank H. Taylor, entitled "THE HERMIT OF THE LAKE OR THE ISLAND FRINCESS," can be obtained of W. RAY MOND, 26 Washington street, Noston, or will be mailed free by addressing N. P. LOVERING, Jr., Gen-eral Ticket Agent, Fassumpeic Railroad, Lyndourille, Vt. General Ticket Agent. Ruperintendent. General Offices, Lyndonville, Vt.

NEW YORK .- The First Society of Spiritual ists has closed its sessions for the season, to commence again at Grand Opera House Hall the first Sunday in September. Mrs. N. J. T. Brigham will alternate with Mr. J. J. Morse. The conference will have for its President Mr. J. J. Newton. The Parker Spiritual Society has also closed its services for the season-so says the Beacon Light,

EFA correspondent writes us highly endorsing the mediumship of Mrs. A. E. King, 377 Shawmut Avenue, this city. He states that he has received advice on business matters from this lady's controls which has been of great benefit to him. He also speaks very favorably of Mrs, K.'s powers of psychometry,

Mrs. Carrie En Twing will, as announced on our fifth page, hold a seance on Friday evening, July 9th, at 18 Davis street, Boston. Mrs. Twing is a good woman and a grand medium, and is well worthy of public attention.

CONRECTION .--- From later information, the "W. W. Morse" announced in these columns last week as, to speak at, the Parkland Camp Meeting, in Pennsylvania, Aug. 8th, 10th and 12th, turns out to be Bro. J. J. MOBSE.

HT Attention is called to the advertisement of the sims and scope of the MASSACHUSETTS REAL ESTATE COMPANY, which will be found on the fifth page of the present issue. 1

137 A stirring article-in the line of the Secular Press Bureau work-from the pen of Prof. Henry Kiddle, put in type for this issue, is unavoidably deferred to our next.

We regret to learn of the illness of Col. D.M. Fox, editor and publisher of The Spiritual Offering, (of Ottumwa, Ia.)

In Light in the West, published at St. Louis, Mo., is now changed from a semi-monthly to a weekly publication. Bucherry

Read "Arbitration in Place of War," third page. while a strate to fall

RS "The Foreign Notes" this week-fifth page are of apeolal interest.

Horsford's Acid Phesphate. Specific Virtues in Dyspepsies Dr. A. JENERS, Great Falls, N. E., asy 1991 Can testify to its seemingly almost specific virtues in cases of dyspepsis nervousnes and morbid vigilance or wakefulness. The active first production of the second . 3

WITHOUT YOUR KNOWLEDGE.

Dr. Oliver Wendell Holmes is now enjoying a month's travel along the Rhine and in Switzerland.

They are manufacturing rifles in Germany at the rate of a thousand a day. All in the interest of peace some will say-we don't. Germany is becoming afraid of Republican France. 'That's what's the mat ter.

A few numbers of The New York World were circulated in Boston last Sunday. It is a very sensational sheet, and the people of Boston think so. The coarse wood-cuts scattered over its pages resemble the mark on the face of a victim of smallpox.

They are sending striking switchmen to jail in Chicago

Office-holders in Ohio advertise that none but Irishmen need apply for positions in the gift of these men This is a bad omen in Republican America

Thieves in high places are being exposed. This is literally " the day of judgment."

It is now "reported "-just the time of year to do so that the Northwest corn crop is seriously damaged by drought ! This is the usual dodge of mercenary speculators. The same story is told every year " about this time," as Thomas's Almanae would say.

Why is Mr. O'Brien 'a competent mayor? Because he is a practical printer.

It looks just now as though Mr. Gladstone would be beaten. But he is sowing good seed which will riper in the future.

Mr. John Adams, Superintendent of the Fitchburg Railroad, is a very efficient officer in the interest of

that corporation. Everybody admits this fact. The Knights of Labor have secured a foothold in Burope, and are growing rapidly.

Modern Spiritualism is gaining adherents rapidly sverywhere. Some of the eleventh hour, adherents want; to "organize," in order to be considered 'great guns" in the work. They should more closely follow the teachings of the humble Nazarene. The thurches organized long ago, and they have been fighting one another ever since." Take warning by the experience of others.

Mr: Gladstone has made John Bright appear stupid.

The Mayor of New York has knocked out Sullivan et al. 1.111

The celebration of the centennial of Portland, Me., was begun Bunday, July 4th, by special services in Oity Hall in the alternoon and evening. The event was celebrated with great enthusiasm during several days following.

Genteel gambling-University boat races. Are our colleges of learning going to the dogs?

Oardinal Manning says he is in favor of home rule in Ireland, consistent with the integrity of the empire and the sovereignty of the imperial Parliament.

Fitz John Porter has at last been vindicated. He is overcome with joy.

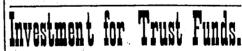
Mr. Beecher said of Mr. Gladstone's speech at Liverpool, "There is nothing to be said about it. 81ence is the most eloquent comment I can make upon 12 Latron distanti fratt

"Another Portland Asherman-the "Oity Point" this time-has been selzed by the Canadian war-hawks. And if so, it is your duty to investigate.

It is possible that this is true

Full information regarding the symptoms, treatment and cure of Catarrh, may be had by sending to us for book, with testimonials.

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Andrew Jackson Davis. PHYSICIAN to their Royal Highnesses the Human Mind and Body, has become permanently a citizen of Boston, and may be seen or addressed at his office. No. 63 Warren Avenue, Boston, Mass. every Tuesday and Thursday, from 9 to 12 A.M. MR. DAVIB would be pleased to receive the full name and address of liberal persons, to whom he may from time to time mail announcements or circulars contain-ing desirable information.

IMPORTANT!

A LL persons desiring good board and rooms at Onset will find a list in the Onset Hymna, which will be sent to any one sending a stamp for postage to FAUTS PUB, CO., Onset, Mass., or Boston, Drawer 5323. 1w Jy10

Miss Lizzie M. Whiting, MASSAGE Treatment, No. 749 Tremont street, Bo This treatment is the best for the relief of Paralysia, Rheumstiem, Neurons Prostration, Ridney Complaints, Dyspepsis, Loss of Muscular Power, Sprains or Breaks. Patients stended at their homes, or at my rooms. Jy19 IW

MISS A. PEABODY,

BUBINESS, Test, Clairvoyant Medium. Bittings daily. Oircles Monday and Thursday evenings, Tuesday after-noon, 8. 1 Bennet street, corner Washington st., Boston, Jy10 1w*

PROF. JOHN McLEOD. PHRENOLOGIST, &c., is a powerful Magnetic Healer Treats Obcession successfully, and produces Clairooy ance, Clairaudience, and other phases in sensitives by treat ing the Brain, Rooms 120 Lenox street, Boston, Jy10 1w

DR. A. C. RICKER. 995 WASHINGTON STIREET, Hotel Ashland, Bot by letter. Bend stamp. Treats all disease Jyletter. Bend stamp.

MRS. CARRIE E. TWING OF Westfield, N. Y., will hold a Béance Friday evening July 9th, at 18 Davis street, Boston. 1w* Jy10

DR. N. P. SMITH, La ingit 900 Washington street, Will visit Camp-Moet THE World is growing wiser, and each day brings to light new truths and new facts which, added to the great

This 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 fogyism to science, makes it absolutely certain that knowledge and wisdom are to be the guiding stars to success. The great conflict letween science and fogyism is forcely 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 **Margfiet I chief and** suffering one great and grand truth, that God has pre-pared in the great laboratory of nature a compound sub-stance, which, when brought in contact with the human body, magnetizes the blood, fills it with the vitalizing ele-ments which given life, tone and health. It has been clearly proven and demonstrated that the blood is a magnet. If this fuid contains from in proper proportions, and we magnetize the same, the whole organ-ism takes on NEW Liffe, and health. follows. The feet should always be kept warm, and the entire body will take on new tone and die whole system receive a wonderful vi-talizing slimulus in consequence. Howder, your feet warm (canse a genia glow over the whole body. Try a pair for a pair of these Nagnetic insoles? They keep your feet warm (canse a genia glow over the whole body. Try a pair by mall. Three pairs for \$2,00 to any address. Sond stamps or currency at our risk. Thauphelt seut to any address.

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Cape Cod Camp-Meeting,

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Ocean Grove, Harwich Port, Mass. BROAD ocean view, sea bathing, cool south-west breeze through cak and pine grove on the bluff. Bpeakers: Dr. H. B. Storer, L. K. Washburn, Jennie B. Hagan, A. A. Wheelock, Eben Cobb, Mirs, Juliette Yeaw, Dr. C. H. Harding, Cella Nickerson, Joseph D. Stiles, Geo, A. Ful-ler, From July Jith to 25th. Excursion tickets from Bos-ton and return, 43, 40. Lots for sale at bottom prices. Come to the ocean shore. The Dr. H. B. Storer will preside and have general charge of the meetings. Curriages will be in attendance upon the arrival of trains to convey passengers to the Grove. Am Ample accommodations for board and lodging on the grounds. 127



THE FACTS FUELISHING CO. have secured the Headquarters Building for their office at Onset this senson, where, in addition to their regular business, they will receive orders for or keep for sale all the publications issued by COLBY & BIOH, at regular rates. They will also furnish any other publication desired. This Company publishes the Onset Bay Hymnis, which will be derou-lated gratuitously in every sudlence and used for congrega-tional singing. Two pages of this sheet will be derouted to advertisements. Advertisers 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 522, Boston, Mass, 13

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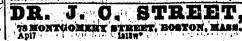
Mrs. H. V. Ross, at Onset. WILL hold soances for MATERIALIZATION at her Cottage, comer of Fourth street and South Boule-rard, from June 2th to the close of the season. Jeiz 185w

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To any persons who will send us a list of names of Spirit-ualists or investigators of phenomens in their violation, we will send a copy of FAOTS, Address P. O. Drawor 522, Boston, Mass. Jys



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BANNER OF LIGHT.

Message Bepartment.

