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free Thought.

WHAT IS TRUTH?

BY WARREN CHASE.

To Brother Henry Kiddle : " Not by wrangling disputations does the soul obtain its growth,' and not by misrepresentation does the brotherhood of man increase. I am not aware of ever having objected to any class or number of persons united in common belief, faith, doctrine sons united in common belief, faith, doctrine and ideas, whether social, religious or political, uniting and forming a society, and if I have I was wrong and penitently confess, and gladly take it back: but what I have said and still say is, that the Spiritualists of this country cannot be united in any one society with any kind of a creed or common faith, belief or principles, because they cover a vast amount of mental territory on all of the above subjects, and on no one more than on the religious, and on that it is impossible to unite them. Whatever may be our devotion to truth beyond a few facts common to us all, no one can tell what truth is, each one having a standard of his own extendeach one having a standard of his own extending far beyond his knowledge; and especially is this so on the subject of religion, and in no part of society does a wider range exist on this subject than among Spiritualists.

There is a wide difference among us as to the nature and meaning of religion, and no one can tell what the truth is in this controversy. We may all agree on the truth that spirits exist, and are the persons that lived here and died out of this life into another, and that they can in ac-cordance with a natural law communicate with us; but this is a fact established by discovery like others in science, and is not a religion nor a religious truth, and some of the best and some of ligious truth, and some of the best and some of the wisest men morally believe and accept this truth, and hence are Spiritualists, and no moral or religious standard can unite these in a harmonious society. "Come out and be separated from ainners and sin," is the call of the three hundred and fifty religious sects founded on the Bible which Bro. Kiddle likes so much better since he became a Spiritualist than he did before, and I do not; and we could no doubt have as many sects all founded on spiritual facts and fables, on false and true communications, embracing as wide a range of facts and tions, embracing as wide a range of facts and falsehoods, fables, fictions, parables and opinions of spirits and mortals as those contained in the Bible, which I have no doubt came largely from spirits, as do the ridiculous and sublime messages that are so numerous in our day. On neither can we found a creed or common religious organization, but can and do and have already started a score or more, as wide apart as are the Christian sects in doctrine and belief.

I know that most of the societies of organized
Spiritualists are religious, but religious belief
is not an evidence of truth, or that any of them
have a truth beyond the demonstrated facts that

Is not an evidence of truth, or that any of them have a truth beyond the demonstrated facts that are not religion, or religious, and I do not see that any one of these scoleties is any more likely to unite the Spiritualists than a Christian sect is to unite the Christians. Nor do I think a new one based on the religion or belief of Bro. Kiddle or myself would be any more likely to do it.

My devotion to truth is simply a pursuit after it, as a boy chases a butterfly; he may catch it or he may not, and so may I. Scientifly facts I may catch, because these are already caught and tamed, but religious truths are on the wing, and thousands are in pursuit of them, and often when we think we have caught one it escapes and is not what or where we thought it to be. It is not probable that any finite being will ever obtain, or attain, to all truth, nor is it probable that all truth is in religion, or that all, if any, religion is truth. It is generally believed to be faith, belief, hope, devotion, repentance, sorrow for sin, etc., and I do not see that these have much relation to truth. It is to me an evident truth that man it religious to the man truth. It is to me an evident truth that man is religious by nature, but it is not so to Bro. Seaver of the Investigator; and yet he is a good man, I believe, as moral and honest as a true. Christian who is full of religion and boils over appared by

the Bible and Christianity do not trouble my mind; they were and are, no doubt, as necessary for objects of religious devotion as were the more ancient idols and temples. The a fetish, and the Bible answers well in our day:
a fetish, and the Bible answers well in our day:
and it must have faith in something, and Christianity furnishes: it in its multitude of creeds,
and none of them trouble me, as I was never
swamped in any of them and never made a fetish of the Bible. I am a Spiritualist because I through my senses, not by faith that persons counted with the dead live and communicate with us, under certain conditions; but because I know this, it does not make mebelleve that an Infinite and Omniscient God made the world out of nothing, and made the sain, moon and stars to light it, and that it took sing moon and stars to lightit, and that it took

Him, and Moses forty days to get out the 'ten
commandments on stone tablets, and the same
time 'to' renew the work after Moses, broke
them. Nor does it make me' believe the Bible
stories are truth, such as Samson and his
hair, his lion and the bees in the dead carcass,
and the Delilah stories, and the jaw-bone
slaughter and temple fall; or Elisha and his
bears and murdered children, or Elisha and his
bears and murdered children and his
bears and murdered children and his
bears and murder

boils. Nor does it make me believe the stories in the New Testament of the holy virgin in the temple, and the dealings of Jehovah and the priests with the "Mother of God"; nor in Jesus's reputed freak of turning water into wine, or telling Peter where to catch a fish with a coin in its mouth, nor of his reputed descent from David, the man after the Bible-God's own heart, through two distinct lines of descent of unequal length, to and through Joseph, who was not his father, if the churches tell the truth about him and the temple story is true. I do not believe that any Satan took any Jesus on to the pinnacle of a temple or on a high mountain, and showed him all the kingdoms of the earth, nor do I believe any such crucifixion or physical resurrection as related ever occurred; and what of it? If it and all of these stories are true, they are not so established that I can even believe them as true, but this no more creates a prejudice in my mind against those that do believe them than does the belief in Guiliver's travels, or Robinson Crusoe, or St. Patrick, or Santa Claus, create a prejudice, or these stories trouble my mind. It is those that believe the Bible a sacred revelation that are troubled because many of us do not so esteem it. They want to create among

prejudice, or these stories trouble my mind. It is those that believe the Bible a sacred revelation that are troubled because many of us do not so esteem it. They want to create among Spiritualists a deeper and more profound reverence for the sacred scriptures.

All so-called sacred or holy books are alike to me, and I think all have some truth, if we could find it and separate it from the chaff; but I do not see any more in the Bible and its worshipers and Christian oreeds than I do in the Shaster or Vedas, and the believers in and creeds founded on them, and hence I am not a Christian; and it is this that creates the prejudice against me and my views, on the old principle that "who looks through maudlin eyes sees everybody drunk." Perhaps I am blind, but I do not "see the good and true in all religions and all religious literature," and I am not able to see the superiority of the Bible over the Shaster, either in its teachings or its effects and followers. If a "Spiritual Alliance" should be started, the Christian Spiritualists would insist on Christianity being recognized as the religious element, and not one in each hundred of the Spiritualists would join it, either with or without this ingredient, hence I deem it futile at this time to attempt it.

No; the bottom will not fall out of Spiritualism if a "Spiritual Alliance" is or is not started, because spirit intercourse is a scientific fact, and hence becomes a truth; but it of itself is no more a religious truth than is phrenology or mesmerism or telegraphing or telephoning; it is simply an opened intercourse between the

no more a religious truth than is phrenology or mesmerism or telegraphing or telephoning; it is simply an opened intercourse between the two worlds, by which we know that our friends who have left this world are in that, and not very much changed mentally by the change of worlds, not even for a time, in religious belief, faith or devotion. Hence we are not any more likely to find or found a true religion with them than without their intercourse. What the "true test of spirituality" is, cannot be decided by Bro. Kiddle nor any other man, except each one for him or her self, and it is not probable that many would agree on it or its application.

Go on, brothers and sisters, you who want a religious organization, and join it and join in it, and leave me to work on the outside, as I will soon do in the other world.

Liberal, Mo., June 29th, 1886.

In Memory of My Friend, Hiram E. Felch

In my comparatively long life I have been called to bid adieu to innumerable friends who have passed to the unseen land, leaving to me the memory of their friendships and past and pleasant association. Some have been very near, all have been regretted, for

"Friends they were, and still remembered-How like living fames they start! When I stir the dying embers On the hearthstone of the heart!"

The last to bid adieu was my almost life-long friend, HIRAM E. FELCH, with whom I had been acquainted for more than two-score years, and for the past six years in the most close and friendly association. We have toiled together for the cause of Spiritualism, and every phase of the belief we have discussed and looked at in every light, from the earliest days of the tiny raps to the last and most wonderful phase, "spirit-materi alization," and to this last he had given days of close investigation, until he was convinced that there was, indeed, "another and a better world," where we shall meet again our departed friends, who, we believe, even now have found the way to meet us and greet us while we live our daily life. Forms palpable, loving and lovable, which we believe to be the souls of departed friends, come to us to soothe the aching heart and gratify the longing of all to grasp again the vanished hand and hear once more the loving voice.

without being welcomed either by father, mother, brother or sister, as well as by the bright souls of two children, beautiful and lovely, who passed from this world to their angel homes ere they had breathed the breath of this life. At these seances I was often with him, and have been welcomed as "papa's dear friend." For the last two years the health of my friend has been failing, which sometimes caused him to show angularities not natural to him, but behind all of his seeming disregard of the amenities of life I could always find the clear rays of friendship for all. His hand was always open for the cause he had so much at heart, and for the poor, misjudged and derided mediums he was always ready to do battle, feeling that their cause was his cause, and that they were the agents of the spirit-world, and whatever they said or did when un-

My departed friend was particularly blessed in this

respect, as he seldom attended a materializing séance

table eyes. He was well and personally known to hundreds of the readers of the BANNER, and in leaving this life he will still be able to sustain the sorrowing life of many a mediumistic soul. From him I anticipate that we shall receive new truths, for from his active and positive nature when in life I believe his spirit will be as active and positive now that he has joined the great majority, and will strive to enlighten the pathway we all must travel to reach the happy life to come.

der influence he always looked upon with most chari-

Kind and considerate friend ! While I write my eyes are dim with tears and my heart is heavy with sorrow; still I feel your presence, bidding me to look forward until I. too, can step from the topmost round of the ladder of life to the home of eternal happiness. 16 Brattle Square, Boston. EMBRY N. MOORE.

FINDING A READY BALE.—Agent (to druggist)—I have a preparation here, sir, which you will be giad to have on hand. I am selling large quantities of it to the trade.

foreign Correspondence.

A WORD FROM PARIS. BY HENRY LACROIX.

To the Editor of the Banner of Light:

I am once more in this my old familiar headquarters. But such rainy and chilly weather, lasting about two weeks so far ! It is discouraging, enough to drive away every visitor. But, notwithstanding that drawback, everything goes on humming, bolstering and revelling along the many boulevards, gardens, avenues, etc. The spirit that animates this city, and makes it after itself, as we must suppose, must be beautiful to behold, transcendentally so. The cause must be superior to the effect as to condition at least. The character of the Parislans has always seemed to me a great mystery; it is an ebullition of that of the nation, which it represents and guides on, spasmodically sometimes. With my notions of reincarnation. I would say that the French are very much the re-incarnation of the ancient Greeks. Jolliness, wit, taste and talent they have, and have inherited from some-body. Attend the plays at the "Theatre Francis." or "Comedie Française," as it is also called, and there you get at the high literary genius that runs through many French brains. And then the rendition is so excellent. I witnessed there two pieces lately: Chamiliac, by Octave Feuillet, and Denise, by Alexander Dumas, file. Both thrilled me with a lasting impres-

Almost everything here seems to be got up for outward show. There is dazzling everywhere, on an immense scale very often. But the bounts, or candle in the old-fashioned brass candlestick, lends but a poor light in one's room. I enjoy, however, a Boston kerosene light, which follows me everywhere. Com-fort, as understood at home, has not yet crossed over the Atlantic, and but little in England. There is too much gas spent in the streets of Paris and not enough in the houses. The French are posers, and they acquit themselves in that art remarkably well. There is no awkwardness or bungling about it. It comes out as natural as can be. They are also stingy (or saving) and liberal at the same time-contradicting themselves in many things with a grace that lends quite a charm to these somersets. Volubility with them is a true expression of the activity of the brain; and sentimentality so delicately twisted into fine silken cords is not all sham. It is a spontaneous gushing from an exuberent heart, that lists to the impulses of a generous, social-like nature. Paris requires to be courted. and it is courted by all the nations of the world With all its pro and cop, one is sure to be smitten about one thing or another, and to have to return to the gayest of the gay. The versatility of the French is so great, as a rule, that to define it I imagined a new form of words. I said: The English are "To be or not to be." But with the French it is " To be and not to be." Such a diversion from the beaten path brings about also changes in love, in its many senses; hence the French love quickly and-many. Politi cally they have loved many régimes, and if the Repub-lic has gained stability in the mind of the majority, it is owing more to the hard lesson inflicted by Providence, through the means of the Prussians, than to anything else. And yet pretenders to the old throne of France are many, and endeavor through their organs to affect the tide of public opinion. The expulmund About, celebrated French writer, once said in one of his works: "The French are accused of haying no principles; it is the contrary—they have too many i" Well. About proved himself to be no excention, as he went for and against the late Napoleon III. etc., which shows that the French do not wait for the sharp criticism of others, but inflict it on themselves France deserves indeed to be much pardoned, because she has loved many nations by good deeds in needy

The cause of Spiritualism in France seems in abevance. Here the weekly seances of the Society, on Friday evenings, go on as usual, with no eventful ups and downs to create a stir. Mr. Leymarie, the direct or, keeps the members posted about what is being done elsewhere, and, at the close of the meetings, table-tipping is still the sort of mediumship which engages the attention of the many. It is elementary no doubt, but still, to the French Spiritists, it seems new and interesting every time. Mrs. Bablin, who is a good test-medium and also an ascending materializing medium, no more enlivens the Society with her gifts, having to attend to her sick husband, who, it is said, is on his way to the other world. I see in the last Revue Spirite (June) that a young servant girl named Létitia, has started a new mediumship for these parts, producing instantaneous writings on the walls or on paper, by striking the spots with a cap or a piece of cloth. That is taking place at Osen, near

HAvre. Mr. Slade has been here about three months, in the West Rnd, or fashionable part of the city. I found his quarters comfortable; but it occurred to me, with my matter-of-fact notions, that the eligibility was not exactly what I would have chosen. I consider that all mediumship is principally for the benefit of the "million," and not so much for the "upperten" who reside in West Ends. Besides, it does not pay, even a four or five dollars a séance, among such a class of people. They can't keep a medium alive, or care not to do so. The common people are those who thirst for knowledge, who have spiritual appetites, and who will pay for it. It is a wonder that all mediums are not aware of the fact. Slade has met here all sorts of influences. The tolling against him, in long peals, in the Rappel, by Victor Meunier, has started others on the chase, and even some sterling believers are found to take no stock in the "American medium." The Revue Spirite publishes for both sides and keeps away from any direct conclusion of its own. There is no pleasing every one, and the best medium in the world need not expect to attain that pitch. And, beside, from experience, I know that Europe is a bad field for the spirits to work in. Westward the light goes and settles, and not Eastward.

Yesterday, the 23d of June, the funeral service over the remains of Daniel Home, the medium, took place in the Russian Greek Church in this city, few friends attending. The Figaro was always enlisted in his be half, and devotes now a long notice on the celebrated

On the 7th July I shall leave Paris for parts not vis ited before: Austria, the Danubian Provinces, Turkey, Greece, and into Asia, from which I may send some scribbling to the BANNER. Paris, 24th June, 1880.

A plous old lady recently sent: as wedding presents, a pair of fat-irons, a rolling-pin, and a motto worked on cardboard, reading: "Fight on."—Bangor Commercial. Wealth may bring luxuries, but luxuries do not al ways bring happiness.

Niterary Aepartment.

WRITTEN FOR THE BANNER OF LIGHT.

THE SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER,

Author of "Outside the Gates," "Here and Beyond," "After Many Days," Etc., Etc.

CHAPTER V.

WARNINGS!

The winter passed with our friends much as the preceding one had done. Occasional glimpses of the spirit presences around them, and now and then a penciled message of love by some invisible hand, kept the hearts of the lonely women warm and bright. The comfort of the humble lodgers was still attended to, and the cheerful fire and sploy evergreen decorations of the common parlor attracted many a tired'soul to pass an hour within its walls, instead of seeking less respectable associations

Spring, with its promise of beauty and bloom, opened beautiful and fair, and with its coming Mary Lawrence determined to make a journey to her former home at Ryesly, to ascertain, if possible, the truth of a spiritual statement she had received one day upon the slate to the effect that her husband had passed away from that village, and that his body had been buried in the old churchyard. Accordingly, leaving her little daughter and the house in charge of Sarah Moore, Mary departed on her lonely mission.

She was absent a week, returning with a sad heart, in which old memories and painful associations had been revived. Inquiry at Ryesly had only confirmed what she had been told by the spirits. She learned of the sudden appearance in that place of James Lawrence, on a wild November day; of his brief illness at the home of Thomas Benton, and of its fatal termination. She was told of Benton's removal from the town shortly after, but no one could tell her where he might now be found. She knelt by the grave of her husband, and tearfully bedecked it with flowers, but the consolations of Spiritualism were fresh in her heart, and amid the sorrow and the tears, they brought to her a measure of peace that no sting could take away.

Once more back to Milltown, and to the wearisome duties of an humble lodging-house keeper. But the work, insignificant as it seemed, was performed with conscientious fidelity. And so another year rolled away, bringing no change to the lives of those who interest us.

Samuel Towers was a tall, broad-shouldered ble will and remorseless energy were expressed, in the heavy square-out chin and cruel mouth. This man was overseer in the largest mill of the town, and held an important position in the confidence of the owners. Two years before this summer he had buried his wife, a timid creature, who had never been seen much abroad, but had kept at home almost exclusively. During the last three months Samuel Towers had taken to dropping in to the Sunday services in the Lawrence lodging-house, and more recently found an excuse to call on the comely widow more frequently than Sarah Moore, who had taken a violent dislike to the man, liked to contemplate.

'I can't help it." she would say to her friend, but his presence stifles me. His atmosphere is dark and dense. He is not a good man, and

I wish he would n't come here.' But he continued to come until his attentions became too marked to be misunderstood, and therefore Mary Lawrence was not surprised when the overseer laid his hand and fortune before her. He was sincere in his woolng, and the home that he offered herself and child was a most attractive one. Physically he was finelooking; financially he was well established; he did not seem to be inferior in intellect, but spiritually there seemed to be a lacking, in growth or culture, that our sensitive friends

The question puzzled Mary night and day during the week that she had claimed in which to decide her fate. She did not love the manno, she could not; did she respect him? She could hardly say; but the temptation to accept him was great. Would it not relieve all her apprehensions for the future? would it not take her out of this drudging, unsatisfactory round of existence? But, most of all, if she became this man's wife, would it not provide her loved child with such educational advantages and life-comforts as she longed to bestow upon her? This was the consideration that held the mother breathless. Maysle was now a lovely, winsome girl of nearly fourteen. She was still at the public school, but had almost exhausted its resources of instruction. Delighted with study of any kind, the child was ambitious to gain an education qualifying her to fill a teacher's position. This she knew she could not do under her present surroundings, and all she had to look forward to was a life in the factory from which she might extract the wherewithal to provide herself with food and clothing.

No wonder the mother shrank bitterly from the prospect. A hard, dull life as a factory hand for her sensitive child, whose nature was daily unfolding new conceptions of beauty and higher ideals of spirituality, under the potent, though invisible, influences that were so constantly exerted upon her by returning spirits, made her shudder, and at last to put away the fainting at her parent's feet. subtle repugnance she felt for the man who of-

fered her child a life of ease and comfort, and to resolve, for her sake, to accept him as her "lord and master," for such she felt he would prove to be.

No word of her determination did she breathe to any one, and as yet Sarah and the child were unconscious of the womanly sacrifice about to be made. They were sitting together in their little kitchen-parlor; Maysie had been reading aloud from the Weekly Chronicle, a local paper, when, glancing up, she discovered that Sarah had drifted into a trance, and now seemed to be totally oblivious to her surroundings. In a few moments the woman began to speak in the deep tones of a male voice, addressing the words to Mrs. Lawrence.

"Mary," the medium said, "you are about to take an important step in life. Have you considered well the cost?'

"I think so," the woman replied slowly. "You are about to assume relations with a man of whose past life you know nothing. Do you realize that he is cold and calculating-one whose will cannot bear to be crossed, one who cannot bring sympathy and joy into your

heart? Do you know this?" "I can risk all that the change will bring to me." But the voice was low and sad that uttered these words.

"Daughter, I am your spirit-father, sent to warn you of evil to come, and I tell you truly anguish and pain will enter your heart if you become the wife of Samuel Towers. He is no mate for you. He is-" but the tones ceased as the agitated spirit lost control of the medi-

"Oh! mamma," exclaimed Maysie in tones of fear, "what does he mean?"

"Hush, child; it is only for your good I take this step. To-morrow I shall promise to marry Samuel Towers." And in spite of the pleadings of her child and the remonstrance of the now aroused Sarah, the hitherto gentle Mary remained firm in her decision.

The triumphant overseer wished to lose no ime in what he considered useless delay, and urged a speedy marriage; but his affianced declared she could not possibly be ready before the middle of October, with which announcement the lover was obliged to content himself. nan, of good appearance, one whose indomita- | Mary was still a graceful, slender "Woman, whose fair hair and mild blue eyes enhanced the sweetness and purity of her clear complexion. The plain face and awkward ways of his former wife had wearied Samuel Towers long before death had released her from the bondage of earth, and now he felt that he had won a treasure which would soon prove to him a constant source of delight.

In the meanwhile our friend Sarah and little Maysie held many sad and gloomy conferences together. Neither of them could bear the sight of the man so soon to take the place of father to the girl. Sarah knew that soon she must be separated from the only two whom she really loved and who understood her, and this thought alone gave her pain, while the secret conviction she felt that Mary was only dooming herself and child to a life of slavery under the dominion of a selfish tyrant filled her heart with bitterness. As for Maysie, she shrank from sight whenever her prospective step-father appeared. Not but that he was kind to her. His touch was soft upon her head, his voice pleasant with promises of what the future held in store for her, but they brought no answering thrill of joy to her heart; while the toothsome sweets that he left in her hands were never tasted by the girl.

Once when she palpably shrank back as he placed his hand in good-night adieu on her head, a scowl gathered upon his face, drawing the brows together and gleaming angrily in the eyes; but in a moment it was gone, unnoticed by either the girl or her mother, as he retired in his usual manner.

Swiftly the weeks glided by, bringing ruddy October with its wealth of fruitage to the land. Our little company of three were seated alone in their quiet room discussing the points of certain new garments that were in process of completion for the wedding-day. Suddenly a succession of raps, so loud as to startle the hearers, came from a side table on which rested Maysie's slate. Starting up, Mrs. Lawrence approached the table, when her eyes rested upon the following words, appearing on the slate without hand or pencil of any kind in sight: "For God's sake, do not marry that man. Your life will be one long torment if you do. He is exacting, cruel and unkind. I was his wife, but he made me no better than a slave. I come to warn and to save you. Hannah Towers."

The face of the woman paled as she read. She paused with the slate in her hands and pondered. Taking the missive from her grasp. Sarah read it aloud in solemn tones. Starting up, Maysie exclaimed: "Oh! mother! mother! heed the warning. Do not marry that man. I detest him so much I can't sleep nights thinking of him. His very presence makes me sick. Mother I mother I listen to your child !" And overcome with her emotions she sank

For two weeks she raved in the delirium of

fever, all the while begging her mother in piteous tones not to make her talk and be pleasant with the man she despised. Before her child regained consciousness, Mary Lawrence sent for her betrothed, and in quiet but firm tones released him from his engagement. When he discovered that no persuasion could induce her to accept his name, the wrath of the man was terrible, and he left with a silent vow to bring the woman who rejected him to his feet.

The overseer had never liked Sarah' Moore; in his opinion she was too influential in the house of his love. Secretly he believed she was to blame for the mortification that had come to him in being cast off just before the weddingday, and he determined to be revenged upon her. It was not a matter of surprise to our medium friend to be told that as work was slack. her services at the mill would no longer be required, and she accepted her discharge quietly, believing that as the angels had led her to this place to effect a good work among the lowly and humble working-people, if they felt that work had been accomplished, they would guide her elsewhere into fields of usefulness. One week after Sarah's dismissal, and before she had quite matured her plans for the future, although her spirit-friends were impressing her to enter the field of public mediumship and serve humanity in that line, she and Mary were both astounded at a notification left at the lodginghouse by an agent of the mill. This notice was to the effect that the mill-owners contemplated making a change in the house; on consideration, they had decided to enlarge and turn it into a regular boarding-house, and that henceforth it would be in charge of a man and his wife who had already been engaged as keepers. Two weeks only were given Mrs. Lawrence in which to make her preparations for vacating the premises. Of savings she had but a little store; her daughter had not yet recovered from the serious illness that had fallen upon her, and altogether the prospect looked dark to the weary woman. So Samuel Towershad calculated and hoped it would be. He had anticipated a reaction of the woman's heart in his favor, now that she was to be cast adrift on the world; he had supposed her ignorant of his hand in the movement now made upon her, and thought that if he should put in an appearance just when the hour should seem darkest to her, she would gladly repent her late distrust and broken pledge, and fly to the home he would open to her. But when he called at the lodginghouse two nights before the time allotted its mistress had expired, he found no one there in whom he took any interest. Mary with her child and friend had left Milltown never to return. No one knew whither they had gone; indeed, when they departed their plans for the future had not been decided on. "To get away" was their only desire, and the baffled overseer was obliged to retire with no satisfactory news concerning them.

