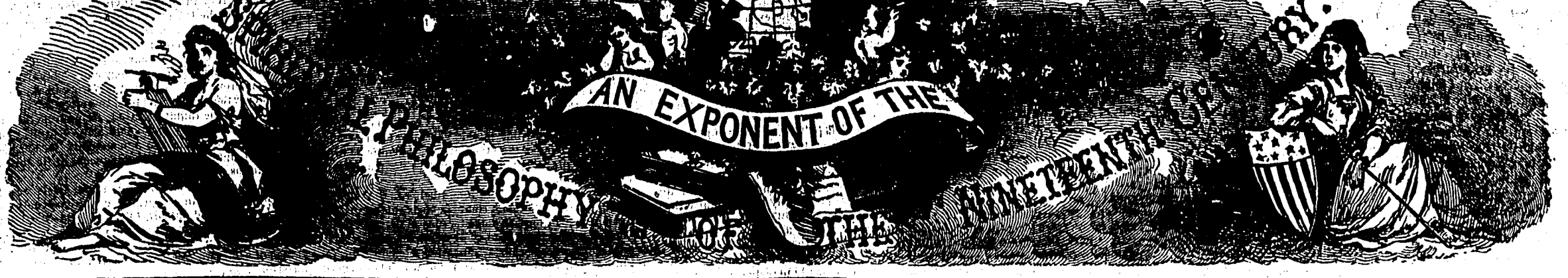


BANNER OF LIGHT.



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Spiritual Phenomena.

The Harvard College Investigation of 1857—Again.

LETTERS TO AND FROM SPIRITS.

Hon. George Lunt, Rev. George Putnam, Prof. Benjamin Peirce, Dr. Luther V. Bell and Dr. H. F. Gardner.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

This article opens with what would have had more appropriate place as introductory to the letter of Prof. Felton in your issue of Feb. 27th, and thus prior to the letters of Prof. Agassiz and President Walker in your columns May 22d. It or its equivalent, would have introduced Felton's letter, had important sequels been then anticipated.

The following correspondence, together with the other published in the BANNER OF LIGHT issues of Feb. 27th and May 22d of the present year, all pertain to what has been called the Harvard Investigation of Spiritualism, which occurred late in June, 1857.

Since that date a new generation of readers and students has come up, many of whom may desire and even need to be told briefly how that so-called "Investigation" originated, how it was conducted, and what were the outcomes from it.

In the spring of 1857 the now well-known and highly-esteemed Spiritualist, Dr. F. L. H. Willis, was a young student in the Divinity School at Cambridge, and because of his being used one evening by spirits as their instrument in the presence of H. L. Estlin, a professor in another department of the University, Willis was accused of fraud or imposture, and expelled from the Divinity School.

The Willis case, an outgrowth from Spiritualism, naturally drew the minds of the College President and Professors intently to that subject, which was then agitating the public mind and "threatening to turn the world upside down." Much to my surprise, Agassiz states that President Walker deemed the intelligence diabolical which was outworking the spiritualistic phenomena. It may have been that even that liberal and able man, as did our ancestors in wifarious times, undertook to banish the Devil by punishing mortals. Better it would have been to kindly clasp his hand and convert him to an angel of light.

The attainments, character and position of those who constituted "The Faculty," that is, the administrative or governing board of the College, justified their belief, if, so they had, that it was in their power and might be their duty to so act and teach that the public mind would from down and extinguish any wide-spread mental delusion. No other body of men in this region had powers equaling theirs to detect and expose the deluding force of fictitious claims. The Faculty assumed the claims of Spiritualists that decimated men and women return to be fictitious—not based on verifiable facts. Therefore in good faith, no doubt, and for what they deemed public good, they, in the words of Spirit Agassiz, "as a body, agreed to give it battle, and that, too, believing we could demolish the structure, but we soon found we were powerless in the matter."

Their purpose was "to give it battle." But Spiritualists, and the public, extensively understood that they proposed to make a fair investigation, not to "give battle." I was present when they and Dr. Gardner agreed upon the arrangements for a fair trial of the powers of spirits. Would that I could deem them in their subsequent course fair and honorable. But I cannot. It will be shown by the letter of George Lunt, editor then of the Boston Courier, that prior to open movement he had agreed with the Faculty to cooperate with them in the contemplated war upon Spiritualism. In the columns of his paper soon came out what was essentially a challenge to Spiritualists to bring mediums before a committee of Harvard Professors and submit spirit doling to investigation by high scientific scrutiny and skill.

Dr. Gardner met Prof. Felton, and soon between them it was agreed that four specified professors should be that committee, and that Dr. G. might bring before it such, and as many mediums as he pleased. He did bring before

them the Fox Sisters, the Davenport Brothers, G. A. Redman, J. V. Mansfield, and many other mediums. The committee sat through two days at the Algon in Boston. It was soon apparent that the strong minds of the two older and able members of the committee, and that of George Lunt, were firmly set against the mediums, and though an abundance of raps came upon table, chairs, and ceiling, not much more mystery was evolved. The committee reported failure by the spirits; denounced Spiritualism, and promised to "publish a report of their proceedings" and an explanation of the occurrence of the raps and of the phenomena of Spiritualism.

The same mediums who appeared before the astute Professors subsequently went before an assembly of editors and reporters connected with the daily and other papers, when success in production of marvelous phenomena of various kinds was surprisingly great. The public was soon informed of this success, and received distinct and extensive accounts of many dolings which the highest science of Harvard was unable and remained unable to account for. The then prominent members of that committee are now, through their letters to me from their abodes in spirit-land, after twenty-nine years' consideration, putting before mortals that promised explanatory and often-called-for Report.

More extended account of that conflict is given in the pamphlet of seventy pages entitled AGASSIZ AND SPIRITUALISM, written and published by me in 1874. Being then ignorant of secrets now revealed, I wrongfully presented Prof. Felton as chief instigator and manager of the assaults. Now we learn that he acted as servant of President Walker and the whole Faculty.

ALLEN PUTNAM'S LETTER TO HON. GEO. LUNT. SPIRIT HON. GEO. LUNT, one year my senior as a graduate from Harvard College, and my esteemed acquaintance thenceforth to the close of your very efficient, beneficent and honorable course as a mortal, but yet my decided and active contestant as editor of the Boston Courier, and backer of our mutual friend, C. C. Felton, and others in their efforts to extinguish Spiritualism in 1857:

DEAR SIR—If it now be your pleasure to give me for publication your present views of Spiritualism, and of the course you and others nearly twenty-nine years ago pursued in efforts to extinguish it, I shall gladly receive your statements. If, however, you feel the least reluctance to comply with this request, omit to do it, and no offence will be given and no public mention be made of the omission. Many decimated ones express thanks to any survivors who by definite calls furnish the departed opportunities to comment upon their own mundane operations.

Respectfully and kindly yours,
ALLEN PUTNAM.
46 Clarendon street, Boston, June 23, 1886.

RESPONSE BY LUNT TO THE ABOVE.

HIGHLY ESTEEMED FRIEND AND ASSOCIATE OF MY COLLEGE DAYS—Much as we might, and really did, disagree on matters of an after-life—Spiritualism in particular—I do not recollect a time when we were not friends, and ready and willing to greet one another cordially, wherever and whenever we met.

The subject of Spiritualism was distasteful to my mind; to believe it seemingly belittled my manhood. But again, when I for a moment stopped, and considered that my superiors in many instances believed it possible for spirits and mortals to communicate, such men as Prof. Hare, Robert Owen, William Coleman, John W. Edmonds, J. J. Mapes, yourself, and a thousand more who dared to openly avow it, I said to myself, "There must be some fire where there is so much smoke."

Prior to that conclusion I had agreed to battle the so-called Spiritual Philosophy with others; viz., Agassiz, C. C. Felton, Peirce, Estlin, Walker, and the Faculty generally. But before six months had passed we found we had an elephant on our hands, and he was fast becoming troublesome.

But as the world was looking to us, or the Faculty, to solve the problem, we could not gracefully back down and out without incurring the ridicule of the scientific world and of those who did accept that claimed by the Spiritualist. We battled as best we could, but reports became so numerous our movements were flanked, and we beat a hasty but quiet retreat, reserving our report for another day.

Agassiz would often shed tears at what he confessed to the Committee he had no philosophy to explain away. C. C. Felton at times would turn pale at phenomena that manifested clearly through his own mediumship. Peirce would often say, "Gentlemen, it would be more honorable to make a clean breast of the matter," to say to the public that "we have no philosophy that touches this subject." Estlin was bull-headed from the first to the last.

We too plainly beheld the strong hold the Spiritual Philosophy had upon the public mind. Talking with Wm. Lloyd Garrison, and one time with W. Phillips, they were coy in giving general expression of their feelings, but indicated it might all be true. If said they, it is a truth; it can be demonstrated, and it will live. If not a truth it will fall, fall, fall.

Taking, as I did, position to pull down the structure that bid fair to upset or overthrow the popular institutions of the day (particularly religious), I could not take a back track and sustain my position as editor. I was not long in convincing myself that least said is soonest mended. I could not take the proper course for me to pursue. I need not lose time in telling you what you already know, viz., that the church organiza-

tions, since the advent of Modern Spiritualism, have lost their power or sway morally and religiously, and every year their numbers become less and less. The world at large, as it advanced in all arts and sciences, demanded a more consistent form or mode of religious worship; and while the world was fast becoming infidel to the then popular leading of the day, this white-winged messenger of Spiritualism made its advent and Old Theology weakened, and to-day it is but a wreck of its former self.

Not long since I met Felton, Agassiz, Peirce, Estlin, Bell, Mapes, Gardner, Dr. Putnam, Walker, Jno. W. Edmonds, Robert Owen, Tyn-dall, Channing, Henry Ware, Buckingham, B. B. Mussey, Judge Phillips, T. Starr King, T. Whittemore, Lynde A. Huntington and a score or more of spirits, convened together talking over the past, present and that which the future must of necessity reveal. They finally concluded the revelations of to day were only stepping-stones to those more mighty in the near distance.

If you desire to give my sayings to the world at large you are at liberty to do so.

Respectfully your friend, GEO. LUNT.
June 8th, 1886.

To Allen Putnam.
LETTER BY ALLEN PUTNAM TO SPIRIT GEO. PUTNAM. SPIRIT GEO. PUTNAM, for many years a Clergyman in Roxbury, and from 1853 to 1877 one of the six Societ or Fellows of Harvard College:

MY DEAR COUSIN—Letters recently received by me from Spirits James Walker and George Lunt contain your name as cognizant of though not performer with them and others of dolings pertaining to the removal of F. L. H. Willis from the Divinity School, and to the so-called Harvard Investigation. Your position in or over the college government, and your long and intimate acquaintance with me, and your uniform tolerance of study and advocacy of Spiritualism by myself and many other members of your church and parish, make me desirous of getting for open use, a statement by you of your present views of spiritualistic matters. Your affectionate COUSIN ALLEN.
46 Clarendon street, Boston, June 10th, 1886.

RESPONSE BY SPIRIT GEO. PUTNAM, D. D., TO THE ABOVE LETTER.

VERY DEAR COUSIN ALLEN—Yours of the 10th is before me, and for such courtesy and fraternal respect you have my thanks.

I need not reiterate my often expressed views of Spiritualism, for the change termed death has by no means changed them, but rather strengthened them, if such could be possible. Occupying as I did position as a minister of the Gospel, I was compelled, to a certain extent, to exercise great caution while speaking to my parishioners, lest I give offence by stating what some thought to be a departure from the teachings set forth by the accepted church organization.

When I talked with you it was without the least fear or restraint. We understood one another perfectly. I was often labored with by several of my flock for giving utterances that smacked somewhat of spirit-communication, but, as St. Paul said, "none of those things moved me."

Spirit-communication is not only possible, but it is a fact. Aside from evidence manifested to mortals of an after-life through spirit-communication, there is none whatever.

Touching the matter of that so-called Harvard Investigation, I will say, as far as I was connected with it, or the Faculty, all that has been told you by Agassiz, Felton, Walker and Lunt is virtually true. More could be said which it was not deemed expedient by the committee to communicate. However, enough has been already said to place the matter, or the course pursued by that now more repentant crowd, before the world in its proper light.

Talking the matter over with Drs. Lothrop and Channing, they only wonder that the churches attempt to stand in open opposition to the very groundwork of their faith.

Well, the ball is in motion that will roll on until it crushes beneath its ponderous weight all the opposition which now, and may in the future, stand in its way.

I rejoice, cousin, that you have lived so long, and at the same time sustained the flag you hoisted in the cause of truth more than a score and half years since. Be faithful to the light within you, and ever before you. Your battle is nearly fought. Your record is really one to be envied.