The Mesager published under the above heading indi-ato that spirits carry with them the characteristics of their arth-life to that beyond-whether for good or svil; that hose who pass from the earthy sphere in an undereloped fato, eventually progress to higher conditions. We sak he reader to receive no doctrine put forth by spirits in hese columns that does not comport with his or her re-son. All express as much of truth as they perceive-no arts.

son. All express as means the set of the means recognise the means of the fact for publication. Son Letters of inquiry in regardic this department of the BANNER should not be addressed to the medium in any ease. Light the set of the set of the medium in any case.

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 THBOUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 13th. 1886. Invocation.

Envocation. Thou Soul of all Life, thou Essence of all Being, thou who art the parent and friend of all humanity, we lean upon thy love, we turn to thee in sorrow and in joy, well knowing that we shall receive the kindly dealing which a parent gives to a child. We come too thee, asking for light and knowledge, for our souls would expand beneath thy ever-broadening truth, and learn to comprehend the secrets of thy laws and the purposes of thy ways. Oh i our Father, we acknowl-edge our relationship to thee. We may not under-stand all of thy ways, but we would continue to in-crease in perception, we would grow into nearness with thee and with the laws of the universe. We know that our ascended friends are doing their work in with thee and with the laws of the universe. We know that our ascended friends are doing their work in other ways than those they knew on earth, and we would come into communication with them to learn of their life, to partake of their affection, and coöperate with them in any good work which they have in hand. May all such be enlightened, and receive just that sup-ply which their natures require. Amen.

Questions and Answers.

CONTROLLING SPIRIT .--- Your queries. Mr. Chairman, are now in order. QUES.-[By a Subscriber.] Some intelligences

purporting to be departed spirits, speak of rivers, lakes, mountains, trees, flowers, etc., in the spirit-world which, to ordinary minds, sugthe spirit-world which, to ordinary minds, suggest terra firma. They also speak of residing on the earth, in the earth's atmosphere, and in distant space. Will Father. Pierpont please tell us what and where the spirit-world is ? Ans.—The spirit-world is here and every-where wherever it is possible for a spirit to exist. You are spirits to day fully as much as you would be were you divected of the atternal

exist. You are spirits to day fully as much as you would be were you divested of the external flesh, and wherever it is possible for you to ex-ist, it is possible for a spirit who has cast off its outer covering also to exist. There are spirits invisible to mortal eyes making their dwelling-places all around you. Some of them may even take up their abiding place in your own home, and in communicating to you through medium-istic sources will say they are in the spirit-world and they are upon terra firma-all of world and they are upon *terra firma*—all of which is true. But while we make this state-ment, we can also truthfully affirm that there are, rolling in space, worlds upon worlds, as complete and as real as is this world of yours; that these worlds are inhabited by spiritual in-telligences who once lived and labored upon teligences who once lived and labored upon this plauet earth, hence they may properly be called spirit-worlds—not the spirit-world, be-cause there is more than one. Intelligences claiming to be inhabitants of such worlds, as well as those who state that they live here in the atmosphere of your earth, and tread upon your soil, and inhale the sir which you breathe, and parceive lates monthing rivers scenary and perceive lakes, mountains, rivers, scenery, as well as houses and lands, are also correct, for we have yet to find a spirit who does not occupy. We have yet to find a spirit who does not occupy, at some time and some place, a real, substantial home that is to him exactly what terra firma ap-pears to you. Their grounds are as solid as your own, their lakes and rivers are as real as your running waters, flowers bloom as beautifully and are as fragrant as are yours on earth, and houses are reared in as substantial a manner. We are not to suppose that this experience on We are not to suppose that this experience on the earth is all that man has to attain in the way of objective living, for at the most it is but a brief span of life, and he can gain but a lim-ited amount of knowledge from it. Passing on to other worlds and other experiences, be still has to express himself in external ways, giving to his thought manifestation in form, which to him is as material there as is the manifesta-tion of your own thought when embodied in the erection of a homestead or in the creation of mechanical appliances here in this world; therefore we affirm that the spirit-world is all around you; and yet, apart, at immeasurable distances in space, may also be found planets inhabited by spiritual intelligences, who have

say that he may not have advanced as we have mentioned in the spirit-world. We should mentioned in the spirit-world. We should carefully weigh what he might say to us in the carefully weigh what he might say to us in the balance of our own reason and judgment, and never allow that God given right to pass from our grasp at the behest of any spirit. From the very fact that the predictions of this spirit proved incorrect, we can assume his fallibility. Q.-[By G. H. A.] When our spirit-friends are with us, do they see us as we see each other, siz., do they see our material bodies and movements in life as they were accustomed to look upon us before they passed away? Or do they see our spirilual bodies only, and know their workings either for good or evil-that which our material eyes do not see? A.-Spirits, in returning to you of earth, gen-

A.-Spirits, in returning to you of earth, gen-erally look upon your spiritual bodies, and draw their own deductions of the high or low condition of your natures from what they see re-flected upon these bodies. Many spirits in fiected upon these bodies. Many spirits in coming to their friends of earth can not only see their spiritual bodies, but they can also un-der favorable conditions look upon the physi-cal or external body, and watch its changes of countenance, or other movements. Some spirits, in returning, may not be able to see the physical form of their friends, and yet the spir-itual body seems so natural, so real, and bears such a close resemblance to the external body, the the spirit in gaving upon it does not realsuch a close resemblance to the external body, that the spirit in gazing upon it does not real-ize that it is not the physical, and really comes to believe that it is, and such a spirit might say to a friend: "I see you plainly, I notice that you have changed since I was here with you; your eyes have grown dim, and the vital powers are not what they were." The spirit-body being in close rapport with the external, and bearing such a clear resemblance to it, it is not at all wonderful that it should be mistaken for at all wonderful that it should be mistaken for a mortal body. Some spirits cannot see physica bodies at all, unless they come into contac contact with mediums, and gaze through their eyes while others make use of your own magnetic aura or condition to come so close as to look upon you externally, as well as spiritually, and to gather an idea of your movements and your mode of life. The spirits do not seek to look upon the external, they merely desire to come in contact with the spiritual, for upon your spiritual bodies are traced lines of the thoughts spiritual bodies are traced lines of the thoughts and doings of your life. A spirit has no diffi-culty in knowing whether you are false or true, whether you are seeking to live good lives or are indulging in evil thoughts and ignoble deeds. The spirit-body, although resembling the outer, is different in this respect: when your thoughts are pure, and your deeds in ac-cordance with them, the spirit-body glows with a bauty indescribable thut when the thoughts a beauty indescribable; but when the thoughts and deeds are impure, then the spiritbody grows dark, as though a thick veil had fallen upon it, enshrouding its features.

The Spirit Control Spoke for the following spirits :

We shall again this afternoon devote our time in presenting messages from such spirits as do not wish, or are unable to control the medium personally.

Margaret Naunders.

The first spirit is a young woman, twenty-eight or thirty years of age, who lived on Gene-see street, in Boston. She was drowned, and has been restless and unhappy in the spirit-world. Not that she is suffering intensely for any wrong committed, but she feels that her place bould he here: she sees where she could place should be here; she sees where she could do work and attend to matters which now she cannot take hold of. We should judge that the life of this young woman had been a hard and rather sorrowful one; marks of pain appear in her countenance, as though life had been a struggle. There are parties in Boston to whom she would like to send her love, and, if possible, come to them. She expresses friendship and kindly feeling.

kindly feeling. There is another spirit, a little in the back-ground of this one, a tail man, whose name is George. We do not get the surname. He is a connection of the first, and is here to take her to a brighter home and pleasanter conditions. We think it will be accomplished after to day. The woman's name is Margaret Saunders.

Dr. B. H. Gilbert.

A gentleman appears, calling himself Dr. R. H. Gilbert, of New York City. He has been accustomed to think much-not only to project, but to engineer and work out in detail. He was oppressed for years before his decease with a feeling of weakness and pain, occasioned by bodily ills, the physical being diseased for a long time before it succumbed, and yet his passage from the body seemed to be a swlft one; not from the body seemed to be a swift one; not more than twenty-four hours elapsed before the spirit was set free. The man does not wish to be thought dead; he feels his vital energies stirring within him. A year has not elapsed since he passed from the body. He is now freed from all those weaknesses which were his here, and is in a condition to exercise his thought and make it of practical utility. He would like to come into communion with his friends and impart to them ideas which have been work-ing in his mind since he passed from the body; he can see clearer and further than he did when he can see clearer and further than he did when here. He feels sure he can impart certain ideas that will be beneficial if he can only find a brain suitable for their elaboration. He brings warm greetings to relatives and friends, tender words of cheer, expressions of satisfaction with the life and home he has found in the spirit-world, and disclaims all desire to return under the past conditions. We also hear from the conditions conditions. We also learn from the gentleman that he was the author of the scheme of an ele-vated road in New York City, connected with that of Sixth Avenue.

condition. He comes with his companion, Mary, who but a little while ago joined him in Mary, who but a little while ago joined him in the spirit-world. They are contented and happy together, and wish their friends to know they have a pleasant home and congenial sur-roundings. They bring greetings and warm a spressions of love. There are those on earth in whom they take a great interest, whom they aim to guide onward to the better land, to teach of the spirit-world and the immortal con-dition of man. To those dear ones they bring their affection and blessing, with the glad as-surance that for them death has lost its sting, and life forever is theirs. The man lived in Lincoln, Mass.

Lucy Gaylord.

Lucy Gaylord. This spirit has been in the higher life a number of years. She lived in Boston, has friends and relatives here to whom she brings her love, and she wishes also to say she has tried many times to communicate, some-times aucceeding so far as to give impressions, which have attracted the attention of those to, to whom she came, but she has never given a full communication, though desiring to do so. to whom she came, but she has never given a full communication, though desiring to do so. She has many friends in the spirit-world, a great many relatives; with some of these she resides, others are passing to and fro, engaged, with their own duties, yet all send love to friends in Boston. William, she says, has a hard life, but angel friends are trying to smooth bit memory to be world herend. By and have his passage to the world beyond. By-and-bye the shadows will have all been lifted, and he will enter into the sunlight of that love that will be to him a compensation for all that he passed through. The spirit thinks her words will be recognized.

Rausom M. Gould.