In addition to Mary's modest savings, Sarah had about fifty dollars in money, and a handsome diamond brooch which had been given her by her grandaunt, and which the spirits now advised her to sell. She was very anxious that her friends should not be parted from her, and she urged the mother to take her child and go with her to some central locality where they might employ their medial gifts and become of use to the world. Not seeing anything else to be done, Mary concluded to do as her friend wished, at least as far as leaving Milltown was concerned, and thus it happened that in the midst of a wild north-east storm, in which Maysie declared she could hear voices calling to her and saying, "It is well ! it is well ! all well!" they bade farewell to the humble people who had loved them so fondly and who were loth to part with them, and vanished from the town forever.

CHAPTER VI.

"I HAVE A CONFESSION TO MAKE!" Six years have passed since the death of James Lawrence in the lonely cottage of Thomas Benton at Ryesly. And now, in the handsomely furnished parlor of a pretty villa just beyond the busy city of Springfield, a lady and gentleman are seated engaged in conversation. The former, a tall and slender girl of nineteen or twenty, wears a smile upon her curved lips as she listens in pleased surprise to what her companion is saying. Her simple garment of black silk, tastefully finished with a soft frill of lace at throat and wrists, shows off her fine figure to advantage, and makes a fitting foil to the fair face with its wealth of auburn hair, which is rolled back from her white brow and arranged in puffs and coils upon the dainty head. But fair as the picture is, we observe that the speaking blue eyes of the girl add the greatest lustre and expression to what might otherwise be an almost too quiet countenance.

The companion of this smiling creature is an elderly man with snow-white hair and a stoop in his shoulders. His face is thin and his forehead lined with deep furrows. But the blue eyes have an expression of kindliness within them that bear a marvelous resemblance to the brighter orbs of his daughter, and which tell a passing stranger that there is something good in the man.

"Clara," he is saying as we look in upon them. "I am going into town to-day, and I wish you to go with me. I feel it is high time to attend to something I have long had in mind. This cottage, with its strip of land, I am going to deed over to you this very day. I want to be sure my girl has something of her own."

"Why, papa, I should be delighted to own Bijou, of course, it is such a pretty place. But why hurry about it? what is yours is mine, and I would as lief you owned it."

It will do no harm to have the thing settled. child; we never know what a day may bring forth; so put on your bonnet and we will start at once. Besides, I know you want to do some shopping; there are plenty of gimeracks girls always want to buy in the city stores." And the speaker arose as if to pass from the room.

A few moments more and they were equipped for their journey. He, in his plain woolen suit and round hat, might be taken for a simple eyes, that followed the direction of her father's country farmer, but she, in her neat black silk and little white chip bonnet, with its wreath of forget-me-nots, could never be mistaken for aught but a college-bred and refined lady. She was a Vassar girl, who had accredited herself well in her studies at that honorable institution, and had won her degrees with no little .pride. In addition to the general education her intellect had received, she had devoted her time to the study of medicine, and now that she had been at home with her father for nearly a year, she still continued to give a part of her time to that interesting study. Moreover, she was an accomplished housekeeper, and made her father's home a pattern of neatness and comfort.

tive obscurity with his daughter, placing her at a private school in the neighborhood. When she was fourteen he yielded to her half-expressed wishes, and sent her to Vassar, of which she had heard from her teacher—a gradunto from that institution—where she remained four years, devoting her full time and attention to the acquisition of knowledge.

At the close of her college course, Clara Benton removed with her parent to the vicinity of Springfield, where a cozy little dwelling, built upon an improved plan, and surrounded by the beauty of field and grove, was secured as their future home. This estate was named Bijou by the girl, under whose supervision the house was furnished with taste and refinement, and the pretty garden laid out in beds of dainty flowers and rows of flowering vines. There for a year they had lived, the daughter engaged in the superintendence of housekeeping affairs, and in the pursuit of her beloved studies, and the father seemingly immersed in important business of some kind, if one could judge by the rows of figures and numbers of documents over which he bowed daily in the little den devoted to his use.

It is not our intention to follow the pair to the city, nor notice how the legal transference of the home into Clara's hands was effected: we have only introduced them to our readers in this connection for purposes that will appear further on.

It was a delightful morning in June when the transfer was made. The world looked very beautiful to Clara Benton as she gazed with glad eyes upon field and hill during her ride to the city. But the plain old man at her side noticed nothing of the richness and bloom of earth; evidently his thoughts were far away from the scenes before him, and if one could tell by his countenance they must have been troubled ones.

Three, four, five months sped swiftly away. The summer had been one of keen delight to the graceful mistress of the little home, but with the coming of autumn a fear and anxiety crept upon her. Love may be blind for a time, but when sight comes it is quick and keen. Clara Benton loved her father with tender devotion, and it was the joy of her life to attend to his comfort from day to day. Through the year that had passed since her return from school she had failed to notice the growing languor of his step, and the deepening lines upon his face. She did not know that his sleep was light, and that he passed many hours of the night in tossing from side to side of his bed, or in softly pacing his chamber floor. True, she had thought he looked tired, yet no idea of the weariness of soul and body that had grown upon him entered her mind. But as the summer waned the girl became conscious of a quick nervous cough that was fastening upon her father's frame; sometimes in the night she would hear it echoing through the silent rooms, and she made up her mind to speak to him about it. Clara was physician enough to distinguish the nature of the cough, and to know that it came from some nervous affection, and was not caused by any pulmonary or gastric disturbance.

To her tender inquiries her father made evasive answers. He did not need medicine; he was only a little worn; she must remember he was getting old now. Yet she knew he was but a little past fifty, and so many men are but in the prime of life at that age. She resolved to watch him and to double her attentions to

There came nearly a week of wind and rain in September, keeping the man indoors; his daughter never minded the weather, but, properly habited, sallied out in storm as in sunshine, enjoying the moisture and the wind almost as well, for a change, as the calmer breezes and the clearer light. She had been walking with her pet dog, a great handsome fellow with speaking brown eyes and shaggy black coat, and had enjoyed the sport of watching him chase the blowing leaves and other obhowled dismally through the branches of the trees. Passing into the house, Clara said to her dog: "Here, Bruce, stay on the porch till your paws are dry; they are too muddy for my floors." The canine had always obeyed the slightest word of his mistress, but to-day, as she opened the front door, he gave a low, quick bark, half-whine, half-howl, and bounded past her toward the door of her father's "den," upon which he scratched impatiently. Surprised at the animal's strange conduct, the girl opened the door, only to see the form of her father prostrate upon the floor. The dog rushed to the man and began to lick his face and hands with his great warm tongue. In a moment the eyes opened, and in a thick voice the man faintly

"Where am I? What is the matter?" "You must have fainted, papa, and Bruce

has brought you to. Let me help you to the lounge, and I will get you a glass of wine."

But he could not be moved so easily; and thoroughly alarmed, Clara left him in charge of the faithful Bruce while she summoned the assistance of the stout, strong maid-of-all-work in the kitchen. Together they got the man to his bed, and in a moment Clara had a steaming cordial ready, which she contrived to slowly pour into the half-closed mouth of her father. For a while he lay with closed eyes, but evidently reviving under the draught he had taken, he soon opened them, and motioning to his daughter, said eagerly:

"Did you see him-did you see him, too "" "Who, papa? I have been out, and saw no one. Has any person been here?"

"Yes-I saw him; he said it would come with him-'the Spirit of the Storm.' Look ! there it is, now-don't you hear it? And he comes, too-Lawrence-there, at the foot of the

A great gust of wind shook the house, and Bruce crouching by the bed gave a low yelp; but Clara heard no voice nor sound that could explain her father's meaning. Neither did her finger, behold any form at the foot of the bed, though the dog started up and walked to the spot, snuffing suspiciously.

"You are tired and nervous, papa; there is no one here. The wind howls, but the rain is over, I think, and the storm is departing. I will get you something to eat, and then you must have a quieting potion and go to sleep. Bruce will watch you till I return.

The invalid did alight justice to the dainty food prepared by his daughter, but he eagerly swallowed the soothing draught she brought, and in an hour was fast asleep, his white face gleaming piteously from the snowy pillows his child had placed beneath his head. The man

left side continued numb and cold, and Clara decided to call in medical advice from the city. This only corroborated her own ideas that her father had received a paralytic stroke—the second, he confessed after much hesitation, as once a slight one had selzed him two years before, while his daughter was at college, and she had never known it. Perfect rest and freedom from anxiety, together with the administration of electricity, had been prescribed, but the days sped by, bringing no relief to the frame that held a trouble-tossed, groaning spirit within its embrace.

November came, and again the winds howled and the rains fell. The stricken man displayed new restlessness as well as weakness under their spell. Clara dared not leave him alone. but if for a moment she or other watchers were called from the room, Bruce, the faithful dog, was left on guard by her father's side.

It was evening; the lights burned low in the sick room; the patient had been lying quiet and still for some time, when, glancing down at him, the watcher discovered tears stealing from his eyelids and coursing down his cheeks. Laying one hand softly on his, she bent over and tenderly said, "What is it, papa? Are you in pain?"

The voice came low and thick: "Clara, you do not hate your father?"

"Why, papa, how can you dream such a thing?"

"No matter what happens, you never will quite hate me? It was all for you!" "I shall always love my father. There, dear,

go to sleep; it is all right." The tones were soothing, as one speaks to a frightened, nervous child, but the sick man did

not subside into quiet. He only opened his eyes, and, gazing solemnly upon his daughter, whispered in mournful tones: "Child, you must hear me; I have a confes-

sion to make !" [Continued in our next.]

Original Essay.

THE FUTURE OF PUBLIC MEDIUMSHIP.

To the Editor of the Banner of Light: The observations of your correspondent, E. A. Brackett, Esq. (author of that most valuable little book, "Materialized Apparitions"), in a recent number of the BANNER, under the heading of "Seance-Room Perplexities," are worthy of most serious attention, not only by all "materializing mediums," so termed, but by Spiritualists at large, and all who desire to have channels of communication with the invisible world kept open and pure, and accessible to the public. The kindly tone of these observations, as well as the large experience of their author in the phases of phenomena of which he treats,

commends them to careful consideration. The serious warning expressed in Mr. Brackett's closing sentences, against "trailing the seance in the dust," and "trifling with the unseen powers which are manifested there," induces me to offer some suggestions that I have long had in mind regarding the wise use of mediumship of all phases, especially that of materialization, and regarding its future in the

DANGERS OF MISUSE. It must have become obvious to all intelligent and experienced investigators of Spiritualism. that the practice of mediumship, in most if not all its forms, and particularly that of materialization, is attended by liabilities and dangers which need to be understood and guarded against. The same is true, indeed, of every form of human activity or employment. All occupations or subjects of thought are liable to be pursued to excess, or by unwise methods, which lead to injurious consequences—to physical or mental suffering, to disaster and ruin. But any new line of activity, where lessons of experience accumulated by previous generations are wanting, as is the case with modern jects flying in the gale. The rain had ceased, mediumship, is specially exposed to such liabut the sky was still leaden, and the wind bilities. It behooves us, then, to begin to gather up the lessons which the mediumistic experience of the last thirty or forty years has taught, and to apply them to the better regulation and guidance of this (in modern times) new department of service.

And it must be equally obvious that something is greatly amiss in the common and especially the public practice of this function, which urgently needs to be rectified, to save it from falling into disrepute, aversion, and possibly desuctude or legal prohibition. The increasing frequency of cases of physical and mental prostration, of insanity or obsession, and of apparent moral aberration, on the part of prominent, public mediums of various classes, cannot but awaken the serious attention of the thoughtful. The story of the wreck, mental and physical, of the wonderful medium, FOSTER, is fresh in every mind. That of REED and COLOHESTER will also be remembered by many. Home experienced long periods of illness and disability. and is said to have become insane or idiotic and physically distorted, previous to his recent decease. Monor, at one time a medium for very remarkable phenomena, suffered from internal hemorrhage in consequence, and was obliged to relinquish the practice. SLADE has been repeatedly subject to paralysis, and is said to have partially lost his powers of late. The EDDY BROTHERS are reported to be physically disabled and incapacited for the exercise of mediumship. Others, more or less widely known, might be named, who are in a similar condition, and most public mediums are subject to seasons of severe bodily and nervous prostration, while some have become the undoubted victims of obsession," or undesirable spirit-control in various forms : though these wrecks among mediums are probably not more numerous in proportion than among business men, clergymen and other professionals who live at high mental pressure, yet they ought not to occur at all. Besides these deplorable cases, we have every now and then the seizure and alleged "exposure" of a professed medium for materialization, resulting at least in a severe shock to the nervous system and usually in a season of physical prostration, with-in the public mind-serious damage if not total ruin to reputation for honesty and to "business prospects," as well as immeasurable obloquy cast upon the good

THE COMMERCIAL ASPECT. More than all this is the unpleasant commercial aspect given to the matter of spirit-communion and manifestation through public mediums, by the fee rendered necessary, under existing methods, at the door of the seanceroom; and still worse is the temptation thereby offered-perhaps through pressing pecuniary need in some cases, and through avarice in oth-

name of Spiritualism.

come depleted by exhaustion. Successful mediums are doubtless strongly tempted, both by the urgent demand and by the dollars in prospect, to hold seances too frequently, and to admit too many sitters at a time, so that probably no organism can generate sufficient "power" to produce genuine phenomena to the extent required; hence a strong inducement exists to supplement the real by counterfelts, fabricated possibly in some cases by complaisant but unwise, or in other cases by hostile or unscrupulous, invisibles, while the medium is in an unconscious or irresponsible condition.

. IS THERE NOT A BETTER WAY?

I have no sympathy, Mr. Editor, as you know, with that enap-judgment so often exhibited by Spiritualists as well as by outsiders, which is ready to ory "fraud!" and to denounce a medium as an "impostor," when phenomena are presented that are apparently deceptive or not according to preconceived ideas, or when perplexing appearances occur in the séance-room. So little is really known of the methods by which the apparitions there seen are produced, or where mortal agency ends and spirit agency begins in their production, that it is well to be cautious and charitable and to give the medium, who has ever exhibited any real mediumship, the benefit of the doubt, wherea doubt is admissible. And I have had my share of obloquy and denunciation for this charitableness, or rather justice, to accused mediums. Nor have I any disposition to join in wholesale objurgations against "commercial Spiritualism." until some better way shall have been provided by the cooperation of Spiritualists for meeting the public demand for evidences and channels of communication. But in view of the undeniable facts to which allusion has been made, it is surely time to inquire whether the dangers and disasters, and the obnoxious methods pointed out, are inseparable from the public practice of mediumship, or whether there is not a wiser way in which its blessings may be available without such drawbacks. If not, it is a serious question whether the general publie had not better be left to get along without its benefits, than that they should be offered at such a cost.

MEDIUMSHIP HEALTHFUL.

Opponents of Spiritualism generally insist that all mediumship is dangerous, tending to, if not the product of, physical, mental or moral disease. But my own opinion, founded on large observation and experience, is that every legitimate or desirable form of mediumship may be practiced not only without detriment to health, whether mental or physical, but generally to its benefit—that for the best exercise of mediumship good bodily health is always requisite, and should be attained if possible-and that disease of any kind, or mental or moral deterioration resulting from its practice. is conclusive evidence of either excess, neglect of hygienic laws, or impure associations of some nature.

That every phase of mediumship, like every other form of activity, requires more or less expenditure of the nervous and vital forces must be evident to any one. A proper degree of such expenditure in suitable exercise is always healthful, as are all the processes of life; but excess is exhaustive, and, if long continued, is ruinous to health, in mediumship, as in any other line of action. Some constitutions generate more than others of these forces, and hence can healthfully endure greater expenditure; and in mediumship fresh supplies are often undoubtedly ministered from spiritual sources, which not only give an access of vigor, but frequently enable the medium to stand excessive and long-continued drains. Physical mediumship is more exhausting than mental, and materialization most of all. But there is a limit somewhere to the power of the physical organism to supply the part contributed by it, and when that limit is passed the effects of depletion are sooner or later painfully manifest.

SOURCES OF DISEASE.

The temptations to excess, in all forms of and strong, and ignorance of the consequences has been very prevalent. Besides, the circumstances under which some forms of mediumship, particularly that for materialization, are frequently exercised, are of themselves destructive of health. A close room, often crowded by visitors—the medium in a cabinet with little or no provision for ventilation—the session often prolonged until the atmosphere is thick with exhalations-no wonder that exhaustion, with liability to sudden and severe attacks of disease or paralysis, often result.

Such séances are dangerous for visitors as well as for mediums, and many persons cannot attend them without serious consequences to their own health. (The same, it may be remarked, is, or formerly was, in a large degree, true of the United States Senate Chamber at Washington - hence the frequent breaking down of the health of prominent members of that body. The evil is by no means peculiar to séance-rooms.)

More than this, many mediums - perhaps most of them—when sensible of nervous exhaustion from the exercise of their powers. unwisely seek relief from the unpleasant sensation, or strength for a new exertion, not by rest and natural recuperation as they should, but by resort to some narcotic, such as tea. coffee, alcohol in some form, or opium in some of its insidious preparations. The result is a deceptive temporary sense of rest or restoration, but in reality a greater depletion of vital force, which anon calls more loudly for renewed stimulus, until the unfortunate victim becomes wholly or largely dependent on such aids for the power to act, and is liable at any time to break down in nervous prostration, paralysis, mental derangement, or some acute bodily disorder, while some have fallen a prey to obsession, and others succumbed to spirits of the bottle.

"SPIRITS SHOULD PROTECT,"

It will doubtless be said by opponents, that if spirits are good and wise, as is claimed for them, they should and would protect their mediums from such mistakes and excesses. It may be replied that all spirits are not claimed by intelligent Spiritualists to be good and wise. Some evidently are evil-disposed, or at best indifferent to the welfare of the instruments they use to accomplish their purposes, whatever these may be; or perhaps are ignorant how to promote this welfare; and all mediumistic persons need to learn how, by earnest love of and aspiration for truth and good, to raise themselves above the influence or control of this debased class, whose association, like that of mortals of a similar class, is always dangerous and to be avoided. But all spirits who are good, or well-disposed, are not wise regarding the laws of ther's home a pattern of neatness and comfort.

At the time of his disappearance from Ryesly,

At the time of his disappearance from Ryesly,

Thomas Benton had removed to a far distant city, where for a year he resided in compara
of the man need in some cases, and through ayarice in other of the man need in some cases, and through ayarice in other of the man need in some cases, and through ayarice in other of the same disposed, are not wise regarding the laws of two titude of right physical health, any more than are all mortals in all departments. In fact, the output of the same disposition. In their eagerness to of the mortal such as truthfulness, fustion, faithfulness, fustion

friends, they often rush in whenever an opportunity is available, apparently without stop. ping to consider whether the medium can safe-

ly bear the strain of their exertions. Again, it doubtless often occurs that media ums, in their benevolent willingness to gratify eager and bereaved inquirers, or to advance a cherished truth, or perhaps in the urgency of their own pecuniary need or greed, will not heed. the kindly admonitions given by their spiritguardians on this subject, and thus incur the disastrous consequences.

A CASE IN POINT.

A lady who had been for some time an inmate of the Asylum for the Insane at Somerville. Mass., but had been discharged, once gave the writer the following statement of her own case: She was a widow, a person of refinement and culture, with ample means, and had moved in the best social circles in Boston and vicinity. In the early days of Spiritualism she became a writing medium. Overjoyed and full of enthuslasm regarding this new-found power of communicating with the departed, she opened her house, and invited all to come and partake through her instrumentality, "without money and without price." She sat often from morning till midnight, imparting proofs, consolation and light to all who came. At length her health began to suffer under the continued strain; and her spirit-friends repeatedly urged her to desist—to be more moderate in the exercise of this new power, else disastrous consequences would ensue. But she refused to listen to them—the thing was too good, the new revelation too glorious, to be withheld from any who would come and receive it.

She had a brother who was a prominent physician, and who resided in the next house. Like his profession in general, he was utterly skeptical regarding spiritual things; he watched her career with much anxiety, believing her to be under a dangerous delusion, and frequently hinted that her destiny would be the madhouse if she continued her course. One morning her spirit-friends asked her to go down into the cellar. She asked, "What for?" They said, "We will show you when you get there." She reluctantly consented, and at the bottom of the stairs her eye fell upon a wash-tub. "Place that tub on its bottom," was the next order. "Why?" she inquired. "You shall see," was the answer. "Now step into it !" was directed. She rebelled against so absurd a requirement, but was urged to comply, for reasons which would soon be made clear; and she yielded. "Now sit down!" was next ordered. This was too ridiculous! She refused, until repeatedly assured that she should quickly see the use of it. She had no sooner assumed the required position, than her brother-who had come in familiarly, as was his wont, to look after her welfare, and, not finding her above stairs as usual, but seeing the cellar-door open, had stepped down the stairs—caught her in this ludierous

He looked at her a moment, uttered some exclamation, turned and left the house. She was immediately released, but felt that a crisis had come; so she was not surprised when, a few minutes later, he drove up to the door in his carriage and invited her to take a ride with him. Suspecting his intention, but feeling it was useless to resist, she consented, and in due time was set down at the door of the McLean Asylum in Somerville. Here she was entered by her brother as an insane patient.

When at length quiet in her allotted room, she reproached her spirit-friends with having brought this calamity upon her. They replied, We did it purposely, for your salvation. You refused to listen to our warnings and advice, and we have had you brought here to save you from the physical and mental wreck to which you were persistently rushing."

She saw the point, and cheerfully accepted the situation. Fortunately, at that time, the McLean Asylum was under the superintendency of our old friend, Dr. Luther V. Bell, who was an interested investigator and at least partial believer in Spiritualism, and was familiar mediumship, as already intimated, are many with mediumship in some of its phases. He quickly understood her case, found her to be not in the least insane but only a medium, and held many interesting seances with her. After some weeks or months of needed rest and quiet. she was allowed to return to her own home. a less enthusiastic but much wiser woman. No doubt many of our unfortunate mediums would have been saved from disaster had they heeded the monitions given them by their spirit-friends, or had these been able to arrange for them conditions of retirement as favorable as those secured in the case of this lady.

WHAT CAN BE DONE? Now. what can be done to avoid the evils and disasters to which the exercise of mediumship

is exposed, and to elevate it to its best and worthiest uses? The limits of this article necessarily preclude the mention of more than a few of the most pressing needs.

And, first, mediums, and all who would become such, need not only "development," as it is called, from the spirit-side, to bring into activity the occult or psychic powers which constitute mediumship, but they also need instruction from the human or earth-side as to the wise and healthful use of those powers, to be derived from the experience of those who have traveled the same path before them, and from knowledge of the laws of hygiene. These two sides of education should go together; neither is sufficient without the other. Until recently, the lessons of experience in this matter have been to but small extent available, and the pioneers in this line have had to work their own way as they could, learning often through severe sufferings what may now be learned by teachable minds in less painful

A SCHOOL OF MEDIUMSHIP.

In short, a School of Mediumship, or something which shall answer its purpose, is needed, as really as are schools for other avocations. The time must come when a department of Psychical Culture, under competent instructors, will be added to our educational institutions; and all persons who would exercise their gifts in this direction with credit and safety should avail themselves of its advantages. One lesson to be taught in such a school is, that none should court mediumship, or be encouraged to exercise it, except those in whom the love of truth and good, and the desire of webfulness to their fellow-beings, is predominant.
Otherwise it may be expected that it will be prostituted to base and selfish ends, and its subjects will attract about them frivolous, deceptive and misleading influences, resulting in evil, disaster and ruin. Mediums should earn-eatly seek to learn, and practice the laws of physical, as well as mental, moral and spiritual

ity or universal good-will, amiability, patience, teachableness, reverence, self-control and the rest-should in all cases precede or attend the development of the psychic powers, to insure their exercise for worthy ends. Only so can persons become trustworthy and safe mediums for the transmission of truth and wisdom from the higher life.