If you desire to give my views, as briefly stated above, to the public, you have my full consent.

Kindly and sincerely your

Friend and Cousin,
June 10th, 1886. GEORGE PUTNAM.
To Allen Putnam.

LETTER BY ALLEN PUTNAM TO SPIRIT PROF. BENJAMIN PEIRCE.

SPIRIT BENJAMIN PEIRCE, once an Eminent Professor of Mathematics at Harvard College, and while such, one—yes, Chairman—of the Committee to Investigate Spiritualism: HONORED AND RESPECTED SIR—Doubtless you well know what Felton, Agassiz, Walker, Lunt and Putnam have recently given me in reference to that investigation. Walker has intimated that yourself with Felton held Agassiz back while in mortal, from open avowal that Spiritualism presented phenomena which his philosophy could not explain. Lunt, however, presents you as having favored such an avowal. Such facts call upon me to furnish you with opportunity to make your own statements, if you wish to make any, in reference to the renowned battlings against Spiritualism in 1857.

Very respectfully yours,
ALLEN PUTNAM.
Boston, July 21st, 1886.

RESPONSE TO THE FOREGOING BY SPIRIT PROF. BENJAMIN PEIRCE.

VERY DEAR AND HIGHLY ESTEEMED FRIEND PUTNAM—Yours of the 21st is before me and others, who took active measures to stay the rapid strides of Spiritualism about the years 1856 and 1857.

Now what can I say after what Agassiz, Walker and Putnam, Lunt and Felton have already admitted and is now before the public? If you endorse not what they have stated, you would not credit what I might say even now. But allow me here to say I fully concur in all that has been said by those above mentioned.

I did not willingly enter the contest; and here allow me to say I did protest against it, knowing the hold Spiritualism had upon the masses, who were then not only investigating the subject but demonstrating their claims to my mind as clearly as any problem of mathematics.

But holding the position I did, I could not act in contrariety to the idea sustained by the Faculty, and that body was far from being ready to say all of their preconceived idea of the future was an error. As Agassiz, Felton and Lunt have already stated, we—as the Faculty—banded together to give battle as we did.

The result of said attempt of the Faculty is too patent to need comment. Suffice it to say that after twenty-nine years of deliberation we have given our views of that long-promised Report. I am sincerely, truly your friend,
June 21st, 1886. BENJAMIN PEIRCE.
To Allen Putnam, Earth Sphere.

LETTER BY ALLEN PUTNAM TO SPIRIT LUTHER V. BELL, M. D.

SPIRIT LUTHER V. BELL, M. D., in 1857 at the Head of the McLean Asylum for the Insane, the Neighbor, and in Scientific Attainments the Peer of Harvard Professors:

DEAR AND HONORED SIR—You having been present at the so-called Harvard Investigation, as a non-partisan observer, not a Spiritualist, but a lover of facts and fearless adducer of whatever facts plainly taught, I solicit for public use such comments as you may be pleased to make upon the statements recently made to me, through Mansfield, the spirit's scribe, by the parties who conducted the warfare against Spiritualism.

Kindly and very respectfully,
Boston, June 21st, 1886. ALLEN PUTNAM.

RESPONSE OF SPIRIT LUTHER V. BELL, M. D., TO THE ABOVE LETTER.

MY VERY DEAR FRIEND PUTNAM—I recollect you in all the kindness of a friend and brother, and particularly an investigator of the so-called Spiritualism of an early day. You know, my dear friend, I was not an avowed believer of the then claimed facts, or said to be facts by you and Spiritualism's thousand adherents; but was a fair and cordial investigator. I admired facts wherever I found them. But although I witnessed much—yes, very strange phenomena—said or claimed to have emanated from departed spirits, yet I never was fully convinced that I had talked with any one I had previously known while mortal. I was probably as far convinced as was the philosopher Socrates. He "hoped for an after-life."

But since coming here I have solved the question I so often asked, not only as I watched over or cared for my patients, in the McLean Asylum, but while on the tented field, among the sick and wounded lay prostrate before me, just on the verge of another life, if one there was, I would ask myself, Will those now dying live again? Will Luther V. Bell live again? Will any one live after the body has become food for groveling worms?

The question was solved when I arrived here and took old acquaintances by the hand as naturally and as really as I ever took their hand in life. Yes, friend Putnam, I live. Louis Agassiz and J. J. Mapes, Timothy Thompson, James Stearns Hurd, M. D., live. Our mutual dear friend, Lynde A. Huntington, and President Walker live. Your ever active, zealous and firm friend, Henry F. Gardner, and scores of others who fought for and against the wide spread of the light which now shines into the darkness of mistaken theology, live.

I, for one, rejoice that our very repentant friends (for really they were our friends at heart) have at last published their Report—long time coming, my dear friend, but "better late than never."

If I have said anything that will confirm or add to that already given you by the so-called sorry Faculty, you are at liberty to publish it over the signature of
June 21st, 1886. LUTHER V. BELL, M. D.
To Allen Putnam.

LETTER BY ALLEN PUTNAM TO SPIRIT DR. HENRY F. GARDNER.

SPIRIT HENRY F. GARDNER, My Dear Friend, and my Leader in Battling for Spiritualism's Defense, when that was assailed by the Culture and Science of Old Harvard:

You are no doubt cognizant of all that has recently been revealed to me by Felton, Agassiz, Walker, Lunt, Putnam, Peirce and Bell. Their statements are being published, and I feel that you should be permitted, yes, invited by me, to furnish statements in reference to the famous Investigation, if you shall desire so to do. Please respond.

Your former subordinate aid, and your friend both then and now,
46 Clarendon street, Boston, June 28th, 1886. ALLEN PUTNAM.

RESPONSE TO THE ABOVE BY SPIRIT DR. H. F. GARDNER.

MUCH ESTEEMED FRIEND AND BROTHER PUTNAM: I have been a silent looker-on at the correspondence that has so recently passed between you and Felton, Agassiz, Walker, Lunt and Bell. It gives me great joy to see that after nearly three decades of years our opponents throw up the glove.

I no doubt have been a thorn in their side ever since we have met as spirits; although I have considered their position, and regarded their feelings, yet I have often said, "My friends, when is the Harvard Investigation Report to be brought out?" They took my taunt, as they termed it, and at one time Felton said, "Gardner, would you kick a man after you had thrown him down?" He said, "We shall right the matter ere long."

I rejoice exceedingly, my dear Putnam, that they have acquitted themselves so nobly; they made a clean breast of it, and were willing that the world should have it (their statements) too. I never met a more pleased set of spirits than they were, that they had unburdened their troubled souls. Why, they do not look like the same spirits.

Friend Putnam, spare no pains to place the correspondence before the world. It will be as well received as it has been anxiously looked for. Rejoice, my dear Putnam, that you live to read and publish the long-looked-for Report.

Your friend and brother,
June 30th, 1886. HENRY F. GARDNER.

COMMENTS AND REFLECTIONS.

The several responses to five of my eight letters now before the public, if written by the spirits whose names they bear, present confessions, distinct confessions, by a band whose members, in their personal culture, positions and character, were fairly representative of New England's highest attainments in Theology, Literature, Science and Philosophy—representative of her highest skill and power to solve the mysteries of nature and life—yes, are their own confessions that, by prearranged and vigorous trial, they found themselves unable to explain the phenomena of Spiritualism by any science or philosophy known by them. Vaunting presumption only can anticipate success where such men failed.

Were they the authors of those letters? That is the crucial question. My letter to each of them was by myself, personally and alone, written and so enveloped that no mortal vision could read it. The envelope I so sealed that no mortal could take the letter out from it without marring the envelope to such an extent that the marring would be detectable.

Each of my letters to those spirits came back to me in the identical envelope in which I personally either dropped it into the mail-box or took it to the scribe's writing-desk. Each was carefully examined by me upon its return, and both its envelope and the seal upon it, stamped before left with the blade end of the handle of my own double-bladed pocket-knife, seemed under close scrutiny to be, and I doubt not were, just what they were and as they were when they passed out from under my personal care.

Whether my processes were conducted carefully and honestly, I and I only in mortal, can know; I do know; and I assert that they were. Also I believe that no mortal but myself had opportunity by the exercise of either mortal sight or mortal hearing to learn the contents of either of my letters, nor to whom either of them was addressed, until response to it was written in full. I deem it impossible that the scribe could possess knowledge of the contents of the letters when answers to them were pencilled by his own hand.

Whoever concedes that I have not been deluded, and that I am capable of being, have been and am, both cautious and truthful in these my statements, may—yes, must—perceive in the above correspondence proof that some departed spirits have communed with a survivor in this mundane sphere, also that Spirit President Walker's own use of a medium's organism to write through, proves that the intelligence manifested in the production of some spiritualistic phenomena may be far other than demonic, unless Walker himself now is widely different from what we believed and thought we knew him to be when in mortal. Agassiz, as may be seen in the BANNER OF MAY 22d, stated that President Walker viewed the intelligence underlying spiritual phenomena diabolical. I cannot view him as an outworker of DIABOLISM.

The efficacy of the foregoing correspondence in swaying any mind toward or into belief that spirits return—that Modern Spiritualism is true—may be, naturally will be, proportionate to the estimate a reader has of my mental sagacity and power, of my truthfulness—yes, of my integrity in its broadest sense. Those who know me personally and well will be swayed in judgment by the knowledge they possess. Other readers, recalling the terms in which my respondents address me when opening and closing their several responses, may draw inferences from that source.

My aim is public good; and in all the foregoing statements I carefully sought to be accurate in perception and truthful in recording. Modern Spiritualism, outflowing from recent opening of doors for free return of spirits of all grades, has its basis in "The Nature of Things," originally involved there, designed to come into extensive operation for humanity's good in both the spheres above and on earth, when fitting conditions—when "fulness of time"—for its beneficence should arrive. This rare perihelion period may have brought that "FULNESS."

Have any departed spirits in this age communed with their surviving mortals? That is the primal question pertaining to Modern Spiritualism. Let us see.

In the present and the two preceding articles in the BANNER OF LIGHT specified above, seven spirits who, each while in mortal was highly learned, well known and much esteemed within and widely around the walls of old Harvard, and an eighth one who started life's labors in a blacksmith's shop, and there took on the hardness of an anvil, which withstood

undented the heaviest blows of scientific hammers, and forced their rebound, these eight, each for himself, have distinctly, pertinently, instructively, pencilled out on palpable paper, using therefore a mortal medium's hand, accounts of their views, acts, experiences pertaining to the famous so-called Harvard investigation of Spiritualism in 1857.

Each of the eight did this in response to a mortal's letter addressed to the respondent spirit solely. Thus eight distinct cases have occurred, in each of which there was very intelligible and very instructive and valuable intercommunicating between a mortal and a spirit. Each one of those responses envelopes within itself clear demonstration of a spirit's impartation of knowledge to a mortal—yes, a demonstration of which I will say, in the words of Prof. Peirce, Harvard's most eminent mathematician, and is "as clear as any mathematical demonstration." Eight eminent ones, all well known in this generation, have each made such a demonstration. They all agree. That is enough. The problem is solved. Harvard's *oldest* have solved it. They, while being spirits, have returned. So have countless others. Modern Spiritualism is a verified fact—a momentous fact; it is revolutionizing and enlightening; worthy of closest scrutiny by loftiest, not less than by humblest minds.

I am about to bring this article to a close, and incline to do it by requesting the last paragraph in good Prosa Walker's response to me—a paragraph which drew forth from the depths of my heart gratitude to him and thrilled me with joy. It is a high commendation of Spiritualism itself, as well as congratulation with me: "You have, my dear Putnam, stood the brunt of many hard-fought battles since you espoused the cause of truth—TRUTH. And as I once pitied you from the depths of my heart for what I was confident was an error, I now envy the comfort you enjoy from day to day—that you walked not blindly, but by the light of the spirit-world, which shone not only into your own mind but all around you."

(Should time, strength and means be at my command, I may have these BANNER articles supplemented by specimens of various lessons they teach, and also, perhaps, a brief spiritualistic autobiography put in pamphlet form or a small book.)

WHIPPING A SHADOW.

To the Editor of the Banner of Light:

My old friend, Warren Chase, says (in the BANNER of Light for July 24th) that in my recent plea in behalf of organizations for religious culture, among other purposes, I "supplied" I was "whipping" him, when it was "only" (his) shadow. Very good! I can only reply, it was the Warren Chase who in the BANNER of Light of June 5th, under the head of "Religious Spiritualism," strenuously opposed "a religious organization of Spiritualists," (making no exception in favor of local organizations,) and ridiculed religious convictions in general as something contemptible and valueless, saying, "If religion does not consist mostly in belief, faith and hope, on subjects of which we lack knowledge, then I misunderstand it."—It was this Warren Chase that I was after "with a scourge of small cords," and whose error I think was conclusively shown.