Ransom M. Gould was, a number of years ago, deputy sheriff in Worcester, Mass. He has a few words to say to his friends. We have seen this spirit before. He wishes it realized by those friends who remain that he is step-ping upward constantly, that he has laid down the old conditions, the cross, and has taken up the new. He is not now engaged in such pur-suits as when he was on earth, but he feels that he can present himself as a high officer in the Mystic Temple, for there is a grand brothersuits as when he was on earth, but he feels that he can present himself as a high officer in the Mystic Temple, for there is a grand brother-bood in the spiritual world, every member of which is devoted to the labor of working for the elevation of mankind. They recognize all men as their brothers, and however low an in-dividual may have become, however forlorn or depraved, he is considered worthy of attantion, and it is the duty of these spirits, singly or together, to work for the elevation of that soul, and to draw it up to a condition of purity and the spirit feels that he is in a congenial ele-ment when engaged in it. He has with him another spirit by the surname of Parker. This intelligence also holds out to his friends a word of greeting and good cheer. He has in his hand a crown set with flashing jewels, and it is sig-nificant of something beyond, or to look for-ward to. The first spirit, while sending his greeting and love to his relatives and friends, wishes particularly to have it conveyed to his brother associates, and to say to them that he was present at the "Lodge of Sorrow," and participated with them in its observances, only that what to them is an impressive coremonial, typical of the tears and dust of mankind, the earthly condition, was to him only a service of great joy, because he knew that after death comes life eternal, after the cross is found the crown of victory and of life, of faith, as above and beyond all.

Joseph Steeres.

Now quite a different character appears be-Now quite a different character appears be-fore us, bearing the name of Joseph Steeres. He tells us that he halls from Chicago, and has a number of friends in that city. He has tried to manifest in many ways, but unsuccessfully. This man is of a strong and vigorous nature, disposed to hold on to whatever he takes hold of-not to let it go until he accomplishes re-sults. He fought with death for some time be-fore he succumbed and this in observating. fore he succumbed, and this is characteristic of the man ; now he comes back, as he expresses of the man; how he comes back, as he expresses himself, fighting his way along, determined to gain his aims. There are those in Chicago in whom he is interested, who are, at present, in some difficulties; they do not get along easily, because of financial troubles. The spirit gives them encouragement, and thinks if they know he is working in their behalf they will become observed and more patient, and we certainly cheered and more patient, and we certainly think he will be able to accomplish something because of his strong influence.

Belle Williams.

A young woman whose name is Belle Wil liams hopes to reach her brother at Indianapo-lis, through this channel. She wishes to express a deep, abiding affection for that brother, who she feels is in need of guidance. She has been in the spirit world some years, but has been at all times attracted back to that dear one and has guarded his life. He does not know of Spiritualism, but he has a susceptible nature which enables his sister to reach him in many ways, yet she has never been able to make him conscious of her presence. She also says that the mother sends love and fond greet-ings, and she, too, is using her influence for his welfare. The spirit is a bright intelligence, was a young woman of thought when here, and has developed fine resources of character since passing to the spirit-world.

storm blanket is rolling away, the clear sun-light will stream down into the lighthouse upon the hearts of those who have been sad. The lighthouse will throw ont its great light, the darkened minds will be drawn to it and feel it as a safe harbor, it will warn them of the shoals and quicksands, it will be a beacon star for the lignorant and the weary. All things are cheer-ful, the outlook is good. Little Hawk and his band are here to day to draw forces from spirits present, which he will this day and the coming week set in varions places for good work. Be sure it will be accom-plished, wrong shall be righted, justice be done; in a very little while the friends will see that the Indian has spoken wisely, that he has known

the Indian has spoken wisely, that he has known his powers, and drawn well on the forces given him by good spirits, but he has relied on the Great Spirit, and the end is near. This will be understood, Mr. Chairman, and it is all we have need to say.

Report of Public Seance held April 16th, 1886. Questions and Answers.

QUES.-[By F. X. L., Virginia, Nevada.] In 1876, at Charter Oak Hall, San Francisco, Call-fornia, a medium made the statement from the rostrum that in fifteen years there would the rostrum that in fifteen years there would be a war of races between the whites and Mongolians; that the war would become so gen-eral that the troops would be called upon, and the finale would be that the Mongolians would be driven into the bay of San Francisco. Ten years have now elapsed since that predio-tion. Also it was predicted that the trouble would extend east of the Rocky Mountains. Will the Controlling Spirit please enlighten us in regard to that medium's predictions? ANS.-It must be understood by your corre-spondent that a spirit in making a prediction

ANS.-It must be understood by your corre-spondent that a spirit, in making a prediction of any kind, does so from his own standpoint. A spirit, as a mortal, who is closely observant of events, and able to reason from cause to ef-fect, will be pretty sure to predict what certain results will be as the natural consequence of such and such causes or events, and a spirit, what he of the antervolution watching the developments of the antagonism which ten years ago and more began to unfold between the Mongolians and our own people on the Pacific coast, would naturally be ready to prophesy that the outcome would be a battle, and that the stronger race would eventually vanquish the weaker and drive them from the years in this connection? We have beheld the development of those antagonisms; we have seen the whites warring against the Mongolians; we have seen an outcome which perhaps may only be the prophecy of what is to follow, and it will not take the son of a prophet to predict that there is yet to be more in this same con-nection. Undoubtedly such a disturbance will nection. Undoubtedly such a disturbance will extend to a far distance, for we always find that wherever a war-cloud arises, whether it be be-tween different races or between those of the same brotherhood, it extends to a far distance, for each party or side draws sympathy from others far away, and consequently the result is that the war or the disturbance, whatever it may be brocked out if different localities at may be, breaks out in different localities at the same time.

Q.-[By J. A. Heinsohn.] At one of your se-ances, the control, in answering the question, stated that in the spirit-world records exist in stated that in the spirit-world records exist in which the history of our planet is preserved. Will you please give a brief outline as to the origin of life in general, and the origin of the human species in particular? Fichts, the phi-losopher, suggests the theory of the existence of soul-germs, by whose inborn latent powers the organisms of our planet are evolved and de-

A.—The subject of the origin of life is one that has attracted the attention and puzzled the mind of thinking man for ages. At times, it seems as though he were no nearer the solu-tion of this great problem to day than he was in years past, and yet we dare to affirm that every year of thought and study upon any great question evolves new ideas, and brings new mind. It would be impossible for us to give a triths to the comprehension of the human mind. It would be impossible for us to give a brief outline of the origin of life in general; for it is a subject that demands time for elabora-tion, and very delicate conditions for a spirit who desires to treat on such a theme; yet our study of this great problem convinces us, and we have held communion with many wise in-telligences who concede, that to their under-standing the germ-theory of development is the most correct one. You may call them soul-germs, if you will, but it is evident to every thinking spirit that there exist in the atmo-sphere of the universe, germs vitalized with life, germs impalpable, imperceptible to the senses of sensual man, holding their own place and power, and that these germs, vitalized with life, become quickened and expanded until they de-velop as individualized human souls. These life-germs, we believe, emanate primarily from the great Over-Soul of Life itself. We are not complotent, we cannot define to man this great Over-Soul, the Supreme Spirit; we believe it is a wise and unerring intelligence, and that every life-germ emanating from that infinite is a wise and unerring intelligence, and that every life-germ emanating from that infinite source is of, itself an individualized intelli-gence, a part and parcel of the great whole. As these life-germs are evolved, and take upon themselves external manifestations, they grow in power, they put forth energy, and finally de-velop as human beings. We believe in the de-velopment theory of life. We believe from our study of this great theme that life, on this and every other planet, begins with the greatesee of study of this great theme that life, on this and every other planet, begins with the great sea of ether; that this great ethereous sea contains within itself all the power and potency/of every form of life that is or ever has been manifested. But we also believe that mankind did not be-gin its existence here on this planet in the same form that it presents to day, but that through addless ages of time, and various unadding of form that it presents to day, but that anounce endless ages of time, and various igradations of unfoldment, human life has advanced upward to its present stage of being. We would like to gratify your correspondent, Mr. Chairman, by elaborating on this theme, but the pressure of the them to would be the transmission of the stage other labors is so great that we are obliged to defer its consideration, and leave it to other misonlevous spirits, what is the best way to get clear of them? "I and the international the the motive of the spirits who come to him with their tales of deception. If the spirit is ma-licious or inkoherous, or merely seeking to gratify a personal feeling, then every effort should be made to cleas the avenue for that spirit's return. We say this after sgood deal of deliberation, not in regard to our questioner, but in relation to this great subject. We have seen malicious spirits coming back into contact with sensitive mediums, and through some law or condition surrounding these instruments of spirit-power, gaining possession of their organ-sime, oriooming in contact with them, and seek-ing in every way possible to mislead these sen-sitive ones. Such spirits are not in a condition to be benefited by the offices of mediumship; and therefore they had best be repelled, the medium seeking ito get into a positive state of mind that will not invite such influences, or any other, for the time; and in such a carneatly also, be necessary for the medium to carneatly and constantly invoke the presence of high and pure spirits, by be berefore the decelving who desire to make use of his powers. In such cases it may be accessary to close the door of communion for a time, until anaw guard is formed, and stronger magnetic forces applied that the deceiving spirit means well, but that he is unacquainted with the line? If it be found that the deceiving spirit means well, but that he is unacquainted with the line? for the found that the deceiving spirit means well, but that he is unacquainted with the line? by applying it to his own conduct, then we may roce the in-struction profered, and to benefit by applying if to his own conduct, then we may roce the in-struction profered, and to benefit by applying if the his own conduct, then we may roce the in-struction profered, and to benefit by applying if the his own conduct, then we may roce the in-struction profered, and to benefit by applying if the is one don duct, then we spirit, even though he does try to mislead us; we may give him-good counsel; and such influ-tipoes for the best as we can provide and in this way teach him to gain a higher couldion of life. Mediums troubled with deceiving apirits would do well, to solicit the assistance of one of two congenial friends whose magnet-ism is of rather a positive nature, and request them to sit with the medium for the purpose of meetving strong magnetic forces from the higher life. Then it would be well-for each one of these two or three filends to units si isning and to surround them with only proper influences and with strong guides of the de-

mand will, in time, find an answering response, and will prove of benefit to the tried ones of earth. It is not wise for a medium to sit con-stantly or too frequently for spirit-communica-tion if he finds that deceiving spirits attend him. He need not encourage such spirits, but about talk with them and give them to under tion if he finds that deceiving spirits attend him. "He need not encourage such spirits, but should talk with them and give them to under-stand, that they are displeasing to him; that he only desires pure, reliable communications from those who, have gone, before. It some-times becomes necessary for you of earth to close your doors summarily against intruders low-minded and weak, those who would mis-lead you or do you harm; and it may be neces-sary in the defense of mediumship to do this same thing against spirits. "We would thelp every soul who desires to rise above a condition of darkness; and however low a spirit may have fallen, if he puts forth an effort to rise, an en-deavor to grow wiser and better, we would si tend to him our counsel and dur sympathy send him our magnetic forces and help him all in our power. If he proves malicions, and de-sires to injure others for self-gratification, it is our duty to close our doors against him, to draw from the higher life, by carnest supplica-tion and all the force of our own interior, will-power, those higher influences that will pro-tect us from his snares.