SPIRIT-TUITION INSUFFICIENT.

It may be said by some that all education or instruction of mediums may be safely left to spirits, who are best competent to attend to such matters. It is sufficient in reply to point to the existing state of things already mentioned. The tuition of spirits plainly has not availed to avert great mistakes and fearful disasters, either from their ignorance or inexperience (spirits should not be expected to know everything on these matters, at least until experience has been gained), or from their inability to restrain headstrong mediums and guide them in wiser ways. It is desirable, then, to supplement their teachings and silent influence by bringing to bear as forcibly as possible the lessons of human experience, in the hope that both together may be effective in inducing the desired result. And one of these lessons is the peril of over-exercise of the paychic powers; another is the disaster which sooner or later follows their perversion to any base or unworthy end.

INSTRUCTION NEEDED BY INVESTIGATORS.

Again, all Spiritualists, as well as investigators generally, who seek the exercise of mediumship by others, need to be instructed in regard to its laws, and to carefully conform to them, so as not to inflict harm upon mediums. They should never urge the latter to hold seances when fatigued or exhausted, or to prolong them beyond reasonable hours. They should never insist on tests or communications when the medium is disinclined or weary. They should never intrude inharmonious or antagonistic influences upon a medium, nor indulge in detractive gossip concerning other mediums, nor venture into the presence of one when under the impulse of any selfish or impure desire or sinister purpose, or when their bodies or their garments are saturated with narcotic or alcoholic poisons. In fact, they should learn that, for the best results, when communications of spiritual truth are sought, it is desirable to lay aside the clothing ordinarily worn, take a bath, and dress in garments as little contaminated with gross emanations as possible, for all such emanations affect a sensitive medium and more or less modify the ideas and words which shall be spoken. Some of the ancient sibyls of Greece—the mediums of their time, many of whose utterances have lived through the centuries—are said to have required of those who approached them for messages from the unseen world, that they should not only change their apparel, and bathe, but fast for twenty-four hours, as a preparation for the interview. Such requirements were doubtless founded on good reasons learned from experience, and when we moderns learn to be equally careful of conditions we shall no doubt obtain correspondingly valuable results.

Another thing needs to be learned by Spiritualists, and that is never to induce or encourage the practice of mediumship by any one not known to be, or known not to be, firmly grounded in truthfulness and integrity. Where these qualities have been evinced in the previous life it will not be very difficult to obtain conclusive evidence of it; but where they have been wanting, the deficiency detracts sadly from the usefulness of the most extraordinary mediumistic capabilities. A great mistake has been made, to the detriment of Spiritualism, by encouraging trickishly-inclined and untrustworthy persons, who may nevertheless have strong medial qualities, to enter the profession of mediumship. Such, sooner or later, are pretty sure to bring obloquy upon the cause. The same may be said of those who manifest jealousy and uncharitableness, or a condemnatory spirit toward other mediums. As Mr. Brackett has advised of this class, alone severely."

WHAT SPIRITUALISTS MAY DO.

Lastly, it is time to consider whether Spiritualists cannot and should not do something toward redeeming the public practice of mediumship from the odious commercial character which now attaches to it, and which is the source of all inducements to fraud, as well as the chief incentive to over-exercise and misuse of the psychic powers, and all the evils that arise therefrom. While it is but just that a person who gives time and vital force for the benefit, instruction or gratification of others. should receive a proper compensation therefor -and one who devotes his or her energies chiefly to mediumship in any form is thereby unfitted to earn a livelihood in other waysmay not the matter be so arranged as to provide for the public demand, and yet relieve the individual medium of the necessity of collect-

ing a fee for each sitting or seance? Why should not Spiritualist societies make it one object of association to sustain one or more mediums for the public benefit, guaranteeing them a suitable salary, and thus relieving them from bread-and-butter anxieties, and from the need of requiring admission fees ?—a necessity which is repulsive to the finer instincts of every sensitive medium. The society, through its proper officer or agent, can make such terms as it sees fit with those who desire the medium's services—either raising the necessary funds by subscription or donations, according to ability or disposition, or requiring a stated sum from each visitor (to be paid into the society's treasury), as may be deemed most feasible. Free tickets may be issued to such as are unable to pay. Admission could and should be refused to any who are believed to apply for any improper purpose, or whose proper behavior is not vouched for by some responsible person, or who are unwilling to comply with the necessary conditions of quietness, neatness, courtesy, etc. The medium should have the privilege of excluding any one whose atmosphere, mental or moral, is felt to be obnoxious, or any one whom the controlling spirit perceives to be in an unfit condition for the privilege. The medium should never be required or permitted to over-

should never be required or permitted to overwork, and the number of visitors should be strictly limited.

The person selected to act as medium should of course be one whose powers, of whatever class, shall have been well tested, and in whom the society has full confidence—one who, in addition to "spiritual gifts," has the spiritual graces of amiability, patience, truthfulness, self-control and abounding good-will—one in whose honesty and good faith reliance can be placed under all circumstances. It is believed such may be found when there is a demand for them, Spon mediums will not, through jealousy or envy, deal in detractive gossip of the spineres. Intelling, it is elevating. We have listened to the music of the spineres. It tell you we have a power here that defles the world; and if any one can produce such music now is the time to try. In the olden time they used to hear the angels sing. We have lieard them sing to night. If it is not the angels, what is the containty indopted them. Throughout his entire, address he was listened to with rapt attention. Judge Holbrook was followed by Giles B. Stebblintions in the few emphatic remarks. He had feel to the angels whet is the containty in the spiritual produced. It is the power which carries conviction with it. We have issend to have listened to the music of the spineres. It tell you we have a power here that defles the world; and if any one can produce such music now is the time to try. In the colden time they used to hear the angels with a produce and the music of the spineres. It is not the angels, what is the containty in the color of the spineres. It is not the angels what is the containty of the music of the spineres. It is not the angels the world; and if any one can produce and music now is the time to try. In the color of the spineres. It is placed to power which cannot be ridical. It is the line of the music of the spineres. It is power which cannot be ridical. It is the line of the s

about others, or denounce them as "frauds" on suspicion, nor will their "doubles" (if these present themselves in the seance-room, as Mr. Brackett has suggested,) be likely to do any such unseemly thing. Such mediums will be careful not to insist on mysterious "conditions," calculated to excite suspicions of fraudulent intent, but on the contrary will invite scrutiny, and by frankness of manner disarm all suspicions. And they will not be irritated by the carefulness of the honest investigator, nor regard his efforts to convince his own senses by guarding all points against possible deception as an offensive imputation upon the medium's honesty. They will know that extraordinary facts require extraordinary evidence for their rational acceptance, and hence be patient with inquirers.

Suitable apartments for the practice of mediumship, with the best available conditions in all respects, should be provided by the society; and there should be furnished for the information of inexperienced inquirers, either in printed form or orally, a plain statement of the nature of the phenomena to be expected, with the conditions necessary to be observed, and the reasons therefor, so far as these can be explained; also the liabilities to failure which experience has shown; in order that there may be no misunderstanding or unnecessary cause for complaint. The public, as well as many Spiritualists, greatly need education in these matters. A FORWARD STEP.

In this way, it is believed, a step may be taken toward introducing something like order, responsibility and reliability, where now the chaos of individual action and uncertainty prevails. There appears no good reason why a society should not employ and sustain, in the way suggested, a medium for "tests" or proofs of spiritagency, or for personal communications, or for the production of any desirable class of phenomena demonstrative of a future life, just as properly as one for trance-speaking on Sundays, as is now extensively done. Probably an equal if not greater amount of good could be effected

in this way, since "proof" is the great demand

of the public; and in some cases the two methode might be readily combined.

The BANNER OF LIGHT establishment has for vears set an admirable example in this direction by maintaining a medium for free messages from spirits-any who can obtain control-also for the answering of questions from all sources by an intelligent spirit-conductor of the séances. This medium, not being dependent on the sitters present for patronage, is free to give utterance to any truth that seeks utterance, and thus a higher order of teachings, more free from personal earthly influence than could otherwise be expected, is obtained. Why should not societies in many places imitate this example, and extend it to other valuable phases of mediumship-in fact be organized with this

special object in view?

Of course, all public mediums now in the field might not at once find employment and support in this way; and doubtless some-perhaps many-would decline to come under any such arrangement, preferring to act solely in an individual capacity. But if the plan is undertaken by judicious managers, it may be expected that some, at least, of the best, most trustworthy, unselfish and useful will find occupation, with support and protection; while the public will be afforded additional guarantees of good faith and other desirable qualities. And the superior results, in the long run, will be likely to attract the chief patronage. But those mediums who prefer merely individual action will be free to go their own way, and continue to incur the liabilities of danger and disaster as hitherto.

Some such step in advance, Mr. Editor, seems most desirable for the future of public mediumship and for the interests of Spiritualism. It is for the good sense of intelligent Spiritualists to make it practicable; and these suggestions are, with deference, submitted to the consideration of the thoughtful. A. E. NEWTON. Arlington, Mass.

[From the Daily Democrat, Grand Rapids, Mich., June 22d, 1886,]

A Wonderful Psychical Performance. Mr. Jesse Shepard, the celebrated psychic, has been engaged in holding classes for the development of several prominent persons of this city, who possess mediumistic gifts. The results have been wonderful, and a greater interest is manifest than was ever before observed in the study of occult science in Grand Rapids. Besides the developing classes, Mr. Shepard gave one private concert and a seance, and many of our representative citizens attended both the séance and the concert. The musical and other phenomena produced on the occasions referred to surpassed anything of the kind ever heard here, and by whatever power produced, the music alone is unequaled in the thrilling and marvelous effects on all those who thrilling and marvelous elects on all those who heard it. At the seance manifestations of a test nature occurred, and remarkable physical developments took place beside the music. A number of persons from different parts of the

number of persons from different parts of the State came to the city expressly to see Mr. Shepard, and he is receiving invitations to give concerts in various cities of Michigan.

The Chicago Times published a full report of a farewell seance and reception given by Mr. Shepard in Chicago, when resolutions were passed in respect to Mr. Shepard's work. In support of the resolutions Judge Edward S. Holbrook said: "I cannot let so favorable an opportunity pass without making a few remarks. I have kept my eye on this young man ever since his boyhood. I was acquainted with him long before he was known to the world. Look at his wonderful articles in the Times. Why, it is something we can show to all the world and be proud of. My profession leads me into those walks of life where critical and skeptical minds prevail. I am brought in contact with lawyers, judges and clergymen. You have no idea of the sensation this young man is creating. The other day, while in Joliet, I was asked by several lawyers if I could tell them anything about Jesse Shepard. They wanted to know something about this new wonder. was asked by several lawyers if I could tell them anything about Jesse Shepard. They wanted to know something about this new wonder. They had been reading Bacon's essays in the Times. They asked me if he was educated, and I told them no; it is the spirit-world coming down to you; will you hear it? For instance, these Baconic essays possess all the great philosopher's individuality, his profundity, his style and his wondeful depth of thought. If it is not Bacon himself, it is some one just as is not Bacon himself, it is some one just as great. Spiritualism and mediums have been constantly assailed and ridiculed for lack of force, intelligence and culture in the phenomena produced. But here we have the force, the

and they had invariably pronounced his per-formances marvelous and faultless.

Mr. Shepard will remain in the city a few days longer, when he will take a vacation for several months."

The Daily Eagle and the Telegram also give complimentary notices of Mr. Shepard's work in Grand Rapids. The Eagle reporter says:

"When Gottschalk, for example, was announced, the plano began to emit such delicious, such ravishing strains, as but few mortals ever hear—a volume of harmonies actually entrancing. And the manner of touch, the technique, was that of the great master now dead, in a surprising degree—the writer heard Gottschalk at least three different times."

The Telegram closes a report of a séance with the remark:

"Mr. Shepard is a genius. He possesses the faculty of producing music calculated to lull an infant to sleep in its cradie or rouse the warrior from peaceful scenes to battle. The whole matter reaches its aome in the statement that the medium has no musical inclinations, and is unable of himself to either sing or play."

Among the Green Mountains.

To the Editor of the Banner of Light: Once again, after sixteen years absence. I am back where my career as a mortal began, a little less than half a century ago. My first renewal of the acquaint-ances of by gone years was at Tyson, a little hamlet sequestered corily among the hills in the township of Plymouth, the earthly home of our sainted sister, Achaa W. Sprague, near which, under her inspiring tutelage, I began my public ministrations twenty years ago. years ago.

There in mass convention I met the few remaining

tatelage, 1 began my public ministrations twenty years ago.

There in mass convention I met the few remaining veterans who listened to my" maiden speech." and gave methe needed encouragement to go forth as the mouthplece of invisible teachers who had from early youth been striving to prepare me for my spiritual mission. Conspicuous among those pioneers who yet tarry in mortal form was D. D. Wilder, under whose patronage both Miss Sprague and myself commenced our public work. Time has blanched his locks and the labor of many years enfeebled the physical form, but the ardor of soul for the cause he has always loved is unabated. There, too, I met again my venerable friend, Thomas Middleton, one of the earliest and ablest champions, whose presence has always contributed much to the dignity and both the intellectual and spiritual benefit of our incomparable Vermont conventions. Though an octogenarian and feeble in bodily powers, his cultured mind and genial spirit beam with undimmed brightness, and his musical voice bore testimony, in conference, to the great value of those grand truths to which he has, almost from their dawn, given the force of his brilliant mind and noble example.

We missed the visible presence of Charles Walker and Nathan Lamb, who always took an active part in both local and general conventions. But their presence was announced by the "discerners of splitts," and those who remembered their zeal and devotion as mortals could not doubt, but that they were among "the heavenly host" who ever gather at Nature's sacred altars when the Green Mountaineers convene to receive their divine baptisms.

I was disappointed in not meeting any of the many brilliant speakers of whom Vermont may justly boast, save Mr. A. F. Hubbard, under whose auspices principally this local convention was called; but, aided efficiently by Bro. Ripley of Maine, I celebrated the twentieth anniversary of my public work, within five miles of where it began, and an appreciative audience was generous enough to give me assurance that

After paying a brief visit to Mr. John D. Powers Another paying a Driet visit to Mr. John D. Powers, another octogenarian ploneer of our cause, whose active work in our earliest conventions I remembered among my boy hood experiences, I completed my journey to my native place with a relative I found at this beautiful central town.

Now once more, after an absence of sixteen of the hustest and most useful very of my experting the I.

among my boyhood experiences, I completed my journey to my native place with a relative I found at this beaultiul central town.

Now once more, after an absence of sixteen of the busiest and most useful years of my eventual life, I find myself amid scenes familiar to the earliest recollections of childhood. At this writing I am ensconced on a mountain slope, within a hundred and fifty yards of the spot where forty years ago my feet found rest, after over a mile's walk, in the old red schoolhouse, while my dawning mental faculties struggled with the rudiments of a country school education, which culminated at the age of fifteen. What memories are reawkened by association with these hallowed scenes of the joys and sorrows of childhood's departed hours! Here are the same grand old mountains that begirted the horizon of my youthful vision on every side, clad with the same perennial verdure; the same beautiful rills and brooks, along whose verdant banks I strayed, wondering in childish simplicity when the crystal waters would reach and fill the cocau. Here still are the abundant rocks that bruised my bare feet, and wore to the quick my tired hands, as I and my little brothers threw them into piles to clear the ground for the mower's soythe. Here yet are the beautiful maple groves that in early spring yielded such "sweet de light" to my greedy palate, and in summer were the cool haunts where I loved to stray to catch inspiration from the sweet songsters who wooed my spirit to their splvan bowers. Here remain all of nature's lovely and sublime aspects that endeared rural life to my young spirit, and awakened within aspirations to know the source of so much that is sublime and awe inspiring in loty mountains, beautiful hills and lovely vales. Here were provided for my swants and trained my unfolding mind in habits of industry, sobriety and mornality, to which I am indebted for whatever of riphteous provided for my strained my unfolding mind in habits of industry, sobriety and mornality, to which I am indebted for whate

that is divine," as truly as had the anciently illumined Orient.

No spiritual philosopher who has breathed the pure exhitarating air, and seen the grandeur and loveliness of Vermont's unsurpassed scenery, will marvel that the angels of the New Dispensation have descended among these grand temples of Nature to ordain and send forth more than twenty of her sons and daughters as Evangels of Light!

Shall I be charged with superstition or idolatry if, after many years of public service, taking me from New England's rocky shores to Vancouver's woodfringed isle, I return to my native hills, hoping to be re-baptized by the Holy Spirit of Nature, whose sanctum sanctorum I have found only in "the templed woods" and on lofty mountain heights? Nay! Here let me join with "the rapt seraph who adores and burns" with volceless worship, where the heavens and earth mingle their glories, and after a season of divine communion I may descend once more to the valleys of labor refreshed in body and renewed in spirit.

Rochester, Vt., July 4th, 1886.

DEAN CLARKE.

Late July Magazines.

THE FREETHINKERS' MAGAZINE.—The lecture of B. F. Underwood before the Free Religious Convention in this city last May on "The Evolution of Religion," is given in full, revised by the author, and a report by the Becretary F. M. Holland, of the general proceedings. Uncle Lute continues his story, "A Modern Queen of Reason," and several pages of interesting miscellany contribute to form a very readable number. Salamauca, N. Y.: H. L. Green.

MENTAL SCIENCE MAGAZINE.—The editor gives lexitacts from a new work on mental healing he is preparing to publish, and various writers give their views upon the same subject. University.

University.

LADINE' FLORAL CABINET instructs its readers upon Wild Grasses and Climbing Vines for interior describes. "The Pleasures of Gardenting." and formshes much that is instructive to cultivation of flowers. New York: 22 Years street.

Written for the Banner of Light. \ SUNSET.

BY MISS GERTRUDE J. BRYANT. What is fairer than the sunset

In a pure and silvery sky, When the clouds, with roses tinted, Beem to linger ere they die?

Then the twilight, softly flitting. Comes to tell that day is done; And that all should cease their labor, Till the rising of the sun.

All our lives they are but emblems Of the glories of God's day: Lot the morning dawn so brilliant, Finds our spirits light and gay;

And the noon-time fluds us watching For the blessings God has given, Rre the sunset comes to calm us, And we wake in suppy beaven.

If we strive to make our morning, Full of thoughtful care and love, And our noon-time true and noble Like the saints of God above:

Then our sunset will be tinted With the rose and lilles white. And our sleep shall be as peaceful As the moonbeams of the night:

And those beams shall cast a radiance Over all the earth and sky-Bring to us a priceless guerdon In the glorious by and byet Reading, Vt., 1886.

Banner Correspondence.

New York.

NEW YORK CITY .- J. F. Snipes writes : "After pleasant sail to Norfolk, Va., by the ocean, and to Richmond, Staunton and the White Sulphur Springs by rail, let me recall a little spiritual experience, before leaving New York, with my mother, now nearly three-quarters of a century old, and a Methodist before her birth !

Concluding two months' attention to things temporal, such as parks, drives, museums, libraries, observatories, rivers, seasides, operas, theatres, churches, cemeteries, excursions, processions, fireworks, etc., we visited several mediums gifted with the power of demonstration as well as of preaching. Through the trance mediumship of Mrs. Mary Wakeman, 230 West 50th street, the mother heard from her husband, son, daughter, brother, niece, mother and father, of Eastern Virginia, and from a relative and a friend, of Church Hill, Richmond, Va., all by their correct names and messages, some of them absent for thirty to fifty years. Referring to her mental position, one remarked: ' All the doctrines of earth-life will not and cannot save you. Whatever comes will come. As one of your poets says: "You will not walk alone,"" A child, that died an infant, taught the lesson of continued growth, not a finality, as follows: 'I train the young children that come up from the earth, and teach them to progress in spiritual things. Even as you look up to your Heavenly Father, so, my brother, we teach the children here to adore the Great Spirit above us. My father and mother are not so near to me as the children are, because I never knew them in earth-life.' Uncle Horace Greeley, whose monument in Greenwood we visited a week before, seeing no signs of a grave and wondering if his family were buried there, said he had observed our visit and thoughts, and that all his departed were sepulchred there. Inquiring afterward at the Tribune office, I was so informed.

We attended two circles given by Mrs. Maud E. Lord, one in a private house, where she reported the name of the husband, also the name of Cousin William.' I asked her to describe the two, when imme diately an independent voice in front, heard by all exclaimed: 'Bhe married her Cousin William,' which was a fact unknown to any one present except ourselves. At a second scance, at the Sturtevant House, Broadway, children and relatives reported, and the husband was described, followed by independent

touches, floating lights, voices and messages. Through Mrs. Kate Parent, 152 West 22d street, to whom about a dozen handkerchiefs were delivered without her knowledge of the owners, and whose statements, in each case, were acknowledged as true, mother received a message, appropriate to herself and son, from Brother II-..... Later, calling on Mrs. Parent, as above, I handed her a letter, just written to a distant relative, but not addressed, when she at once described the relation, the physical condition and home surroundings, house, grounds, etc., a child, and mother's mother, who recalled early courtship memories. lso an accidental overthrow from a buggy, in her young days, a Richmond friend, not long departed, another relative, and a Southern soldier, the name of a Virginian acquaintance, and the names of her husband, her brother H—, and her husband's father.

We had other identifying experience with Mrs. Dr. Brittingham, 329 West 59th street, in company of some very skeptical friends, who came away convinced of her peculiar gifts.

With two of the original Fox Sisters, Mrs. Leah Fox Underbill and Maggie Fox Kane (231 West 42d street), we had the raps on different parts of tables, door and floor, also a communication from the hus band and the aforesald Brother H-

While ready to expose all simulated or half and half mediumship, I believe in according due credit to all fairly-tested phenomena. The result of this and previous investigations, upon the aged mother, is the burial of former morbid foar, the substitution of a healthy hope for the future-Nemo contra Deum-and the assurance of a natural life to come, with individual characteristics, memory, affection and progress."

SARATOGA SPRINGS .- Mr. P. Thompson writes: As Saratoga Springs in the summer-time is mostly devoted to pleasure, it would not be strange if spirit-ual things were entirely ignored. Our society, however, pursues the even tenor of its way; our hall is not often crowded, but every Sunday-morning and even-ing-finds an earnest and faithful gathering. Mrs. Fannle Davis Smith, of Brandon, Vt., spoke for us Sunday, July 11th, and, as usual with her, gave excellent satisfaction. She was summoned on Monday to officiate at a funeral at Whitehall, and as a reception had been planned for her here at the delightful home of H. J. Horn, it necessitated rather a hasty return, which however she, with Dr. Smith, her husband, succeeded in attending. Our Sunday meetings were made nore interesting by the musical performances of Mrs. Mary F. Lovering, of Boston. Mrs. Lovering spent much time in Saratoga a few years ago, and her presence again recalls many pleasing recollections. Her voice and artistic renderings upon the plane and organ add much to the pleasure of social gatherings, as well as public meetings. It is hoped she will spend the summer in Saratoga, and that the spacious and elegant parlors of Mr. and Mrs. Horn may often find as happy a gathering as was there on the evening of

Mrs. Smith's Sunday evening discourse was in reply to a sermon preached here by our Methodist minister, Rev. Dr. Leach, on 'The Present Condition of the Dead,' The Methodist divine assured his hearers that after death there could be no progression, and no communications had ever been received from human spirits. All mediums were frauds or imbeciles Mrs. Smith's lecture completely vanquished the pre-tentious assertions and baseless charges of the Reverend Doctor, and it was so admitted by all who listened to her eloquent and convincing remarks. Mrs. Brigham has agreed to speak for us Sunday, July 25th.

Kansas.

RL DORADO.-Ailie Lindsay Lynch writes: "I feel prompted to add my 'mite' to the vast bulk of testimony already existing to the truth of Spiritualism. Through the mediumship of Mrs. E. E. Philips of Newton, our neighboring city, I have learned the fact that spirits have power to communicate with mortals, At a recent visit I learned there are almost two hundred Spiritualists in Newton. I am sorry to say I believe I am the only avowed Spiritualist in this place; but I have told the glad story to others, and

believe seed has been sown in good soil. One of Mrs. P.'s controls, 'Lulu,' has been quite successful in locating stolen property, as well as giving messages from spirit-friends. Bly brother, who lately visited me and attended a number of her scances, has taken the 'glad tidings' home with him to Arkansas, and writes me that many friends are becoming interested. God speed the truth! Willingly and gladly I devote my life to the grand cause, and sign myself a sincere Spiritualist."