But if that was only the "shadow" of the real Warren, I am greatly pleased to know it. In fact, I can readily believe it was only the (external) "shadow" of his real (inner) self that has written so contemptuously and superficially of what relates to a most essential department of human nature—the religious. At all events, the present Warren Chase says nothing against the desirableness of religious culture as I have presented, nor against organization for the purpose; but on the contrary assures us that "if there are any among us who feel the need of a religious organization to strengthen them, or to give them a chance to help strengthen others," we "will not find (him) opposing that." So far, so good. But suppose some of us desire such an organization, not merely to "strengthen" ourselves, but to aid in promoting a well-rounded, all-sided culture, in ourselves and others, which was the object suggested: would he object? I cannot doubt that when his inner and better self obtains full and continuous control, he will have a quite different conception of religion from that quoted above, and be earnestly in favor of efforts to promote its culture.

My venerable friend seems to be in great fear lest somebody shall "put up a case" for him, or some "religious organization" convened to scoop him in and he strenuously cries out, "Not for me!" "Leave me out!" etc. It seems to me these fears are wholly needless. He ought to have learned by this time of life that in this country all religions, as well as all spiritualistic organizations, are wholly voluntary; and that the only proper object of having a "creed," or anything equivalent, is not to control anybody's opinion, but simply to have a common basis for united action on the part of those who are already agreed in opinion and wish to be no longer. Can common sense object to this? A. E. NEWTON.

August Magazines.

MAGAZINE OF AMERICAN HISTORY.—A graphic description of the "Home of Gen. Henry Knox" in Maine, with a portrait and six other engravings, is the opening article. This is followed by "The Northwest Territory: Its Ordinance and Settlement," by I. W. Andrews, LL.D., of Marietta College, and "The Convention of New York, 1787," in continuation of Mr. Claiborne's admirable history of the adoption of the United States Constitution. The War Studies are "Cedar Mountain," by Gen. Alf. E. Lee, "Negro Slaves during the Civil War, and their Relation to the Confederacy," by Col. Jones of Georgia, and "At the Death Angle, May 12th, 1864," by C. A. Patch—all valuable additions to the history of the time and events they treat upon. The editor, Martha J. Lamb, contributes a very interesting sketch of "Louis XVI. and Marie Antoinette," particularly in their relation to this country during its struggle for independence, a portrait of each being given. J. L. Payne presents "A Canadian View of Annexation." Numerous shorter articles, notes and queries, etc., fill the remaining pages. Published at 30 Lafayette Place, New York.

ST. NICHOLAS.—Vacation time and its various employments by the sea, among the mountains, and in the fields, form the subject of many of the sketches, stories, poems and narratives of adventure in this month's number. "Child Life at the Seaside," is depicted in the frontispiece. A fascinating account of a summer passed with the birds and beasts of Wyoming is given in "A Rocky Mountain Hermit," by T. Bacon, with ten illustrations. An exciting White Mountain story is "On the Willey-Brook Trestle." An adaptation of an In-door game to out-door service is described by Frank Bellow, and in "A Rope Yarn Spun by an Old Sailor," the boys will find instructions in making intricate knots and splices. Of the series, the "Little Lord," "Nan's Revolt," "The Kelp Gatherers," etc., develop new interest in new chapters. The Century Co., New York; Cupples, Upham & Co., 233 Washington Street, Boston.

CASSIDY'S FAMILY MAGAZINE.—A short but interesting narrative of "A Run to Copenhagen," five engravings in illustration; "Dolls, and How they are Made," six engravings; "Mr. Smith, a Dog"; "Humor in Aradale"; "The Voice: How to Keep it in Health," and "What to Wear," are among the entertaining and instructive contents of the current issue of this excellent monthly. It also contains the poem for which was awarded a prize of five guineas, the subject being "The Twentieth Century." Cassell & Co., New York.

HALLE'S MONEY, the great cough cure, 25c., 50c., and \$1. Glenn's Sulphur Soap heals and beautifies, 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. Doan's Kidney Pills are a cure, 50c.

The Spiritual Rostrum.

The Evolution of the Infinite Entity.

A Discourse Delivered at Onset Bay, July 31st, BY JOHN FRANKLIN CLARK.

(Reported for the Banner of Light.)

There are no questions that appeal with a more intense interest to the consciousness of mankind than "What am I? Whence did I come? Whither am I going?"

They have been the questions of the ages, and will continue to be propounded until man shall have discovered and announced their correct answer. It is unquestionably true that there is much that is unknown, and probably to us here in earth-life what is known is as but a single drop to the vast ocean in comparison to that which is unknown; but it does not, therefore, necessarily follow that there is anything that is absolutely unknowable. Unknown, but not unknowable, should be our assertion; and then we should use every endeavor to make our assertion true by reducing the unknown to the known, and in discussing the subject of the evolution of the Infinite Entity we are making an effort in that direction.

In this effort we must be sure of our premises, and begin with an entity that is already known to exist, and never for an instant lose sight of it; and we must be exceedingly careful that all our reasoning is sound and our deductions logical and true, and then we shall at least have reasonable grounds to hope that our efforts will be rewarded with some degree of success.

Our first basic fact is this: Man is something, an entity of some kind and quality, and could not have come from nothing, for nothing is a negation, the absence of everything; therefore the something that constitutes man must have always existed in some form. If you deny this, then you must produce the evidence to prove that the time was when this something did not exist, for this something is here and is perceived by our consciousness, and common sense, reason and logic all affirm that it must always have existed in some form.

Our second basic fact is, that as many qualities or distinct principles, such, for instance, as sight, hearing, feeling, tasting, smelling, life, organization, consciousness, sensation, will, intelligence, love, reason, wisdom, benevolence, morality or justice, etc., are all manifested in man, they must each and all have a potential existence and inhere in this essential something that constitutes man, or else they could not be manifested by it.

It is not possible that the doctrine of evolution can be true when advanced in connection with the primal entity of Infinite Being, for that would be to presuppose a still prior entity as an involuting cause, and as we are dealing with the primal Infinite Entity, such a supposition is not admissible. Hence, then, all things that are, ever have been, or that ever can be, must from necessity exist in the Infinite Entity of primal being, and the one and only question in relation to the whole matter in connection with evolution is this: Does the Infinite Entity of Being, in its primal condition, have an objective and manifest existence, fully developed and unfolded to its highest and most perfect condition, or is its existence in its primal state simply Essential in Being, and potential in form?

Here we have the whole subject in a nutshell; and having attained to the ability to correctly conceive and properly formulate the question, we shall find that the knowledge that we possess is quite sufficient to enable us to answer it.

Through the evidence furnished by chemical analysis we know that this same something that constitutes man is also present in and cometh from the various animal, vegetable and mineral forms that are lower than man in development, and that must of necessity antedate the existence of man, for without this something existing, or being manifest in these lower forms, it could not exist in the human form as man. If all animal and vegetable forms should cease to exist, man, would of necessity perish off the face of the earth. Yet, should this something cease to exist as man, it might continue to exist in the animal form; should it cease to exist in the animal, it might exist in the vegetable; should it cease to exist in the vegetable, it might continue to exist in the solid mineral, and ceasing to exist in all these it might still exist in the liquid mineral and igneous forms; and thus step by step we can trace this something, this self-existing entity that constitutes man, backward through the stages of its development until all these worlds, planets, suns and nebulae vanish, for all these as such had a beginning; and until this something exists in its primal state, simply as an Infinite Entity, essential in being and potential in form.

This is the only rational and logical conclusion, for from the facts we have demonstrated beyond the shadow of a doubt that this primal entity must attain to expression in the mineral form before it can attain to expression in the vegetable and animal forms; for the mineral is the basic form from which the vegetable and animal forms are evolved, and this primal entity needs to exist in all these lower states before it is possible for it to exist in the human form as man. Thus we perceive that there is a process of evolution going on in this primal entity through which, step by step, it attains to a more full and perfect manifestation and expression of its inherent qualities.

Supposing we call this Infinite Entity God, we shall gain nothing by so doing, for even God could not create something from nothing. There is no such thing as creating, when the word is used in the strict sense of producing an object or thing which shall manifest a substance that did not previously exist. Used in that strict sense, there cannot be found in all the universe of manifest and objective being, one single thing that has been created.

All things that are fall into one of two great classes. They are either evolutes or constructions. If produced by the inherent qualities and knowing action of the substance that constitutes them, they are evolved, and in this class are embraced all things that are said to be the product of natural or divine causes, and they are built up, unfolded and developed from within through the action of their own inherent forces.

But if they are built up and produced by the voluntary and conscious action of a force operating upon them from without, then they are constructions. Thus a bird is evolved, but its nest is constructed; a man is evolved, but his house is constructed. The bird and its nest, the man and his house, each show unmistakable evidence of intelligence and design in their production, but the bird and the man stand forth as perfect in their design and adaptability, while the nest and the house are wanting in this quality of perfection.

The evolved forms are the resultant effects from the unconscious and involuntary action of the substance that constitutes them; which never makes a mistake, thus manifesting the quality of knowing absolutely, and attaining results without the process of thinking, while the constructed forms are the result of conscious voluntary action applied to their substance from without, thus giving evidence of conscious thought, and of conceived design as a result of rational perception.

The highest conception of God at the present time is that of an Infinite Being, perfect in all respects, who consciously and voluntarily causes, directs and controls all manifestations of finite being, and if, as is sometimes said, all things manifest are the thoughts of God, then most assuredly the thoughts of God are a tangible something; therefore, inasmuch as there cannot be any possibility of two Infinities, it logically and inevitably follows that all things are constituted of the substance and are the varied expressions of this Infinite God, and we have the astonishing result of an Infinite, Self-existent God, fully and perfectly developed and unfolded in all directions, consciously and voluntarily assuming an existence in lower and imperfectly developed forms.

If you say that God thus manifests through lower forms for the purpose of creating a universe of finite beings outside himself, we reply that, being Infinite, he must of necessity embrace the all of being; and such a manifestation in finite forms would be an additional form of expression and finite state of existence; and a movement toward either a more perfect or less perfect state of being, either of which would be inadmissible

with the conception of an Infinite God as above expressed.

That there is a God-state of the Infinite Entity can scarcely be doubted when all the evidence is carefully considered, but that the Infinite Entity on the primal plane of being exhibits any of the qualities of God-hood as above defined, is not even remotely indicated by any of the evidence and the known facts relating to the evolution of forms.

It is claimed, and truthfully claimed, that the whole universe of objective being is in fact a perfection of design, and therefore that there must be something that designs.

We admit the fact of the existence of perfection of design, but deny the correctness of the conclusion that there is, therefore, something that consciously designs, and thus creates the design; for we have shown that no thing can be created, nor can it be evolved unless it inhere and exists potentially in the Infinite Entity.

There is a fundamental difference between design and designing. Design is a thing in and of itself, a self-existent quality of the primal substance, if you please, so to designate it, while designing is a conscious effort to rationally perceive a design before giving it an objective expression, and is the result of a process of reasoning; and inasmuch as conscious reasoning is a process of mental comparisons of such things germane to the subject as we have cognizance of, it follows that no process of reasoning can give absolute knowledge that does not include that has any bearing upon the subject; and as original and perfect design embraces the all of being, past, present and future, in all its varied expressions, to consciously unfold such design would require a consciously absolute knowledge of All Being, past, present and future, and to develop such consciousness would give eternal employment to the energies of the Infinite Entity in its state of Godhood.

Now knowledge is conscious knowing, and sensation is conscious feeling, and they are developed and unfolded through experiences, and experiences come to the Infinite Entity through its varied manifestations of itself in different forms of existence.

Perfection of design cannot be predicated of a process of conscious reasoning, but can be predicated upon the condition of knowing absolutely without the process of reasoning, hence as the evolved universe shows unequivocal evidence of perfect and original design, we are forced to the conclusion that the Infinite Entity knows absolutely without developed consciousness, and feels absolutely without developed sensation, and that in attaining to expression in forms it always acts unconsciously and involuntarily, and that it is perfection of design in and of itself, and that by the process of evolution it gradually unfolds and develops its design by attaining to an objective existence.

Being, then, by all the evidence and facts obtainable, forced to the conclusion that the primal Infinite Entity is self-existent in character, essential in being, and potential in form, it follows, as an imperative necessity, that all things that are are but the varied and differentiated expressions of this Infinite Entity, which, by the exercise of its inherent principles, qualities and powers, attains to a fuller and more highly developed state of being.

Having ascertained this much as to its condition, let us see if we can learn aught as to the principal fundamental qualities of its substance.