Lily C. Darst.

When my pen was laid aside and the little weapon that had served me so long and well had ceased to move at my dictation, my friends felt sad. I had many warm friends and I knew had ceased to move at my dictation, my friends feit sad. I had many warm friends and I knew that they missed me from their lives. I could see in the hearts of a few tried and trusted ones how they much desired to know some-thing of what I could find beyond this earth-what occupation would be mine and what scenes I should witness, and other friends who did not follow me in thought beyond the body missed my contributions and felt that nothing else could supply their place. And yet the world has moved along since that time; hu-manity has grown in intelligence, for I believe that every year brings an added weight of knowledge and of intellectual vigor, to every thinking, investigating mind, and although but a few years have passed since I dwelt in the body, yet I can fully believe that my friends have stepped forward and that they are in ad-vance of what they were when I was with them I a m interested, and shall be, in journalism; in that potent power of the press that dissem-inates knowledge among mankind, that quick-ens the growing mind of youth and stimulates the mature thought of age; in that power which conveys truth from place to place and imparts information to all who desire to learn; it is of great interest to me. My friends knew that I bad a genuine love for my work, atd that I considered no labor too hard, no sacrifice

that I had a genuine love for my work, and that I considered no labor too hard, no sacrifice too great to make, no time too extensive to give to the pursuance of those tasks which devolved

to the pursuance of those tasks which devolved upon me. You will pardon me, Mr. Chairman, for speaking in this way of myself and of my task, but I do so because of my friends, as I wish them to know that I am really a returning spirit, and she who claims to be "Kenneth." I have found many joys in the spirit-world. I have been reünited to loving friends whom I missed from my life--for my heart bled sorely, when they were taken from me--and yet I have never forgotten one friend whom I.left on earth, for there are those still living who extended to me the warm grasp of friendship

on earth, for there are those still living who extended to me the warm grasp of friendship at such times as I most needed it. The hours were not always full of sunshine, the road was not ever easy and bright, for sometimes the clouds of adversity lowered about me, and again I found obstructions in the road, as all do who set out to perform any important work; but my way was made easy and my path bright by this friendship of which I speak, and I have been yearning to return and express my affection and appreciation of every dear friend, and to-day I am gratified at this privilege.

overy use this privilege. • Of all the joys that spiritual life affords me, Of all the joys that spiritual life affords me, there is none keener and more gratifying than the power of labor. I can pure my work there as here; we are not limited in the expression of our, intelligence on the spirit-side; we have opportunities and facilities for outworking those thoughts that burn within; we have the press there and all the advantages which a liberal mass effords. Law also we have the press there and all the advantages, which a liberal press affords. I am also, at times, at work with friends on this side, friends engaged in literary pursuits and in journalistic occupations, for I believe that my presence is helpful to them, and I take great pleasure in approaching them. I have a scheme in mind, or I had rather say I have a scheme in mind, or I had rather say

I have in mind a pet idea which I hope some day to see developed : now that communication is opened between the two worlds-us it most assuredly is-I do not see why it cannot be per-fected so that there will be no difficulty in nortals receiving daily bulletins of intelligence from beyond. No doubt there are privileged obaracters on earth who do enter into daily communication with the higher life, but I hope communication with the higher life, but I hope to see this made more general. I do not know why correspondence may not be maintained, so that you here, in this city, may know every day what is taking place with the inhabitants of a certain city in the spirit-world. The time was when it was thought impossible, here on earth-before the telegraphic system was per-fected or the postal service brought to its pres-ent state. of utility-that, the inhabitants, of this good city of Boston could know what was taking place within the same twenty-four hours at a distant city of the West, yet it has all been accomplished. And T believe that this other scheme of which I speak will be per-fected in time to come. I am interested in footed in time to come. I am interested in these things and many others, but I find that at this moment I am unable to unfold them as at this moment 1 am unable to union show and I desire. My ohief object in coming is to send love to iny friends, and tell them of this blessed, beau-tiful life in the spheres ' how realistic it is to me, and how joyous; to tell them thist daily and hourly. I send out my thoughts in such ways as I best can, that they may reach the hearts I love, and let them know that I live, and that death has not robbed me of any bless-ing. I had not reached the meridian of life when I passed on ; existence seemed full of promise to me, but the great summons came, and I was obliged to respond; though I would have been willing to have stald here and brought certain willing to have stald there and brought certain projects and labors to a higher condition; Tet I am ready to say it is well will a subscript of the I am ready to say it is well will a subscript of the I have many itlends in the West, Mr. Chair-maps., For some, years, L. was, conjected, with fournalism, at Circleville, O., There are warm hearts thesting there who. I know, will remem-ber me. I also at one time held a position, in the government employ, but at the time of my death I was in Chicago, "I have friends in that far Western of the whom T bring love; but I cannot enumerate to you all the places where hearts there bear who there is held a L know share are hearts, who think of me kind-ly, and, to every, one of, whom I send my loving greeting and sympathy, to Lily O. Darst. All to

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advanced beyond this s rade of life, and yet find

advanced beyond this grade of life, and yet find a local habitation and a home. Q.-[By "Inquirer."] A lady of intelligence and education who has for months been en-gaged in public mediumistic work of consider-able merit, has for weeks past been influenced solely by a spirit who declares with the most solemn asseverations that he is God, the Crea-tor columing all the attributes of Divisit but tor, claiming all the attributes of Divinity, but assumes a form in order to instruct mediums. He is very loving, and claims to be exercising healing power over this medium and others connected with her, of which there is some connected with her, of which there is some evidence; is teaching her lessons of patience, self-denial, faith, etc. His predictions, how-ever, are frequently proven incorrect. The as-sumption of the claim to be Deity seems to the questioner absurd, but the medium is fully convinced that it is true, and yields herself to his every direction, by fasting, etc. Is this what is often termed a lying spirit? If so, why was he permitted by her guides to approach her? Is there some condition which overtakes spirits of an advanced order which renders spirits of an advanced order which renders them victims of delusion?

spirits of an advanced order which renders them victims of delusion ? A.-That depends upon what your corre-spondent deems to be spirits of an advanced order. A spirit may become highly intelligent, a close thinker, a strict student of the laws of science, exemplary in his life and practice, and yet may be so fully engrossed with one all-aborbing subject as to become warped and grow into an abnormal condition. Such a spirit may gain a strong, controlling force in one direction, and it is possible for such an in-telligence to tome to believe himself the all-wise, omnipotent being. If such an individ-ual, when here on earth, however learned, scholarly or intelligent and refined, he might be in' other directions, and pure-minded, manifested a disposition to claim to himself the attributes of Delty, you would 'pro-nounce him a fit subject for an inase azy-lum; and when he becomes a spirit it by no means follows that he may not have passed into such an abnormal condition of mind, in consequence of having devoted all his attention and nervous forces to one subject, as to be exactly in the spiritnal condition that you speak of when you call a man insame. Look-ing as this subject from the aide which has speak of when you call a man insane. Look-ing at this aubject from the side which has been presented, the questioner might consider -this spirit one of an advanced order, and so he is, only that he's not properly balanced. Every spirit who is of the highest order of in-telligence and purity of which we can con-ceive, is self-poised and properly balanced, and would not make such a mistake as that of which we speak. The spirit in question may have been such an intelligence; and it may be he is not able to control the medium just pre-gdsely as he desires. "From the fact that he counsels patience, self-denial, purity of life. - and other elevating qualities for his medium and her friends, we should judge him to be a - pure-minded, well-intentioned intelligence. It may be that he deems it meessary to assume for himself high authority, in order to be obey-ed by his medium. Possibly he may feel that a he will, through this discipline, pass through a high stage of unfoldment; and be utilized for functioner to her medial work by-and-bye. He undoubtedly knows that by advising her to fast at certain seasons, and to pass through ther more sensitive to higher intelligences who may be stratted to her over a she render her more sensitive to higher intelligences who may be stratted to her modial wells a fact pat-for an all-mediumalp. But while we cannot for a moment signal, we are not prepared; to been presented, the questioner might consider this spirit one of an advanced order, and so he

William Bartlett.

William Bartlett. A spirit who has not long been a resident of the other life gives his name as William Bart-lett. He though he would like to control the medium, but at the last moment shrank from making the attempt, because he feared he was not able to accomplish his desires. His brief message is to personal friends. He desires them to know that he is in a fair condition, and aware of what is taking place with them, and is able to look around and take note of his new life. He would like to come and have an inter-view with a party by the name of Russell. He would also like to come would also like to communicate with his fami-ly and any friend who cares to hear from him. The spirit locates his home in Plymouth, Mass.

John M. Percey.

John H. Percey. This man has been here before, rather de-termined to control the medium for himself. We advised him to allow others to speak for him, but he has thought he could do better in his own way; he finds that he cannot, and permits us to say a few words for him. We do so, with the hope that it will assist him in ac-compliating his ends, and also in growing more satisfied with the spiritual life, for he has not been altogether pleased at having been obliged to passout from earth.life, and take up another which he did not understand. This man was of Euglish birth, and in England he made his home. He has many times tried to come in contact with parties in whom he is interseted, in Londoh; without success, so far as to give an intelligent communication. Four years ago, during the winter season, there was a disturb-ance, a commotion connected with himself, something about the manar of his death, and it stirred the spirit very considerably, adding to his dissatisfaction at being out of the body, and drawing him constantly back into close ontact with individuals on earth. He has never arisen wholly from that state of mind, and it renders him somewhat unhappy. We never arisen wholly from: that state of mind, and it renders him somewhat unhappy. We hope that his English friends will learn of his condition, and be ready and willing to seek out some means of assisting him to grow stronger and better satisfied. If he can only come to them privately and speak what he knows, it will greatly relieve him. It is not wise to have his secrets uttered in public, either here or in the other country, because that would affect parties still living injuriously, but at the same time, we should judge, justice demands—at least the spirit thinks so—that he should have an opportunity of speaking to these close-ly concerned. This spirit is John M. Percey.