Ohio.

CINCINNATI .- Mrs. M. C. Sherwood writes : " We have just closed one of the most successful seasons that it has been the lot of our society to experience. The engagement of eleven weeks of the gifted lecturer, Mrs. J. T. Lillie was one of great profit and pleasure to all. She is a lady well calculated to do houor to the cause, always deeply impressing her audiences by her clear, logical treatment of any subject presented by her hearers. Her deep earnestness and the force of her arguments are such that many who have been wandering in doubt are brought to a realization of the truth and fully convinced of the beauties and grandeur of the doctrine of Spiritualism. All hearts were won to her by her gentleness of manner and her charity, which is of the broadest nature and unostentations in its working, as many have had an opportunity of knowing.

The success of our meetings was also largely due to the fine musical ability of Mr. Lillie, who is possessed of an excellent voice, highly cultivated, full of pathon and feeling, as was fully evidenced by the many requests for a repetition of the songs with which hishearers were delighted. Mr. and Mrs. Lillie left us July 12th, to the regret of

all, previous engagements preventing their remaining any longer.

The BANNER is warmly welcomed here in many homes, and we look forward to its arrival each week as we do for some cherished friend. That it may long continue in the glorious work in which it is engaged. and success crown its every effort, is the earnest desire of every true Spiritualist."

Connecticut.

NIANTIC .- "E." writes, July 20th, as follows: "The season at this delightful camp is opening with every prospect of success. The cottages are rapidly filling up, tents are erected, and the Pavilion is now open, with the upper rooms ready for lodgers. A few new cottages have been built since last year, some additions made to others, and still more are to be put up immediately.

Sunday, July 11th, Dr. Street of Boston addressed the audience and made a very favorable impression. July 18th, a very fair audience listened to Mr. A. R. Tisdale of Springfield, who also gave entire satisfaction.

The other speakers already engaged are Dr. S. B. Munn, J. J. Morse, A. B. French, J. Frank Baxter. Mrs. S. A. Byrnes and J. Clegg Wright, for Sundays in the order named. It is hoped that others may be secured for week-day meetings. Mr. H. F. Merrill, the test medium, is coming this week to remain for the season, giving public tests after each lecture, also private sittings.

Do not forget that Niantic is a delightful place to visit, and that the Spiritualist Camp is by far the most delightful part of Niantic."

Illinois.

CHICAGO .- Dr. W. W. Van Zandt writes : " It has been my good fortune to witness several concerts and séances by that incomparable medium, Jesse Shepard, while in Grand Rapids, Mich. I have had special s6ances and sittings with all the famous mediums, including Home and Eglinton, and never have I witnessed a display of such original, powerful and unique gifts. I am not now surprised that a critical scholar like Henry Kiddle should have chosen him as the means of investigating the spiritual phenomena for nearly one year in his library at New York. This wonderful medium's success wherever he goes is one constant triumph for the cause of Spiritualism."

Hale's Honey, the great cough cure, 25c., 50c. and \$1. Glenn's Sulphur Soap heals and beautines, 25 cts, German Corn Remover kills Corns and Bunions, Hill's Hair and Whisker Dye-Black and Brown, 50c, Pike's Toothache Drops cure in One Minute, 25c, Dean's Rheumatic Pills are a sure cure, 500,

Camp-Meeting of the Mississippi Valley Spirit-ualist Association.

uniist Association.

The Fourth Annual Camp-Meeting of the Mississippi Valley Spiritualist Association will be held at Mount Pleasant Park, the grounds of the Association, located at Clinton, lowa, opening on the 4th of August and continuing through the month.

the month.

The managers have secured eminent speakers, and good and reliable mediums will be in attendance. This Camp-Meeting is the largest in the West, and has drawn a large attendance from Michigan, Wisconsin, Illinois, Iowa, Missouri, Kansas, Nebraska and Minnesota. The beauty and salubrity of the location as a camping ground are unexcelled in the East or West.

The spiritual public of the West are cordially invited, and an agreeable, instructive and entertaining season is

For further information regarding the Camp-Meeting, B. B. B. HABT.
Clinton, Iowa.

Nemoka Spiritualist Camp-Meeting

Nemoka Spiritualist Camp-Meeting,
Pino Lake, Mich., Aug. 5th to Aug. 22d. Nomoka campgrounds are situated sovon miles cast of Lansing, on the G.
T. Italiway. Speakers: J. W. Kenyon of Jackson, Mrs.
B. E. Warner-Bishop of Wisconsin, O. P. Kellogg of Ohlo,
Mrs. E. C. Woodruff, Dr. C. A. Andrus, J. H. Burnham
of Saginaw, Mrs. Walton of Williamston, and Mrs. Dunham of Ionia.
Bearding-iiouse, Grocery and Confectionery Rooms on
the grounds. Dr. C. A. Andrus, President.
Mrs. M. E. Marcy, Secretary.

Passed to Spirit-Life

From his home, in Somerville, Conn., July 12th, Dr. Eli From his home, in Sometville, Conn., July 12th, Dr. Ell D. Houghton, in the 73d year of his age.

He early embraced the grand truths of the Spiritual Philosophy, and entered into the new life with the assurance that all was well. The funeral was hold at the Spiritual Hall—near his home—which was bequeathed to the Spiritualists of this place by the veteran Spiritualist, Calvin Hall. The services were conducted by Mrs. Clara Hanks of Haydenyille, Mass., who spoke words of comfort and consolution to the bereaved companion and only surviving daughter, and impressed the audience with the divine truths of Spiritualism and knowledge of the beautiful beyond. Com.

Mrs. Sarah F. Beall, born in earth-life on the 29th of March, in 1820, in the State of New Hampshire, and passed away on the 3d of June, 1886, in the full faith and knowledge of the Spiritual Philosophy, and a medium; and the last few months of life here she could see and talk with her angel friends, and had been a Spiritualist for the last fourteen years.

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

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These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that Orime and its adjunct, disery, may be banished from among men, and instead of them the loving, helping hand extended to all who need assistance in soul or body.

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

the varied shades or opinion to which correspondences witerance.

AP We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newsyspers are forwarded which contain matter for our inspection, the sender will content a favor by drawing a pencil or 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 wook, as the BANNER goes to press every Tuesday.

Banner of Wight.

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Before the oncoming light of Truth, Creeds rises to its proper sphere of Knowledge.—Spirit John

The Spirit of Life, and the Law of It.

A recent discourse on the above subject by James Freeman Clarke, of the Church of the Disciples in this city, was so prolific of spiritual suggestions as to deserve more than the passing remark made on the customary discourse. The real purpose of the venerable preacher was to contrast the law of the spirit of life with the law of sin and death. Standing as man does between two worlds-the outward world perceived through the senses, and the inward world perceived through the consciousness-he sees innumerable facts as he looks outward. and he finds in his reason the power which brings these facts under law, as he looks inward. It is thought alone that discovers the laws which coordinate all phenomena. The mighty maze of nature gradually becomes a majestic harmony, a cosmos of order and beauty.

It is reason's work, said the preacher, to subject all phenomena to law, and spiritual phenomena with the rest. The soul of man is moved according to law. Sin has its laws, and so has goodness. Each works according to an order of its own. The spirit of God in the soul works according to law; and the power of evil within us also works in accordance with law. And the law of the spirit of life is able to make us free from the law of sin and death. Mankind has insight, as well as sight. Knowledge flows into the soul from above, as well as through the five senses. We are always in intimate nearness with God the Father. Prayer is communion with a being close at hand, and not one afar off. Outside of Christendom there elieved in inspin many nations that ration. It is natural, said Mr. Clarke, for man to believe in spiritual influence, in the action of higher powers on the human soul, in divination, vaticination and prophecy. And Christianity is in full accord with the best philosophy, and with universal religion, in teaching a doctrine of spiritual influence. It chiefly differs from other systems in this respect, that it shows more clearly the laws and conditions of inspiration, and makes it in harmony with all other human experience.

The preacher described inspiration as a mysterious power flowing in through some hidden channel, giving comfort, peace, insight to the receiver of it. And it is in harmony with all other inspiration-that of the painter, the artist, the poet, and the inventor. It descends into the mind and spirit from some unknown source. In respect to its method it is in accordance with universal law. If all human life is to be made holy, then we need this heavenly help always. We need the spirit of God for all good things; other kinds of inspiration are for special objects, but this is for all objects whatsoever. Christianity gives to inspiration greater depth, extent and fullness, assuring us that we may live in the spirit and walk in it. It is not extravagant, does not produce mere dreamers or enthusiasts, but is in harmony with all things sober, rational and wise. It comes to guide us into all truth. It is the discovery of the highest truths, the revelation of great principles, and their application to the needs of

common life.

Not a single truth, or class of truths, only are the result of this larger and deeper and fuller inspiration, but all truth, which is of God. And the peculiarity of this lastication is that it is sent to every human soul. In other religions, remarked the preacher, the inspiration came to prophets, priests, saints and sybils, but in Christianity it comes to all. The belief among the Jews in a universal inspiration was only a hope of what would come in the last days. "It shall come to pass in the last days, saith the Lord, that I will pour out my spirit on all flesh, and your sons and daughters shall see visions, and your old men shall dream dreams; and on my servants and on my handmaldens shall I pour out my spirit, saith the Lord." This holy inspiration does not come to great saints and mighty prophets alone, but to every sinner who wishes to repent, to every struggling soul which seeks to rise above its eyil habits, to old men on the verge of life, and to little children praying by their mother's knee. All are thus called to be saints, invited to come to God and his love, welcomed to the church universal, of the broadest humanity. No special conversion is needed to receive this love of God.

Christian inspiration, too, is constant, not intermittent. It is continuous. "The Spirit dwelleth in you," a fountain of life that never | with wonder."

dries up, a perpetual inspiration, the daily bread given for the sustenance of mind and heart. And it comes to us in all places and at all times. There are no holy places, as in other religions; no pilgrimages, no sacred shrines. 'Neither in this mountain, nor yet at Jerusalem, shall men worship the Father." The house of God and the gate of heaven is the place where a man offers a sincere prayer or does a righteous action. Wherever a single soul looks up to God for strength to do right, there is hallowed ground. This inspiration does not drive, but leads; it is like the Eastern shepherd who goes before his flocks, and they follow him. It does not come to change human nature, but to help it to unfold naturally, in all directions. It comes not to repress, but to develop human nature; not to constrain, but to guide; not to be a master, but a friend." The preacher said he could not wish a better blessing for any one. young or old, than to believe in this ever present Spirit of God. There is no day, no hour when we do not need its influence; nothing we can engage in that would not be made light by feeling that God's thought is in our heart to cheer us.

Expert Testimony.

To the positive testimony of such skillful professional European conjurers as Bellachini, Houdin, Bosco, Hamilton, Jacobs and Rhys, may now or soon be added that of Dr. Wilhelm Hermann of Berlin, two other German professionals, Schradick and Willman, and Dr. Geo. Herschell of London. The last mentioned was named to Mr. Eglinton as the person who gave Mrs. Sidgwick such information respecting the modus operandl of slate-writing that led her to declare it to be the result of trickery; whereupon Mr. Eglinton wrote to Mr. Herschell, asking if the report was true. Mr. Herschell's reply was as follows, and should forever silence all charges and innuendoes of that nature. Although this has special reference to Mr. Eglinton's mediumship, its statements have equal force and pertinency to that of all other independent slate-writing mediums in whose presence the phenomenon occurs under like conditions:

37 MOORGATE STREET, E. C., June 18th, 1886. DEAR EGLINTON-In answer to your note just received, I may say that if Mrs. Sidgwick has ever seen me do any slate-writing it has been part of an ordina ry entertainment of aleight-of-hand, and produced under conditions quite different from those under which your psychography takes place. When I have given such exhibitions it has been for the sake of showing how little prestidigitation could do toward imitating slate-writing, and never with the pretence of showing

how you produced it. For some time after my first sitting with you. I can didly confess that I worked very hard, both by myself and in consultation with well-known public perform ers, to find out a method of imitating psychography and I do not think that there is a way that I have not tried practically. I have come to the conclusion that It is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Be youd this, conjuring cannot imitate psychography. If can do nothing with locked slates, and slates fastened together. It cannot write answers to questions which have not been seen by the performer, as you are con stantly doing. At the best it only produces a mild parody of the very simplest phenomena under an en tire absence of all the conditions under which these habitually occur at your scances.

Allow me also to take the present opportunity of thanking you most sincerely for the opportunities you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you did not avail yourself of them. GEORGE HERSCHELL, M. D.

When in St. Petersburg, correspondence passed between Mr. Eglinton and Dr. Hermann, at the suggestion of Dr. Hübbe-Schleiden of München, who had learned that he was desirous of witnessing the slate-writing phenomenon, tendering him an opportunity of doing so. The result was that an appointment was made for next autumn, when several testséances will be held in Berlin for his benefit. In his manly reply to Mr. Eglinton, Dr. Hermann-who is accounted "the most distinguished living representative of prestidigitation," and a scientist as well, we infer from his allusion to a remark of Mr. E. to him, that in his opinion "an investigation of these phenomena belongs to science, and not to the profes-

sion to which you (Dr. H.) belong "-says: "I am not at all a direct opponent of the spiritualistic phenomena, and so approach the subject without any prejudice. Although I am a prestidigitateur by profession. I flatter myself I am able to introduce my self to you as a scientifically educated man. Please to understand that in regard to spiritualistic phenomena, I am more an inquirer than a conjurer. To be sure I shall avail myself of my professional knowledge for the sole purpose of investigating the truth."

We have the authority of Alex. Aksakoff, Conseiller d'Etat of Russia, for stating that two other German conjurers, Schradick and Willman, have agreed to allow the last decisive word upon the question, so far as their own views relate, to be said by such a competent judge as Dr. Hermann. Such matters are of interest, and are noteworthy as showing the rising tide of public opinion in favor of a cause that has far too long been subjected to the sneers of some, the bigotry of others, and the contempt of pretended leaders of science: showing, too, that truth can wait its hour of recognition, which is as sure to come as is the sun to rise at its appointed time: but after all. as Aksakoff very justly remarks, these phenomena gain ground not by force of anybody's authority, but by the slow and sure way of personal experience.

A correspondent of the New Orleans Picayune writes that in the town of Lamar, Ala., a girl, thirteen years of age, was attacked by a strange malady, June 15th. On the 15th she gained her consciousness and told those around her that she would die for an hour. Physicians present state that at exactly the time predicted death was apparent, the pulse failing to beat and the body cold. Sixty-two minutes from the time she swooned away she astonished all by opening her eyes and jumping nimbly from her bed. She said she had been to Heaven, and returned to preach to the earth, and made exhortations that amazed the listeners. She remarked that she had seen Mrs. Briermore in Heaven and had talked with her. Mrs. Briermore, who lived four miles away, died during the hour the girl was apparently dead, and no one had had any communication from that family. Says the writer: "At appointed times she has continued her exhortations, and ministers from all over the country are flooking to see her and hear her discourses. She never went to school a day in her life, cannot read her name, and never heard but one sermon ; but the correct language used by her in her discourses strikes her hearers

Morality and Religion.

If religion includes morality, as it is to be supposed it does, why should not morality precede all religion and be its forerunner? Pietists who operate sects and churches are very fond of alluding to morality as if it might be in itself a very good thing, at least a good enough thing, and thus in a patronizing sort of way disposing of it. What they especially insist on is that it can never take the place of religion, and

it is of that which they are chiefly afraid. Moralists, on the other hand, insist on moral conduct first and all the time, let the religion be what and as much as it will. And so there has insensibly grown up a division of the two when they ought by every reason to constitute parts of one and the same thing. In a discourse treating on this theme Mr. Beecher has put himself on record as declaring that religious people have unwisely produced the impression that morality is nothing; but for his own part, he did not hesitate to say that piety without morality is nothing. We might as well, said he in illustration, try to get a harvest without soil.

It always saves time and temper, before entering upon a discussion, to get at the definition of terms. Mere words, used with feeling. are more apt to confuse and confound than to make clear. In the first place, then, what is morality? Mr. Beecher concisely and practically defines it to be living right toward ourselves and our fellowmen. He calls it the foundation on which piety is built. For the word plety we choose to substitute the word religion, the former too often being only the semblance and disguise of the latter. He says that many persons who possess reverence and veneration, and even rhapsodical feeling, come short in plety and break down simply because in their personal private life they are so full of faults that every one has reason to suspect them to be wanting in religion, which suspicion is usually verified.

The step above morality is self-culture, and it is at that point that religion begins. That is the very life of religion. If, then, one chooses to enter into church or other relations for the purpose of enlarging their knowledge of duty and of helping them to perform it, they are perfeetly free to do so; but it is no less plain that they ought to dissolve those relations as soon as they are observed to work in some other direction. Mr. Beecher admits that the church is of no use when it ceases to be helpful.

One cannot but gladly assent to Mr. Beecher's remark, that the essential spirit of religion is to catch beams of light and reflect them again, but not to absorb them. Men come to the higher level of life when, having themselves received benefits, they begin to feed others as well as to be fed. "I am one of those," said he, "that believe that the life-principle of the universe is God, and that our knowledge of God is not excogitated except in reference to effect, and not as a personality; that when the soul becomes so like God, as it were, that it is in that medium through which his nature vibrates, we become sensitive to it. 'Blessed are the pure in heart, for they shall see God.' ' That is what he calls soul-building. "No marble mansion," he added, "is more real, or so real, as the soul's experience. In the wide range of nature we must not suppose that the impalpable and invisible things are phantasies; they are the only real things, and the earth-bred and earth-bound things are the shadows that pass away in the using. The eternities are for the things that men despise through their ignorance and unknowingness." And, in conclusion, he believed that we can rise up and out of our lower and animal nature into a spiritual, until we come to a point of resurrection of the soul yet in the body, such as shall overcome the weaknesses and temptations of our lower life. He believed he should know what is going on when he is gone, and knew he should see with joy an increase of this elevating spirit.

Henry Bergh on Vaccination.

Now we get the outspoken opinion of another man of note on the vital subject of vaccination—no less a person than Mr. Henry Bergh known to everybody as the champion of the dumb race of animals in their mute appeals to their owners for mercy and kindness. It is well worthy, too, of the widest and most serious consideration. A young son of a Jersey City physician named Newell was bitten by a dog, and Dr. Valentine Mott has been experimenting on him, after the Pasteur fashion or method, to cure him of hydrophobia by inoculation with hydrophobic matter. Mr. Bergh says openly that Dr. Mott and the rest of them ought to be arrested. He says he is probably acquainted with Pasteur's financial success, and is making this an experiment advertisement for future operations. The whole principle of inoculation. he says, is wrong. The medical profession fears to express its honest convictions because of the popular belief in vaccination. The human race he believes to be deteriorating under vaccination. Smallpox, cancers, tumors, syphilis and

other forms of disease are resulting from it. Mr. Bergh declares that there is no end of fanatics who find microbes for every disease. They will be finding one for delirium tremens before long. There is no proof that Pasteur has ever cured a patient of hydrophobia, for there is no proof that he has ever had a hydrophobic patient. He has bulldozed his countrymen, his government has subsidized him, and the people take what he gives them. He has insulted common sense, says Mr. Bergh. What healing power, he asks, is there in veal broth injected into blood? Can anything be more absurd than this taking virus from a diseased sore and putting it into the veins of a healthy person? It appears that the experiments on young Newell have been suspended, because it was feared they were giving him hydrophobia instead of curing him of it.

The vaccination craze is bound to run the length of its tether before long. People will question and hesitate, when their suspicions are excited that they have so long been humbugged as well as poisoned. Generation after generation has been submissively inoculated with all the diseases of its predecessor, only to transmit them in concentrated and yet more loathing forms in their offspring. All in the name of a "great discovery." Fire has been fought with fire till the victim on whose behalf the fight has been carried on is all aflame. Pure blood has become an all but impossible thing in human veins. Everybody carries about with him his and her share of poison. Health is a prize beyond the reach of all, and life itself is too often made a burden.

THE EVOLUTION OF THE INFINITE ENTI-TY" was the subject of a thoughtful and suggestive discourse delivered by John' Franklin Clark, at Onset, Wednesday, July 21st-a, verbatim report of which will appear in our columns next week.

"Come to Stay."

A writer in the Christian Register of July 22d has some pertinent observations on what he calls "The Enigma of Spiritism," and among other things concedes that "Disparage Spiritism as we may, it has evidently come to stay." He thus disposes of one adverse notion common in religious minds:

"As one reads the testimony, pro and con., he can easily discern that the Spiritists' claims are not more pretentious than the counter theories of the skeptics are ridiculous. It is curious to note how many worthy people believe in 'ministering angels' born or created on some other planet, and rigidly draw the line of exclusion on all who were born on the earth. What fatuity to put such a tremendous emphasison the birth place of an angel! By what occult process do they determine the nativity of the ministering spirit? The happlest and most devoted Christians believe thoroughly in the Holy Spirit; they warn us that it will not always strive; that it is a sin to grieve it, and an irreparable loss to close the heart against it. But these same conscientious people have no sort of compunction that any amount of unbelief can either grieve or repulse their spirit friends. Do they fancy angels can return under those adverse conditions which, according to their own theory, would repulse in sorrow the Father of all spirits?"

In speaking of the quality of communications, he recognizes the fact that, "in the control of media, the communication partakes largely of the channel through which it flows ;" and, "as much of the inspired instruction will not stand the test of moderate criticism." he concludes that "there is a great army of spirits who remain silent, seeking finer and more occult methods of transmitting their thought." Rather, we think it would be more correct to say that the great host of advanced spirits, instead of remaining silent, choose to transmit their thoughts impersonally, and largely through cultured minds, who are often unaware of, or indisposed to publicly avow, their mediumshipsince it is truth, and not personal recognition, that advanced spirits most care for.

This writer concludes, "whatever may be the final outcome of Spiritism, we may rest assured that, so far as it attempts with its phenomena to substitute eyesight for insight, it will prove abortive."

He may be assured that it is not Spiritualism that attempts such substitution, however much this may be done by mere Spiritism or Spiritists. On the contrary, Spiritualism leads to the cultivation of insight, using phenomena only as a means to that end, or as a demonstration of its

Why Workingmen Strike.

The following story, told by a man who recently arrived in Boston from New York, explains the reason why workingmen strike. It was given by a street-car employé:

"I was born in Vermont," said the striker, "and came to New York fourteen years ago. I soon got a situation as driver on one of the lines at \$2,50 a day. By prudence I saved up \$500. With this I furnished a suite of rooms, and then married a sewing-girl. My wife did the housework, and we got along nicely, and lived comfortably. We have several children now, and while our expenses have been increasing, my wages have been cut down, until at last they reached \$1,75 a day. During my fourteen years in New York I have never drunk a glass of intoxicating liquor, nor a glass of beer, nor have I smoked a cigar or chewed tobacco: and to-day I have not money enough to support my family a month. For days I don't see my children: I am obliged to report at the stable at five o'clock in the morning, or lose my car for the day. We have but seven minutes in which to eat our dinners. and as the company provide no place for our dinnerpalls we have to take them along with us on our car. Many a day this cold winter have I eaten a frozen dinner. We work sixteen hours a day on an average, and often an hour or so extra on account of losing a trip by delays. Can you blame us for striking, sir?"

New Inspirational Songs.

The BANNER calls the special attention of the spiritualistic press to the advertisement on the eighth page under the above heading. These sheet-music songs, composed by Mr. C. P. Longley of this city, should be in the hands of all the Spiritualist Societies and Children's Lyceumsand we do not know of a better method of carrying out this idea than by having the press call attention to them, and keep them for sale at their respective offices.

Lake Pleasant.

Regular platform speaking at this fine camp, as per programme in another column, will commence for the season on Sunday, Aug. 1stwhen doubtless a large congregation will be in attendance, weather permitting. Hon. A. H. Dailey, of Brooklyn, N. Y., and Mrs. Sarah A. Byrnes, of Boston, have been assigned as the lecturers on this special occasion.

We spent a very pleasant time at Onset last Sunday. Some two thousand people were on the grounds, three small steamers having arrived with visitors, while the Old Colony Railroad trains brought many people from Boston and towns on the line of the road.

