

NO. 17.

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these occupy certain definite relations each toward the other, and analysis of their nature discloses certain kinds of classes among these atoms, and in proportion to their various natures do you find them as bones, marrow, blood, and secretions, as the case may be. A constant series of translations is proceeding

bility of the world to-day is result, and not cause (i.e., an absolute condition). As result what? A result, we shall be told, in some sort of scientific argument, of processes of material development which have brought the universe to its present state of matter into certain relationships with the varying conditions of matter that

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 finite variety of changes, and therefore all conditions nature has ever presented, or ever present. Are we treading upon the

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 condition 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 at the turning-point, when matter, so called, having fulfilled its function, rises to the possibility 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.

plexion: he is said, when warmed, to be the 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 "Remind." Webster immediately answered by another card, headed, "To acknowledge." Very American, do n't you think? — Ex.

The Southern Exposition—which is announced to be the only exhibition of this character in the South for a year—will open at Louisville, Ky., Aug. 23<sup>rd</sup>, to continue to Oct. 23<sup>rd</sup>.

**THIS PAPER** may be found on file at G.O. P. R. O. B. L. L. & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for this New York.



**Mrs. Maria Butler, of Wabasha, Minn.,** died at her town home Feb. 22, of typhoid fever.

The funeral took place on Wednesday afternoon from the residence and the remains were conveyed to Minneapolis Thursday for burial. A very fine impressive service was held at the grave, conducted by her son, Walter Butler, of Minneapolis. She was born in 1842, and was the only daughter of Mr. and Mrs. John Butler, of Annapolis, and a young woman of much refinement and social qualities with the added personal charm of a beautiful face.



# 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 pulpits 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 \$3.75. 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 organizations 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 Nations," showed how, in the end, the true wealth 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 profoundly 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 workman, 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 his bodies? What is the law which economic science has discovered, and which is so potential and beneficent? It is the law of service for service, of product for product, of trade and commerce, 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 moral science, and the very keynote of Christianity also, is—Do as you would be done by. It is the foundation principle of the true and lasting democracy, saying, not, I am as good as you, but "you are as good as I am." The very essence of true Christianity is democratic and economic.

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 are many fortunes that have been gained by fraud, and which may work corruption to the third and fourth generation, unless the inevitable expenditure shall come in to scatter them before that end has been reached, he nevertheless did not think it would be wise for their owners to take them and distribute them among the poor, which would work even more harm in their giving than their getting. Such ill-gotten gains, if so happens, can not even be retained as they are useless 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 railroad. And while they are made use of as the tools of the gambler, the railroad itself is carrying food for workmen 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.

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 web 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 fortune, 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 tollsome 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 fraud of the few may have a fulcrum 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 other's 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 men who know from their own spiritual instincts 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 it."

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 thus labor for a bare subsistence. To many of his positions there will be objections, but to his carefully prepared and selected facts there can be no denial. Never in the history of nations, said he, has the machinery of life been subjected to so many new adjustments, new methods, and new modes of working as in the last twenty-five years, resulting in so-called depression and want, growing out of the very abundance and excess of our products. Are we incompetent, he asked, to work a just distribution of this abundance? Are we incapable of removing the phantoms of complexity of modern life, bringing it back to a state of simplicity and common comfort, accompanied by a leisure, which was wanting in the old arduous life of former days? What we have to do, is his ready answer, is to remove obstructions, many of them legislative, by which a true and equitable distribution of products is prevented. Many of our laws today are like the summary laws of old-time. The law of physical life is to be applied to the social life of the nation, which is, that nature cures rather than kills. We may assume that the remedy for most of the present wrongs of society will consist of faith in humanity.

## Arbitration in Place of War.

To the National View of Washington, D. C., Annie Cogswell recently contributed an excellent article upon "Peace and Arbitration in Place of War and Domination." She believes the world is gradually reaching a time when war will be a thing of the past, and quoted from

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 unostentatious 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 ANNIVERSARY.

Just twelve slow years around the sun  
This tireless globe hath rolled,  
Since this 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 convalescence  
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?  
'Tis but the loneliness each year,  
Which deepens, ever deepening care,  
Calls to the mother-heart.

Yet thou art blest, though I, thy child,  
So far beneath thy sphere,  
Walk where the tempest wakes 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's higher ebb.

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 stings the tear,  
And rounds my daily life  
To reaching for the better here,  
Until I sense thy spirit's sphere  
More keenly through the strife.