Mary Alcott.

We see a little in advance of us a beautiful woman, who rounded out a long experience of spiritual and mental growth, on earth. She knew what it was to suffer pain and weariness of body, but in her arisen condition she is not of body, but in her arisen condition she is not in any sense crippled, nor is she weighed down by years of weariness. She is free, active and strong in body as well as in mind. The mind never succumbed to the weariness of the flesh, but has always remained intellectually bright and grand, and it is no less so now than what it was on earth. There is a grand, mother look in the countenance of this spirit that tells its own story. While her heart is devoted to the family, the children, and all the loved ones per-sonally dear to her, here and in the spirit-world, yet it can also take in all mankind, and brood over the suffering and the down-trodden with a tender sympathy and cheer, as though they were her own. This spirit is interested in reformatory works, especially in anght that promises benefaction to her own gox. She had hoped to have lived on earth to see all others who are in need of protection; of advancement, elevated to a higher condition; to a plane where the utmost freedom of thought and execution the utmost freedom of thought and execution might be exercised, but she is, on her side, ia-boring with high-minded spirits for the bene-faction of all. We get the name, Mary Alcott, With this spirit we see a beautiful, young wo-man standing by her side, slighter, more dell-oute perhaps, in appearance, yet not more spir-itual and beautiful. This spirit also sends out an atmosphere of love, of harmony, that is sug-gestive of all sweetsounds and beautiful sights, an influence that cannot be beneficial: to any one in this room or elsewhere who senses it; and this spirit is attracted, to dear ones on earth, over whom she exercises a guardian-ship. We only get the name of May with the last.

And March 11 Little Hawk.

Now we must speak for one of our Indian friends, for we are always in kindly sympathy with the red man, whicher he be the untutored oblid of earth-life or the more advanced spirit who has gained experience in the bappy hunthope that his English friends will learn of his condition, and be ready and willing to seek out some means of assisting him to grow stronger and better satisfied. If he can only come to them privately and speak, what he knows, it will greatly relieve him. It is not wise to have his secrets uttared in public, either here or in the other country, because that would affect parties still living injuriously, but at the same time, we should fadge, justice demands at the spirit thinks so—that he should have an opportunity of speaking to those most close-ly concerned. This spirit is John M. Percey. Parker M. Brown would be called an elderly man were he here on carth, yet, as we have often said of other spirits, he does not feel aged, but is strong and vigorous in his spiritual

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The Wourds' Annual Camp: Meeting of the Minister of Val-lay, Bpiritaalist Association, will be hald at Mount Pleasant Fait, De grounds of the Association; Jocated at Jointon Lews, opening on the 4th of August and continuing farough the moulting of the Association; Jocated at Jointon The spiritual public of the (West are cordinating farough and an agreeable, instructive and embergating seator is Bedred. actived. For further information regarding the Campred States and the second states and

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JULY 10, 1886.

Banner of Bight.

BOSTON. SATURDAY, JULY 10, 1888.

Spirit-Photography.

We promised in a recent number of the BAN-NER to show conclusively that legitimate pictures, or true likenesses of deceased persons, had been produced through the mediumship of Mr. Wm. H. Mumler, of this city; and in evidence of this fact we republish below a full account of the experience of Hon. Moses A. Dow, (whose recent demise we chronicled June 26th) that appeared in these columns in 1871, under the title of "SPIRIT PICTURES A REALITY." He at that time informed our readers, in a prefatory paragraph or two, that during the -previous year he became somewhat interested in Spiritualism, and being urged to do so by request of a dear friend, he noted down the prominent items of his experience, hoping thereby to give encouragement to and increase the confidence of those whose minds had not become satisfied on the subject. The account then proceeds :

It has been my privilege, during the last twelve months, to enjoy the most positive tests of the truths of spiritual manifestations that any one ever had, and i propose, in this imperfect narrative, to give the results of my experience in plain and unequivocal language, that shall neither confuse nor mystily those who may become use the perusal

language, that shall neither confuse nor mystily those who may bonor me by their perusal. I am the publisher of a literary paper in Boston, and in the year 1860 there entered my office a young lady, apparently a recent graduate of our high schools, who offered me some manuscripts for pub-lication in my paper. Bhe was reserved and dignified in her speech and manners, and she seemed the very ideal of what the most imaginative mind would deem almost perfection. Her writings made a favorable impression, and I re-ceived several specimens of them during that year.

almost perfection. If er writings made a favornble impression, and I re-ceived several specimens of them during that year. After becoming acquainted with her intellectual abili-ty, and having/seen the probability of the rapid ad-vancement that she would make by a little experi-ence. I made arrangements with her to take a perma-nent place in my office as an assistant on my paper. The situation which she was to fill was that of as-sistant editress. She was a fine writer of both prose and poetry, and her good taste proved to be a valu-able acquisition to my editorial circle. Her amiable disposition, unselfish nature and graceful deportment, ns well as her faithfuiness and honesty in performing the duties allotted to her, made her an object of admi-ration to all her acquaintances. She filled the place to my satisfaction for seven or eight years. Mabel Warren, as we will call the young lady's name, was taken ill on the 12th day of July, 1870. Af-ter nine days of severe suffering she peacefully and quietly passed to the spirit land. I will not attempt to give language to the grief which I feit at her death. She seemed like a dearly belowed dughter, her natu-ral father having died in her infanoy. Her funeral was attended by a large circle of weeping friends, who feit that a vacuum had been made in their circle which could not be again filled. On the avenum had been made in their circle

was attended by a large circle of weeping friends, who feit that a vasuum had been made in their circle which could not be again filled. On the seventh day after her death, while riding, I met with an accident, which caused me to keep my house for several weeks. An arrangement had been made with Mrs. Higgins, a spiritual medium, to take tea with my housekeeper, who was a Spiritualist, my family being away on a vacation. Several other friends of the cause were present. Before the com-pany had assembled I had a short time to talk with the controlling spirit of the medium, which was that of an Indian viri, who said that there was a beautiful spirit present to see me, but she could not talk then as she was so weak, having been in the "spirit hunt-ing grounds" so little while; but that she would talk to me another moontime, or another night. This In-dian spirit was called Mary, and is generally the first to communicate through this medium, at her stittings. Later in the evening another little spirit tox con-trol of the medium-that of the son of an ex-mayor of one of the suburban towns of Boston. After some other remarks, he said: "The beautiful spirit, Mabel, is here. She is sitting

other remarks, he said : "The beautiful spirit, Mabel, is here. She is sitting on the banks of a beautiful river, and she is surround-ed with flowers, and has a beautiful flower in her hand, and that is for you. She loves you because you were so good to her. The banks of the river look somewhat like the river Nile; but the river Nile had people who were mourning and weeping, but here all are happy." At another time, on the same evening, Mabel took control of the medium hereaft, though weak and hard-

At another time, on the same evening, Mabel took control of the medium herself, though weak and hard-ly able to sit in her chair. She requested paper and pencil, that she might write. They were brought to her, and she proved almost too weak to take the pen-cil from the table. She at last succeeded, and made an effort to write, and with much difficulty wrote the following, which was in the handwriting she used dur-ing her lifetime: "And it area mu fote to be taken buond the....."

ing her lifetime: "And it was my fate to be taken beyond the...." When the pencil dropped from her hand, she fell back in her chair, unable to proceed any further. On another evening, a week later, Mrs. Higgins, the medium, made us another visit, and, being anxious to have a private laterview, in hopes of obtaining some test that would prove to my mind the reality of Ma-bel's presence. I had a sitting half an hour before the time set for the rest of the company to meet. Mabel immediately took possession of the medium, and in a friendity manner took my hand and sald: "You felt very sad when I passed away, did n't you?

You felt very sad when I passed away, did n't you? But

"What dress shall I wear-a white robe or my light striped dress ?" I told her I should prefer the striped dress, as that would distinguish her from other spirit-pictures, but I did not care much for the dress if I saw the face of my friend there. "You wish to see Mabel, don't you ?" "Yes, I wish to see Mabel, don't you ?" "Well, I shall wear my striped dress, and I shall stand by your side and put my band on your shoulder, and I shall bring you many beautiful flowers. Now we will go for the pictures. Good bye." I left and went directly to Mr. Mumiler's house, ar-riving there before one. He said he had no nue in and would proceed with my sitting for the picture. I was seated in a chair in the centre of the back parlor, about the feet from the instrument, which was placed near the window to take in as much daylight as pos-sible, as it was a cloudy day. The first time I sat about three or four minutes, when he took the plate apd went out of the room to wash it. In a few mo-ments be returned and said it was a failure, and that sometimes it required half-a dozen trials before a pic-ture could be secured. "The second trial was not much better, though he said be saw traces of accenting but rather inderbuis. I

ments be returned and said it was a failure, and that sometimes it required half a dozen trials before a pic-ture could be secured. The second trial was not much better, though he said he saw traces of something, but rather indefinite. I told him I had just conferred with my friend, and she said she would be there. "Well, then, we must persevere." said Mr. M. "The next time I sat just five minutes by his watch, which he kept his eye on, with his back to me all the time. He took the plate out as before, and Mrs. Mum-ler came into the room. She looked as if she was un-der spiritual influence. I asked her--"'Do you see any spirits present?" "Yee," said she; 'I see a beautiful spirit;' and im mediately she was entranced, and under the control of Mabel, who said-"Now I shall give you my picture; it will be here in a few moments. I shall have a wreath of lilles on my head, and a dress that will not be positively striped, but the lights and shades will indicate stripes. I put into it all the magnetism which I possessed." Mirs. Mumier then came to herself, and at the same moment Mr. Mumier entered with the plate. "Yee, I think I have," said he. I took the plate and looked at it, and saw on the glass my own picture distinctly given, and close to my side was that of a lady with a wreath of flowers around her head, as a he had promised. Mr. Mumier said her was the had miner said her and send me proof the next day. It did not come, howev-er, till two days after. The picture was small, but by the slid of a microscope it was manified to the natural size of the human face, and in that face I saw the per-free floure of my friend. I was both surprised and delighted, and wrote to Mr. Mumier and told him I was perfectly satisfied, and gave him my true name.