We were most cordially received by the Managers of the Association, and warmly greeted by other personal friends, as well as old subscribers of the BANNER whom we had never before seen-several residing in St. Louis, Mo. —who were enthusiastic in commendation of Onset Bay and its Camp-Meeting. They bade us God-speed in the glorious work in which we have been engaged for so many years. All which was most grateful to our feelings at this particular juncture.

Mr. Charles Dawbarn lectured in the morning. He is a capital extempore speaker, and was listened to with marked attention. Mrs. Lillie's discourse in the afternoon, at the Temple, was a fine effort, and pleased and no doubt instructed her large audience. For other particulars see the report of our special correspondent elsewhere.

The BANNER next week will commence the publication of a series of papers embodying the correspondence between Allen Putnam, Esq, and the Harvard College Spiritualistic Investigating Committee of 1857-and other prominent individuals involved since taking up their residence in the spirit-world, giving an inner view of that affair never before in print-going to show to what length prejudgment will influence educated men when new fields of thought pass before their vision.

Mr. William F. Nye, of New Bedford, Mass., says the Medium and Daybreak, has just passed through London on his return home from an extended European tour. "We had," says the editor, "a very interesting conversation with him on the inner truths of Spiritualism with which he is familiar." In this connection extracts from Mr. Nye's address at New Bedford, which appeared at the time in the Ban-MEB. are given.

Mrs. Mary F. Davis.

The Chronicle, published at Orange, N. J. long the residence of Mrs. Davis, and from which place, as mentioned in last week's BAN-NER, she passed to the higher life on Sunday the 18th inst., gives, in its issue of the 24th, the following account of her long and useful career:

JULY 31, 1886.

reer:
Mrs. Mary Fenn, formerly Mrs. Mary Fenn Davis, died on Bunday at the residence of her son-in-law, Frank W. Baidwin, on Walker road, West Orange. She had been quite feeble for several years, but had not been seriously affected until about a year ago, when symptoms of cancer appeared. As these symptoms did not increase, however, no especial apprehension was felt, and it was not until about four weeks before her death that the trouble became active, and indications appeared which would lead to the belief that her last sickness was at hand. The best medical advice was obtained, and the diagnosis given was earcinoma, or cancerous tumor of the stomach. For the first three of the last four weeks of her life she could take practically no nourishment, and for the last ten days absolutely none. During all this period she suffered much, and toward the last intensely. On Sunday morning it becaue evident that her death would

take practically no nourishment, and for the last ten days absolutely none. During all this period she suffered much, and toward the last intensely. On Sunday morning it because evident that her death would take place before the day was gone. The violent symptoms subsided, and she sank into unconscloueness and comparative peacefulness. As the sun was sinking behind the mountain top and the shadows were creeping across the beautiful valley and up the eastern hill, the brave and gentle spirit left its tired and worn body to seek the everlasting hills of the great beyond.

Mary Fenn was born at the village of Clarendon, Orleans County, N. Y., on July 17th, 1824, and was, therefore, exactly sixty-two years and a few hours old when her death took place. Her parents were Chauncey Robinson and Damaris Fenn, plain but superior people, who followed farming, reared a large family of children, and died at a good old age. Mr. Robinson was a man of rare intellectual endowment, however, and being a strong advocate of temperance reform, contributed vigorous articles to the local press on that and the leading political topics of the time. He died about twelve years ago. In her childhood Mrs. Fenn attended the village school at Holley, three miles distant, and at the age of sixteen entered the celebrated Ingham University, at Leroy, N. Y., from which she was graduated with honors in 1846. In the latter part of the same year she was married to Prof. Samuel G. Love, then a teacher in Buffalo, N. Y., in which city their residence was for the time established. Two children were born to them. Frances E. and Charles G., and for a time happiness reigned in the nousehold. But infelicity arose, and a separation being inevitable, Mrs. Love took up her residence in the State of Indiana, and there, in 1854, procured a divorce from her husband, and returned to Prof. From her husband, and returned to Prof. The following year, 1855, she saw wand met for the first time Andrew Jackson Davis, who was then lecturing on clairvoyance, and becoming

the house on William street, near Canfield, which was for so many years to be their peaceful and happy home. Here were domiciled Mr. Davis's father and sister, as well as the latter's two sons, who afterward enlisted in the war of the Rebellion, and one of whom died. The home was purchased in 1800, and the same year the business of publishingthe Heraid of Progress and books on kindred subjects was established at 274 Canal street, New York. Notwithstanding her heavy domestic cares, Mrs. Davis assumed charge of a department on the paper, and conducted it with fidelity and talent up to the time of its discontinuance in 1804. In May, 1805, the eldest of Mrs. Davis's two children having attained her majority, both the daughter and son came to Grange and made their home with their mother. Miss Love, after attending school for two years at Lexington Mass., and Belvidere, N. J., respectively, took a position in the Orange public schools as teacher, where she remained up to the time of her marriage in 1871. The son secured a government position at Washington, where he has since remained. During the years that followed the suspension of the journalistic enterprise, Mrs. Davis was occupied with public speaking and writing on the subject of woman's emancipation, and in poetical writing, for which she has a laway exhibited fine talent. On the death of her daughter, in 1876, who on her marriage assumed charge of the home in William street, she laid down her public work entirely, for which she was so eminently qualified, and which for her had unbounded attraction, and, assuming the charge of the four motheriess grandchildren, gave herself entirely to their care and training with a devotion and intelligent application rarely equalled and never excelled, in which work she continued to the time of her death. But the loss of her loving daughter was not the crowning bereavement of her life. It remained for the husband, who had for twenty-line years been loving and devoted, to become estranged and to separate from her whole have in

survives.

The funeral services were held on Monday afternoon, at her late home on Walker road, West Orange. The funeral services were held on Monday afternoon, at her late home on Walker road, West Orange. A number of New York and Brooklyn friends, members of Serosis, with which well-known society Mrs. Fenn had been connected since its organization, nearly twenty years ago, and other prominent people, were present. Among them were Mr. Tracy Robinson, of Asphwall, the well-known poet, and Mrs. Z. R. Plumb, of Holley, N. Y., brother and sister of Mrs. Fenn. Mrs. Helen Campbell, authoress, and Mrs. Laura C. Holloway, journalist. The funeral services, which were conducted by the Rev. W. F. Whitaker, pastor of the St. Cloud Presbyterian church, were very beautiful and impressive. A quartette composed of Mrs. Hattle Stewart, Miss M. Gee, Mr. J. Rowland Mix and Mr. J. O. B. Harrison, sang beautifully the hymn, "Tranquil and Peaceful," after which Mr. Whitaker read selections from the Scripture chosen by Mrs. Fenn during her last illness. Following the reading he delivered a feeling and appropriate address, in which he alluded to her wondrously sweet and unselfish nature, her nobility of character and long suffering. She had, he said, a passion, as it were, for doing for others—helping those in distress, and needing comfort and sympathy. He read her last poem, "After the Storm," which was published in this paper June 12th, and closed his sympathetic and appreciative tribute by quotations from Whittier's poem, "Gone." After an invocation the quartette sang, "Lead, Kindly Light," The floral offerings were very numerous and beautiful. "Borosis" sent an anohor over three feet high, of Marechal Niel roses and white lilles, bearings card upon which was written: "With the tonder love of Scrosis." The casket was lined with rare flowers, and the body was almost hidden under clusters of sweet blossoms. The face of the dead was peaceful and youthful, the signs of age and suffering having left it. Those who looked upon the face of Mary Fenn for the last time will remember it as beautiful and free from sorrow.

from sorrow.

(Since the above was put in type we have received an article In Memoriam of Mrs. Davis, from Mrs. Lita Barney Sayles, which will be placed before our readers next week. -ED. B. or L.]

A very important question is answered by the spirit-control of Miss Shelhamer, in regard to spirit form materializations, a report of which may be found on our sixth page. The answer covers the whole ground of this muchmooted phase of the physical manifestations of spirit-power. The individual message which follows, given by William Wells Brown, is an important one in regard to the welfare of the human race. Other spirits who manifested at this séance bear mostly foreign names. If any person recognizes them we desire the fact be sent to this office. Samuel Walker gives a somewhat lengthy message of his life experiences, and alludes to his leaving the body-"sort o" flickered out like a candle, so far as the mortal was concerned," he says. And now he returns, through the assistance of another body (the medium's), to tell his simple story to the people of earth. His cogitations are worth perusing, as they show that he must have been an exceptional character when here.

The Boston Herald of July 28d contains very damaging statements in regard to the modus operands of the Keeler mediums in Philadelphia some time since, which, if not true, are decidedly libelous. Sales form a secret avoit

Mr. A. B. French and Mrs. A. M. Glading, it should be specially borne in mind, will be the regular speakers at Onset Grove naxt Sunday, Aug. 1st.

Slanders on Spiritualists and Mediums.

To the Editor of the Banner of Light : Your comments on Mr. C. C. Massey's at-tacks will attract such wide-spread attention, garding out-of-door services, and their prosecution as representing the just indignation every honest worker has more or less experienced in simthat I feel strongly impulsed to convey my painful interest in the subject by advancing my views freely and without reserve. A reaction of blundering skeptioism follows evi-

painful interest in the subject by advancing my views freely and without reserve. A reaction of blundering skepticism follows evidently the rich harvest of incontestable facts, and people, getting vexed and naughty by failing to comprehend and scientifically arrange these intruders on understanding, fall on the fraud theory as the most handy and as in general keeping with the spirit of the age and its social aspirations.

The arrogant attitude of certain London investigators has done much harm already, although wise pioneers looked on these rulers of the situation with the smile of children in the pantomime; I believe the surprisingly widespread infection of foul suspicion needs hardly settle on one particular individual.

The German journal, Licht, Mehr Licht, indulged constantly in sneering at the American sport tendency of phenomenal Spiritualism and the traveling trade mediums, etc. But at present Dr. Slade put up his tent in Paris, and the same gentlemen report their attendance at his first seance, but reserve as yet their verdict of guilty or not guilty, as these results (slate-writing proper) may be in the domain of conjuring I Still it is wise of these cautious observers to take their slates under the arm and go to schoolmaster Slade. In "Psychic Studies" very choice hair-splittings about possible trickery perplex their readers, and, I suppose, writers as well. But when shots are aimed at the very heart of the Banner-its Free Circles—a "sound an alarm!" seems to be the natural cry all round, and every hand set to move for clearing the road from unnecessary impediments toward progress. We may be allowed to question the abilities of strict scientific handling and acuteness to any extent, in reputedly accurate observers; but where honesty and fairness are at stake we demand conclusive proofs before passing judgment.

No doubt Mr. C. C. Massey may have had to discharge ment.

Ment.

No doubt Mr. C. C. Massey may have had to discharge many a booked result as "unsatisfactory," but gains by such course by no means grants the authority to "slander" institutions which have at least passed the severest tests through a generation for their pure principles.

Mr. Massey is no Spiritualist, as far as I know, but only a Theosophist, and I doubt whether he enjoys the full sympathy of his brethren of that faith in this matter.

Melbourne, Australia.

Melbourne, Australia.

A rather amusing incident took place in an English town a short time since, showing that, as old Matthew Byles of our colonial Boston once expressed it, a distinction exists between "spirits above" and "spirits below" that should be recognized. It appears by the Redruth Times that the county magistrates had before them an inkeeper charged with allowing several persons to be on his licensed premises during prohibited hours. There was no attempt to dispute the policeman's evidence as to the presence of the men-a party of Northumberland miners; but it was pleaded, by way of defense, that their object was not spirituous, but spiritual; in short, that they had met together under the hospitable roof of "mine host" for the purpose of investigating the phenomena of Spiritualism.

In several of the mining districts of Northumberland Spiritualism has taken deep root, and, not having for the most part rooms in their own dwellings sufficiently large and convenient for holding séances, some of them are obliged to seek the spiritual where erstwhile probably they went in quest of the spirituous.

Just as we were going to press we received a letter from one of our correspondents on Long Island, N. Y., who speaks in glowing terms of the advent of J. Frank Baxter in that quarter, as a lecturer. Owing to the lateness of the hour we have room for only an extract The writer says: "On Sunday last Mr. J. Frank Baxter appeared in Belmont Hall, Southold, Long Island, both afternoon and evening. The audiences were very large, thoughtful and enthusiastic. -While spiritual lectures are not a new thing in this section, yet it has been years since any lecturer on the subject has been here. In times past the late R. T. Hallock, Prof. S. B. Brittan, William Fishbough and others, used frequently to visit this section, both as lecturers and summer sojourners. Many of their intimate friends have passed on from here to join them in the spirit-world; but some remain, who with later comers united in calling Mr. Baxter to Eastern Long Island. The day will be long remembered, for many came from Orient. Peconic. Sag Harbor and Greenport, and the commodious hall with its gallery was closely packed. Mr. Baxter gave two fine discourses-just what was needed hereabouts."

In England materialization phenomena are on the increase. At Bradford and Keighley Mrs. Mellon has held several very satisfactory seances, forms appearing apparently substantial, emerging out of their invisible state and returning to that state in full view of all present. At Holborn, with Mr. Armstrong the medium, spirits appeared and sang and conversed. One produced music on a harmonica while two ladies held the instrument at his mouth. Another, a girl, strewed the floor with innumerable spirit-lights, singing "Twinkle, twinkle, little star;" while yet another sang a quaint old country song in the broad Buckinghamshire dialect.

We were deeply gratified to learn, as we did last Saturday from Father Pierpont, that our recently ascended brother, Maj. Hiram E. Felch, late of this city, has awakened to the new life, and is satisfied with his condition there for the reason that he was well posted in regard to spirit-life previous to his demise. He sends greeting to all the friends, and especially to his earthly companion, and to his personal friend, Mr. Moore.

The letters in to-day's BANNER from our correspondents in different portions of the country are very interesting, giving, as they do. evidence that Modern Spiritualism is taking deep root among the people in many sections of the country. Our lecturers are doing a great amount of work, and they should be fully remunerated therefor. The friends everywhere should constantly bear in mind this important fact.

Carefully peruse the well-written artiole on our second page, titled "The Future of Public Mediumship," by Mr. A. E. Newton. This writer treats upon: points we have many times alluded to in these columns in words of

We are in receipt of many letters from our patrons thanking the spirit "MORNA" for the beautiful Story now running through these a philipping and a second

columns ordinad. W. Geo. W. Kates, editor of Light for Thinkere Atlanta; (Gr./(will) attend the Parkland and Onact Bay Campail

Spiritualist Camp and Grove-Meet-

ings. By reference to the subjoined list it will be seen during the present summer:

ONSET BAY, MASS.—The tenth Camp Meeting at this place will continue its sessions until Aug. 29th. Cars leave Boston weekdays at 8 and 9 A.M., and 1, 8:30 and 4:05 P.M. Sundays only at 7:30 A.M. THE NEW ENGLAND SPIRITUALISTS (CAMP-MEETING ASSOCIATION will hold its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July Stat to Sept. 1st.

vocation at Lago Fleasant, Montague, Mass., July slat to Sept. ist.

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

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

NIANTIC, OT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1836, at this place until Sept. 8th.

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

MISSISSPET VALLEY SPIRITUALIST 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 2:30) 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 days? Camp-Meeting at Lake Cora, near PAw Paw, Aug. 5th to Sih.

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

CASSADAGA 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 Sist, and closing Monday, Aug. 30th.

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

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

PARKLAND, PA.—The Camp Meeting (heretofore held at Vechnette Education Internation of the continuing ten days.

ing occurs here, opening Sept. 3d, and continuing ten days.

PARKLAND, PA.—The Camp Meeting (heretofore held at Neshaminy Falls) will continue at this locality until Sept. 5th.

NEMOKA, MIGH.—Meeting at the camp-ground, Pine Lake, Aus. 5th to 22d.

WENTWORTH GROVE, O.—The sixteenth annual Grove Meeting will be held at this place on the 21st and 22d of August.

VERONA PARK.—The Fourth Annual Camp-Meeting at Verona Park, Verona, Me., near Bucksport, will commence Aug. 14th and close Aug. 23d.

MAINE.—The First Maine Spiritualist Camp-Meeting at September 1. The First Maine Spiritualist Camp-Meeting Association will hold its Ninth Annual Meeting at Buswell's Grove, Etna, commencing Aug. 27th and continuing ten days.

One of our Kansas subscribers writes (on renewing his subscription to the BANNER) as follows: "I have examined eight journals devoted to Spiritualism, and it is my opinion that the BANNER OF LIGHT is the best and cheapest of them: The Message Department alone is well worth the price of the paper. When we grow weary and long for some word of cheer, these messages from the other side drive away the shadows, brighten our lives, and inspire us with courage to press forward again." Thanks, friend N., for your kind and truthful words. When the BANNER is so often misrepresented as it is by certain selfish people who seek to be leaders in the spiritualistic ranks, such utterances as yours and others encourage us to press on in the good work inaugurated by the spiritworld workers, with full confidence that we shall be fully sustained in the future as we have been in the past.

The July number of the London Herald of Health contains the valedictory of its editor, Dr. T. L. Nichols. The periodical, which has been a very useful one, and a valuable agency for the furtherance of various important reforms, was first published in 1875 by Dr. Nichols, who has edited and written largely for its columns from that time to the present. It is Dr. Nichols's intention, now that he is freed from the duties incumbent upon him hitherto. to devote his time and talent to the writing of books and apply himself to other methods of promoting sanitary and social science.

Mr. Gladstone, whose recent so-called defeat in England calls forth the regrets of all progressive minds the world over, has the reputation of being a leader of advanced views rather than a follower of popular opinion; taking a step forward he waits for the people to come up to him, and then takes another. Therefore, defeat is hardly the proper word to use as regards his present position; he has taken his forward step, the people have not yet reached him, but they surely will at no distant

Judge E. S. Holbrook is making a tour of the New England Camp-Meetings, we understand.

Movements of Mediums and Lecturers. [Notices for this Department mustreach our office by fonday's mail to insure insertion the same week.]

George A. Fuller's Camp-Meeting engagements are as follows: Rindge, N. H., Aug. 1st to 7th, and Aug. 24th to the 3ist; Onset Bay, Aug. 8th to 10th; Verona, Me., Aug. 15th, 16th, 17th and 18th; Temple Heights, Me., Aug. 2ist and 22d; Etna, Me., 8ept. 2d. 3d, 4th and 5th; Queen City Park, Vs., Sept. 10th and 12th. Other engagements: Clinton, Mass., Sept. 19th; Hanson, Mass., Sept. 26th. He has a few Sundays during the coming season unengaged. Address for engagements, 136 Chandler street, Boston.

Mrs. Emma Taylor of Johnson's Creek, Niagara Co., N. Y., an inspirational speaker, will answer calls to attend funerals or perform marriage ceremonies in Western New York.

Mrs. L. M. Spencer has closed her lecture engage-

ment in Milwaukee until September. She will attend the Camp-Meeting at Clinton, Iowa. We are informed by Walter Howell that he will leave New York for England, via steamship Alaska,

on Tuesday, Aug. 31st.

Mrs. Jennie K. D. Conant, of Scotland, late of Boston, is camping at Onset, Mass, where she is holding circles every evening with great success; also will make engagements for the winter to lecture, followed

The Horsford Almanae and Cook BOOK mailed free on application to the Rumford Chemical Works, Providence, R. I.

The New Golden Eagle Furnaces are made with special reference to economy, durability, ease of management, great heating power and healthful atmosphere.—Commercial Bulletin.

To Correspondents.

No attention is paid to anonymous communications.

Name and address of writer in all cases indispensable as a

guaranty of good faith. We cannot undertake to preserve

or return communications not used.

T. L., CLEVELAND, O. - The picture you wrote about has

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much, trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BARRER 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.

1993 Arran Pornias, Bac. will diswer calls to lecture or to attend fallerals. Address him No. 46 Clarendon atreet. Hoston, Mass. 103 2000/1/101 2/2011 192012

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P. M.; also Thursday afternoon, at 2 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

NEWARK, M. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 189 Congress street, at 7% P.M. H. C. Dorn, President.

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.

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

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

Notices in the additional columns. each insertion.

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

Payments in all cases in advance.

AF Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date where on they are to appear.

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

Warsquest 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 confidence.

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

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 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.

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NELLIE F. THOMAS, 1931 1w*

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Onset. Mass.

TS now open for the season. Board at reasonable rates. Developing School for Mediums. MRS. DR. CUTTER, Proprietor. JEFFERS & RUGG, Managers. Jy24 Verona Park:

THE PENOBSOOT SPIRITUAL TEMPLE will hold I its Fourth Annual Camp-Meeting at Verona Park, Verona, Me., commencing Aug. 14th and closing Aug. 23d. Very excellent speakers and test mediums have been ongaged for this season. A very cordial invitation is here extended to all mediums, speakers and friends to visit Verona Park and enjoy the communion with our loved ones gone before. For information and Circulars, address either DR. C. F. WARE, President, R. H. EMERY, Treasurer, Bucksport, or F. W. SMITH, Secretary, Rockland, Mo. Jy17

THE FACTS PUBLISHING CO. have secured the Headquarters Huilding for their office at Onset this season, where, in addition to their regular business, they will receive orders for or keep for sale all the publications issued by COLBY & RICH, at regular rates. They will also furnish any other publication desired. This Company publishes the Onset Hay Hymans, which will be droutated gratuitously in every audience and used for congregational singing. Two pages of this sheet will be devued to advertisements. Advertisers about avail themselves of the opportunity thus offered to reach thousands of readers during the season. For rates, address at once,

The state of the s

New England Spiritualists' Camp-Meeting Association.

Thirteenth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS.

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

July 31st to Sept. 1st, Inclusive.

SPEAKERS. Bunday, Aug. 1st, Hon. A. H. Dailey, Brooklyn, N.Y.; Amrs. Sarah A. Byrnes, Boston, Mass.
Tuesday, Aug. 3d, Mr. Waltor Howell, Philadelphia, Pa.
Wednesday, Aug. 4th, Mrs. Sarah A. Byrnes, Boston, Mass.
Thursday, Aug. 5th, Mr. Walter Howell, Philadelphia,
Pa.
Friday, Aug. 6th, Mrs. Fannie Davis Smith, Brandon, Vt.
Baturday, Aug. 7th, Prof. J. R. Buchanan, Boston, Mass.
Bunday, Aug. 8th, Dr. Dean Clarke, Clinton, Mass.;
Mrs. Fannle Davis Binith, Brandon, Vt.
Tucsday, Aug. 10th, Dr. Dean Clarke, Clinton, Mass.
Wednesday, Aug. 11th, Mrs. N. J. T. Brigham, Elm
Grove, Mass.
Thursday, Aug. 12th, Mrs. Juliette Yeaw, Leomiuster,
Mass. Thursday, Aug. 12th, Mrs., Junes, Brooklyn, N.Y. Briday, Aug. 13th, Hon. A. H. Dailey, Brooklyn, N.Y. Baturday, Aug. 14th, Mrs. A. M. Beecher, Newtonville, Mass.
Sunday, Aug. 15th, Mr. Charles Dawbarn, New York, N.Y.; Mr. J. Clegg Wright, Philadelphia, Pa., Tuesday, Aug. 17th, Mr. Charles Dawbarn, New York, N.Y.

Wednesday, Aug. 18th, Mrs. Emma S. Paul, Morrisville, Vt.
Thursday, Aug. 19th, Mr. J. Clegg Wright, Philadelphila, I'a.
Friday, Aug. 20th, Mrs. Emma S. Paul, Morrisville, Vt. Saturday, Aug. 21st, Mr. J. J. Morse, England.
Bunday, Aug. 22d, Mrs. Amanda A. Spence, New York, N. Y.; Mr. J. J. Morse, England.
Tuesday, Aug. 24th, Mrs. Amanda A. Spence, New York, N. Y. N.Y. Wednesday, Aug. 25th, Mr. Albert E. Tisdale, Norwich, Conn. Thursday, Aug. 26th, Mr. J. Frank Baxter, Chelsea, Mass. riday, Aug. 27th, Mr. Lyman C. Howe, Fredonia, N.Y. Saturday, Aug. 28th, Mr. Albert E. Tisdale, Norwich, Conn.
Sunday, Aug. 29th, Mr. Lyman C. Howe, Fredonia, N.Y.; Mr. J. Frank Baxter, Chelses, Mass.

PUBLIC TEST MEDIUMS.

MR. J. FRANK BANTER, MRS. MAUD E. LORD and MR. JOHN SLATER, of Brooklyn, N. Y., who has created great interest in that city the past winter with his wonderful descriptive tests, hundreds having been turned away from the church for want of room, will give tests after each lecture.

MUNIC.