Whatever produces an effect must be something, necessarily, therefore substance of some kind, hence, wherever an effect is observed, we may know that substance in some form and state of being constitutes the efficient cause.

If we consider our physical body we soon discover that it has ponderability and dimension; therefore the substance that constitutes it must possess the qualities of ponderability and dimension, and, as it produces effects, we know that it is something, therefore a reality of some kind, hence a part of the primal Infinite Entity, and we designate it by the term matter.

If we consider our mental being, we find that by conscious thought we give expression to ideas, and that these ideas produce effects, hence that they are something, therefore, substance and a part of the primal Infinite Entity; and as ideas have neither ponderability nor dimension, it follows that the substance that constitutes them must be like them in that respect, and this substance of the Infinite Entity we designate by the term spirit.

Thus we establish the fact that the Infinite Entity is constituted of two forms of substance, spirit and matter, and that by the aggregation of these two into specific forms, it attains to expression on planes and in conditions above the primal.

We find that an idea cannot be divided; therefore its basic substance, spirit, is not divisible, therefore unparticled.

We find that a body can be divided; therefore its basic substance, matter, is divisible, therefore particled.

We find that an idea when consciously perceived imparts knowledge; therefore its basic substance, spirit, must know absolutely, or without consciousness or thought.

We find that when a form or body is acted upon and such action is consciously perceived, it imparts sensation, and the body feels and feels; or its basic substance, matter, must feel absolutely, or without sensation or volition.

Thus we find that spirit substance is imperceptible, unparticled, without dimension, knows absolutely and acts; and that matter substance is particled, has dimension, feels absolutely and reacts when acted upon.

Thus they are the true counterparts of each other—spirit the active, positive and internal, matter the reacting, negative and external.

For the Infinite Entity to produce an effect or to attain to an expression upon any plane above the primal, it is requisite that its two fundamental forms of substance, spirit and matter, shall unite to constitute a form that shall be composed of particles of matter in aggregation, within and around which aggregation of matter spirit will be condensed; which will constitute its active principle, and the action of the spirit and reaction of the matter thus condensed and aggregated will evolve an *ego* of being which will constitute the essential *I am* of the manifest or objective existence.

On the primal plane of being, spirit and matter, acting and reacting upon each other, evolve an *ego* of force, and this, so far as we can now perceive, is its first form of manifest existence; and this first manifest state of the Infinite Entity is what is generally understood by the term matter, when used in its broad sense, and as the operative cause in the evolution and production of forms.

Thus we see that all forms of being are trine, being constituted of spirit and matter, and the *ego* evolved by their specific combination in each separate form; and this is true of all expressions of the Infinite Entity, whether regarded in its general expression of itself as a whole, or in its specific expression in parts. The trine character of the Infinite Entity as a whole consists of its primal substances, spirit and matter, and the *ego* evolved by their reciprocal action and reaction, which manifests itself as force, and gives to the Infinite Entity an existence as Nature.

As it is demonstrated that spirit is unparticled, imperceptible and indivisible; it follows, as a necessary consequence, that it must ever remain the same, unchanged and unchangeable; and as matter is ponderable, particled and divisible, it follows just as necessarily that its condition must change with each and every varying combination of its atoms; and as the fundamental quality of spirit is that it knows absolutely, and that of matter that it feels absolutely, it is evidently true that neither of these substances, separate and by itself, can possess or manifest consciousness, for consciousness includes in its manifestation both knowing and feeling, hence must be a resultant effect, manifested by the perfect union by their union.

Therefore the more perfect the union the fuller, more complete and embracing will be the consciousness evolved; and as spirit can only attain, to expression through an *ego* evolved by its action upon matter, it follows that the more perfect the form assumed by matter in its reaction responsive to the action of its animating spirit, the greater will be the ability of the *ego* evolved to give expression to spirit; and it equally follows that the form capable of manifesting the

fullest expression of spirit will be one in which all of the elements of matter combine to produce an ultimate form.

We have shown that the Infinite Entity does change, by a process of evolution, from its primal condition of essential and potential being to one that is manifest and objective, and that its ability to manifest itself is determined by the completeness of its union in finite forms, the manifestations of its inherent qualities ever being in an exact ratio to the complexity of the form that evolves the *ego* through which the manifestation is made.

Thus there is no manifestation of the Infinite Entity in the mineral kingdom that is not also exhibited in the vegetable; but in the vegetable forms, which are more complex than the mineral, it manifests principles of life and organization it does not manifest in the mineral.

Force is the great operative principle in the mineral forms, and in the more complex vegetable forms life and organization are added, and in the still more complex animal forms to all preceding manifestations are added consciousness, sensation, thought, will, volition, etc., and in the human form, which is the most complex of all known forms, the Infinite Entity attains to other and still higher manifestations of itself, attaining to a condition of self-conscious consciousness, thus becoming conscious of its individualized consciousness, and enabled to reason abstractedly as to the qualities and conditions of its own substance, as is fully evidenced by what we are now doing.

It follows, then, that the ultimate form in which the Infinite Entity will find expression must constitute an objective, finite expression of the essential Infinite Entity, and such ultimate form must be an evolved cosmic unit of the Infinite Entity, possessing in a finite state all of its potentialities, so combined that it shall attain, through the development and unfolding of such ultimate form, to a self-conscious existence.

The question now presents itself whether the human form is the ultimate and highest finite form to which the Infinite Entity can attain. If it is, then of necessity man is immortal, because the human form would then constitute the highest objective expression of the Infinite. On the other hand, if the human form is not the ultimate and highest of forms, then man cannot by any possibility be immortal, for that man should be immortal and not be the ultimate of form, would require that the Infinite Entity should cease to unfold and develop at a point short of its highest condition of existence, for it is clearly demonstrated that by the union in differentiated forms of the two substances that constitute the primal entity, the Infinite Entity attains to a higher state of potentiality and the exercise of a greater number of its potential qualities.

To make this statement clearly understood we need only to refer to some of the various forms in which the Infinite Entity expresses itself. Contrast the different degrees of its manifestation in the mineral and the vegetable. In the mineral form the Infinite Entity gives no expression to its principle of life. The form assumed by matter, under the action of spirit, on the mineral plane, does not admit of the activities of the life-principle. On the vegetable plane the form assumed by matter, under the action of spirit, enables the Infinite Entity to bring into activity its principles of life and organization. Ascending another step, the animal form assumed by matter enables it to bring into activity the principle of consciousness, and sensation and volition are unfolded to activity.

Observe how feeble is the action of these principles of the Infinite in the lower forms of the animal kingdom, and then notice the gradual increase of their action as the animal organism becomes more complex; and also observe that just in proportion to the activity of these three principles in any differentiated form is its ability to give expression to still higher manifestations of being, increasing step by step from the simplest to the most complex of animal forms, culminating in the human form, the highest and most complex of all, and in this form the principle of self-consciousness becomes active, and through the activity of which, every principle, quality and essence of the Infinite Entity may be consciously perceived and voluntarily exercised.

Then there is no necessity or use for a higher finite form than the human. Spirit, being as we have demonstrated imperceptible and indivisible, must ever remain the unchanged and unchangeable element of the Infinite Entity. Being the active principle and element, it embodies itself in matter, evolving forms in and through which it can attain to the manifestation of its potentialities, and when it shall have evolved a form in and through which it can attain to an active exercise of all its potentialities, its necessities will have been provided for, and thenceforward its energies can and will be expended in the perfecting of that form.

We know absolutely that the human form gives expression and activity to the principle of self-consciousness, and the ability to consciously perceive and become cognizant of things outside ourselves. Then does it not logically follow that the adequate unfolding of this principle would make it consciously cognizant of all things? We think it does so follow.

We cannot but observe that in attaining to expression in differentiated forms, the Infinite Entity ever acts unconsciously and involuntarily, and this applies to all forms, from that of the nebula, through its gradual development to a planet, and up to man, and it is also forced upon our conviction that in the improvement of forms the Infinite Entity acts consciously and voluntarily, and this improvement begins with the first dawn of consciousness and volition.

The bird requires a nest in which to rear its young. The Infinite acts in nature in the bird, consciously and voluntarily builds its nest, and to that extent improves the condition of the form of the world. The beaver requires a pond for its purposes of life. The Infinite as it exists in the beaver constructs a dam and its house, and thus again improves the earth by its conscious and voluntary action, rendering it suitable for its existence in the condition of the beaver.

Finally the Infinite Entity attains to the perfection and ultimate of form in the human, fully differentiated in all its parts as man and woman; as a finite expression of itself in all its fullness, and through the exercise of its self-consciousness it voluntarily and deliberately proceeds to improve its condition not only by constructions, but also by consciously directing and modifying its unconscious and involuntary action in the evolution of forms, thus improving upon its previous efforts.

Do you ask the proof of this assertion? Well, go with us into the garden among the flowers; into the orchard among the fruits, into the fields among the grain, look at this flock of sheep with their long and fine fleeces, look at these thoroughbred cattle and horses, and in all these you shall find abundance of evidence that the Infinite Entity as it exists on the human plane has exercised its consciousness and volition to improve the quality of that to which it attains through unconscious and involuntary action.

Man, then, is a personalized, individualized and fully differentiated finite expression of the Infinite Entity, possessing potentially and in a finite degree all of its properties and potentialities; combined in the ultimate of form, in and through which, the Infinite can and does consciously and voluntarily, thus unfolding and developing its self-consciousness.

We have seen that the two substances of the Infinite Entity, spirit and matter, uniting on the primal plane evolve an *ego* of force which gave the Infinite an objective existence as Nature; and that, on this natural plane, it acts unconsciously and involuntarily in the evolution of forms, and continues this process until it evolves the human form as its ultimate, in which it attains to self-conscious consciousness, and evolves a higher plane of existence for itself, that is, the *I am*, and on this plane it acts consciously and voluntarily for the attainment of its ends.

The Infinite Entity having begun its process of evolution and unfolding as a state of self-existent being, and progressed through its state of Nature by unconscious and involuntary action to the completeness of differentiation until it exists in the human form as so many finite cosmic expressions of itself, each of which is self-conscious of its own existence, these two distinct states of existence, the unconscious in its form, self-consciousness and involuntarily, the other differentiated and personalized, and being consciously and voluntarily, acting and reacting upon each other,

evolve the *ego* of being, which constitutes and is the Divine plane of the Infinite Entity.

The Infinite Entity, then, constitutes the all of being, and has three great planes of expression—the Natural, the Human and the Divine. Man is the ultimate effect of the Infinite Entity operating as nature, and God, as above defined, is the ultimate effect of the Infinite Entity operating as man.

We have seen that the Infinite Entity in its finite condition as man acts consciously and voluntarily to perfect, improve and develop the forms in which it exists below the human, and it is, therefore, a fair assumption that the Infinite, as God, acting from the divine plane, consciously and voluntarily controls and modifies its actions on the human plane for the improvement, unfolding and development of its finite human forms.

Having fairly demonstrated that the existence of the Infinite Entity in its primal condition is only essential in being and potential in form, and that by a process of evolution it attains to expression as Force, Man and God, on the Natural, Human and Divine planes of being, we are now prepared to answer our questions:

"What am I? whence did I come? and whither am I going?"

I am a finite cosmic expression of the Infinite Entity, in which its substance is so organized and combined that all its potentialities may attach to a self-conscious existence therein.

I came from the Infinite Entity existing as Nature, and I go to constitute the Infinite Entity existing as God.

I am to the Infinite in its divine state as is the atom to the Infinite in its natural state.

I am one of the evolved cosmic units or atoms of self-conscious being that unite to develop the Divine Form in and through which the Infinite Entity attains to its state of Godhood, self-conscious in all its parts, and to a voluntary exercise of all its powers.

I am and must ever continue to be a finite, self-conscious portion of the Infinite, with my conscious perceptions ever unfolding and developing under the guidance of the Infinite self-consciousness as it exists on the divine plane in the state of Godhood.

Man is the last and highest note in the harmonic scale of the Infinite Entity as it exists as nature, and the first and lowest note in the harmonic scale of the Infinite Entity as it exists as God.

The human plane is a higher condition of the Infinite than is the natural plane, therefore man, as a finite cosmic expression of the Infinite, with the inherent ability to develop self-consciousness, can if he so wills fully comprehend the Infinite as it exists on the natural plane, for the higher ever includes the lower; but man can never comprehend in its fullness the Infinite on the divine plane, for the lower is included in the higher; hence man must ever continue to unfold and develop, ever with something still to attain to.