I have given you simply a condensed account of my experience in spiritual manifestations. Should I write them out in detail, they would fill a large volume. I wish to say a word about spirit-pictures, and then I have done. It is often said that such pretensions are an imposition, *locause Mr. Mumler* was prosecuted in New York for making them. It may do for rival pho-tographers to denounce him, for it places him in a po-sition which they cannot attain. But when the spirit of a friend, whom I have known for years, tells me that sho will give me a picture of herself on a particu-lar day, and at a particular hour, and tells what shall be the dress and decorations, what she will wear and what position she will take, and the picture is then taken and thus costumed, where is the *humbug?* The picture presents me as sitting upright in a chir, with my legs crossed. My bands lay on my lap, with the fingers locked together. Mabel stands partially behind my right shoulder, dreased in a white, well-fit-ting robe. Her hair is combed back, and her head is encircled by a wreath of white lilles. Her head in-clines forward so as to lay her check on my right tem-ple, from which my hair is always parted. Her right hand passes over my left arm, and clasps my hand. Her left hand is seen on my left shoulder, between the thumb and forefinger of which is held a full blown moss rose. Her head picture was not taken on a previously prepared plate. That picture contains in itself a volume of proof I have given you simply a condensed account of my

That ploture contains in itself a volume of proof of the reality and reliability of spiritual manifes-tations. I have indubitable evidence that in this in-stance it is true; and if this is true, may not other similar pictures be hona tids? It also proves the truth of all that Mabel has told me in her communica-

similar pictures to black fully to the proves the functions, as she has scaled the document with her honest and truthful face. It also proves the immortality of the soul of man, and that that immortality is a blissful one. It also negatives the idea of there being any missery for the soul after it has left this body of clay, in which are gathered all the seeds of temptation and sin. Freed from that body it is clothed in a spiritual body, and is free to act itself, and will advance in brightness and glory during the endless ages of eternity. The picture also assures me that we have our friends about us, watching over us at all times; and the influ-ence of such thoughts is to warn us in the hours of temptation, and also to reconcile us to the trials of life, and open our hearts to deeds of charity.

Spiritualist Meetings in Boston:

College Hall. 34 Easex Mirect.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% F. M. Eben Cobb. Conductor. Eagle Hall. 616 Washington Street, corner of Easex.-Sundays, at 2% and 7% F.M.; also Thursdays at 5 F.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Ohelsen.—The Lidles' Social Ald Society meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

Eagle Hall, 616 Washington Street. -- It was certainly the "Glorious Fourth" of July in this hall on Sunday last. The exercises were opened with interesting and well-chosen remarks by Mrs. Carrie E. rwing of Western Ne York. She was followed by Miss Emma Ireland, the child-medium, whose con-trol delivered an excellent address upon several sub-jectsselected by the audience. Remarks of an unusually interesting character were made by Col. K. O. Balley, Mr. Patterson, Dr. A. H. Richardson, Mr. Roscoe (late of England), and several others.

Summer Camy-Meetings.

Lake Pleasant.

[FROM OUR SPECIAL CORRESPONDENT.]

In the absence of any regular programme of exer cises, the week has been occupied with private circles and discussions, in which the various topics of the day, of a material nature, have received a due share of attention, while those pertaining to the Spiritual Philosophy and the great problem of life have been

of attention, while those pertaining to the Spiritual Philosophy and the great problem of life have been most prominent as a subject of conversation, where little knots of men and women have gathered for a social hour. The careful observer of men and things cannot but be forcibly impressed with the fact that people are reading more, and thinking more, and de-manding more. and where once somebody's "*Ipse distif*" was sufficient, now nothing short of absolute, incontrovertible proof will fill the bill. Ten years ago a large per cent. of the crowd which frequented these grounds came, with no other motive than that of curiosity, or to "see the spirits." or to find a subject for ridicule, or to have a good time. To-day there is a very different aspect of things. Idle curiosity is largely a thing of the past; ridicule has given place to contemplation, and the good time is one of another and loftier nature. Never has the apho-rism "He came to scoff, but remained to pray," been more forsibly exemplified than upon this ground. The crowd now comes to listen, and students in the great school of life are beginning to find out how little they really know. Bpiritualists no longer have to apologize for what to them are fact in nature, and Agmostics command a respectful hearing. It is one thing or the other, Spiritualism and immortality, or materialism and death the end of all. To walk about the camp and observe the interest and each the end of all. To walk about the camp and observe the interest and exit hits end of all. To walk about the camp and observe the interest and exit hits end of all. To walk about the camp and observe the interest and exit hits end of all. To walk about the camp and observe the interest and exit hits end of all. The thousands of people at Lake Pleasant hare received "something sweet to think of " and there is yet more in store. MULTUM IN PARVO.

MULTUM IN PARVO.

The Bunker Hill District is very ably represented by Capt. John Rounsavelle and wile, who have their headquarters on Third Avenue. Capt. Rounsavelle has several black bass in the lake which he has spot-ted for fittme aret

has several black bass in the lake which he has spot-ted for future sport. Dr. H. F. Merrill, the platform medium, is a busy man, his services being in constant demand. Recent-ly his Sundays have been occupied at Northampton, Sherburne Falls, Greenfield and other towns in this

Sherburne Falls, Greenfield and other towns in this immediate violaity. Mr. J. P. Thornoitke of Manchester, N. H., was a welcome visitor in camp during the week. Mr. T. is now in the lecture-field. The Unitarian fluiday School of Athol (Rev. Mr. Rogan pastor of the church) held a picnic here July ist. Mr. Rogan is a pleasing speaker. Mrs. S. B. Libby of Boston is summering on the "Bunt." Sumbline's." wigwam on Montague street has been

Sunshine's" wigwam on Montague street has been

"Bluff." "Sunshine's." wigwam on Montague street has been eolarged and improved. John Harvey Smith of Chicaco is among the recent arrivals. Mr. and Mrs. Smith will have charge of the dancing Pavilion during the session. "Summer Home." the neat Swiss cottage of Mr. John W. Wheeler, of Orange, on Montague street, has been newly painted in gay colors. A most welcome event was the arrival of Mr. Avery Clapp and family at their neat cottage on Massasoli street, Highlands, on Tuesday. Mr. Clapp is one of the practical men of Montague. Dr. A. B. Smith of Northport, L. I., has commenced the erection of a fine cottage on First Avenue. Mr. A. Fales of Templeton has a very elaborate show of flowers and potted plants. The Seama Octage, on Denton street, Highlands, would look much more cheerful If the Trojans would only put in an appearance. The Lake Pleasant Hotel is now open for the bene-fit of the great public. Landlord Barnard entertains his guests in a courteous manner, and is alike obliging to all.

his guests in a courteous manner, and is alike obliging to all. J. M. Y.

Lake Pleasant, Mass., July 3d, 1886.

The 5th of July at Onset Bay.

The day was beautiful, and from every direction the people of the Cape came in swarms ; the Boston trains came loaded; never have we seen so many at Onset to celebrate the nation's birth-day .

Onset to celebrate the nation's birth day. Rev. James K. Applebee, the speaker of the occa-sion, came on the 10:50 train from Boston, and at 11:30 was introduced by Mr. L. Whitlock as the speaker of the day. The address was one of wonderful power; seldom, if ever, has a Fourth of July oration been listened to so full of thought and instruction. Of it the Horald of the next day said: "Mr. Applebee gave a vigorous patriotic address, touching upon national toples, advocating civil service reform, and proclaim-ing America the only nation in the world that has a commercement day in its history to celebrate." At its close James G. Clark, who is justly popular for his perms and music, same "The Sword of Bunker Hill"; the audience, filled with enthusiasm, applauded until he sang again. A vote of thanks was given to Mr. Applebee and Mr. Clark, followed by music by the Bourne band, after which a vote of thanks was extended to the Committee who arranged and carried out the celebration, and to the Onset Bay Association for the use of their grounds. The Wareham band played "Columbia," by request, and after some announcements of the boat races, the two bands played "Marching Through Géorgia," and the assembly of about two thousand sang. This ended the morning session. In the afternoon there were satiling and rowing

In the afternoon there were saling and rowing races, wheelbarrow, sack and hurdle races, all of which were much enjoyed. Next Sunday the regular Camp-Meeting commences with lectures by Mr. J. J. Morse and Miss Jennie B. Hagan.

REMONSTRANCE PETITION.

TO THE MEMBERS OF THE LEGISLATURE OF MAINE:

Whereas a bill was presented to your Honorable Body, in the House of Representatives, Jan. 29th, 1885, by Mr. Powers of Houlton, asking for the passage of a law regulating the practice of Medicine and Surgery in this Commonwealth ; and whereas the Legislature then in due course of meeting did refer the said bill to the next session of the Legislature ; now, therefore, we, the undersigned citizens of Maine, do hereby remonstrate against all such legislation, regarding it as a step toward legalizing monopoly in the healing art, and as tending to deprive the people-including many of our most intelligent and respected citizens-from employing either those non-diplomatized physicians who are exercising their natural "gift of healing" for the good or humanity, or those others in our community who are glited with Olairvoyance, and are thus enabled to interiorly perceive disease and to prescribe the proper remedy for a cure.

We submit that under both these so-called "irregular" systems of remedial practice many cures are being performed by these non-diplomatized physicians, when the patients thus restored to health have been given up as incurable by the class of "regular "medical practitioners who have asked your protection against their more successful competitors-a protection which, if granted, would deprive many persons from gaining the boon of health, unless such cases were curable by the modes sanctioned by the proposed law.