That the managers of the Lake Pleasant Camp Meetings mean to sustain their reputation for furnishing the best of music, it is only necessary to say that they have engaged for the thirteenth time the Friedburg Millitary Band of twenty-four pieces, and the Russell Orchestra of sixteen men. Concerts daily at 9:30 A. M. and 1 P. M.; also full-band concerts cach evening from 6:30 to 7:30. The orchestra will play for the dances at the Pavilion.

Good singers will be secured for the lectures, and singing by the audience, led by cornet, will be one of the features. J. Frank Baxter will also assist in the vocal exercises the last week of the meeting.

THE HOTEL.

Under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests from July 1st. Address Lake Pleasant, Montague, Mass.

Cheap Excursion Rates from the West to Lake
Pleasant Camp-Meeting.

Arrangements have been made with the Central Traffic
Association for reduced rates to parties from west of
Buifalo, asper following letter from Mr. George H. Daniels,
Assistant Commissioner:

Assistant Commissioner:

Office of Tilk Assistant Commissioner:

Office of Tilk Assistant Commissioner:

Office of Tilk Assistant Chicago, June 17th, 1886.

N. E. Spiritualists' Camp-Meeting Association Committee,

DEAN Sin: The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago and Alton Railroad hotwoon Chicago and St. Louis, and the line of the Chicago and Alton Railroad hotwoon Salamanca, Pittsburgh, on the east by Toronto, Buffalo, Salamanca, Pittsburgh, Wheeling and Parkersburgh, and on the south by the Ohio River, but including the clies of Louisville and Lexington, and the line of the Louisville and Nashville and the Cincinnati, New Orleans and Texas Pacific Railroads between Louisville and Lexington and Cincinnati, has agreed to make a rate of

One and One-Third Fares.

On the certificate plan, for parties attending the Annual Camp-Meeting at Lake Pleasant, Montague Station, binss., pluy 31st to September 1st.

In order for parties to avail themselves of this concession in rates, it will be necessary for them when going to the Camp-Meetings to purchase a ticket through from the starting-point to Montague Station, and to request from the ticket-seiler a certificate showing that they paid full fare for the ticket from starting-point to Montague Station.

It will then be necessary for the holder of the certificate to have the Secretary or Clerk of the Camp-Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp-Meeting. When the certificate has heen thus certified to by the Secretary or Clerk, it becomes an order on the ticket-agent at Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for one to be fore Sept. 3d.

Very truly yours,

Geo. It. DANIELS, Asst. Commissioner,

On the first of the form fare from Montague and heaven and long agentles. One and One-Third Fares,

GEO. 11. DANIELS, Asset. Commissioner, and the particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging lodgings and beard, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant Montague, Mass.

1886.

SPIRITUALISTS

NORTHERN PENNSYLVANIA, AND EASTERN OHIO.

WILL HOLD THEIR Seventh Annual Camp-Meeting

ON THEIR CAMP GROUNDS

At Cassadaga Lake, CHAUTAUQUA CO., NEW YORK, Commencing Saturday, July 31st, and Closing

Monday, August 30th. SPEAKERS' LIST.

Bonday, August 30in.

SPEAKERS' LIST.

Saturday, July 31st—G. H. Brooks, of Wis., O. P. Kellogg, Ohio, and Miss Jennie B. Hagan, Mass.
Sunday, Aug. 1st—G. H. Brooks, O. P. Kellogg and Jennie B. Hagan.
Monday, Aug. 2d—Conference.
Tuesday, Aug. 2d—J. Frank Baxter, of Mass.
Wednesday, Aug. 4th—Jennie B. Hagan.
Thursday, Aug. 5th—J. Frank Baxter.
Friday, Aug. 6th—Jennie B. Hagan.
Saturday, Aug. 5th—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin.
Sunday, Aug. 5th—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin.
Sunday, Aug. 5th—Conference.
Tuesday, Aug. 10th—Walter Howell, of England.
Wednesday, Aug. 10th—Walter Howell, of England.
Friday, Aug. 12th—Walter Howell, of England.
Wednesday, Aug. 12th—Walter Howell.
Friday, Aug. 12th—Mrs. H. S. Lake.
Saturday, Aug. 15th—J. J. Morse, of London, England, and Walter Howell.
Sunday, Aug. 15th—J. J. Morse, and Lyman C. Howe of Fredonia, N. Y.
Monday, Aug. 16th—Conference.
Tuesday, Aug. 16th—Conference.
Tuesday, Aug. 16th—S. J. Morse.
Wednesday, Aug. 18th—Mrs. Nolle J. T. Brigham.
Triday, Aug. 2th—R. S. McCormick, of Franklin, Pa.
Saturday, Aug. 2th—R. S. McCormick, of Franklin, Pa.
Saturday, Aug. 2th—A. B. French, of Clyde, Ohio, and Mrs.
R. S. Lillie, of Boston,
Monday, Aug. 2th—A. B. French,
Wednesday, Aug. 2th—A. B. French.
Monday, Aug. 2th—A. B. French.
Wednesday, Aug. 2th—A. B. French.
Monday, Aug. 2th—A. B. French.
Wednesday, Aug.

People's Camp-Meeting AT CARRADAGA LAKE. 8W Jy17 The Order of Creation,

A Discussion between Gladstone, Huxley, Müller, Linton and Réville, on the Conflict between Genesis and Geology. and Réville, on the Conflict between Genesis and Geology.
Contents: 1. Dawn of Creation and of Worship, by Hon.
W. E. Gladstone; 2. The Interpreters of Genesis and the
Interpreters of Nature, by Prof. T, H. Huxley; 3. Postscript to Bolar Myths, by Prof. Max Miller; 4. Proem to
Genesis: A Plea for a Kair Trial, by Hon. W. E. Gladstone;
6. Dawn of Oreation, An Answer to Mr. Gladstone, by Albert Réville, D. D.; 6. Mr. Gladstone and Genesis, by Prof.
T. H. Huxley; 7. A Protest and a Plea, by Mrs. E. Lynn
Linton.

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Men, Women and Gods. ~

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Message Pepartment.

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

More.

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

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

LEWIS B. WILSON, Observacy.

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 THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held April 30th, 1886. Invocation.

Invocation.

Bright angels from a higher world, apostles of truth, champions of human reform, we haveke your influence, and would come under your inspiration and power; we would receive from you encouragement, hope, and the courage that will help us to move steadily on in the pathway of duty, that we may do our part in the great mission of spreading a true and comprehensive idea of right and of justice. There is great need of an awakening to the wrongs of mankind, and to a clearer understanding of that which is true, just and holy; and we trust that bright angels will stimulate human thought and endeavor in the effort to bless mankind. We would come into colperation and sympathy with bright spirit hosts from on high, with that degree of harmony, union and love that will assist them in their blessed work. Oh! today, and at all times, may the avenues of spiritual communication be thrown wide open, and may returning spirits gain strength, endurance and opportunity to make their power manifest, and to do good unto all mankind.

Questions and Answers.

Controlling Spirit.—Your questions are now in order, Mr. Chairman.

Ques.—[By W. H. P.] As it has been aunounced through various medis, at different times, that the regions at and contiguous to the poles of the earth are inhabited by people highly civilized and cultured in the arts, sciences, etc., and as it is generally conceded that the solar influence is necessary to the existence of animal and vegetable life upon this planet, and that as we approach the poles of the earth such life proportionately decreases, how is it possible for it to exist where the sun's rays fall so obliquely as at the poles?

Ans.—We do not agree with those spirits who express their belief in the present existence of human beings at the poles. We know that many spirits have thus expressed themselves; but we think they reason that as long as they have what they consider evidence of such existence in past ages, it is to be supposed that istence in past ages, it is to be supposed that humanity still maintains its hold on life there

humanity still maintains its hold on life there at the present time; but from what consideration and study we have given to the subject personally, we believe that human life is not sustained at the poles at the present time, yet we are persuaded that in ages past human beings of advanced civilization and refinement, and possessed of many of the amenities of society, did exist in that locality. But while we have records of this existence in the spiritual world, we also have records concerning the snovements and position of this planet in relation to the sun and to other planetary bodies, and we are taught that in those remote ages the earth did not maintain its present position in apace, neither did certain localities upon the earth's surface present the same climatic conditions that they do to day. We are told that what is now known as the arctic regions in those times corresponded more fully to what is now known as the tropics, yet not maintaining those times corresponded more fully to what is now known as the tropics, yet not maintaining such a torrid heat as do the tropical countries of the present age. These regions, so our records say, had climatic conditions which were very warm, yet equable, not subject to great changes, and that not only human life was maintained there, but that vegetation was very strong and rapid in its growth, affording nutriment to the inhabitants—animal food being unknown. The people of which our records speak are described as a race of human beings tall in stature, straight and slender, in manners mild, and in intellect comparing well with many of the races of the present time on earth.

Q.—[By the same.] In an article recently

Q.-[By the same.] In an article recently published in the BANNER OF LIGHT was contained a description of the spiritual world, through Mr. Alfred Kittson, copied from the London Medium and Daybreak, wherein it was stated that the spiritual world belonging to and corresponding to the inhabited portions of and corresponding to the inhabited portions of our globe, extended sixty degrees on either side of the equator, making one hundred and twenty degrees in all, thereby not extending to the poles, which are said to be inhabited; and as there seems to be no corresponding spiritual realm given to the inhabitants of the polar regions, to what portion of our spiritual world are such inhabitants assigned?

A.-Let it be remembered that a spirit, in A.—Let it be remembered that a spirit, in making a statement concerning any locality— even the position of the spirit-world—speaks only so far as his knowledge extends and from his own standpoint. An individual on earth, speaking to you of the position of certain localities which he has visited, or perhaps which he has learned of from books, will only present that account which his own knowledge comprehends. An astronomer, in teaching of the planets which he has discovered or studied, or grown familiar with by inspecting them through his telescope, will only mention those which planets which he has discovered or studied, or grown familiar with by inspecting them through his telescope, will only mention those which have come under his observation or study, while there may be millions of planets outside of his realm of understanding of which he has never dreamed; so in relation to the statements of this spirit through the London Medium and Daybreak. Throughout all space there are spiritual worlds. We do not confine our thought to one spiritual world, although there is one which we might call essentially the counterpart of this earth, and to which all spirits gravitate in time, after passing from the mortal body, but even this spiritual world extends in circumference, as do the different lands and countries of this planet, consequently that portion of the earth known as the poles must have its own part in space in the spiritual world. Beyond the spiritual world, also, there are thousands and thousands of worlds, each one of which has a locality, a fixed point, and is the abode of advanced and advancing intelligent human beings, and may be called properly a spirit-world.

O.—"An investigator" in the audience with

Q.—"An investigator" in the audience wishes to know if the spirit-form materializations, as seen at séances, are real or bogus?

A.—This is a subject which might take our

as seen at seances, are real or pogus?
A.—This is a subject which might take our entire time this afternoon, even had we hours at our disposal. To properly reply to this question we should have to be present in person, and in conditions to see clearly, at every seance given for materialization. That this form of spirit manifestation which has become known to mortals as materialization—the building up of temporary human forms, independent of the medium who supplies or helps to supply power for this work—is an established fact, cannot be gainsayed. The evidence in its favor is too strong to be scouted, and if human reason and sense are of value in any department of life. and sense are of value in any department of life, they must be credited in this, where intelligent men and women have keenly and carefully sorutinized the conditions of the manifestascrutinized the conditions of the manifestations, and have clearly come to the conclusion
that no other hypothesis than that of spiritform materialization can explain them. But,
unfortunately, there has come to be a great
deal of deceit mixed up with this, as with some
other forms of mediumahip—deceit on both
sides of life—both by this spirits in manifesting
to earth and by those who, desirous to grow in
popularity, and the life to a derivate degree of
fame in this combination, have not sorupled to
descend to falsebase, thow the time is coming
when all takes a sillestantions, all deceit; will
be eliminated from this plorious phase, as well
as from all other phases of spiritual power.
The truth can afford to stand investigation; it
absumes not when any falsehood is unmasked;

it only glories in the work that is performed. Spiritualism is founded upon the rock of truth. No storm can sweep away its foundations. Materialization, so-called, is also founded upon an enduring rock, and it will stand the test of ages. We are willing that the false should slip away, for that is fleeting and cannot abide. We have no fear that any grand and glorious truth in God's universe can be stayed or demolished by any opposing force brought to bear against it. against it.

William Wells Brown.

I am thankful, Mr. Chairman, that here you naintain a free platform; that you have no prejudice against race or creed; that you deny entrance to none; that sil spirits who can manifest themselves are given a hearing. I am thankful that, in this place, questions relating to human reform, to human right and elevation may be considered or discussed, for I can draw a fund of inspiration and power from draw a fund of inspiration and power from such places as this that stimulates me in my ef-

such places as this that stimulates me in my elforts to be of use to my fellows.

If my friends should ask me what question
interests my mind most fully I might pause before I made reply, so many issues, so many
thoughts, come up for consideration, and so
much remains to be done for humanity. When
I look upon mankind, bowed down by ignorance, superstition, false ideas and false habits,
I feel the spirit etiering within me to put forth rance, superstition, false ideas and false habits, I feel the spirit stirring within me to put forth my best powers and in some way attempt to break the chains of bondage which make man a slave; for I know that he is, in many instances, a slave to himself, to his own ignorance and prejudices, which will not allow his mind and his soul to expand and take in the great light of truth that is all around him, free as the sunlight and the sir. as the sunlight and the air.

I know that when a poor fellow creature becomes a victim to his own perverted appetite comes a victim to his own perverted appetite and sinks down into a slough of degradation, feeding himself with the fires of alcohol, he is to be pitied; that he is really a slave, and, as such, should be assisted to rise from his captivity, and within mestirs all the powers of my being to waste no time or energy, but put them into expression and teach such a man his own nature, point out to him the evil of his ways, and seek in some manner to draw him up to a higher understanding of the uses of life and the true meaning of his particular existence. I have always been interested in the temperance movement; it is a reformatory temperance movement; it is a reformatory measure adapted to the needs of mankind, one that is calculated to elevate our fellow-beings to a higher moral standard than they have known

to a higher moral standard than they have known.

But I am also interested in many other reformatory questions which I cannot pause to enumerate to-day. For a long time past I have been exercised in thought concerning the ignorant condition of those people to whom I claim kinship. I speak of the colored race. Here, in our Northern States, you have no idea of the true condition of the black man; you cannot realize, for a moment, what his surroundings are in the latitude where he has grown and thrived and risen above the system of slavery. There are millions of such human beings, and most of them are cramped in power and expression because they do not receive educational advantages which will draw out their mental powers and give them an opportunity of making headway in the world. I know this to be a fact, and I, with many other interested spirits, had hoped that the nation, or those governmental officers who represent the people, would consider this question closely and supply the ways and means for affording good common education for these people.

I know very well it is said that each State should apply this remedy, afford the means and take care of its own children; but I also know very well that certain States will hesitate long before they will conclude to do this thing; and all the while the great evil is growing, and that ignorance is extending that will crop out into crime and other debasing conditions, which will prove a disgrace to the country.

But, Mr. Chairman, I am not here to discourse on this subject; I came with friends, grand workers in every cause of human reform, who bring an influence to spirits who gather here to sow the seed. We come to assist such, and

on this subject; I came with friends, grand workers in every cause of human reform, who bring an influence to spirits who gather here to sow the seed. We come to assist such, and draw them away to other fields of labor and study, that they may give place to still other spirits coming up from the great ranks of life where ignorance and folly abound, that they, too, may be stimulated and assisted to rise to a higher plane.

I bring my greetings to all friends. Though I called Boston my abiding place, yet I feel that I am a cosmopolitan, that the whole world is my home and my country. Certainly I have felt at home in many States of the Union and in distant lands. As I remember how kindly I was received and greeted in France, where I think an eminent savant said to me, "Mr. Brown, I am surprised to learn that in your American country the black man—no matter how learned or how refined he may be—is considered an alien in society, and is frowned upon," it gives me a warm thought, for I know how my people were respected in that beautiful land.

I bring friendly greetings to all friends on

respected in that beautiful land. I bring friendly greetings to all friends on earth, in whatever State or country they may reside, and I wish them to know that I am moving onward in the fields of spiritual life, seeking for knowledge and hoping to be of use. Wiliam Wells Brown.

The Controlling Spirit

The Controlling Spirit

Then said: This afternoon we shall devote our remaining time to giving messages for spirits who cannot control for themselves. Those whom we shall speak for at this hour are mostly of foreign extraction. They find a difficulty in manipulating the brain of our medium personally, and we shall be very glad to speak for them. It must be understood that it is sometimes a little difficult to prepage a medium? times a little difficult to prepare a medium's brain so delicately as to impress upon it the un familiar and sometimes unpronounceable names borne by foreigners; and yet the spirits bear-ing these names love their mortal friends, and are as anxious to reach them as are those of our own American nation, and it would please our own American nation, and it would please us to consider their desires and grant them the opportunity they seek of reaching their friends when possible to do so. We will add that to-day we find our medium's brain in such a condition that we are persuaded we shall be able to correctly impress these messages upon it.

Paul William Zeuner.

The first is a spirit who lived about eighty years in the body. A large part of this exist-ence was passed in this country; and he put forth his unfettered individuality and energy

ence was passed in this country; and he put forth his unfettered individuality and energy here, in business ways, in a manner that won for him the respect of his neighbors and friends, and expanded his own nature. He was a German, a political refugee from the Father-land, as he expresses it, for there were certain political questions and associations connected with his life and experiences which rendered it advisable for him to leave his native land.

This man once lived for a time in New Albany, Ind., but he was not altogether satisfied with his vocation there, and after a while he drifted into Ohio, taking up his residence and business in Cincinnati. We learn that he passed away from the Queen City, and that his home was on West Eighth street. His business had something to do with stoves, and we should think was the designing of patterns for them. He is quite satisfied with his spiritlife, and is now in the third year of his existence in the other world. He has met with many old friends and doar ones of his family; yet he has dear friends on earth to whom he wishes to send love and greeting, and to tell them how thoroughly pleased he is with the continued life he finds. There are several relatives in the body, connected with this man's life, who are very dear to him; of one we get the name Mary, as though he was drawn more closely to her because of mediumistic elements in her organism; but for all he expresses much affection. The name is Paul William Zeuner.

Rudolf Holmquist.

And now comes a gentleman of perhaps fifty years of see, or a little more. We learn that this man lived in Dorchester, now a part of Boston; and it seems as though the homestead is on or very near Clapp street. He has been eager to reach, his friends, and to have, them know that he is not dead; there is no part of death in his existence; all is life and activity. He has tried to give some tangible manifesta-

tion of his presence to those in whom he is in-terested, and he will evidently try and try again, until he succeeds in arousing attention. The spirit comes with a kindly feeling, wishing to be recognized and received. He is eager to he of service to any friend who desires his aid. We get the name as Rudolf Holmquist.

Frank Reinder.

Now, another, coming from the far West, wishes to have his name spoken, and his thought expressed. Humble though he be, plain as he seems, yet we see there is much that is good in the man, and with it is the kindly thought, the gentle remembrance of friends whom he has known and associated with. He would like them all to know he is not crushed out, although the body was so fearfully mangled. In apirit he is strong, and doing well, much better than when here, for he has a higher position, and receives larger recompense for much better than when here, for he has a higher or position, and receives larger recompense for his labors. This man gives the name of Frank Reinder, and says that he was killed in the place where he worked—killed by an elevator—and he thinks it is going on five years since he went to the spirit-world. We get the name of Blair, as connected with the firm for which he labored —it was a large house—and now comes the name of Persons. We think they are connect-ed. He comes from Milwaukee, Wis.

Mrs. Julia Cassidy.

Mrs. Julia Cassidy.

Here is a lady who desires to reach her friends in New York City. She gives the name of Mrs. Julia Cassidy. She says that in the little time in which she has lived in the spirit-world she has found sunshine, peace and sweet music. She wishes to thank the friends who did so much for her. She appreciated their kind thoughts, and realized their desire to provide the best conditions for wafting her soul free from the pains and trials of a state of purgation, to a higher and more beautiful life. She realizes and recognizes this, and wishes to assure them that she is not in darkness or in trouble, but has risen above the trials of life, and no shadow has come to her spirit, save that which has been borne in upon her when she has thought that she might have accomplished more in life. Not that she was at all negligent of duty, but this thought comes to every intelligent spirit when it faces the realities of the ligent spirit when it faces the realities of the immortal world.

M. Godin-Eugene LaCroix.

Before us stands a man of great intelligence and mental power, who passed away not many months since in France. He has friends in Paris, who are deeply engaged in the study of certain questions of a scientific nature, and he has endeavored to come into correspondence with them, but as yet has been unable to do so. He engaged his thought and attention in the elaboration and engineering of wrial locomotion. He was what you call an wronaut. He is interested in this particular branch of study and of travel now, even though he is not encumbered by a mortal body. He has investigated certain plans and ideas of spirits who are engaged in the same line of thought, and he has now an idea in his mind of a kind of air-carriage or car that he would like to give to a friend who may be receptive, and who is also interested in this line of work. Finding an open avenue of communication at this place, he comes to make himself known and understood. He was called M. Godin.

And directly by his side we see another spirit, coming from the same locality as himself, also a man of thought and ability, who, although not directing his ideas in the same channel as the first is still engaged in scientific study. He is interested in astronomical research, and his mind also branches out in other directions; he is one whose mental grasp should be understood by those to whom he comes. He, too, is operating upon certain minds in the vicinity of

he is one whose mental grasp should be under-stood by those to whom he comes. He, too, is operating upon certain minds in the vicinity of Parls, hoping to instill into them new thoughts that will arouse them to activity, and set them upon a line of discovery. We are pleased to speak for this spirit, whether he be recognized or not. We should judge that he has been in the spirit-life a number of years. We get the name of Eugene LaCroix.

Katharine Zeigler.

Coming back to our own surroundings we find a female spirit, calling herself Katharine Zeigler, claiming relatives in Boston. There is one by the name of Mary in whom she is deeply interested, for whom she labors and to whom she brings her love. There are others, not so closely connected, but yet to whom she sends an influence. The spirit has long been absent from the body; appears to have been in middle life when she passed away. She brings dle life when she passed away. She brings greetings, and expresses the hope of sometime manifesting for herself, as she has words to speak concerning certain property that interspeak concerniests her mind.

George Brockmeyer.

Here is a man who passed from the body through the effect of an accident, nearly a year ago. We learn that he fell from a high window, and was taken to the hospital, where he breathed his last. He has been anxious to reach friends, to tell them of certain things he had in mind before the event took place, certain plans that he wanted to work out, and also to bring love and greating. There are tain plans that he wanted to work out, and also to bring love and greeting. There are those here who are in need of his assistance. He did not feel altogether satisfied with the change that came to him, as he felt that he could do more on this side of life, and that he belonged here and was needed. Now he is growing into a condition of contentment, striving to learn of his new surroundings, and to grow into harmony with them. The man lived in Newport, Ky., not far from the Pump House. The name he gives is George Brockmeyer.

Antoine Declos.

We get the name of Antoine Declos, a spirit We get the name of Antoine Declos, a spirit who claims that he has friends in Toronto and in Montreal. He tells us he comes from Quebec; but he has been for some years in the other world—that is, he has and he has not—for he has remained in close connection with earthly conditions and scenes, feeling attracted to this side of life more thoroughly than to the really spiritual side. He was a person of energy and strong will, and sometimes he displayed that energy in a vigorous manner. He did not live to be an aged man, we can see that he used up his nerve force too rapidly for that. There is a young person, a female, in whom he is inup his herve force too rapidly for that. There is a young person, a female, in whom he is interested, who seems to be struggling amid adverse conditions, and he is anxious to reach her and extend a protecting influence over her. He comes here with the hope of receiving such assistance as will enable him to accomplish his purpose—and we feel that he will.

Christina Dauvray.