As has been shown, the logical deduction is that that portion of the Infinite Entity that we call spirit is imperceptible and indivisible, and therefore must ever remain unchanged and unchangeable; thence it necessarily follows that the animating spirit of all forms is one and the same, from the monad and tiniest germ to the highest angel, the form it animates ever and always determining the character of its expression and the degree of fullness to which it shall attain expression in and through the *ego* of being evolved by its action in such form, and the responsive reaction thereof. It is not the spirit and matter combined in the human form, nor either of these, that constitutes the self-conscious *I am* of personalized, individualized man, but the *ego* evolved by their action and reaction upon each other while combined in such form. Neither has the spirit part of man a separate and distinct existence from the Infinite Spirit, nor is it a segregated part of it, but it is the Infinite Spirit itself acting through this human form, as it also acts through all other forms, and it is the *ego* evolved that constitutes the self-conscious personality and individuality of man as a finite expression of the Infinite Whole.

Therefore, as we have before stated, if the human form is the ultimate that can be assumed by matter under the action of spirit, then it must, as to form, have attained to a state as unchangeable as that of spirit, and the *ego* of self-consciousness evolved by this form would be equally enduring; and as the specific matter that constitutes a living form is ever changing, there can be no limit assigned to the degree of perfection to which this form may be brought by the action of its animating spirit through the self-conscious voluntary efforts of the *ego* to direct it, hence no limit to the fullness of expression to which it may attain through its *ego* of self-conscious existence.

Let us, by a comparison, try and illustrate our idea how it is that all forms are animated by one and the same spirit, that is, by the indivisible, unchanged and unchangeable Infinite Spirit of primal being.

Suppose that we construct a thousand different varieties of electrical machines and appliances, ranging from the motor that will develop 10,000 H. P., through all the varieties used to produce the various results of lighting, telegraphing, telephoning, engraving, plating, and down to the tiniest electrical toy that has ever been produced, and place them all in a circle around us. We examine them. They are all constructions, for they have been produced by the conscious voluntary action of an intelligence operating upon them from without; and seemingly they are each and all inert and dead. They are, each one of them, connected by wires of a suitable size and conductivity to the same large and powerful electric conductor, each serving to the extent of its capacity to close its circuit.

Now we turn the electric current on to the prime main conductor, and in an instant our thousand forms, that but a moment ago seemed inert and dead, are alive with motion, each manifesting the presence and action of the same electric current, in the manner that is imposed upon it by the form of the construction through which it flows, and that reacts in response to its action; and the effect produced by the action of the electric current and the reaction of the construction through which it flows, is the *ego* of that particular form, and it is only by the effects manifested through this *ego* that we know that the electric current is passing through it.

Here is one lamp that produces light equal to one hundred thousand candles, and here a little incandescent one that shines as softly as the glow worm in the night. Here is the motor transmitting a power equal to that of ten thousand horses; and just beside it the little toy that the finger of the babe can stop, and yet they are all operated from the same current of electricity that has but one main circuit, and each draws from this according to its capacity to utilize it. The effect produced is the end or object sought. The motor of, and by itself is useless for any practical purpose, and so, also, is the electricity; but when combined they give, as an effect, power, which we can utilize for any purpose. Power is the efficient cause, and the union of the electric motor and the electric current, and it is the form of the motor that causes the electricity to manifest as power.

It is to the construction through which the electricity flows that we owe the form of a lamp, it manifests as light, that being the effect desired, and light is the efficient *ego* of that specific union of the electric force and the special combination of matter through which it operates.

Thus it clearly appears that the effect that will be produced by a current of electricity is always determined by the form of the matter that constitutes the body through which it acts. So do we conceive that the Infinite Spirit, ever acting and acting as a unit, animates all forms, and each form reacts in exact proportion to its ability to utilize, and that the *ego* evolved is the measure of its ability. In our illustration the forms through which the electricity manifested were constructed by an intelligence other than the electricity; and each form reacted in exact proportion to its ability to utilize, and that the *ego* evolved is the measure of its ability. In our illustration the forms through which the electricity manifested were constructed by an intelligence other than the electricity; and each form reacted in exact proportion to its ability to utilize, and that the *ego* evolved is the measure of its ability.

Seemingly the effect or end aimed at by the Infinite acting through the human form is to develop self-conscious consciousness as the efficient *ego* of the voluntary exercise of which, man can consciously perceive, understand and comprehend itself, thus changing its condition of absolute being from that of the essential and potential to the objective and manifest; and its action from the unconscious and involuntary to the conscious and voluntary.

Thus, laying aside all our prejudicial and preconceived opinions, we, as earnest students, turn our attention to the Infinite as it exists on the human plane, which is the only plane on which we can grasp of our surroundings, we may discover, that which will enable us to know the methods by which it acts on all planes, and to comprehend the principles by which it is governed in its action.

Literary Department.

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 VII.

REPARATION.

The lights were burning low as the sick man in muffled and gasping tones confessed to his agonized daughter, who hung over him with breathless interest, his sin: how he was tempted, by his financial distress and the impending poverty that was sure to burden the life of his motherless child, to betray the trust reposed in him by his dying friend. He said he had appropriated to his own use the fortune that belonged to Mary Lawrence and her child. This crime had haunted him for years; the dying words of James Lawrence had constantly been heard, and his spirit had often appeared to him in the watches of the night, calling for restitution, until he had grown wan and disheartened under the terrible infliction.

He admitted that at first he had not thought of looking for Mary Lawrence. But three years ago he wrote to a party in Rye for information concerning her, and had received answer that she had lately visited the town and her husband's grave. The person who wrote to him expressed the belief that she was living at Milltown, a long distance from Rye. Secretly he visited Milltown, only to find that she had left the year before, and no one there knew where she was.

In slow, halting tones he related how he had invested the money and that it brought him in good returns; that he had devoted days and nights to business schemes which promised large profits; and in this way, by living prudently himself, had managed to pay all his daughter's college expenses and purchase for her the home in which they lived, without encroaching upon the original fortune that had been entrusted to him. But the sin and its burden had been ever present with him, banishing all hope and joy from his heart and making life a constant pain. And now the end had come!

Clara bowed her head in agony, but never once did the tender touch of her hand fail to strengthen her poor gasping father through the painful recital of wrongdoing that fell from his lips. She was horror-stricken on listening to the confession of an act that had made life a burden, but filled with deep compassion for the trembling, penitent soul, and felt as though only tears of blood could ease her aching heart, or cool the fever of her burning eyes. Faithfully she promised to devote her life to the work of finding the rightful owners and restoring to them their property. She made a silent vow to retain no part of the possessions obtained by such means—not even the little home she loved so well, even though it stood in her own name, and seemed to have no part in the fortune that belonged to others. All, all should go. And the spirit of self-sacrifice rose within her to suffer and be strong in the cause of justice.

She knew now that her father must die. No power on earth could save him, and she must give him all her care and attention. She was anxious to begin her search, for well she knew that earth-life could hold no charms for her father, as his heart had been broken by the great wrong he had done. Yet she could not wish the day to hasten that would bear her parent from her sight. He had always been kind to her, and it was for her interest that he was induced to do what he knew was not right. But she had not long to wait. Only two days after the confession the change came. It was at the close of a misty, lowery day. The wind was rising, and soon blew fitfully around the house. Clara was busy arranging some glass ware in a side room next her father's, when the low, whining howl of Bruce attracted her attention. Hastily entering his room she beheld the sick man pointing, with a stiffened arm, to one corner of the room, toward which the frightened eyes of the dog were directed. The features of the invalid were drawn out of shape, and there was a curious twist of the mouth that gave it a most unnatural appearance. "See! see!" he gasped. "He has come for me! I must go! Remember—" and he sank back lifeless in the arms of his child.

Friends and neighbors gathered at the house in sympathy with the daughter when the news of Mr. Benton's death had spread abroad, and kindly offers of assistance and companionship were tendered. In a few days she was left alone. The sighing winds chaunted a requiem over the new-made mound in the quiet graveyard, and the cloudy skies reflected the desolation and grief of her soul at her loss.

A will was found in her father's safe, bequeathing every penny of his property to his only child—made soon after he left Rye. Undoubtedly he intended to destroy it, for Clara could have claimed the entire fortune if she chose. But no such temptation came to her loyal heart. Among his private papers—the existence of which he had mentioned on the night of his confession—she found ample evidence that her father had fully intended to sometime make restitution. In the documents were found a full and complete statement of the whole affair, and also papers left by James Lawrence, proving his claim to the money he had intrusted to his friend. These silent witnesses she carefully laid aside for future use.

Clara's first step was to secure the services of a noted detective to learn the whereabouts of Mary Lawrence. But as the weeks rolled by without bringing any satisfactory information, she felt that in some way she must personally prosecute the search. She had inserted carefully worded advertisements in all the important papers, and had requested the detective to spare no pains, but to employ whatever force he might need to assist him. What more could she do?

Sitting by her lonely fireside, perusing the morning edition of the Springfield Gazette, her eyes were attracted to an advertising card which read as follows: "Madam Moore, Clairvoyant and Test Medium. Private sittings daily at 20 Carver street." The modest announcement arrested her attention. "I wonder if clairvoyance could help me," she thought, as she scanned the column devoted to the advertisements of professional mediums, and she seemed to be attracted especially to that one. She was not altogether ignorant of Spiritual-

ism. At Vassar College one of the girls was gifted with some occult power that made tables move when no one was touching them; and Clara Benton, possessing a keen inquiring mind, had taken an interest in the subject, and had investigated it in a certain way. She became satisfied that there is an intelligent force in the universe, capable of expressing itself clearly to mortals, but she had never been convinced that the spirits of departed friends can personally communicate with us, although the table manifestations at the college, had once spelled out her mother's name, and the date of her death. Clara had also read several works on magnetism, psychology and clairvoyance; she felt a little familiar with their claims, and was not at all hostile to them.

The longer her mind dwelt on the subject, the more determined she became to consult a clairvoyant on the mystery that she wished to solve, and soon made her preparations for a trip to the city. "It may be all folly," she thought. "I have no doubt I shall get unsatisfactory results—perhaps be imposed upon by some shameless deceiver—but I do not know what else to do; and I shall at least be making an effort to find a clue."

It was a clear, crisp morning in December; the atmosphere was still, blue and bracing. The cheeks of the sable-robed figure tingled and glowed with a rosy hue in the cold air.

She paused before the door of No. 20 Carver street, a neat, substantial little brick house in a quiet neighborhood, and was soon admitted into a plainly-furnished sitting-room by a slender, dark-robed woman, upon whose comely face the lines of care had made deep impressions, and her smoothly-banded hair gleamed with silver threads. What was there about this woman that sent a thrill to the heart of the caller, and made her feel like shedding tears? She could not tell, but felt nervous and restless as she seated herself, waiting for the clairvoyant to enter the room. In half an hour a woman dressed in simple garments, with plain but luminous features, and gray eyes, came into the room; it was "Madam Moore."

Making known her errand, Clara followed the stranger into a smaller apartment, and seated herself by a table, upon which lay pencils and paper. She sat directly opposite Madam Moore. After a few moments of silence the medium, with a far-away look in her shining eyes, said: "This is strange! I see a great dog before me. He is a fine looking animal. His name is Bruce. He belongs to you, lady, and is very faithful. He was loved by some one who comes to you, and who lately passed away. The dog can see spirits, and he feels their presence. Now I see a beautiful house, surrounded by a garden; but snow covers the soil to-day. In summer-time it is lovely. There are pictures and books, and dainty furniture in the house, and Bruce is on the watch there now. Lady, it is your home that I see. And now I hear a voice saying, 'Keep it—it is your own. Let all the rest go, if you like, but you have a right to that place.' I do not know what it means."

The visitor was surprised at this description of her dog and of the home, while the injunction to hold it for her own was rather startling. In view of the fact that no one knew she had resolved to give it up.

After a pause, the clairvoyant abruptly said, "Why do you wear black? You are too young to shroud yourself in mourning. Do not grieve for him. He is happier now and more restful than he has been for years. I see it means your father, lady. He is with you—he loves his child." Clara laid her head on the table and burst into tears. "Oh! do not weep," continued the medium; "there is no death; all life and effort and reparation—yes, reparation—and he says you will help him to do that."

"But how? how?" came chokingly from Clara's lips. "I cannot find—"

"He says you will find those you seek very soon. But now the influence fades. I cannot get more; the spirit is too agitated."

Presently the medium exclaimed, "Why, what is this? Another presence—one that seems familiar to me. I cannot see or tell who he is; but it is a man, and he is anxious to say something. He wants to tell you that he can guide you to those you seek. It is strange that he can't give it to me. If Maybelle were only here the spirit might write it out."

"Who is Maybelle?" queried the caller, who was now deeply interested in the woman before her.

"She is the daughter of the lady who admitted you, and a fine medium. Her phase is independent slate-writing by spirit-hands."

"Can I not see her?"