Wherefore your Remonstrants pray that the projected enactment MAY NOT BE GRANTED by your Honorable Body, on the ground that the laws now upon the statute books (if enforced) are sufficient to protect the public and punish all misdemeanors connected with the medical profession ; therefore they request that the different modes of medical practice be kept open and free to all persons who feel called upon to work for Hnmanity in healing the sick, and that any one affilited with disease be allowed the constitutional right to employ any individual, any mode of treatment and practice, or any remedy which shall seem to said patient to be the best adapted to the alleviation of his or her sufferings.

Greenwich, Mass.

To the Editor of the Banner of Light: The services at the "Independent Liberal Church"

In Greenwich, Mass., closed for the season June 27th, to be recommenced Sept. 12th. The morning exer-cises were conducted by the writer, every seat being filled by an intelligent and appreciative audience, many of whom contributed beautiful flowers for the adornment of the church. The afternoon was devoted to the Children's Progressive Lyceum, the exercises of which were exceptionally file. The Lyceum marched from the ehapel below to the audience room above to the accompaniment of beautiful music, and took place upon the spacious platform, where all, stand-ing, joined in the song of "Welcome," followed by a short address by the writer, and the reading of an in-structive allegory by Mr. H. W. Smith, reading and re-sponses by Miss Lochian and members of the Lyceum During the exercises two songs were rendered with thrilling sweetness and power by Miss Gracie B. Smith, with organ accompaniment by Mr. H. W. Smith. Recitations which reflected much credit upon chil-dren and parents were given by many members of the Lyceum, evincing careful study and good taste in se-lection. Those of Miss Fannie Gould, Miss Minnie. Gubtelet and Miss Gracie B. Smith could hardly be im-proved and would honor any occasion. Mrs. F. H. Pope of Lecominister gave Whittler's "Legend of the Lake" in a pleasing manner. The service closed after the singing of "Vallant Men." with invocation, when the large audience dis-persed with expressions of profound satisfaction and hearty good will, with the generally expressed hope of an auspicious opening in September, when the writer will deliver the opening address for the season. Much to the regret of all, Mr. Smith was unable to be present in the afternoon, to be gladdened and strengthened by this beautiful closing service. Our cause is gaining ground in Greenwich, and re-sults are being reached far. beyond the anticipations of the unselfah originator of its eatablishment there. We believe it to be a healthy-growth, for it is not founded on idle curisaity, but is the response of the angel-wor in Greenwich, Mass., closed for the season June 27th, to be re-commenced Sept. 12th. The morning exer-

No. 10 .- The Lost Continent Atlantis; or, The

To the Editor of the Banner of Light :

On the much-to-be regretized event of the departure from our midst of Dr. W. Parker and Mrs. Lunt Parker, a reception was held at their residence on Wednesday evening last. A full attendance of members of the Spiritualist Society testified the esteem in which they are held.

The President of our Society made a short address, The President of our Society made a short address, in which he feelingly discoursed of the good work which has been done in this city by both these medi-ums in their several phases of work, and especially in the aid rendered by them in starting and building up our Society. The several speakers who followed hore testimony to the same facts, and before the gathering dispersed the President offered the following resolution-which was amended by Mr. Meiling, that it should be pub-lished in the BANNER, and was adopted by acclama-tion:

tion :

tion: Resolved, That the residence of Dr. and Mrs. Parker in our midst for the past two years has been fraught with pleasure to us personally, and profit to the work which they represent; that we recognize their efficiency in the upbuilding of our Society, and that we find in their lives as well as mediumship worthy representatives of Spritualism. Wherever these excellent people may go, our good wishes follow them. G. M. Washington, D. C., July 1st, 1825.

Movements of Mediums and Lecturers.

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

that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a

Special Notice.

tion to the BANNER OF LIGHT is plainly marked

on the address. The paper is discontinued at

The date of the expiration of every subscrip-

paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendonstreet, Boston, Mass.

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that of the Present Day. -Many Mansions in the Father's House.

penter's Son? Part I.

No. 8 .- Jesus of Nazareth. Part II.

Werld Before the Flood.

Mound-Builders?

Among Spiritualists.

How to Receive Them.

No. 18 .- Mediums and Mediumship.

No. 19 .- Temples of the Living God.

No. 20 .- Esoleric Buddhism, etc.

ward.

No. 17.

No. 9.- In Memoriam-Charles H. Foster

ised Messiah, King of the Jews, or only a Car-

used sometimes to feel as if I did wrong to think so much of you, but I do not think so now-it was all right."

right." I will not attempt to relate all that was communicat-ed to me at these slittings, as it would take more of my time and more room in the BANNER than we could afford at this time. My object is only to give promi-nence to such points in my narrative as shall enable the reader to trace a harmonious line of evidence from first to last of my experience, and, if not very nicely expressed, I hope there may be seen a consis-ency in my arguments in favor of the truth.

The account further speaks of the experiences of Mr. Dow at private seances with Dr. Slade in Saratoga and Mary M. Hardy in Boston-"Mabel" making manifest her presence satisfactorily through both these mediumsafter which it takes up the matter of spirit-

photography:

Last fail, when I was holding converse with Mabel. [through the entranced organism of Mrs. Hardy] she said, voluntarily, without such a thought coming to

said, voluntarily, without such a thought obtained. "I shall give you my spirit picture sometime." I supposed that it would have to be done with colors, by a medium artist; and, not comprehending her meaning, the matter dropped from my mind till about the middle of last January. I reminded her of her promise to give me a picture. She said it would be a photograph, and it must be taken by a medium artist. I asked her when we should have it done, and she said she would tell me the next time I came. I called again in just one week, and she voluntarily spoke of the pic-ture first;

in just one week, and she voluntarily spoke of the pic-ture first: "Now I am ready to give you my pleture. I met the spirit of Rufus Chosie, and I asked him if he could tell me where I could get a pleture taken for a friend, and he torie I could get is at No. 170 West Spring-field street, in Hoston, of Mr. Mumier. I went there-to see if that was the right number, and found that it was. I went in to see how they did it, and I got so near the instrument that I was taken on the glass. They didn't know who I was, and so they rabbed it off. Now, when you leave here, you must go there and make arrangements for us to go at one o'clock, a week from to-day. You call here at twelve; then we will go there at one."

arrival at the house I told Mrs. Mumler that I

On Birival at the house I told Mrs. Mumler that I had called to see about having a picture taken-that a spirit iried had said she would give me one. "When will you come?" asked she. "I will call a week from to-day, at one o'clock." "What name shall I put down 7" I did not like to give my true name, as I had heard that Mr. Mumler was an impostor, and told her she might call me Mr. Johnson-which she did; and I came to my piace of business. Just a week from that time I called at Mrs. Hardy's to have a chat with Mabel previous to our going to Mr. Mumler's to get the picture. When I first came, Mrs. Hardy gave me a lefter which Mabel hav written through her mediumship, from which I will make an extract or two: "MY DEAS FRIEND-I again come to you. I am

Mrs. Hiardy gave me a lefter which Mabel had written through her mediumship, from which. I will make an extract or two: "My DEAR FRIEND-I again come to you. I am never absent from you so but what I can hear you apeak. I promised you my picture. I am ready to give it you any time when you may try to get it. I will bring you flowers of beauty, and the Great Spirit will paint for you the lily with whiteness and the ross with birahes. We can trust that Great Spirit through the infailer fature. I am one of his ministering spirits to you. Grap death with a smile when it comes, for we will meet you again soon... MANBL." The meeting alluded to was no doubt that at Mr. Mumer's house to get the picture. Mrs. Hardy then wont into a trance, and Mabel was present in fine you gave them the name of Johnson." I told her I did se because I hardly believed that Mr. Mumiler could take her picture, though he might take my own. I told her I did se because I hardly believed that Mr. Mumiler could take her picture, though he might take my own. Mit and reach her apicture, though he might all angled at my lack of faith. Al two different slitting Mrs. Hardy has seen the spirit of Mabel standing at my alos, which is a standed of your name. I was there when you gave them the name of Johnson." "Oh I you skeptie I oh I you skeptie I' said abs, and habel at my lack of faith. Al two different slitting Mrs. Hardy has seen the pirit of Mabel standing at my alos, which is a bouldar, dresses he wore on earth. Just befores mo-ing to have our pictures taken, and babe with the to a bay one pictures taken to the set the state of the spirit of Mabel standing at my alos.

upris Tudy Ashavit

Richardson, Mr. Roscoe (late of England), and several others. Ulearly recognized tests were given through the or-gauisms of Mrs. L. W. Litch. Mr. Patterson (who also sang, under control, several improvised songs), Mrs. Davis, Dr. Richardson and Mr. Roscoe. Excellent obaracter readings were given by Mr. Roscoe, Mrs. Johnson and Dr. Richardson by holding in the hand any article of a metallic substance which had been worn by the party to be desoribed. These meetings will be continued Bundays at 2:30 and 7:30 F. M., and Thursdays at 3 F. M.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingseveryBunday in Conservatory Hail, 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 Broeklyn Spiritual 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. Beats free.

Messrs. Howell and Morse in Brook-Jyn, N. Y.

The above workers concluded their series of independent meetings in Conservatory Hall in the above

city on Sunday, June 27th. A large audience was in attendance in the morning, when the exercises consisted of an admirable lecture upon "The Rationale

sisted of an admirable lecture upon "The Rationale of Worship," by the guides of Walter Howell, and the giving of tests by the well-known medium, John Blater. The evening service was well attended, and the address through J. J. Morse upon "Eventual America" elicited the greatest enthusiasm. A very successful concert was held the following evening, among the artists — who all kindly voluc-teered their services—being Mesars. Thompson, Mid-dieton, Bmith, Sloeum, Blundage, and Mesars. Green and John Slater. Mr. J. J. Morse presided in an apt and happy manner, and the event was in every way a complete success.