Then let the skeptic coldly ask  
The good of love's belief,  
Since 'tis in love's certainty to bask  
Whilst hope glides goldenly each task,  
And promise smiles at grief.

Oh! 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! no being so supreme  
Death's continent can claim  
For me as thou, Oh, tender dream!  
Oh, mother-faith! Oh, form again  
From whence my being came!

Already down Time's afternoon  
The lengthening shadows play,  
And like the silver-sailing moon  
My soul hath scaled the twilight zone  
Of life's dying day.

Then may thy voice be first to greet  
Upon that further shore,  
But still that day thy counsel lend—  
And still thine angel hand extend—  
To guide me evermore.

AUGUSTA CHAMBERS.

## Verification of a Spirit-Message.

REV. D. B. BIDDLECOMB.

In justice to all concerned I again feel it my duty to verify the spirit-message of Rev. D. B. BIDDLECOMB, formerly of Richmond, Ind., printed in the BANNER OF LIGHT of June 12th. During my ten months' tarry in Richmond, in 1879, I often met at the Children's Lyceum, an aged Spiritualist, Mr. Edmondson, who was the father-in-law of Rev. D. B. Biddlecomb. Mr. B., with whom I also became acquainted, was at that time a Universalist minister and settled in Richmond, but had previously preached at Dayton, Ohio. In both places, as well as elsewhere, he had many warm friends, because of the liberal sentiments expressed in his sermons, and also in his whole-hearted, heartfelt and earnest prayers. As it is only a short step from Universalism to Spiritualism, his whole message breathes love and good will to all mankind, and is eminently characteristic of Mr. Biddlecomb's life and labors in earth-life. He passed to spirit-life from Richmond, but his body was interred at Woodland Cemetery, in Dayton, O., beside that of his father-in-law, Mr. Edmondson. Yesterday I was in Dayton and met several lady friends who had been members of Mr. Biddlecomb's Sunday-school and church, when he was settled in Dayton, who expressed the same warm and affectionate attachment to him as a man and pastor, and wished me to verify the message in their behalf as well as for myself. Thus the truth of the communication of Rev. Biddlecomb's spirit, through the mediumship of Miss Shelhamer, is established from the mouths of many witnesses. That the BANNER OF LIGHT Free Circle may prosper is the wish of "Yours fraternally," FRANKLIN K. KRAMER, National Spiritual Home, Ohio, June 12th, 1886.

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 the result is pure and healthful. As there are imitations of this in the market, be sure and get the genuine, manufactured only by JAMES P. LEE, New York.

## Literary Department.

Written especially for the Banner of Light.

## A GREAT BATTLE; OR, MOTHER AND SON.

BY J. WILLIAM FLETCHER.

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 adviser, 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 coming 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! 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 mere peasant girl."

"But, mother, she is as pure and good and 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 heart 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 hers 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 know, he would pity me, even if he could not pardon this madness.' Thus he said, looking with tear-wet eyes to the great picture that stood so gallantly forth in 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 fountain in the conservatory. He got up wearily and went to the chapel for the wise counsel of good Father Henri.

It is difficult to understand how a woman

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 felt 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 ally Victor with someone 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 it burned 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 drawing-room, 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, saying:

"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 dinner-party, 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, 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 his dead 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 awake 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 return 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 piety 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, good-night. 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 find in 'death the peace life hath denied.' Cruel 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 Versailles."

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?



**25** Mrs. Milton Rathbun, of New York, recently addressed the Parker Spiritual Society (Rev. O. P. McCarthy, director), her lecture, a report of which we shall print when space permits—being well received by a large audience.



## Foreign Notes.

[Translated Expressly for the Banner of Light.]

## FRANCE.

**Le Messager.** Apropos of Dr. Blaise this journal expresses itself: "The celebrated medium, Dr. Blaise, is still in Paris, rue Beaumont 21, near l'Aro de Triomphe. Among his visitors, whose names are registered, I find those of Camille Flammarion, Eugene Nus, Charles Faurey, Victor Meunier, Henri de Parville, Charles Lemoine, editor of *La Revue Scientifique*, etc. As was expected, the sittings of Dr. B. 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 fac-simile of messages given by Dr. B. at Liege.

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 Mrs. 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 often times 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 secrets therein enclosed will be theirs. When I speak of secrets, I speak in the human language, there existing 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 lay heaviest upon the first adepts, their ungrateful mission knowing no recompense."

The spirit, *Long Press*, 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 your advice."