"Not to-day, as she is fully engaged; and tomorrow she is to give a private séance to a select party, and will receive no visitors."

"Then may I not engage a séance with her for the day following?" Believed me, madam, I come from no idle curiosity. I am deeply interested in your power, and should like to know more of it."

The clairvoyant was obliged to consult the mother of the slate-writing medium before she could give a reply; but it was finally settled that at ten o'clock on Thursday morning the visitor might return for a sitting with the young medium, of whom she knew nothing except that she was called "Maybelle" by Madam Moore.

(Continued in our next.)

Editing a Paper.

Editing a paper is a pleasant business—if you like it.

If it contains much political matter, people won't have it.

If we publish telegraph reports, folks say they are nothing but lies.

If we omit them, we have no enterprise, or suppress them for political effect.

If we have a few jokes, folks say we are nothing but rattlers.

If we omit jokes, folks say we are nothing but fools.

If we publish original matter, they curse us for not giving selections.

If we give selections, people say we are lazy for not writing more; and giving them what they have not read in some other paper.

If we don't put vain people who make fools of themselves, they endeavor to put us on a level with themselves.

If we give a complimentary notice, we are censured for being partial.

If we do n't, all hands say we are selfish and exclusive.

Banner Correspondence.

Ohio.

ALLIANCE.—Mrs. H. S. Lake writes: "Mayhap a report from this part of the spiritual vineyard will not be inappropriate, since, wherever the BANNER OF LIGHT goes (and where may it not be found?) its readers peruse with interest the statements of the progress of the spiritual cause in different localities. The Independent Congregation of this city is fortunate enough to own a fine church, capable of seating about four hundred persons, and located in a pleasant part of the town. The membership is good, and the attendance at the lectures will compare favorably with that of any other Spiritual Society for which I have spoken. We have just finished our work here, it being the sixth month I have served this Society, each engagement of two months' duration. The Lyceum, which during our stay has been conducted by my husband, Prof. Peck, is in a comfortable condition, and will resume its meetings in September. The lecture course, it is expected, will also open at that time."

A large audience assembled at the closing meeting, Sunday evening, June 27th, and listened with great apparent interest to the opening lecture by my husband upon "True Patriotism," followed by a short address and psychometric readings by myself. This Society has been in existence since 1877. Many of the liberal lecturers (both materialistic and spiritualistic) have spoken upon its platform, and I opine that its days of usefulness have only fairly commenced. I believe that Associations like this will ultimately employ their speaker for longer periods than is the custom at present, thus building up a condition of affection between minister and people which cannot exist with the present itinerant method; a method which is often trying to both parties, and not productive, in my opinion, of the highest good."

Next spring I hope to go to the Pacific Coast, where I began my work, and I should be glad to hear from Societies and individuals who favor and desire persistent effort for spiritual enlightenment in their localities."

FREMONT.—J. W. Parsons (July 20th) writes: "A number of people from Fremont, O., enjoyed the pleasure of listening to Warren Chase, at Clyde, O., Sunday last, well known to the readers of the BANNER OF LIGHT, who gave an exceedingly interesting and able discourse on 'Evolution,' followed in the evening by the subject, 'Life After This.' One feels, while listening to Mr. Chase, that every word finds its mark, and you depart heavily laden with truths of inspiration and thought. Aside from this writer, though comparatively young in years, could not but help notice a well-preserved man the speaker is at his advanced age, illustrating more forcibly than words the correct principles of living, which most of us too little consider. People are fast dropping the shackles of Orthodoxy and laying firm hold of the truths of Liberalism and Spiritualism, and many, very many who are in the church to-day fully believe its doctrines, but either from fear or business policy do not take the decided stand. However, when circumstances permit, they open their convictions to their liberal friends. What we want in this city is a good test medium, and it is to be hoped that someone will soon see fit to come among us. This now seems to be the desire of our people, and of course it is one of the important forms to awaken and turn investigators in the right direction."

New York.

SARATOGA SPRINGS.—Mr. E. J. Huling writes: "For many years Mrs. Nellie J. T. Brigham, the well-known inspirational speaker and pastor of a society in New York, has been making regular visits to Saratoga, and as a result the First Society of Spiritualists was organized here some three years ago. All her visits have been on week-day evenings, but she on Sunday, July 26th, officiated at a morning and evening service to good acceptance. In the morning Grand Army Hall, over the Post-Office, was comfortably filled, and she spoke for nearly an hour on the 'True Life.' No brief sketch can do justice to her elucidation of the subject, and so I forbear. In the evening the hall was crowded, and notwithstanding many extra chairs had been brought in, many of the audience were obliged to stand during the entire service, which occupied nearly two hours, during which she took up three questions handed in by the audience, and expounded them in her usual clear and satisfactory manner."

At the close Dr. W. B. Mills saw and described many spirits, among them Mr. Lincoln, late Treasurer of Lake Pleasant Camp-Meeting Association, who told William R. Rice, of Brooklyn, his successor, who sat in the rear portion of the hall, that he wished him success in his position."

BROOKLYN.—I. Smith Conover writes: "We have in the upper part of New York City a new materializing medium (Mrs. Moss, 333 East 82d street), through whose instrumentality the spirits present themselves in such tangible form that they fairly startle the investigators. The excellence of these manifestations consists in the perfect development and strength of the forms as they greet their friends, and converse with them under the best light I have ever seen at a materializing séance. One particularly strong manifestation is the appearance of the spirit 'Maggie,' with her light hair and blue eyes, inviting all to come to her and examine her eyes directly in the glare of two gas-burners turned on full force, beside the usual light of the séance-room. (The medium has black hair and eyes.) This is the strongest materialization I have ever witnessed, and I have seen a great deal of it, privately and otherwise, and have studied it closely in my own way. The fine intonation of the voices of the different spirits are very marked and individualized."

We have had a beautiful manifestation of flowers by the charming spirit, 'Lillie,' who seemed to gather them from the atmosphere."

There appears, also, a very strong and beautiful spirit called 'Beatie,' who is always very lively, greeting her friends cordially, taking them in the cabinet, showing the medium and herself at the same time, and striving in every reasonable way to prove the truth of spirit-return. Her influence is like that of a ray of sunshine over the whole assemblage."

The faces are more distinct, the voices stronger and fuller than any I have met, and the light the brightest I have heard of or witnessed at any séance."

Illinois.

CHAMPAIGN.—A correspondent, "Cynosurus" writes: "There is always something new under the sun. This is what the Champaign, Illinois, citizens think just at the present time. They have had an awakening; some of the sectarian souls have been wiped from their eyes; the most of superstition that has been growing ever since the town was incorporated has become irritated, and with a few more scrapings will drop off. The cause of all the commotion has been the visit of Mrs. Edith E. R. Nickless, trance speaker and platform test medium, of New York City. She arrived in our city on Saturday, June 26th, from Chicago, Ill., where she had been doing a good work for several weeks. She was entertained by Bro. W. F. Bishop, a veteran in the cause. He and his good wife and fair daughter have had a hard struggle for many years. Various have been their persecutions. Stones have been thrown at their windows, strings tied across their pathway, and many other things done to annoy them. Mrs. Nickless held a circle on the Saturday evening of her arrival in the parlors of Bro. Bishop, fifteen persons being present, each of whom resolved some test of the presence of spirit-friends. On Sunday she spoke to crowded parlors afternoon and evening. After the discourse, the Indian maiden control, 'Sunflower,' gave all some test. The interest created was much more satisfactory than could have been expected. The editor of the Champaign Daily Gazette, H. L. Dunlap, Esq., and wife expressed a deep interest. The desire was so great to hear and learn more, that a hall was engaged for Monday evening, June 28th, and Mrs. Nickless invited to deliver an address. When the hour arrived, the hall was filled to overflowing (there being standing-room only) with Champaign's solid and influential citizens. The lecture, upon 'Spiritualism, its Aims and Objects,' was listened to with such interest, that we know the citizens of this city are hungry after the truths of this so-called mod-

ern philosophy. After the lecture, 'Sunflower' controlled and gave over a hundred tests to the strangers who met in the audience, describing their spirit-friends, and in many cases giving names. A good work has been commenced here, and the interest awakened will never cease. Several circles have been formed, and soon home talent will be developed; spiritual food, which is so much wanted, will be given to all who need. Let the good work go on."

Massachusetts.

NORTHAMPTON.—D. W. French writes: "On June 27th our hall was again filled to listen to our genial friend, H. F. Merrill of Montague, Mass. He is rapidly improving in the exercise of his mediumistic gifts, and gave a long list of names of spirit dear ones who were able to present themselves for recognition. July 4th we had the pleasure of listening to the guides of J. F. Thorndyke of Manchester, N. H., who spend before us a bountiful feast of truths from the spirit-side of life. We anticipate his coming again soon, and shall gladly welcome his return. July 11th the G. A. R. Hall was filled, afternoon and evening, to listen to the guides of J. Clegg Wright of England. They gave us two grand and deeply scientific lectures, and we regret that we were not able to have a verbatim report of them. The afternoon lecture was upon 'The Needs of the Hour,' and was a masterly discourse. The evening subject was 'Spiritualism; its Phenomena and Philosophy,' and gave eminent satisfaction. The audience had a liberal sprinkling of church people, among them two ministers of the gospel. All exclaimed at the close, 'Grand!' We have engaged Mr. W. for October, and look forward to his coming as affording us a great amount of profit as well as pleasure."

I must not pass unmentioned the grand and glorious work being accomplished here through the mediumship of our ever willing friend, Clara Banks of Haydensville, Mass. On account of sickness in her family she has not been able to lecture much, but has made a specialty of attending funerals. She was called to Northfield, Mass., recently, to speak at the funeral of a bright and beautiful boy, on which occasion there were present a large number, among them Mr. and Mrs. D. L. Moody, who listened attentively throughout. After the services at the grave Mrs. B. was congratulated by all upon the grand success she had accomplished. Verily the churches are being undermined, and truth, asserting its superiority over error, stands out in all its beauty."

Florida.

ORANGE CITY.—E. French writes: "Now while our Northern friends are seeking cool retreats among the mountains or at the seaside, and prospective campers are getting their tents ready for Onset, Lake Pleasant and other camping-grounds, is a good time to agitate the question of establishing a winter resort in Southern Florida, where Spiritualists who wish to escape the severe cold of more northern winters can have the benefit of lectures, spirit intercourse, and such fraternal greetings as abound only among those who entertain a similar faith. Animated by a desire to inaugurate a movement that shall help to meet the growing demand for something of this kind, the Spiritualists of Lake Helen, Orange City, and vicinity, after due consideration, have appointed G. W. Webster, of Lake Helen, H. W. Chant and E. French, of Orange City, a committee to correspond with such parties as may be interested, and to take such means as they think best calculated to promote the object in view. Beautiful grounds overlooking several small lakes have been selected, and a little less than one mile from the depot located at Lake Helen, on the Blue Springs, Orange City and Atlantic Railroad. Lake Helen is five miles southeast from DeLand, and the same distance from Orange City, in Volusia County. The above-named towns are well supplied with hotels and boarding-houses, and are already popular winter resorts."

Parties intending to visit Florida the coming winter, who may wish to aid such an enterprise, either by putting up cottages or by helping to raise funds for improving the grounds, or erecting suitable buildings, are requested to correspond with the Committee."

Kansas.

BRONSON.—A. H. Nicholas writes: "I have just finished the reading of Mrs. Harding-Britten's excellent history entitled, 'Modern American Spiritualism,' which gives a faithful account of the events, trials and triumphs of this grand cause, embracing a period of twenty years. I have perused this work with deep interest, for it has opened to me new avenues for thought and mental improvement, and increased my knowledge and happiness. The pioneers experienced some hard times; were slandered, persecuted and opposed in various ways, yet their spirit-friends stood by them, brought them safely through, and rewarded them with much happiness. Many are still living to confirm these records. The cause made triumphant progress despite all opposition, until it extended around the world in a short period of time. Can this be said of any other system known to mortals? A great many persons went into the investigation of the subject with the intent to have the thing stopped; but the result was they became convinced of its truth, and those who started out to assail Spiritualism and 'expose the humbug' were controlled by spirits to build up that which they came to tear down, bless the cause they came to curse, and become advocates of its truth. It is my judgment that every Spiritualist would do well to read this book of five hundred and sixty pages, which Colby & Rich will furnish them for the very low price of \$1.50 a copy."

Michigan.

DETROIT.—Dr. I. E. Richardson writes that he looks forward with much interest to the Mediums' Meeting to be held at Ypsilanti, Mich., for the reason that by conferring together they will gain knowledge, strength, vitality and rest, and possibly be able to devise some plan for their mutual pecuniary and spiritual advantage."

Verifications of Spirit-Messages.