Christina Dauvray claims that she has friends and relatives in New Orleans and its vicinity, and says that she also has a distant cousin at Point Coupé, La. She has tried long to come to her friends, and have them know of her presence. There was something connected with her life and death which has troubled her, and which she feels called upon to explain, because the search of the which she feels called upon to explain, because it seems as though there was an unjust suspicion connected with some one who is living: not that it rests violently upon that person, still it shadows the life. It was not connected particularly with the death of this young woman, but with the last few years of her life. She shrinks from calling public attention to this, but is very anxious to reach her friends privately, and make her story known, yet cannot say whether she will succeed in this of not. Probably not, for the present, but as mediumship is constant. for the present, but as mediumship is constantly unfolding in the South, and as mediums from other localities are constantly being sent into that section of the dountry by their spirit-guides, we believe that after a while she will find a medium there adapted to her use.

hook, and yet one end of it is sharp, like a knife. We do not know what it is designed for, evidently some weapon or utensil used by the girl when on earth. or by some friend to whom she comes. She is a lovely being, in disposition gentle and kind, seeking to minister to the wants of others rather than considering her own self, and she directs her thought and influence to California, in the region of Santa Barbara. There she has friends, those who are very dear to her, whom she is anxious to reach. We get the name of Angela, but nothing more.

Report of Public Séance held May 4th, 1886. Questions and Answers.

Ques.—[By L. E. M.] If, as we are told by spirits, there are organized bands or societies in spirit-life, who work with and for mortals for the advancement of education, science, liberal thought—everything which tends toward knowledge and human progress—are there also organized enemies of these beneficent objects on the spirit-side of life?

ANS.—Organization means union. Those spirits, as well as mortals, who have thought in common, whose ideas are similar to each other, are attracted together. For instance: numbers of spirits pass from earth-life to the immortal realm who are beneficent in thought, who are liberal in their ideas; who desire to do something to bless humanity. Such spirits congregate together, come into personal association, unite their efforts in being of use to mankind, and thus form organizations, so to speak, for the accomplishment of good work. There are annually many spirits passing from this earthly condition to the other life who are not thus liberal in thought; on the contrary, they are bigoted, Ignorant in many lines, and intolerant, consequently they are not very exalted. Such spirits, imbued with a common idea, may gravitate together, may exchange thoughts and personal magnetism, may come into associative bodies, and in that way send out an infuence adverse to the higher interests of humanity. This is not only possible, but it is a fact, as returning spirits are constantly teaching mortals. Not until such intelligences thave risen above their ignorant state, and have developed, and found by ministering faithfully and beneficently to the needs of others, will they cease to send out a magnetic influence which is detrimental to the best advancement of those whom they approach.

Q.—IBy W. H. E. The gospel of St. Matthew, 25th chapter and stick verse, reads: "And these shall go away into everlasting punishment; but the righteous into life eternal." Please give your version of the above quotation?

A.—We do not personally consider the quotation as having any bearing upon the truth conserv

Ovid Butler.

sions, will find them dwindling away from him, bringing him only deep regret and sorrow as a consequence of his neglect.

I lived a long life in the body, Mr. Chairman, and gained an extended experience, though nothing like that which comes to me to-day in entering into a circle of spirits who gather for the purpose of communing with mortal life. This is strange and unexpected to me. Not that I have failed to learn of it during the few years of my spiritual existence, but I have never gained the power of taking possession of a foreign subject to manipulate its brain so as to manifest my own thought.

manifest my own thought.

It seems very strange to me that I, who am manifest my own thought.

It seems very strange to me that I, who am considered an excarnated spirit, can come into vital relations with mortals, and for the time, at least, make a connection by which to send a despatch concerning my present life. I have made many strange discoveries since passing from the body; I have found that nearly my entire line of thought concerning immortality and the condition of the departed has been at variance with the reality. I have found myself obliged to retrace, step by step, the opinions I had formed, and to clear them away before I could gather up others that were more in accordance with the truth, and I have been busying myself in this work. I have endeavored to exercise an influence which would reach those on earth with whom I have been familiar to broaden their ideas, to lead their thoughts into new channels, that the light of immortality may stream upon them while they are here on earth. Yet I cannot say that I have altogether thrown aside the opinions and ideas that I entertained on earth; many of them have a foundation of truth; many of them have a foundation of truth; many of them are permeated by the true light; and so they still shine resplendently to my soul, reflecting themselves through its being and illuminating its pathway. These I cling to, for they make up a pearl of great price, with which I cannot part.

I am still interested in the University in the establishment of which I was instrumental. I

with which I cannot part.

I am still interested in the University in the stablishment of which I was instrumental. I believe its usefulness is increasing, and that it will continue to exercise an influence for good will continue to exercise an influence for good among mankind. I hope to see the day when it will grow and broaden out more vitally than it has done. I feel that I am a part of it, and now that I have passed from the body, and can enter into close association with those spirits who are interested in such work, I know I can to an extent at least, use my powers for its best advancement. advancement.

advancement,

I listened to what the spirit said in answering the question in relation to organizations in the spirit world. It do not suppose any two spirits ever band together—that is, any two intelligent, fair, minded spirits, ever unite together to propagate what they know to be a false idea or to spread error; they may be warped in judgment, they may be somewhat bigoted in mind; but I believe they are sincere in their actions.

Angels.

There constantly appears before us the form of a female, tall and slender, yet well rounded. She has a deligate, oval face, clive complexion, dark hair—of almost a purple black, and large dark eyes. We are particular in this description of the appearance of the spirit, for we are uncertain whether we shall get the full name or not. This spirit did not live to be more than twenty summers old, and has been several years in the higher life. She holds up before its an object of quaint workmanship, made of steelland richly engraved or patterned. It is in the form of a several proper and their influence for the advancement of stronger and happier and more ready for very will probably come together and several points.

those erroneous ideas. So I can see how it is possible for spirits to unite together and send out a strong influence that will be damaging—I will not say to the truth, because the truth must ever come uppermost—for a time to the advancement and growth of human beings. I do not wish that, nor do I think I am working in that line.

I wish to do what I can to reach my earthly friends with a great wave of love and sympathy to unite with them in good works, and if possible to always spread the truth through whatever channel I may work.

The University to which I referred was a Christian university, now called the "Butter University." It was established at Indianapolis, Indiana, and afterwards removed from that city to Irvington. I have many friends in Indianapolis. I passed on from that city nearly five years since. I am seeking the means of reaching my relatives and friends through private sources, and trust I shall find an opportunity before long. If I do not, I send them greeting from this place, and assure them I shall be most happy to greet each one on the spiritual side of life. I wish to say that I am often with my son, by the same name, and try in every way possible to do him good. I am Ovid Butler.

Julia M. Saunders.

Julia M. Saunders.

I have not much to say, but I come here hoping to reach my friends in Lowell, Mass. That is where I lived; that is where I send my influence and my loving regards. I tried to reach them, after passing from the body, and give some advice about the settlement of my personal affairs, as well as to tell my friends that I still live, and that death has robbed me of nothing which I prized. It is true that I was called upon to lay down what belonged to me on the mortal side, but I am now done with that, and so it is all right.

I am pleased with the spirit-world. I had many things to learn, and they were pleasant to me. I was glad to learn them and to know the truth concerning the life we gain after leaving the body. I do not feel at all cramped or dissatisfied with my life in the spirit-world. It is nearly two years since I died, and my friends may not be looking for any word from me; but still, when I found I could slip in and just send them my love and tell them I am just as well satisfied with what has been done as I would have been had it been done in any other way, I thought it would help me along and make me feel, happler for coming here. My name is Julia M. Saunders.

Abigail T. Otis.

Abigail T. Otis.

Will you, Mr. Chairman, be kind enough to report me as Abigail T. Otis, from South Scituate, Mass.? My life was long, and a beautiful one to me. I passed seventy-three years in the body, and while I had to encounter some shadows and trials, yet I found much of sunshine and joy in my earthly life, and it was really to me a season of profit and of pleasure. It depends very much on what we look upon as pleasure. What gave me great joy might prove monotonous or unpleasant to another, and thus, judging from his standpoint, he might wonder how! could extract so much sweetness from earth-life.

It is true, I was blessed with means, and tried to make a wise use of them, and in passing to the spirit-world I had no regrets concerning their disposition. I come back feeling that all has been arranged according to my best judgment. During the years that are to come I may enlarge my ideas, and perhaps see somewhat differently from what I do now; but at present I am satisfied. I feel interested in humanity and its needs. I wish to see all the poor and ignorant lovingly cared for, educated, and brought up to a condition of happiness and usefulness, and I shall use my influence, so far as I can, in that direction. I am happy to say that I find hosts of spirits who work in the same cause, and who are exercising their powers to bring about the same bright conditions for the lowly and the oppressed.

I find congenial companionship in the spiritworld—I also found much that was congenial on earth—so I come in the spirit of harmony, bringing love to my friends, and asking theirs in return. I take to this method of communion, of return; it does not seem strange to me, but only in accordance with the fitness of things and the wise provision which God has made to supply the demands of the human heart; it seems to me quite in keeping with his wonderful plan of life, and I am not at all disturbed by the thought that perhaps it may be abused in some instances, because every good and perfect gift which our Heavenly Father

man has been abused, and will be until the human heart learns to understand its uses.

It seems to me it is only a step from Unitarianism to Spiritualism, and that one who has entertained the liberal faith of the former can very easily step out upon the broad, truthful platform of the latter, and I, for one, find no difficulty in so doing.

I send out my message with love and tenderest good wishes to all my friends. Perhaps I had better say that I passed away a year ago

better say that I passed away a year ago

Hannah W. Greene.

Hannah W. Greene.

I left the body at San Francisco, and I have friends in that city whom I love very much. I wish to thank them—they will know for what, I think. I cherish fond memories of the events which passed in my life with my friends, before I passed from the body. I often think of them, and wish it were possible for me to whisper a few words in their ears and tell them of my spirit-life and of the great satisfaction it has brought to me. I find work that takes up the time and the attention, that will not allow idleness to the spirit. I find, also, that those who do labor are far happier than those who turn away from the vital activities of the eternal world, and come to earth merely for momentary gratification, for idle pastime.

My father is with me, and he is an active spirit. I owe to him much of the knowledge I have gained since passing to the other life, for he had grown and had learned many things before my coming. My father is Oliver Eldridge, formerly of Boston. He has friends here to whom he sends his greeting, and with whom he would like to converse at some future time. Other dear friends are with me, and one, a sweet bright spirit, whom we all loved and

Other dear friends are with me, and one, a sweet, bright spirit, whom we all loyed and called Mary, neglects no opportunity of being useful and of exercising such a sweet magnet ism as will help those who reach her life. I could not begin to speak of the many dear friends who are around me, all of whom unite in sending loving thoughts to the friends who remain on earth.

Thank you, Mr. Chairman, for taking my message. I am Hannah W. Greene.

Samuel Walker.

Good afternoon, Mr. Chairman. You are a stranger to me. Well, I always feel like getting acquainted with those I approach, because I like to know my neighbors. Sometimes my friends, I am afraid, thought I was too anxious to get acquainted, the like to get acquainted. friends, I am afraid, thought I was too anxious to get acquainted; that I was not quite exclusive enough; but rather familiar with those who came about me. Well, I m not sorry that I was, for I saw a good deal of human nature, and I do think I made a good many friends. Why i bless your soul, I felt kindly disposed toward everybody, and in fact toward everything. I rather felt friendly to the poor animal that others despised because it was n't fine-looking or very smart; and I always felt a sort of good-feeling for the poor human creature that had to take the rough side of life and didn't get any of the oream and richness of sodidn't get any of the cream and richness of so-clety. Well, I had some connections who felt themselves, pretty fine, and who; didn't calto-gether like my falling in this respect; they wanted me to be spriced up, and dignified, and sorto maintain the honoror the family in that

than I had for many a year. Then I began to

I did n't understand Spiritualism. I had no connection with it; it had not entered my life with its testimony, so I had to begin at the very A B C of it, and work my way slowly to the end, then up to the first letters of the alphabet until I could understand its lessons; but I was cled to do it.

with its testimony, so I had to begin at the very A B C of It, and work my way slowly to the end, then up to the first letters of the alphabet until I could understand its lessons; but I was glad to do it.

And then I came around my friends, trying to wake them up, trying to bring some knowledge of this thing into their understanding, seeking an opening through which I could gain an audience with those I had left on this side. It was of no use: I found nothing I wanted. It did not have the power, they did not: supply it to me, and I did not have it for myself, so I was obliged to wait. I went back to the spirit world and the spirit-workers; I sought their advice and assistance, which they readily granted; I experimented and worked slowly, and learned my lessons. I went about, hunting up those who were as bad off as myself, who were more anxious to reach their friends, because their loved ones were mourning and weeping, and taking on very badly because of their death. Now, while my friends were sorry I felf them, they knew I was an old man and could n't be of much use in the world—they did n't mourn very deeply for me, and I did n't have that terrible, or unshing weight drawing me back and keeping ne down, as many other spirits have, so I went to work, and before I knew it I was able to help them: a little. I saw many a poor, grieving spirit going back to his friends, bearing consolation to their wounded hearts, giving them the kind of advice they needed to help them along, before I received the power to do something of the same sort; but I supposed they needed it more than I did, so I don't complain.

But I've got back at last, and I'm very glad to do It, to tell my friends I've not heen lide. I've been poking along into many homes and places. They'll shake their heads and say: "That is very much like the old man;" for you see, when I went out of a morning, after I had outgrown the business activities of life, and left them for a younger generation to undertake. I would stripl any of the family. Well, I am obli

Charles Coburn.

Charles Coburn.

Mr. Chairman, I am called Charles Coburn, and the near friends and relatives whom I hope to meet reside at St. Louis. I know it is a long distance, but I cannot come to them nearer home. I have tried long and patiently to reach them, but without success. I have with me dear members of our family; Andrew and Robert join me in greeting; Adeline also sends her love, and many other friends of ours who inhabit pleasant homes in the spirit world. I may not be received, for my friends do not believe in the power of spirits to return to earth, but I venture to come in this way, hoping it may produce good results. I was not an old man when I died. I felt just in the prime of life. I did not, at first, feel satisfied with the change; it seemed to me I belonged here, that my work was here, and my dear friends,

that my work was here, and my dear friends, those who needed me, but when I found I could not help myself, I went to work to learn some-thing of the new life, and I have grown into harmony with it.

I want my friends to try and live useful and good lives, to do as near right as they know how, for I wish them to gain the highest condition possible when they pass from the body.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Controlling Spirit, for James But phor Wilson, Charlotte Wheeler, Joseph Bradstreet, Sarah Lord, D. Ambrose Davis, Clara Marston, Judge A. G. W. Carter.

May 11.—Cook Parsons; Barah Binclair; Laura Kendrick; Controlling Spirit, for Capt. William Winsmore, Benjamin Osgood, Andrew Bailey, Clara Beebe, Charles Lawrenco, Octavia C. Russell, John Haskell, May Shaw.

THE MESSAGES ON HAND, Not mentioned above, will appear in due course.

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Humility,
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Is and.
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Banner of Pight.

BOSTON, SATURDAY, JULY 31, 1886

ALL SORTS OF PARAGRAPHS.

A BONNET.

How cool and restful is the woodland glade,
Peaceful and fragrant are the shady bowers.
The oak is reigning monarch, and he towers
In majesty; low at his feet are laid
His predecessors. Like soft light in shade
Their epitaphs are writ in pale sweet flowers,
Where sunbeams sift through leaves in golden
showers;
And here young men and maidens promenade.
These branches to their joyful vision seem
Like ladder rounds, with messengers of light;
Buch as the wandering patriarch in his dream
Baw bringing benedictions through the night.
Around, woven of moss a carpet lies,
And over all a tent of smiling skies.

— Geo. W. Bungay, in the N. Y. Christian Intelligencer. A SONNET.

Slanderers are as numerous as the locusts of Egypt spoken of in "holy writ." Shun them on all occa-sions. Give no heed to their vile tongues—whether they none as mediums, iconoclasts, or otherwise.

It has been demonstrated that the best manner for keeping lemons fresh is to pack them in dry sand.

Baron Liebig, the great German chemist, said : "We can prove with mathematical certainty that as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian

A woman has been admitted to a sitting in the French Academy of Science.

Mrs. Mary E. Dowson, of London, licentiate of the Irish College of Physicians, has, after four days' examination, been admitted a licentiate of the Irish College of Surgeons, being the first lady surgeon admitted in Ireland. The women are coming—decidedly they are on the way. In America they invaded the pulpit long ago; they practice at the bar; and there is a fair chance of seeing ladies debating in the House of Commons.—Herald of Health, London.

Mr. Gladstone, and his entire English Cabinet Ministers, have resigned their portfolios

The Oleomargarine Bill passed the Senate July 20th by a vote of thirty-seven to twenty-four. It was amended so as to reduce the tax from five cents to two cents per pound. It now goes to the President.

People in this State can now get shaved Sundays as well as week-days.

The railway companies want to lay their tracks with hardoned sleepers. One of the New Haven ministers says his congregation has material enough to set up a whole parallel road.—New Haven News.

Shocking reports are received of hundreds of people dving of starvation in Labrador and on the northern coast of Newfoundland, and yet Canada won't allow them to sell balt to "the Yankees"!

Twelve prominent people were injured, July 23d, by a railway accident between London and Portsmouth,

Of the party of members of the G. A. R. that left this city on the afternoon of July 21st for 8an Francisco was Mr. T. J. Cary, who has been connected with the Fire Department, Engine Co. 6, the last eight years. As the train was crossing Hudson River, Mr. Cary, while standing on the platform, in some manner missed his footing in the darkness, and fell through the trestle-work into the river, seventy-five or eighty feet below, and was drowned. An incident in connection with this sad event, the spiritual significance of which our readers will not fail to observe, was stat ed in The Journal of this city the morning after its occurrence, as follows:

About 5 o'clock on Wednesday afternoon, long before the accident could have happened, a woman giving her name as Mrs. Hobbs called at Engine House of and inquired if Mr. Cary was in. On learning that he had left for San Francisco, she remarked that she had heard that he was dead and buried. The engineer also claims to have dreamed; just before the early morning fire alarm was turned in, that he went down to light up his engine and stumbled over a dead body.

The New York World says people love to be hum bugged. Is that the reason it has such a large circu-

Persecution is often the wind that scatters the good seed of the kingdom.

If coal-ashes are placed in one corner of the fowl-house they will be eagerly used by the fowls to keep themselves free from vermin.—Toledo Blade.

Franklin Smith of Dedham, Mass., wishes to get a copy of Y. H. Carr's "Philosophical History of the Origin and Development of Vegetable and Animal Life," published several years ago. Address care of

A mellowing rigorist is always a much pleasanter object to contemplate than a tightening liberal, as a cold day warming up to thirty-two Fahrenhelt is much more agreeable than a warm one chilling down to the same temperature.—O. W. Holmes.

Coals of the same chemical composition do not always give out the same amount of heat. This fact has puzzled chemists for a long time.

To stop the bleeding of cuts, bind on fine powder of tes, or a cobweb.

Minister's Wife (looking over the paper): "You are referred to in this morning's paper, my dear, as 'a distinguished clergyman." Minister: "H'm. I thought that my sermon yesterday would attract attention. Is it published in full, or only a synopsis given?" Wife: "Neither. You are spoken of as 'a distinguished clergyman' in connection with that patent-medicine testimonial you sent to Dr. Quack."—Chicago Times.

Attention is called to two races of men which must soon become extinct—the Maoris of New Zealand, now reduced to less than 45,000, and the Laplanders, who number only 30,000.

An old lady on her death-bed, in a pentent mood said: "I have been a great sinner more than seventy years, and didn't know it." An old colored woman, who had lived with her a long time, exclaimed: "Lors! I knowed it all the time."

The capital of the Third National Bank of Cincin nati, \$1,000,000, is mostly owned by women.

Melocipede is the new name of a musical bleycle so fashioned that the rider can kick out melodies, waltzes and reels as he travels along the road.—New

"My dear children," said Deacon Bucrag in his address to the Sunday school, "since my last visit I notice many new faces among you, and it fills my heart with joy. Can you tell me, dear children, what it is that has caused this growing attendance? what it is that brings these bright young faces to the Sabbath school? what it is that—" "I know," interrupted an excited little boy on the front row, "it's the pionic BCABOR !"

CONDOLENCES.—"My poor friend—you loved your wife so much! This separation must cost you dearly!" "Enormously. I have paid all her debts."— French Fun.

The gift of a Cardinal's hat will cost Archbishop Gibbons of Baltimore from \$20,000 to \$25,000, part of which will go to pay the expenses of the official who brought-it over. That amount would have taken many Catholic paupers from our poor-houses.

Pleasant words are as an honeycomb-sweet to the

Light in the West, of St. Louis, Mo., devoted to the cause of Modern Spiritualism, which has appeared semi-monthly, is now issued weekly. It is a most excellent paper, and therefore deserves abundant

As Plato has put his own extravagant political the-ories into the mouth of Boerates, so has John, the re-ported author of the Fourth Gospel, put his Alexan-drian philosophy and apparently Gnostic diction into the mouth of Jesus. There may have been some ele-ments of the true Boerates in the former, and some of the true Jesus in the latter; but no alchemy will be able to extract the pure essence of Boerates nor of Jesus F. W. Namana. Jesus.-F, W. Newman.

 $\mathbf{u}(\mathbf{v})$ and $\mathbf{u}(\mathbf{v})$ Truth, being founded on a rock, you may boldly dig to see its foundation; but falsehood, being built on the sand, if you proceed to examine its foundations you

Summer Camp-Meetings.

Onset Bay Camp-Meeting.

The interest in the meetings at Onset seems to be as great as ever, and the spirit of investigation and desire to understand more of the beautiful and cheer-ing philosophy of Spiritualism suffer no diminution. Many mediums are on the grounds, and nearly, if not all phases, are represented. At the Facts Meetings crowds gather, and sit for hours listening to experiences, and comparing notes, loth to leave even after the meeting is dismissed. There is increased interest in the mental phenomena, though physical manifestations are also occurring at many of the cottages. lessations are also occurring at many of the cottages. Charles Dawbarn, who, after the usual admirable instrumental concert of the Middleboro' Band, and the consequence of the Middleboro' Band, and this combeten and genial lecturer, let us not be reciplents of thought only when it comes to us from the other world, but take it from all quarters. The question of immortality being man's prerogative alone, must not treat upon werements or arguments from the inner side, as spirits frequently flatly contradict each other, thus presenting us with a bewildering maze of opinion. The question is, whether man alone is immortal, or if animals lived beyond their present life. There was no law in nature for man's exclusive benefit. All forms of animal life came under general laws, and in certain cases animals, reptiles and inaccts were the superiors of man—could see, hear, talk, distinguish, and travel in a manner that man could not do in any way. Citations from swage life were made, showing that some races of men are more deficient in Intellectual devilonment of the more of the contradict of the has his peers in the lower kingdoms around him. Basing his remarks upon a statement regarding a recent discovery of the development of the brown hydra by a French scientist, showing how organization is builded and developed, Mr. Dawbarn elaborated an interesting and cogen argument relating to our ultimate development in the "spirit"-life Dealing with "spirits" and "spirit"-world, Mr. D. defined such as beings and conditions invisible to us, but actual and real in themselves. A pregnant suggestion concerning the psychical aura enveloping us, its nature and capabilities, with a powerful appeal to the inspirations of progress, closed a lecture that for originality of argument. Carriur reasoning and apt definition being submitted from the audience. The solutio

Mr. Joseph D. Stiles gave another of his marvelous and convincing test scances from the platform, but what can be added to what has already been said of this marvelous medium? He is sut generis; that covers it all.

The Berry Sisters give two scances each day, which are well attended, and of which favorable mention is made. Mrs. Bliss, Mrs. Ross, Mrs. Huston and others also give regular scances for full-form materializa-

On Thursday Mr. J. D. Stiles gave names of eighty-eight departed spirits in forty-five minutes, most of which were recognized.

which were recognized.

A theoretical explanation of materialization, given by Mrs. Whitlock, as the teaching or opinion of her guides, which was pronounced a clear and lucid one, was a feature of the Thursday meeting.

Psychometric readings and descriptions of character by Mrs. Davis and Dr. Matthews, of Boston, accounts of phenomena seen by Mrs. Stiles of Worcester, and tests given by Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson,) were listened to with marked attention.

Speakers are present from all parts of the country and manifestations of spirit presence and power, as shown from the Pacific Coast to the Cape, are compared and talked over with pleasure and profit.

Dr. Bland of Washington, editor of the Council Fire and an officer in the National Indian Defense Association, made a very interesting speech in favor of

ciation, made a very interesting speech in favor of what he considers a just and wise Indian policy, re-ocquizing the manbood of the Indians and giving them liberty of local self-government. He was listened to

ilberty of local self-government. He was listened to with close attention.

An Antiquarian Supper was held at Eagle Lodge (Charles W. Sullivan's cottage), on Thursday evening, followed by an Old Folks' Concert.