"A Spiritual Collaborator" upon "Responsibility" gives some very rational ideas, which I can but briefly 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 therefrom, 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; veiled 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 undeniably a certain guide, as one reflects seriously upon its teachings and guidance. Responsibility of spirits and their rights to recognize all occurrences is undeniable. Man has submitted himself to the laws of matter, 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, instantaneous moral ruin. God is just; upon Him all is based, all edified, even the aspirations of athletes and of the most convinced materialists. To Him they address themselves, for no one can prevent himself from recognizing a superior power, which unceasingly judges the responsibility incurred."

The demise, on April 22d, after a long, lingering illness, of Adolphe Grange (Jean Dorey), manager of the excellent journal, *La Lumiere*, is announced. His funeral took place in Paris, April 24th. Mr. G. was a valiant defender of our spiritual doctrine. In his journalistic 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 Dijon 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, ethnographies, history and biographies, which were remarkable for their conciseness and clearness. He founded the *Quay Voltaire*, *Le Cabinet des Chateaux*, *des Savants*, and *des Curieux*, but the war of 1870 interrupted him in his work and brought him renewed misfortune. Having been entangled in the affairs of the Commune, in consequence of reconstructions made against the process of the press during the Empire, he was "condemned with incendiaries and was condemned to be shot." Circumstances, however, saved him, after which he joined the pontoon, where he was retained nine months. He was then unconditionally acquitted by the Council of War. Upon his return he was blind, the optic nerve having been paralyzed. Several years later he recovered his sight by magnetic treatment. It was not until 1870 that he became a Spiritualist, in consequence of spiritual manifestations which took place at his residence. Spiritualism was to him a beautiful and "enchanting truth." He gave himself up to it with all intelligence and with all his heart. He leaves a widow, the gifted editor of *La Lumiere*.

**Sphinx.** This useful and excellent magazine opens with an article by Edward von Hartmann upon "Materialization," followed by "Can Spirits be Scientifically Investigated?" by Dr. E. Coues; a continuation of Dr. de Frel's "Telepathy," and an essay upon "Fetters and Hieroglyphs" by Carl Blesewetter. Owing to their length, we must forego giving any of them, but recommend to our readers the various articles, which present some novel ideas, and are most interesting and worth studying.

In Hamburg, a *Journal*, edited by name, has taken it upon himself to imitate, as he claims, Dr. Blaise's style of writing, which he ignorantly asserts can be done by slight of hand. Dr. de Frel, author of "A Problem for Sleight-of-Hand," became involved in a correspondence with him. Much to the gentleman's surprise, and without his permission, he, Schradloek, had the letters published; in consequence of which there has arisen quite a discussion in German papers, who are availing with impatience the issue. It is useless to say that the *Journal* will ultimately be compelled to withdraw its disclaimer. In regard to the matter a German paper says: "Why does not Herr Schradloek, if he can say, he claims, accurately imitate Dr. B., obtain the same confidence from the public that was given Dr. B., and which he himself enjoys?"

**Spiritualische Blätter.** A discourse upon "The Human Mind," by Prof. Horstmann, whom our readers will remember as having studied the past winter under Dr. Charcot at La Salpêtrière in Paris, was delivered at Bonn recently. He spoke of the comparative trifling amount of magnetism it took to most wonderfully change an organism, and of what great importance human magnetism is today as a healing power. This journal, written from the *Banner of Light*, "Spiritual Identity," by William R. Caldwell, relating his experiences with Charles E. Brown.

## Spiritualist Camp and Grove-Meetings.

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

**ONSET BAY, MASS.**—The Tenth Camp-Meeting at this place will commence its sessions on July 11th, and close Aug. 29th.

**THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION** will hold its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July 19th to Sept. 1st.

**LOOKOUT MOUNTAIN, TENN.**—The third annual meeting will be held on Lookout Mountain, near Chattanooga, Tenn., from August 1st to August 30th, both dates inclusive.

**QUEEN CRY PARK, VT.**—The meeting at this popular resort will open on Aug. 17th, and continue to Sept. 23d.

**NIANTIC, CT.**—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886, at this place, July 25th to Sept. 5th.

**SUNAPEE LAKE, N. H.**—Camp-Meeting sessions commence Sunday, Aug. 1st, close Sept. 1st.

**MISSISSIPPI VALLEY SPIRITUALISTS' 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.

**PERINE MOUNTAIN HOME.**—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.

**RINDGE, 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 Michigan will hold their annual five day Camp-Meeting at Lake Oka, near Paw Paw, Aug. 5th to 9th.