WILLIAMS ALLEN—LIZZIE GUILFORD.
I received the following information regarding WILLIAMS ALLEN (whose spirit-message was printed in the BANNER OF LIGHT July 24th), from an Amesbury lady who lives near the home he occupied while on earth. Mr. A. was seventy-five or eighty years of age, and lived on Friend street. He was in the grocery business, and was succeeded by his sons. He was quite a prominent man in the place, a member of the Congregational Church, and ill for a number of years. He passed to spirit-life a short time ago. The Amesbury Weekly News published an obituary notice of him. I can also verify the message of LIZZIE GUILFORD, which appears in the same number of the paper. She was a very bright and cheerful person, and passed to spirit-life on the 18th of March, leaving a little boy a few hours old. Probably that is the sorrow the message refers to. She gives the correct name of her mother, Abbie Pratt. She was not more than twenty-two years old.

Miss HUTHGINS.

Melrose Highlands, Mass.
In the BANNER OF LIGHT of July 24th, the message from W. W. RATHBONE is perfectly correct. He states that he prides himself on being a pioneer, and that he had been gone from the body nearly two years, and passed out from Marietta, O., which is twelve miles on the Ohio River above Parkersburg. I have been acquainted with Mr. Rathbone for twenty-five years, and know the message to be truthful and characteristic. Mr. Rathbone was a pioneer in his business, having started a new business which he, by industry and energy, extended over several States, which he justly felt proud of while in the body; and no doubt his success while here is a source of gratification now that he has passed to a higher plane.

Yours truly,
T. T. DAVIDSON.
Parkersburg, W. Va. July 20th, 1886.

JOHN MINTZER.

The message in the BANNER OF LIGHT of June 26th from JOHN MINTZER is fully identified by his relatives in this city, and recognized by me, as far as my knowledge extended by being present at his obsequies, and speaking at the house, and also at the cemetery.

Yours, &c.,
JOSEPH WOOD.
Philadelphia, July 12th, 1886.

IN MEMORIAM—MRS. MARY FENN DAVIS.

BY LITA BARNES SAYLES.

To the Editor of the Banner of Light:

Earth is poorer, but heaven richer, to-day, for the translation of our dear Mary Fenn Davis, one of the sweetest spirits that ever blessed this planet.

It was my fortune to have been associated in various ways and works, and for many years, with this good friend of humanity, and also to be connected with many others who were interested in the same movements. We were all wont to refer to her as "dear Mary Davis." To live in the true and tender affection of so many and diverse hearts, is her best monument and eulogium.

It seems best, at this time, to refer to her as Mrs. Davis, as she has so long been known by this name to the Spiritualist public—for, although she ignored the name after Mr. Davis's discovery of his innocent entanglement, yet many will not know her by her maiden name Fenn, which she then assumed. No one ever heard her speak in public without being the better for it. Her thought was always uplifting, her voice was sweet and musical, her enunciation excellent, her inspiration ready and apt for the occasion; the angels dwell in her atmosphere, and were glad to speak their words of cheer, of love and good-will through her lips—and she spoke those of no other character.

Dear, noble, suffering friend! many sorrowing hearts and tear-filled eyes shall greet the notice of her passing. Always a word of kindness for the neglected or injured, of hope for the desponding, of patience for the wronged, of forgiveness for the sinner, the void left by her translation will remain thus for a long, long time. Many pass away from the shores of time, and the ripples on the ocean of life chase each other over the place they occupied, and their absence is hardly perceived after a very short time; but some make themselves homes in the hearts of their friends, and these places are never filled by others, but remain vacant till the morning of reunion, when each can claim his own, and again fully respond to the affectionate impulses of loving hearts. Such was Mary; and so will remain the many heart-homes she has left desolate, yet not hopeless; for we know whither she has gone, and that we shall go to her, and that she also will return in spirit to us after a few days. We miss her presence, and mourn our loss; but we will rejoice with her in her victory. Rest in peace, sweet Mary Fenn! Killbuck, Ct., July 26th, 1886.

Late July Magazines.

THE INDEPENDENT PULPIT.—Ed. Strauss discusses the influence of labor-saving devices upon wages; T. V. Munson advocates the need of a broader philosophy in view of the fact that nominal liberals are not truly liberal. B. F. Underwood considers the recent article of Dr. Buckley in the Century on faith-healing, and kindred phenomena, and thanks him for a study that "makes strongly for rationalism and common sense." Among the contributors to this number is C. Fannie Allyn. Waco, Texas; J. D. Shaw.

HALL'S JOURNAL OF HEALTH.—"Animal Magnetism" and "Presentiments" are the subjects of the opening articles, and those that follow impart information upon health and disease, how to preserve the one and destroy the other, that is of great value. Published at 77 Barclay street, New York.

JOURNAL OF THE AMERICAN AKADEMIE.—A paper read by W. T. Harris, of Concord, Mass., at a meeting of the Akademi at Jacksonville in June, upon "The Concrete and the Abstract Considered in their Practical Relations to Life," with remarks of members thereon, constitute the chief contents. Orange, N. J.

NOTES AND QUERIES.—A large amount of matter for the curious and the judicious form its contents. Manchester, N. H.: S. C. and L. M. Gould.

ST. LOUIS MEDICAL JOURNAL. St. Louis, Mo. THE MANIFESTO. Shaker Village, N. H.

Under False Colors. Notwithstanding the protection with which the day and the night are lighted, and trade marks, no sooner does valuable patent or proprietary article make its appearance than a horde of unprincipled persons try by every means to imitate the original. PYLE'S PEARLINE, celebrated as a washing compound, has had a score of imitations, but the superiority of the genuine article over the counterfeits is so plainly apparent that very few people have been deceived.

Passed to Spirit-Life.

From Glens Falls, N. Y., July 11th, 1886, Orlin Abell, aged 68 years and 4 months.

Mr. Abell was an earnest Spiritualist, and a fearless advocate of both the philosophy and phenomena of Spiritualism—the only source from which all the knowledge of the loss of his wife and all his children—two lovely daughters and one son. Mr. Abell passed an active business life; held several offices of trust and responsibility, and was respected and esteemed by all. He was a Royal Arch Mason, and also an Odd Fellow—in fact, he was an earnest devotee of any cause he thought could benefit humanity. The last month of his life was almost blind, and he was nearly helpless from paralysis, but he bore his blindness and suffering with a patience that bespoke the Christian fortitude and endurance of his nature, and would always say, "I am waiting for them to come and take me home." The funeral services were held at his late residence the following day at 4 P. M. The discourse was by Mrs. Fannie Jarvis, who was one of the members. Many and beautiful were the tokens of love and respect paid him by his old neighbors and friends. Although his place is vacant, and we sadly miss him, we know he is happy in his reunion with loved ones in the Summer Land.

A FRIEND.

From Pompey, N. Y., July 15th, 1886, Orlin Olcott, aged 75 years.

It is no more than just that an old friend and neighbor should speak of his exemplary life. I have known him for fifty-eight years. He was a man of peace, temperance, high principle, and honesty. He was kind, and possessed many friends, with few if any enemies. His spirit took on the material form at the old homestead where he lived it off. He raised a large and respectable family, who mourn for his loss.

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

Camp-Meeting of the Mississippi Valley Spiritualist 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, Iowa, opening on the 4th of August and continuing through the month.

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

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

For further information regarding the Camp-Meeting, address
B. H. HART,
Clinton, Iowa.

Nemoka Spiritualist Camp-Meeting.

Pine Lake, Mich., Aug. 5th to Aug. 22d. Nemoka camp-meetings are situated seven miles east of Lansing, on the O. T. Railway. Speakers: J. W. French, of Jackson, Mich.; B. E. Warner-Brown of Wisconsin; O. P. Kellogg of Ohio; Mrs. E. C. Woodruff, Dr. C. A. Andrus, J. H. Burnham of Saginaw; Mrs. Walton of Williamson, and Mrs. Dunlap of Iowa.

Boarding-House, Grocery and Confectionery Rooms on the grounds. DR. ANDRUS, President.

MR. E. E. MANOT, Secretary.

Yearly Meeting, North Collins, N. Y.

The Friends of Human Progress will hold their Thirty-First Annual Meeting at their new grounds, forty rods east of the North Collins R. R. Depot, opening Sept. 2d and closing Sept. 10th.

A. J. French, Lyman O. Howe, Mrs. R. S. Lillie, Geo. W. Taylor and other popular speakers will be present.

Edgar W. Emerson of Manchester, N. H., the well-known test medium, will occupy the platform each day. Music furnished by J. T. Lillie and others.

EMMA TRAIN, Secretary.

13—Saturday, Aug. 7th, Mrs. M. S. Wood speaks in the grove at Onset; Sunday, the 8th, Mr. George A. Fuller, ditto, in the forenoon and Mrs. M. S. Wood in the afternoon. Remember that the excursion tickets from Boston to Onset and return, over the Old Colony Railroad, are only \$2.40. Now is the best time to visit this delightful watering-place, where one can renew his strength and at the same time listen to good, sound, common-sense lectures.

Spiritualist Camp and Grove-Meetings.

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

ONSET BAY, MASS.—The tenth annual meeting at this place will continue its sessions until Aug. 29th. Cars leave Boston weekdays at 8 a.m. and 1.30, and 4.30 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 31st to Sept. 1st.

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

QUEEN CITY PARK, VT.—The meeting at this popular resort will open on Aug. 17th, and continue to Sept. 30th.

NIANTICO, CT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886, at this place until Sept. 8th.

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

MISSISSIPPI VALLEY SPIRITUAL LIGHT 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.

PERIN MOUNTAIN, HO.—The Sunday afternoon meeting (at 3.30) will be held for the summer at this place—near Summit, N. J.

RINDGE, N. H.—The second meeting on these grounds will be held the first Sunday in August; sessions to close the first of September.

FAW PAW, MICH.—The Spiritualists of south-west Michigan will hold their annual five days' Camp-Meeting at Lake Cora, near Faw Paw, Aug. 5th to 9th.

LAKE SUPERIOR, MICH.—The annual meeting will be held at this place Aug. 18th to Sept. 10th.

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 31st, and closing Monday, Aug. 30th.

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

PARKLAND, PA.—The Camp-Meeting (heretofore held at Nesheim Falls) will continue at this locality until Sept. 8th.

NEKOMA, MICH.—Meeting at the camp-ground, Pine Grove, Aug. 5th to 9th.

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

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

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

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

NORRIS COTTAGE, N. Y.—Thirty-first annual meeting from Sept. 2d to Sept. 6th.

THE SO-CALLED "HARVARD INVESTIGATION."

The correspondence between Mr. Allen Putnam and several of the *dramatis personae* in the so-called Harvard investigation of the claims of Spiritualism in 1877, given on our first page, will be perused with deep interest, not only by those who were cognizant of the events to which it relates, but likewise to those who have come upon the field since the time of their occurrence. It forcibly impresses us with the truth of Charles Mackay's words in his grand poem, "Eternal Justice."

"Ever the Truth comes uppermost,
And ever is Justice done."

Most of those who battled for the truth in those days have crossed the dividing line of the two worlds, but we cannot doubt that in their present state of existence they rejoice with those who yet remain on earth that the cause for which they struggled now sees its day of triumph, and that they were once its most bitter enemies (seemingly) are now its staunchest friends and supporters.

To Mr. Putnam, the fact that he has lived on earth until he has seen this triumph accomplished, cannot but afford the keenest sense of joyful gratification; and, like Simeon of old, he must feel like saying to the spirit-world, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

A Fine Production.

Through the generosity of a prominent citizen of Cleveland, O., (who wishes his name, however, withheld from publicity,) we have been privileged to add to the adornments of the Banner of Light Free Circle Room a beautiful work of art from the studio of Vivian St. Clair, of that city. This talented artist was, we are informed, convinced of the fact of a future life and the verity of Spiritualism through his own personal membership.

The painting, which is entitled "The Spirit's Return," represents a young female in an attitude of mingled meditation and longing—the outlines of a spirit face being delicately traced as it gazes upon her in quiet but loving interest. The details of the limning are skillfully worked up, and blend harmoniously in a fine general effect upon the beholder.

The donor (who will please accept our thanks for the gift) is sure that Mr. St. Clair has a bright future in store for him in the line of his art; the specimen of his work now before us certainly evinces the possession on his part of powers which, under proper conditions, will not fail to bring forth surprising and satisfactory results in coming years.

Bro. L. L. Whitlock is one of the most busy souls at Onset at this time, and is receiving much praise from the friends there in consequence of his activity. The President of the Providence Spiritualist Society, Rev. Mr. Britton, in speaking of Mr. Whitlock at the late Faote Convention, said that the latter had expended time and money and strength for the cause, and therefore deserved a vote of thanks, which was unanimously given. Others also spoke in the same strain. To which Mr. W. feelingly replied in behalf of himself and wife, saying that the work in which they were engaged was simply a labor of love, prompted, as he felt, by desires of the spirit world.