On Sunday evenings a musical and literary entertainment, with exhibitions of mediumship, will be held at the Temple, at which prominent mediums will assist. Admission twenty-five cents.

Mrs. Ross gave a scance for Facts on Friday morning. The public were invited to examine and inspect the cabinet atany hour, previous to or after the scance, in the most thorough manner. Mr. Whitlock sat within five feet of it during the scance. Altermany forms had appeared, three at a time having just been out, Mr. W. asked "Bright Star," the controlling spirit, where they were kept, when she replied, "Come in and see." He followed them instantly into the cabinet, fluding no being there except the medium in her

Mr. W. asked "Bright Star," the controlling spirit, where they were kept, when she replied, "Come in and see." He followed them instantly into the cablet, fluding no being there except the medium in her dark dress, but, on walking out, was instantly followed by a form clothed in white.

The regular Facts Social at the Temple on Wednesday evening was very enjoyable and well attended. "Ikabod" was there to "open the meetin"." Mrs. Isa Wilson Porter gave a fire test séance, handling with impunity the heated lamp chimney, which burned the gentleman who "wanted to see how hot it was." Mrs. J. flers from the Home at Wickett's Island, Charles W. Bullivan, Dr. Rothermel with his famous harmonica, little Misses Cook and Whitock and other friends contributed their quota of music, and the promenade concert was very pleasant.

A reception was tendered Rev. J. H. Harter at the cottage of Dr. and Mrs. Pratt. The usual flow of soul and kind expressions of regard were not lacking; it was well attended and much enjoyed by all concerned. Mr. and Mrs. Wm. S. Butler gave an Assembly at the Pavilion on Friday evening, particulars of which are given in another column.

Mr. Weeks, once a Methodist, now a powerful medium for physical manifestations, gives séances in his cottage, built, he is informed, on the spot where the earthly remains of his Indian guide were buried. We understand the manifestations are very strong and as startling in their nature to the medium as to others.

Mr. W. C. Talman of Somerville was at Onset last

startling in their nature to the medium as to others.

Mr. W. C. Talman of Somerville was at Onset last

Mr. W. C. Talman of Somerville was at Onset last week, and was warmly welcomed.
Rx-Mayor and Mrs. Low of Chelsea are here, enjoying the opportunities for spirit-communion, as they seem always to do.
Mr. T. Ranney of Newton neglects no opportunity to speak a good word for mediums whom he has proved. We understand Mr. Bridge, the young medium, was placed in a canvas bag, strapped and padiocked, and yet the usual manifestations of writing, bringing flowers, etc.. were not wanting.

ers, etc., were not wanting.

Mrs. Stratton, the writing medium, is kept busy continually. We have seen several communications from her hand which seem priceless to their recipients.

Dr. J. O. Street of Boston was at the Washburn House last week.

Dr. J. U. Street of Boston was a said and the last week.

Dr. J. L. Wyman of East Somerville is at Onset with Mrs. Wyman. Dr. W. is a regular M. D., but a powerful magnetic healer no lets, as we know from personal test of his power.

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as week. Syman of East Somerville is at Onset with Mrs. J. L. Wyman of East Somerville is at Onset with Mrs. Wyman. Dr. W. is a regular M. D., but a powerful magnetic healer no letts, as we know from personal test of his power.

Saturday morning the usual conference was held. Mr. J. J. Morse presiding again. That gentleman introduced the topic of "earth-bound spirite," and an interesting and profitable discussion: ensued, participated in by Mr. Britton, Providence, R. L. Dr. Porter, Austin, N. H., Mr. Sherman, East Providence, R. L. Dr. Porter, Mrs. Townsend Wood, Dr., J. V. Manafield and Mr. Hotel, where sances will be held turing the essaon. Mr. James Wilson and Mrs. Wilson of the Association. In the afternoon the regular Tecture was delivered. Mr. J. J. Morse presiding again. That gentleman introduced the topic of "earth-bound spirite," and an interesting and profitable discussion: ensued, participated in by Mr. Britton, Providence R. L. Dr. Porter, Austin, N. H., Mr. Sherman, East Providence, R. I., Mrs. Townsend Wood, Dr., J. V. Manafield and Mr.

by Mrs. R. Shepard Lillie, who prefaced her remarks with an aspirational invocation filled with pathos, and then announced that she would devote her time to the consideration of questions to be submitted by the audience. Among the topics she dealt with were "The Possibilities of the Now," "Are present day inventions received from the spirits of a former enlightened age?" "Spiritlife," "Why is it that communications through our mediums are far beyond their own ability or that of the controlling intelligence while in earth-life?" and the "Future of Spiritual Religion." Mr. Joseph D. Stiles then followed with eighty-six recognized tests.

Mimes. Drs. Andrews and Carrwadice, from Jacksonville, Fla., with friends, are at 217 Union street.

The Saturday evening hop at the Temple was fully attended, hundreds of spectators as well as more active participants being present. Mr. Cassell of Chelsea, who is the popular floor manager, endeavors to make everybody happy on these occasions.

Mrs. Fay, the excellent materializing medium, has arrived, and is giving scances in Maj. Griffith's new scance room.

On Sunday evening a concert was held at the Temple, under direction of Mr. L. L. Whitlock, at which the following friends assisted with plano solos. songs, tests and readings, viz.. Miss Gracle Pratt, Miss Bennett, Mrs. Whitlock, Miss Baldwin. Messers. Sweet, Union, Stratton, J. D. Stiles, and Mrs. Isa Wilson-Porter. These evening entertainments are intended to be held every Sunday during the season.

Extra trains will run from Provincetown and Plymouth next Sunday, Aug. 1st.

Mr. and Mrs. Butler and family were serenaded at their cottage by the Middleboro' Band on Sunday afternoon.

SPEAKERS ANNOUNCED. Speakers for this and next week at Onset are: Chas. Dawbarn. July 27th; Mrs. A. M. Glading, July 31st; Mr. A. B. French and Mrs. A. M. Glading, Sunday, Aug. 1st; Mr. French, Aug. 3d and 5th; Mrs. M. S. Wood, Aug. 7th.

Aug. 7th.

A BALL AT ONSET.—Quite a noticeable event transpired at Onset, on Friday evening, July 23d, in the form of a high class private ball given by Mr. and Mrs. Wm. 8. Butter of Boston, Mass., to their personal friends and acquaintances, in the building known as the Onset Pavilion, which was handsomely and profusely decorated for the event. Upwards of four hundred invitations were sent out, and over three hundred of the invited were present in response. The company presented many handsome tollets among the fair sex, and the masculine element was all that could be desired as to appearance and manner. Music was furnished by the celebrated and efficient Middle-horo' Band, under the able leadership of Mr. Carter. The dance programme consisted of eighteen numbers, the various dances being judiciously blended so as to afford a pleasing variety, and, to judge from the assiduity of the dancers and their looks of most evident pleasure, the entire event afforded all unlimited satisfaction.

At an early stage of the proceedings Mr. Butler re-

satisfaction.

At an early stage of the proceedings Mr. Butler re-At an early stage of the proceedings Mr. Butler requested Mr. J. J. Morse to extend a welcome to the friends present, and to bid them enjoy themselves as far as possible; to thank the directors of Onset Bay for the profiered use of the Temple, and also the proprietor of the Casino in the same direction, but as Mr. Neale had made the arrangement for the use of the pavilion first they were met therein. Mr. Morse in his peculiarly folicitous and happy manner discharged the above duty, as also the additional one of thanking the ladies who had assisted in decorating the rooms with the firs, ferns, flowers, flags, birds and banners that were so liberally disposed around, and after, by a witty reference to heaven, angels, flashing eyes, fair women and brave men, bidding all enjoy their generous hostesses' provision for their pleasure, he on behalf of Mr. Ford, Onset's florist, presented Mrs. Butler with a handsome bouquet of flowers, retiring amidst reiterated applause.

Benail of Mr. Ford, Onset's norist, presented Mrs. Butler with a handsome bouquet of flowers, retiring amidst relterated applause.

During the evening a ship of flowers was presented in a nest and appropriate speech by Mr. A. A. Wheelock, of Washington, D. C., to the members of the New Bedford Yacht Olub, on behalf of the Boston Yacht Club, to which Mr. J. K. Nye made a suitable response. Supper was served at eleven o'clock by Caterer C. H. Neale of Hotel Onset, after which danoling was resumed and continued until the "wee sma" hours "o'fasturday morning. A most enjoyable season was spent, and all remember with grateful pleasure the happy and altogether pleasant retunion, every detail of which reflected the greatest credit upon Mr. and Mrs. Butler.

Among the company present was the President and Board of Directors, and many from East, West, North and South, St. Louis, St. Paul, San Francisco, New York, Boston and Kansas City, among other places being reprepresented.

[Our correspondent appends a long list of names of

[Our correspondent appends a long list of names of representative Spiritualists from various States and Territories, which we are unable to find room for in the present crowded state of our columns.-ED. B. of L.]

Lake Pleasant.

Next Sunday the annual convocation of the New England Spiritualists' Association will open a five weeks' session in this grand old grove. It will be the thirteenth series held in this temple of the Great Spirit of the Universe. Since that first meeting in 1873, obedient to that greatest and best of all laws, Change, there has been a growth, a development and an influence which must be placed with the things which cannot be computed, and which are ever unmeasured. From that little gathering, composed of a handful of earnest men and women, to the present, what a record of eloquence, inspiration, music, friendly greetings, congratulatious, and glimpses through the "Gates Ajar." As in everything else, there have been the ins and the outs, but the ins count the most; there have been days of sunshine and of shadow, but the balance is on the side of sunshine. England Spiritualists' Association will open a five

balance is on the side of sunshine.

The meeting of next Sunday, Aug. 1st, will be opened with a grand concert by the Fitchburg Military Band. Dr. Beals, President of the Association, will extend a cordial creeting to the audience, and Hon. A. H. Dailey, of Brooklyn, N. Y., will give the address of the morning.

A very appropriate improvement to the camp: B. M. Buddington has put in a set of bath-rooms, on Montague street, with both hot and cold water. Mr. Buddington should be well patronized. Cleanliness is next to godliness, and in some cases ahead.

Putnam cottage is open. Mrs. Putnam's séanceroom will soon be utilized for communication between the two worlds.

room will soon be utilized for communication between the two worlds.

Dr. Joseph Beals, President of the Association, has recently been visiting at Onset Camp-Meeting.

Bro. Spear of the Franklin County Reformer and Bro. Riley of the Springfield Republican were in camp on Wednesdny, viewing the situation.

The grounds are to be lighted with the "electric" as usual. Landlord Barnard is bound to dispel the darkness.

darkness.

Mrs. Dr. Joseph Beals was in camp on Wednesday.

Mrs. John Lozier of Brooklyn, with her daughter
and son, are tenting on Broadway. They are veteran
campers. Their garden is well filled with vines and

"Heavenly Court" is well represented. Among the "Heavenly Court" is well represented. Among the dwellers therein is Mrs. 8. B. Nichols of Brooklyn; Mr. and Mrs. A. T. Whiting, Utica, N. Y., and Mr. David Jones and wife of the same city. Bro. Jones is editor and proprietor of the Olive Branch, which extends excellent spiritual philosophy to all who read it. The "Bluff," or more properly First Avenue, is now well settled with campers. Prospect Cottage is occupiled by Geo. J. Allen of Greenfield, Mrs. 8. W. Dudley of Fitchburg is at Cabin Home, and Mrs. 8. W. Lincoln and daughter and Mrs. M. E. Leathers of Fitchburg are tenting. Mrs. M. V. Lincoln arrived on Saturday.

urday.

Mrs. L. A. Stevens of Providence, R. I., is summering at Pleasant View Cottage. The afternoon of her earthly existence is tranquil and serenc. May the evening merge into a glorious sunrise in the "Land of the Herene "Highlands" have been largely reenforced dur-

The "Highlands" have been largely reenforced during the week. Among the new-comers are Mrs. L. S. Moulton, Springfield; T. Alexander, Northfield; the family of Mr. N. B. Onthank, Newton Centre; Chas. Higley, Magnetist, Mrs. A. E. Underhill, Mrs. Fairbanks and Mrs. Robinson, all of Byracuse, N. Y. Dr. E. A. Smith, of Queen City Park Association fame, made a flying visit to camp. As the official head of the Burlington Camp-Meeting he is eminently successful. We will all go up there the first of September.

ber.
The new bridge is nearly completed. It is a much-The new pringe is nearly completed needed improvement.

Among the arrivals on Saturday were Mr. and Mrs.

E. W. Clark, of Nashua, N. H.

Mr. George W. Davies, formerly editor of the Lake

Pleasant Siftings, was in camp on Saturday.

Mr. W. H. Rynus and wife, of Brooklyn, N. Y., have

arrived.

At the annual meeting of the Association last August, Mr. A. C. Carey, the sage of the Highlands, introduced the proposition to build the bridge across the ravine to connect the two sections. Most opportunely Mr. Carey was complimented with an invitation by the contractor and builder of the structure to be the first person to cross, an invitation which he accepted and improved on Tuesday last, with a dignified satisfaction. Mr. Carey's avoirdupols is rising three hundred.

three hundred.
Miss Etta Webster, of Lawrence, was the first lady Miss Etta Webster, of Lawrence, was the history, to cross.

Hon. James Priest and Mrs. Priest, of Derry Dépôt, N. H., are being inquired for. They are veteran Spiritualists. Mr. Priest recently resigned a thirty years service as station agent, and also agent for fill & Co.'s Express, in appreciation of which the latter corporation presented him with a valuable gold-headed, abony same.

ebony cane.

Mr. M. H. Fletcher and wife, of Lowell, arrived in camp yesterday, receiving a very cordial greeting as they alighted from the train. Mr. and Mrs. Fistcher have held various official positions in the Association.

He is an efficient officer, and has the best interest of the camp at heart.

The Post Office is now open, hours 8 A. M. to 8 P. M. Mr. James H. Turner officiates at the boxes.

Dr. T. A. Bland of Washington, D. C., editor of the Councit Fire, occupied the platform here yesterday morning and afternoon, in the interest of the National Indian Defense Association, of which he is an official member. The addresses were devoted to a consideration of the Indian question and to his experience in several visits which he had made to the Pine Ridge Agency and other reservations, including the reception tendered him by Agent McGillicuddy, who has since been removed. From a long observation of the matter he considered that the Indian is not a savage, but intellectually and socially the peer of any white man, with large self-esteem and more respect for honor, fruth and fidelity than any other race on earth. In his visits he had studied them as a philosopher and phrenologically, and, comparing them with the white men, he considered Chief Red Cloud the peer of any man in the United States Senate. He had shown marked intellectual ability in the government of his people, always advocating peace when he could do so without a compromise of principle.

Lake Pleasant, Mass., July 26th, 1886.

Memorial Day Observance.

In pursuance of a widely-given public call by a number of prominent friends of the cause, a meeting of New York Spiritualists was held at the Perine Mountain Home, Summit, N. J., on Wednesday, July 14th, which proved to be a very interesting occasion. A so

which proved to be a very interesting occasion. A society was organized in the name of "The Memorial
Day Association of New York Spiritualists," whose
purpose was defined as follows:

"The object of this Association is to encourage the
observance annually of one day in the flowery month
of June as a day of pleasant and grateful remembrance
of those Spiritualists, endeared to us from their prominence as ploneers in the cause, who have passed over
to the other shore."

The following officers were elected for one year:
Henry J. Newton, President; George D. Carroll, VicePresident; F. B. Maynard, Treasurer; Samuel H.
Terry, Secretary.
In the crowded state of our columns we have not
room to print the remarks of the President and the
several speakers on the occasion.

The Camp-Meeting at Oakland, Cal.

The recent meeting at Oakland is very highly spoken of by a correspondent, Eliza L. Whipple, of Turlock, Cal., who, alluding to the location, says: "It was a most beautiful spot, on the west bank of the prettlest lake I have ever seen. The shores presented a great variety, from rolling hills to gentle undulations, and were skirted with line dwellings, grassy lawns, live oaks, willows and eucalyptus trees. A little beyond, the foot hills and greater elevations of the coast range afforded a delightful prospect to the eye. I especially admired the live oaks that skirted the camp grounds. They presented the appearance of an ancient orchard. Such grand old monarchs they were, they seemed to carry my mind back, and link it with the ages past."

Our correspondent writes in enthusiastic terms of the lectures of Mr. Colville, characterizing his Fourth of July oration as "a superb effort," adding that when he was announced to speak the people often filled the pavillon an hour before the time of service. Cal., who, alluding to the location, says: "It was a

Foreign Notes.

[Translated Expressly for the Banner of Light.]

FRANCE.

Le Messager reprints from different numbers of the BANNER OF LIGHT messages obtained by Mrs. Thaver, the excellent independent state-writing medium of New York. Dr. Slade, upon his arrival in Paris, most disinterestedly informed the "Scientific Society of Spiritualism" of the fact that he would furnish them sittings at one-half the usual price, ten francs. The Society immediately voted an acceptance of fifty tickets, which were to be given gratuitously to those interested in the marvelous phenomena occurring through his mediumship.

La Revue Spirite gives notice that an interest in Spiritualism in Christiana, Norway, is increasing, and that a spiritualistic society has been formed. The soclety cherishes the hope that Dr. Slade will pay them a visit, enabling them thereby to convince skeptics. The work of translating Allan Kardec's " Heaven and Hell" has been commenced, and other important works are to follow. At Reims "L'Union Spirite" is about to reorganize, and is desirous of giving new zest to our cause.

Le Moniteur, apropos of Dr. Slade, thus expresses itself: "Dr. Slade is an honorable man, whose only object is to prove the immortality of the soul and its possibility to communicate after death with those who were beloved during their terrestrial existence." GERMANY.

Sphinz. Herr A. Hullsch, upon "Mediumship," gives the following ideas: "In all cases it is the magnetic fluid which the unseen powers use for manifestations; in fact, without this agent none would take place. Spirits are constantly obliged to renew their strength from this fluid, which enables them to assimilate with the writing medium's hand, and so enables them to do automatic writing. The medium is dependent, in a measure, upon his psychologic and physiologic condition, as well as upon his peculiarity of haracter, which, followed by the extent and quality of the mediumistic power, must be in harmony with these conditions. Strong-minded intellectuality and cerebral nerves of a decided positive nature are difficult to neutralize, the influencing power being positive. Two poles of the same nature repel each other. The influencing spirit is active, consequently the medium must be passive. The first is the positive, the latter the negative. The more complete the mental inactivity of the medium, the more accurate and precise is the intention of the spirit given; then spirit and medium combine. To neutralize the medium much is dependent upon his peculiarities of character, and I find here also, as I-do everywhere, that affinity or the law of attraction is most important. A highly developed spirit cannot feel himself attracted to a medium where there cannot be harmony or mental sympathy. Inferior spirits seek to mingle with the incarnated, for the reason that they, being bereft of the physical means whereby to satisfy their passions, and finding an harmonlous tool wherewith to work mentally, they thereby enable themselves, by mingling in spirit, to satisfy as spirits their customary passions. Being acquainted with these facts, we are not surprised to see what feebleness and weakness we oftentimes find in mediums-weaknesses which, if they were in full possession of their freedom, they certainly would not submit to. A highly developed spirit, on the contrary, seeks to be mentally united with man, and through his intercession aspires to moral promotion. The quality of spirits attracted depends much upon the man, his modes of life mentally and physically, for "Like begets like."

Psychische Studien gives notice of the success that has attended Mr. Eglinton during his stay in Russia since April 23d, visiting Moscow and subsequently St. Petersburg. He was specially invited by the editor of this journal, Alexander Aksakoff, for the investigation of mediumistic phenomena. His séances have been most remarkable and most successful.

Spiritualistische Blätter reprints from the BANNER OF LIGHT and describes in detail materialization soances held in Boston by Mr. Hiram E. Felch with Miss Helen C. Berry and Mrs. Fav.

August Magazines. THE MAGAZINE OF ART .- As a frontispiece, the

exquisite painting of Rosetti in the National Gallery, Ecce Ancilla Domini," is shown in an engraving of much excellence; this, with another full page engraving, "The Last Load," from a picture by Paul Meyer helm, are the gems of the number. The second part of "Current Art," with four illustrations, is the opening letter-press. The river Spey, a river in Scot land, whose scenery is unsurpassed by any other Scottish stream, is treated upon in an interesting descriptive sketch, and furnishes subjects for five engravings. Julia Cartwright, in "The Romance o Art," describes the splendid wedding festival of Lorenzo de' Medici in 1469. "A Memory," is the subject of the Poem and Picture page, and like the preceding of the series, will be admired. "Pictorial Arts of Japan " are illustrated with copies of two native drawings, "The Quick Postman," and "The Ghost." Cassell & Co., New York.

WIDE AWARE.—The floral kingdom is well represented in this number by eight of its prime officers portrayed in poems by as many authors. A prominent feature is a ballad, occupying seven illustrated pages, describing an incident in the life of Sir Walter Raisigh. The home-life of several Indian children, previous to going to Hampton and Carlisle, is described by Mrs. M. B. Norton, A story of the Greek

Festival Days, B. C. 480," The Daughter of Daicles," is given as No. 1X. of " A Cycle of Children," by E. R. Brooks. Mrs. Macy contributes the second chapter of "Some Nantucket Children," relating several amusing experiences. Other stories, poems and a profusion of fine engravings complete the number. D. Lothrop & Co., Boston.

THE ATLANTIC MONTHLY has the following list of contents: "The Golden Justice," VII., VIII., William Henry Bishop; "The Indian Question in Arizona," Robert K. Evans; "On the Beneats of Superstition," Agnes Repplier; "Endymion," Samuel V. Cole; "Six Visions of St. Augustine," Octavo Thanet; "To the Memory of Helen Hunt Jackson," Edith M. Thomas "The Two Browns," Sarah Orne Jewett; "The Prin-cess Casamassima," Book Fourth, XXXIX., XL., Henry James; "A Volume of Dante," Caroline Wilder Fellowes; "Domestic Economy in the Confederacy," David Dodge; "In the Clouds," XIX-XXI., Charles Egbert Craddock; "To Q. H. F.," Charles Gayley; "Individual Continuity," Andrew Hedbrooke; "Recent Light Literature," "Furness's Othello," "Joel Barlow," "The Contributors' Club," "Books of the Month." Houghton, Mifflin & Co., publishers, Boston.

Spiritualist Meetings in Boston:

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

Eagle Hall, 616 Washington Street, carmer of Essex.—Sundays, at 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Ohelses.—The Ladies Social Aid Society meets every other Friday atternoon 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 .- The spiritual meetings in this place were fully attended on Sunday, the 25th just. The afternoon exercises were opened by Dr. M. V. Thomas, whose remarks, under control of his guides, were well received by the audience. He closed with many tests to entire strangers, which were readily recognized as correct. Spirit descriptions were given by Mrs. L. W. Litch, Mrs. M. W. Leslie, Mrs. Lunt Parker, Mr. Hale and others. Lily May Lunt, six years of age, gave descriptions of spirit-friends, which were pronounced correct by those to whom they ware given. Miss Emma Ireland, twelve years of age, made some excellent remarks, under spirit control. Remarks, tests and improvised songs, through the organism of Mr. Patterson, were interesting and instructive as usual. The exercises concluded with an appropriate address by Mrs. Lunt Parker.

The evening exercises consisted of remarks by Mrs. Lunt Parker, Fred Heath, the bilind medium, and B. F. Richardson, who also gave a large number of psychometric readings and tests. Many clearly-recognized tests were given by little Lily May Lunt, and psychometric readings by Mr. Hale and Mrs. Lunt-Parker. day, the 25th inst. The afternoon exercises were opened

Newburyport, Mass .- Mrs. Dr. M. A. Green will probably leave next week for a tour of the principal camp-meetings, including Onset, Lake Pleasant, Suncamp-meetings, including Onset, Lake Pleasant, Sunapee Lake, etc., combining business with pleasure as she goes. The First Spiritualist Society held another picnic at Black Rocks, on Tuesday of last week, calling forth a crowd. It was a financial success. The object of these gatherings is to collect money for the treasury when the lecture season opens in the fall. William Bricher, lately deceased, left by will to the First Spiritualist Society here the sum of fifty dollars, on condition that it provide a good speaker at his obseques. They did so in the person of Dr. Storer of Boston, who satisfied the most critically inclined present, and we now patiently await the fifty dollars, which will greatly strengthen the treasury.

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NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

CHRIST AND THE RESURRECTION

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For sale by COLBY & RICH.

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