**VIOKESBURG, MICH.**—A Mediums' Meeting will be held at this place, Aug. 19th to Sept. 19th.

**CASADORA LAKE, N. Y.**—The Spiritualists of Western New York Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Sunday, Aug. 30th.

**TEMPLE, CONNETTSPORT, ME.**—The meetings in this delightful grove will commence Aug. 14th, and hold over Aug. 22d.

**THE CAPE COD CAMP-MEETING** will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th—closing July 25th.

**DELPHOS, KAN.**—The Solomon Valley Camp-Meeting opens here, opening Sept. 3d, and continuing ten days.

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

**WACHUSETT PARK.**—The Spiritualists of East Princeton, Leominster, Clinton, and vicinity, will hold a Grove-Meeting at this place, (near Westminster, Mass.), Sunday, 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 Fitchburg Railroad. The whole prospective of creed, sect, sex or race, are cordially welcome.

**NEMORA, 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.

**THE SPIRIT MESSAGE DEPARTMENT** this week offers for the reader's perusal the replies of the Controlling Intelligence regarding queries concerning "what and where is the spirit-world?" "deceiving spirits," etc., spirit-visions, "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. Percy (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 O. 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 prophecies concerning this spiritual veteran, and trust they will reach fulfillment as time proceeds.

On the eighth page of this paper the reader will note that Mrs. CLARA A. FIELD, one of the worthiest mediums and public workers for the cause in New England, has just been called upon, by the fiat 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.

**NEW YORK.**—The First Society of Spiritualists has closed its sessions for the season, to commence again at Grand Opera House 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*.

A correspondent writes us highly endorsing the membership 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 E. Twinc will, as announced on our fifth page, hold a seance on Friday evening, July 9th, at 13 Davis street, Boston. Mrs. Twinc is a good woman and a grand medium, and is well worthy of public attention.

**CONNECTION.**—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. Morse.

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

A stirring article—in the line of the *Spiritual 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. Dink Fox, editor and publisher of *The Spiritual Offering*, (of Ottumwa, Ia.)

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

Bro. "Arbitration in Place of War," third page.

"The Foreign Notes" this week—fifth page—are of special interest.

**Horsford's Acid Phosphate.** Specific virtues in dyspepsia. Dr. A. J. Jenkins, Great Falls, N. H., says: "I can testify to its greatest almost specific virtues in cases of dyspepsia, nervousness and other ailments of weakness."—*Dr. Jenkins' Testimony*.

## 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 reap 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. S. N. ASPINWALL.

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

The muscle of Yale is superior to the muscle of Harvard; because Harvard muscle patronizes the midnight Boston berles.

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 "shirk for mercy" (as the Herald has it); they have nothing whatever to do with "revivals of religion." They are philosophically opposed to all such humbugs.

Mr. Farnell has been threatened with assassination, it is said.

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

Electric lights are increasing—eye-sight in consequence diminishing.

House thieves are on the increase. Detectives ntz.

"Waf, waf," said a countryman, "I don't see for my part how they send letters on them wires without tearing 'em all to bits." "Law me, they don't send the paper, they just send the writin' in blue state." "Oh! that's the way, hey."—*Goodall's Sun*.

Some explanations of the spiritual phenomena attempted by scientific quid nuncs are quite as cute as the above solution (?) of the telegraphic problem.

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

The pomp and pageantry displayed by the Catholic Church recently in Baltimore, while investing Archbishop Gibbons with the "beretta," and the banquetting the Prince and visiting committees, doesn't tally very well with the profession of penitence, piety 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 bedding his exalted rank as a prince of the holy Catholic Church? And that, too, in this free democratic-republican country! All this external piety reminds us of what a Catholic priest not long since said to a 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 elgar 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 the progress of public opinion regarding the Sabbath.

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 matter.

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 woodcuts scattered over its pages resemble the marks 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 "a 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 Almanac 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 ripen 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 Europe, and are growing rapidly.

Modern Spiritualism is gaining adherents rapidly everywhere. 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 churches 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.

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

Genet gambling—University boat races. Are our colleges of learning going to the dogs?

Cardinal 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 overjoyed with joy.

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

Another Portland fisherman—the "City Point" this time—has been seized by the Canadian war-hawks.

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

## RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, leading matter, fifty cents per line. Payments in all cases in advance.

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

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

We request patrons to notify us promptly in case they discover in our columns advertisements of parties who they have proved to be dishonest or unworthy of confidence.