At a séance for materializations in London, July 17th, Mr. Williams being the medium, Mr. Aksakoff, the distinguished Russian Spiritualist, was present. In an account of what transpired, given by a correspondent of the *Medium and Daybreak*, it is said that Mr. Aksakoff had in his possession a photograph, taken about ten years since, of Mr. Williams and the spirit "John King." Mr. Aksakoff questioned the latter about the picture. The spirit replied satisfactorily, and then showed himself exactly as he appeared in the photograph.

So many good things are pressing in upon the Banner of Light that we do not know what to do with them all. Some of our dear good correspondents are scolding us because of delay in the appearance of their favors. The fact is, friends—remember that the columns of a paper are limited. We only wish there were eighty columns instead of forty—then everybody would be satisfied.

"HAYES IS MY HOME" is the subject of a discourse delivered by Mrs. C. L. V. Richmond at the Bridgeport (Pa.) Camp-Meeting, Sunday, July 11th, and forming No. 20 of the series of her weekly discourses, issued in a neat pamphlet form by the Spiritual Publishing Company, 44 Union Park Place, Chicago, Ill.

ALL SORTS OF PARAGRAPHS.

AT DAWN.

At dawn the world is at its best,
And every new-born day
Finds Nature bright, refreshed with rest—
Or so the poets say.

At dawn its sweetest, blithest song
Sings each full-throated bird,
Joining in chorus full and strong—
Or so, at least, I've heard.

At dawn the air is cool and clear,
Bright is the sky overhead;
Fresh, young and fair all things appear—
Or so I've heard it said.

This saying clause I have to keep
Repeating, for you see,
At dawn I'm always sound asleep,
And always hope to be.

—Somerville Journal.

Editorial correspondence of the *Southern Workman*, the organ of the Hampton School, gives the testimony of the Chief of Police of Staunton, Va., one of Lee's old soldiers, on the good work done by colored schools. Captain Waters, the officer mentioned, says that the children of colored parents who have been educated are learning faster than white children, and are not so apt to be disorderly as the uneducated.

If oleomargarine is such rank stuff, why does Congress desire to add two cents extra to every pound and send it out among the people for food?—*Washington Critic*.

Mr. J. Storor Cobb, President of the Boston Cremation Society, was accorded a reception by the Cremation Society of Berlin recently.

Bro. Jones, of the *Oliver Branch*, takes exception to our paragraph concerning the Eddy Brothers wherein we alluded to their alleged impoverished condition. The remark of ours was based upon two letters received from a lady friend of these mediums, requesting us to make the statement we did. We had no intention of deceiving the public. Why then should we be censured? The institutions of the *Oliver Branch* are, under these circumstances, entirely gratuitous, and we would advise Bro. Jones, as he advises others, to inform himself of the facts in a case before he makes prejudicial comments upon it.

"If silver keeps on declining in price, the counterfeit silver dollars will come to command a premium," says the *Providence Journal* with scarcely any exaggeration.

Bunker Hill was a republic to the patriots of '76; and Bull Run was a republic in 1861; but in both instances it led to better organization, which insured final victory.

All milk cows should have a plentiful supply of good, pure, clear water. The milkman can do without it. The water should be put into the cows and not into the milk.

Miss Florence Marryat, in a lecture advising women what to do with men, says: "Sit on them." We are afraid that this practice is already in vogue carried to extremes. *Burlington Free Press*.

Saccharine, the new product from coal tar, is said to be two hundred and twenty times sweeter than common sugar! This is the stuff for lovers to use, Digby thinks. As almost everything now-a-days is artificial, why should not this new substance come into play?

Nephew—"Delighted to see you looking so well, uncle! And pray how is my dear, good aunt, and the charming little cousins, and—Uncle—"That'll do, that'll do—don't lend you anything this time."

A London paper says the Liberals hold the position coveted by the Parnellites. They are the arbiters of the fate of the government. Lord Hartington will keep the Independent attitude.

Attention is called to the advertisement of the *BANNER OF LIGHT* in this issue, a well-known Boston publication that advocates the Spiritual Philosophy. *Advocate, Crestline, O.*

"Where the sunlight cannot come the doctor must."

A minister was taking dinner at Brown's house, and Brown was telling him about a piece of property he had recently purchased. "My dear Mr. Brown," said the minister, "you have received goodly gifts from Providence. You have much to be thankful for. I trust that you are contented with your lot." "Oh, yes," replied Brown, his mind still on real estate, "it's a first-class lot. Buildin' a house on the peaky thing is what bothers me now." The preacher was silent for some minutes.

Lady (to servant whom she is about to engage)—"These are my conditions; do they suit you?" Servant—"I'll see. I always take ladies on trial." *French Joke*.

Keep the sink-drain free from disease-breeding odors by using lime or carbolic acid.

The President has signed the Oleomargarine bill.

Abbe Litz, the world-renowned musician, while visiting Bayreuth to attend the Wagner musical festival, passed to the higher life Aug. 1st.

An old miser died in Carroll County, Georgia, a few days ago who literally starved himself to death. He lived alone, having abandoned his wife. The neighbors found him, 18,000 sticks in cracks of the house, and he owned land, yet he was too penurious to buy food.

During a thunder-storm at Pittsburgh, recently, Mrs. John Prill became frightened, and taking a bottle which she supposed contained "holy water," bathed her face and head with it. The liquid was sulphuric acid, and her eyesight was not only destroyed, but her face and hands disfigured.

Major Daniel Simpson, the veteran drummer of Boston, passed to the spirit-world from his residence in South Boston, July 28th, after a brief illness. He was born in Maine, Sept. 20th, 1790.

Common sense is the gift of heaven; enough of it is genius.

California papers attach a good deal of importance to a recent discovery of feldspar and pegmatite in San Diego County. These two materials are the ingredients of fine porcelain, and as they have not hitherto been found in this country in suitable quantity and quality for manufacturing purposes, it is thought San Diego has a bonanza in the production of first-class ceramics.

To obviate sunstroke or heatstroke the Lancet recommends ventilation, regular nutrition, light clothing, and, as far as possible, remission of the pressure of work. "Beer and other stimulants," it says, "are hurtful rather than helpful, and the substitution of non-intoxicant cooling drinks for those beverages is a truly scientific and sanitary advance in public taste. Evaporation of the head is a subject which is well understood. It should not be forgotten that the neck, as well as the cranium, requires to be covered."

California is 770 miles long and 330 wide in its broadest part.

Smoking is said to produce necrosis of the teeth.

Street railways in 233 cities and towns of this country are said to have in use 54,000 horses and 16,850 cars.

A bug, with a sufficiently vitiated taste to attack the New Jersey onion crop, has made its debut. This is almost as bad as if it had taken to smothering olgarottes.

Girls should be careful how they are vaccinated, says an exchange, with virus taken from a lover's arm. One has taken to swearing, chewing tobacco and smoking a clay pipe.

Europeans seem to realize the advantages of Niagara as a government park. At one hotel on a day last week fifty-seven of the hundred diners were foreigners, and of those twenty were titled.

Ohll is rapidly recovering from the expenses incurred in the war with Peru. The national debt was reduced \$14,000,000 last year, and it is expected that this year's revenues will show a large excess of receipts above expenditures. A great deal of money is being devoted to education.

The way to do good is to be good; there must be light, then it will shine.

Parkland (Neshaminy), Pa.

Mr. J. J. Morse will speak, in conjunction with Mr. J. Clegg Wright, at the above Camp-Meeting on Sunday next. He will also lecture there on the following Tuesday and Thursday. Bro. Morse has a couple of months still disengaged for next season, and parties should communicate with him at once, as in May next he starts en route for California. Address all letters to this office.

What puzzles us more than anything else is the fact that so few of the representative spiritualistic papers are disposed of at the Camp-Meetings now being held in this State and elsewhere. Who can account for the lukewarmness manifested in this direction?

Attention is called to the advertisement of William S. Butler & Co., 90 and 98 Tremont street, Boston, printed in another column. Ladies, if you wish for excellent goods at the most reasonable prices, patronize this store, and you will be accommodated.

A lecture by Mrs. Milton Rathbun, of New York, entitled "Spiritual Growth: In what does it consist?" will be published in the next issue of the *BANNER*.

Light for Thinkers has established in its columns a "Philadelphia Department," under the editorial management of S. Wheeler and L. I. Abbott.

Read Mrs. Dwinel's card on fifth page.

Horsford's Acid Phosphate. Hundreds of Bottles Prescribed. Dr. C. R. Dake, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."

The New Golden Eagle Furnace put into my house gives satisfaction, and when a furnace is wanted in any other of my houses, I shall put in the New Golden Eagle.—J. B., of Roxbury.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 40 Clarendon street, Boston, Mass.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.—The People's Spiritualist Meeting every Sunday at 2 1/2 and 7 P. M.; Tuesday afternoons at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

NEWARK, N. J.—The People's Spiritualist Fraternity holds meetings every Sunday at No. 130 Congress street, at 7 1/2 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.

Special Notice: Forty cents per line, *Minion*, *English* insertion.

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

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

Payments in all cases in advance.

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

The *BANNER OF LIGHT* cannot well undertake to do for the benefit 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 discontinued.

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

SPECIAL NOTICES.

Cure for the Deaf.—PROF. PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING AND perform the work of the natural drum. Invaluable, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illustrated book of testimonials, free. F. H. H. 833 Broadway, N.Y.

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

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

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

For 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, New-castle-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.

By CHARLES W. SAWYER, Auctioneer and Real Estate, 9 City Square, Charlestown.

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Cottage Lots

ONSET BAY GROVE,

Head of Buzzard's Bay, Wareham, Mass., COMMENCING

Tuesday, Aug. 10th,

AND CONTINUING THREE DAYS.

A LARGE but limited number of cottage lots, ranging from three to ten thousand square feet each, and consisting of many fine and desirable lots, many nice central lots quite near the shore, and where the breezes reach them readily; also other desirable lots in good locations. This will probably be the chance of a lifetime to secure a very desirable building lot for a "cottage by the sea." In the most healthy and attractive location that can be found on the Massachusetts coast. In fact, it has been estimated by hundreds of thousands of people who have visited the place within the last few years. There are over four hundred cottages already built upon the grove, and also a railroad, hotels, restaurants and more. Good facilities for sailing, boating, fishing, bathing, etc.

Terms, ten per cent. cash at sale and the balance within twenty days thereafter. For further particulars, and list of lots, inquire of E. J. JOHNSON, Treasurer, Onset, Mass. A7

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ROGERS SILVER WARE Free. Read Prof. Brown's list in *BANNER OF LIGHT* April 10th. A7

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Our reputation for bargains (when we so announce) will warrant a call to examine our stock, and every lady doing so will be well rewarded for her trouble.

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

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Boating, Fishing, Hunting and daily Steamboat Excursions on the Lake.

Twelve miles from Newport by steamer, twice a day, is Owl's Head Park and Mountain House, a most delightful resort at the base of the beautiful mountain of Owl's Head, and a favorite place of resort for great summer gatherings.

Tourist tickets, at reduced rates, for sale by W. RAY-MOND, 224 Washington street, Boston, and at 207 Broadway, New York.

A New Story, descriptive of Lake Memphremagog, by Frank H. Taylor, entitled "THE HERMIT OF THE LAKE, OR THE ISLAND PHANTOM," can be obtained at a child's price, by mail, or by personal application, or by mail, free of charge, by addressing N. P. LOVERING, JR., General Ticket Agent, Passumpsic Railroad, Lyndonville, Vt.

W. P. LOVERING, JR., H. E. FOLSON, General Ticket Agent, Superintendent, General Office, Lyndonville, Vt.

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How Did the Know of this? Dr. Wm. G. Case.

A Child's Clairvoyance. Mrs. Adeline M. Gidding.

An Apparition. *Harbinger of Light*.

An Incident in Mrs. Fay's Circle. Mr. Frederick Atherton.

Can Physical Science Explain? Mr. G. W. White.

Independent State-Writing Through the Mediumship of Fred Evans. Illustrated. *Golden Gate*.

Clairvoyance. *Battle's Journal of Health*.

MICROBLANKETS.

Ecstasy. Prof. Henry Kiddle.

The Origin of the Song in this Number. Mr. Blimont Pease Cheney.

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To any persons who will send us a list of names of Spiritualists or investigators of phenomena in their vicinity, we will send a copy of FACTS. Address P. O. Drawer 5323, Boston, Mass. A7

DR. J. O.