And nappy manner, and the event was in every way a complete success. The course of meetings the above gentlemen have conducted have left many pleasant memories behind, and it is to be hoped the statement made that an in-dependent course will be inaugurated by them during the next season will find support enough to sustain it—as seems likely to be the case. At the close of the meeting on Sunday evening the following resolutions, moved by Hon. A. H. Dailey, and seconded by Capt. Martin, were unanimously and enthusiastically adopted by the andience : Whereas. We find the of Brokkyn. N. Y. have

and seconded by Capt. Martin, were unanimously and outbusiastically adopted by the audience : Whereas, We, Spiritualists of Brooklyn, N. Y., have listened in this Conservatory Hall, during the Sundays of the month of June, to the ministrations of Messra, Howell and Morse, as agents of the spirit-world ; and, Whereas, We desire to express our sense of the great pleature and profit we have derived from the able, elo-quent, logical and philosophical addresses delivered through the before-mentioned earnest workers ; and, Whereas, We desire to experiment and hearty testimony in recognition of their having generously stepped in the assume the conduct and responsibility of these meet-ings, upon the recond abrupt surposition of the services of the First Boolety, as otherwise these said meetings would have been suddenity terminated; to it therefore. *Hesolved*, That we do extend to them our hearty and grateful thanks for the labors and ministry for and to us, and that we commend them to Bpiritualisis everywhere as honers, able and earnest workers in our ranks; and, fur-ther; be it *Resolved*, That the name of John Biater, the able test-medium, be also included in these resolutions; in consider-tion of his fratornal assizance in freely placing bis valc-tion, the site and earnest workers in our should bis very the services, That the name of John Biater, the able test-medium, be also included in these resolutions; in consider-tion, the first real assizance in freely placing bis valc-these thread. That is opy of thes two geniamen in ques-tion, the site of the source and these said bis and early *Resolved*. That is a opy of these resolutions be sent to the prominent spiritual journals.

"Dostor, how is Banker Joues? I heard that he was very sick." "He has joined the innumerable earayan," said the physician solemnly. "What I you de h's mean to say that Jones has shipped to Canada? Well I well!" New York June.

with fectures by Mr. J. J. Morse and Miss Jennie B. Hagan. Dr. Henry Rogers, independent slate-writing medi-um of New York, writes us: "My wife and self will go to Onset during the last two weeks in Joly, and expect to be at Lake Pleasant during August. The advertisement of the Glen Core House at Onset will be found in another column. No finer location or better rooms can be found at Onset than at this house, and under the efficient management of its new pro-prietors (formerly of Gloucester, Mass.,) it is likely to be one of the most popular resorts at the Bay. The Indian family are to have a bow and arrow tar-get near their camp on Union Ayenue.

Ret near their camp on Union Avenue. F. L. Union has opened Union Villa and is ready for

The Berry Sisters. are occupying the Churchill House, opposite the Temple.

ONSET LYCEUM.

ONSET LYCEUM. On Sunday, July 4th, the services at the Temple were largely attended. After the Banner March Mr. J. G. Clarke favored the school with an appropriate song, Temperance being the subject for the day. Recitations were given by Annie Bartiett, Carrie Rothermel, Gertie Rich, Mamie Rothermel, Gertie Fairbanks, Lillie Besse, Lizzie Andrews, Howard Wendemuth, Susie Bates, Eddle Rich and Luin Morse; a song by Brooks Bates, and a reading by Mrs. Fair-banks. The Lyceum choir sang, "Home." Mr. Sand-ford read a selection from O. W. Hoimes; Mr. Clark Rave another song, and F. L. Union ied in the calls-thenics. A generous collection followed. Many prominent citizens were with us on that day, but owing to our time being limited, others were not called upon.

Bession closed with the Target March. D. N. FORD, Conductor.

Bridgeport, Pa.

This camp-meeting has been in session since June 20th, and will continue till Aug. Sth. It is the result of an organization recently formed, bearing the name of "The Spiritual Park Association of Bridgeport,

of an organization recently formed, bearing the name of "The Spisitual Park Association of Bridgeport, Pa." The Association has secured twenty acres of grove land on the heights of Bridgeport which it has put in good condition for eamp-meeting purposes. Wooden cottages have been sreeted for the campers, together with a large, well-spionted dining hait, a nne pavilion for dancing, a very fasterul and pleasant speakers' stand with blue arched celling, organ and ante-rooms, etc : and other faelilities have been added, including electric lights that, illuminate by night the grand old woods with almost the splendor of day. A fine band from Philadelphia has also been employed. A large mansion just outside has been leased and fitted to accommodate one bundred guests. This is in charge of Mrs. Greenwald, matron. The General Manager and Treasurer of the Associ-ation is Mr. John Bartholomew, Bridgeport, to whom business inquiries should be addressed. Coll S. P. Kase, 1601 N. 16th street, Philadelphia, is President, B.F. Du Bols. 261 N. 9th street, Secretary. Bridgeport lies on the right bank of the beautiful Schuylkill, Norristown on the laft, about seventeen miles from Philadelphia, by Baading Railroad. The scenery up the Schuylkill from the city of brotherly love is most charming. The management have been specially fortunate in their selection of a site, both as to the grounds themselves and the magnificent view to be oblaned from them. The camp is on the sum-mit and side of the hill, giving a fresh and salubrious air, entirely free from malaria." (No insects to annoy.) The speakers up to the present time have been specially fortunate, up to the present time have been speakers and mediums are yet. to, come. Me-dumship, public and private, is here recognized as the foundation and the krystome of the reit of the reit of speakers and mediums are yet. to, come. Me-dumship, public and private, is here recognized as the foundation and the krystome of the art of the spiritual Temple of Life.

Spiritualist Meetings in New York. Person Hall, 114 West 14th Street. The Peo-ple's Spiritual Meeting every Sunday at 3/ and 3/ F. s. i also Thursday attendon, as 8, 0°clock. No washing for warm weather. Frank W. Jones, Conductor.

PROPLE'S MEETING IN NEW YORK .- Report of recent gatherings will appear next week

Mrs. S. E. Warner-Bishop through the month of July is engaged in Michigan, at South Haven, and other places; and during August until the last week at Ne-moka Camp-Meeting. From there she goes to Cassa-daga, where she is engaged three days during the last week in August. After that date she will receive ap-plications for engagements East.

A correspondent states that Frank T. Ripley is hav-ing great auccess in Vermont. He spoke at Reading, Ve, July 4th; will be at Woodstock July 11th; at Lud-low July 18th. Those who desire his services for fail and winter engagements must apply at once, as his time is filling up. Address 3 Concord Square, Boston, Mass. Mass.

Mass. W. I. Tillotson, Oneida, N. Y., informs us that Miss Carrie E. Downer addressed the meeting held Sunday. June 27th, in that place, with excellent success. Sive was to speak July 4th at a grove meeting held it in Oneida. "This," our correspondent writes, "with be the third meeting held of late by Spiritualists in this violatic.

Mr. J. Frank Baxter will lecture, sing and describe spirits at Wachusett Park, Wachusett Lake, West-minster, Mass., Sunday, July 11th, both forenoon and afternoon, on the occasion of the Annual Grove Meet-ing of that section.

Ing of that section. J. H. Rhodes, M. D., has removed from 315 North 10th street to 722 Spring Garden street, Philadelphia, Pa. Dr. Rhodes will be at the Spiritualist Camp-Meeting at Parkland, Pa., from July 18th to Sept 1st, on Sundays, and will have for sale the publications of Colby & Rich, and also take subscriptions for the BAN-NER OF LIGHT.

NEE OF LIGHT. Hon. Warren Chase lectured in Springfield, Mo., June 27th, and again July 11th. He gave the anniver-sary oration July 4th, at Liberal, Mo. He speaks in Warsaw, Ind., July 18th; in Geneva, O., August 1st. His address for the month of August will be Lyman House, Saratoga Springs, N. Y.-at the home of Mr. and Mrs. Harvey Lyman. He will lecture in Saratoga and in the vicinity the last four Sundars of August, and visit Vermont in September.

Mr. J. W. Fletcher's address is care BANNER OF LIGHT, Boston, Mass.

Dean Clarke is at present rusticating amid the lo-calities. of his early days, Rochester, Vt., where he will remain until August, when he will return to the camp-meetings.

Mrs. Clars A. Field can now be found or addressed it her office, 28 West street, Boston.

"THE LEISURE HOUR."-We are much gratified upon being informed that this publication in the interest of Spiritualism and progressive thought is meeting with a considerable degree of success in the city of Montreal. All Spiritualists in the provinces of Ontario and Quebec should see to it that it is ably supported, the first step to which on their part will be their subscriptions. The opposition which all attempts to make known the truths of the New Dispensation throughout Canada have hitherto met, should be controverted at this juncture by the vigorous efforts of its friends to sustain this periodical.

Paused On

To a higher life, from Boston, on Sunday, July 4th, after s painful and lingering liness, Mus. IDA, F., the beloved companion of MR. EUGENE S. CAELL, and only daughter of

companion of MR. EUGENE S. CARLL, and only daughter of MRS. CLARA A. FIRLD, aged Stycers. This dear sister (as well as her devoted companion) had for many years been a firm believer in our beautiful philoso-phy, consequently are passed from the physical form with full failt and confidence of a bright future; and while the loss to a devoted hunband and a doting and almost heart-broken mother seems almost unbearable, she has left a cask-et of pain and suffering and been clothed in raimout of brightness and beauty. Funeral services were held at her late residence on the Sin inst. Most beautiful and appropriate remarks were made by Mrs. M. J. Wills and Miss Jennie Hulind, Alfer which the arisen spirit of our sister tok control of Mrs. M. W. Lessie and made some bouching remarks to the stricker mother and made some to control of Mrs. M. W. The remains were taken to Maine for intermat.

Spiritual, Progrossivo, Reformatory-and Miscollancous Books, Amoug the authors are Andrew Makain David, Hor-Bobert Dalo Own, Dr. Janes H. Pebles, P. Hower, Wright, Giles B. Bobbins, D. D. Hower, T. H. Hower, William Denton, Evr. M. S. Oravni, Judge S. V. Ko-monis, Prof. S. Britan, Allen Prinaw, Appenderman, W. F. Krans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, A. B. Ohld, J. B. Backoth, W. J. Kvans, Korwy Grave, J. B. Child, J. B. Backoth, W. J. Kusse, J. Backoth, J. Backat, K. King, Mr. Otra L. V. Bichwood, etc. Any Boak published in Hagend of America States, Mass and Brits, Will be setting Dents, Franklach et and Java at the Child States of Action of America States at the States of the States of States at the States of the States at the States of States of the States at the States of the States at the States of the States at the States of t 11312111111.11

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