## SPECIAL NOTICES.

**Cure for the Deaf.**—PECK'S PATENT IMPROVED 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 illustrated book of testimonials, free. F. HISCOX, 853 Broadway, N. Y. 6m\* Mb6

**Dr. Jas. V. Mansfield**, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* Jy10

**Dr. F. L. H. Willis** may be addressed for the 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 embraced in the *Universal Postal Union*.

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

## ADVERTISEMENTS.

**THE GLEN COVE HOUSE,**  
Onset Bay, Mass.,  
THE BEST LOCATION AND BUILDING at Onset, 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. 1stw\* Jy10

IT IS INGLORIOUS

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

CATARH.

It is possible that this is true

WITHOUT YOUR KNOWLEDGE,

And if so, it is your duty to investigate.

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

DR. SYKES SURE CURE CO.,

5 Lakeside Building, - - Chicago.

Jy10 1stw\*

Investment for Trust Funds.

YOU will do well to examine into the Business Methods of the *MASS. REAL ESTATE CO.*, which was organized and managed by large business experience, who have invested extensively in the stock of the Co., and who have purchased real estate to amount of nearly half a million dollars, and the Advertiser Building, Boston, and established their office.

It is their purpose to buy nothing but well located business property in the best locations in our largest cities, principally in Boston, and then hold it permanently, renting it to first-class tenants. Stock in this Company cannot fail to produce good dividends, without the annoyance of fluctuations in value as in other stocks. All Companies organized on a similar plan have steadily grown in strength and paid large dividends.

Please send office of Company, Room 3, No. 246 Washington street, Boston, for Prospectus of Company with full particulars. G. O. LEONARD, Agent. Jy10

**Andrew Jackson Davis,**

PHYSICIAN to the 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, every Tuesday and Thursday, from 10 A. M. to 12 M. DAVIS would be pleased to receive the full name and address of liberal persons, to whom he may from time to time make announcements or circulars containing desirable information. 1st Jy10

**IMPORTANT!**

ALL persons desiring good board and rooms at Onset will find and list in the *Onset Free Press*, which will be sent to any one desiring it, for postage to FACTS P. B. CO., Onset, Mass., or Boston, Drawer 522. 1w Jy10

**Miss Lizzie M. Whiting,**

MARSHALL Treatment, No. 74 Tremont street, Boston. This treatment is the best for the relief of Paralysis, Rheumatism, Neuralgia, Nervous Prostration, Kidney Complaints, Dyspepsia, Loss of Muscular Power, Sprains or Bruises. Patients attended at their homes, or at my rooms. Jy10

**MISS A. PEABODY,**

BUSINESS Test, Clairvoyant Medium. Sittings daily, 9 to 12 A. M. and 2 to 5 P. M. Tuesday and Thursday, noon, 3. 1 Bennett street, corner Washington street, Boston. Jy10

**PROF. JOHN MCLEOD,**

PHRENOLOGIST, &c., is a powerful Magnetic Healer. Treats successfully, and produces Clairvoyance, Clairaudience, and other phases in sensitivities by treating the Brain, Rooms 120 Lenox street, Boston. Jy10

**DR. A. C. RICKER,**

995 WASHINGTON STREET, Hotel Ashland, Boston, near, healer by Spirit-Power. Treats all diseases by letter. Send stamp. 4w Jy10

**MRS. CARRIE E. TWINC,**

Westfield, N. Y., will hold a Seance Friday evening, July 9th, at 13 Davis street, Boston. 1w\* Jy10

**DR. N. P. SMITH,**

NOTARY Public, Platform Test, will visit Camp-Meeting, 66 Washington street, Boston. 1w\* Jy10

## EIGHTH ANNUAL CAMP-MEETING OF THE First Association of Spiritualists OF PHILADELPHIA, PARKLAND, 1886.

In the inauguration of the Eighth Annual Camp-Meeting, THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA have met with more than ordinary responsibilities and labor, necessitated from the fact that they have arranged for future camps at PARKLAND, upon their own grounds, situated a short distance above the old camp-ground, on the well-known Hound Brook route to New York. PARKLAND has advantages and furnishes opportunities for pleasure that few, if any, other places of summer resort can boast of. Its natural beauties of water, lawn and grove, its picturesque scenery throughout its whole extent of thirty-two acres, with a full supply of water from refreshing and healthy springs, altogether furnish every opportunity and means for the enjoyment of a summer season of pleasurable life in the country.

Camp will be opened July 15th, and close Sept. 5th. The attractions of



Lyons, N.Y. 14850. MR. H. H. HANLEY, JR., 100







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