VOL. LIX.

COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, AUGUST 7, 1886.

\$3,00 Per Annum, Postage Free.

NO. 21.

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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 Petrce. 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 pertains 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 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. Eustis, a professor in another department of the University, Willis was acoused 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 witchcraft times, undertook to banish the Devil by punishing mortals. Better it would have been to kindly claspihis 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 such they had, that it was in their power and might be their duty to so act and teach that the public mind would frown down and extinguish any widespreading mental delusion. No other body of man 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 decarnated men and women return to be fictitious—not based on veritable 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 buttle," 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 doings to investigation by high scientific scrutiny and skill.

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

G. A. Redman, J. V. Mansfield, and many other mediums. The committee sat through two days at the Albion in Boston. It was soon apparent that the strong minds of the two older and abler 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 austere 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 doings 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 Re-

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

ALLEN PUTNAM'S LETTER TO HON, GEO. LUNT.

SPIRIT HOM. 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 decarnated 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 2d, 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 bat tle the so-called Spiritual Philosophy with others; viz., Agassiz, U. C. Felton, Peirce, Eustis, 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 recruits 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," Eustis 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 leelings, 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 (partioularly religious), I could not take a back track and sustain my position as editor. I was not long in convincing myself that least said for or against Spiritualism was the proper course for me to pursue

I need not lose time in telling you what you mediums as he pleased. He did bring before siresdy know, viz., that the church organisa

them the Fox Sisters, the Davenport Brothers, | tions, since the advent of Modern Spiritualism, | RESPONSE TO THE FOREGOING BY SPIRIT PROF. 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 solences, 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 Pelton, Agassiz, Peirce, Eustis, Bell, Mapes, Gardner, Dr. Putnam, Walker, Jno. W. Edmonds, Robert Owen, Tyndall, 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 TO SPIRIT GEO. PUTNAM. SPIRIT GEORGE PUTNAM, for many years a Clergyman in Roxbury, and from 1853 to 1877 one of the six Socii or Fellows of Harvard Col-

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 doings pertaining to the removal of F. L. H. Willis from the Divinity School, and to the socalled 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 mat-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 compolled, 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

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-communion, but, as St. Paul said, "none of those things moved

Spirit-communion is not only possible, but it is a fact. Aside from evidence manifested to mortals of an after-life through spirit-commun ion, 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 repenting 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 spread of the light which now shines into the 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 19th, 1886.

GEORGE PUTNAM. To Alien Putnam. LETTER BY ALLEN PUTNAM TO BPIRIT PROF.

BENJAMIN PEIRCE.

SPIRIT BENJAMIN PEIRCE, once an Eminent Professor of Mathematics at Harvard College, and while such, one-yes, Chairman-or 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,

Boston, July 21st, 1886. ALLEN PUTHAM.

BENJAMIN PETRCE.

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 mathe-

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 Re-I am sincerely, truly your friend,

BENJAMIN PEIRCE. June 21st. 1886. 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 publie 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. BESPONSE 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 socalled 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 as a fair and cordial investiga facts wherever I found them. But although I witnessed much-yea, 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 voider McLean Asylum, but while on the tented field, when 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 dving 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 darkness of mistaken theology, live.

1. for one, rejoice that our very repentant friends (for really they were our friends at heart) have at last published their REPORTlong 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 Cul-

ture 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 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, ALLEN PUTNAM. 46 Clarendon street, Boston, June 28th, 1886. RESPONSE TO THE ABOVE BY SPIRIT DR. H. F

GARDNER.

MUCH ESTEEMED FRIEND AND BROTHER PUTNAM: I have been a slient 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 let-

ters 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 Rhilosophy-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

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 demoniacal, unless Walker himself now is widely different from what we believed and thought we kneen 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 "fullness of time"-for its beneficence should arrive. This rare perihelion period may have brought that "FULLNESS."

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 underted the heaviest blows of scientific ham mers, and forced their rebound, these eight, each for himself, have distinctly, pertinently, instructively, pencilled out on palpable paper, using therefor 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 intercommuning 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 known, and probably to us here in earth-life what is Prof. Peirce, Harvard's most eminent mathematician, was 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 ablest 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 humbler minds.

I am about to bring this article to a close, and incline to do it by requoting the last paragraph in good Pres. 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 Spiritunlism 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 daythat 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 specification of various lessons they teach, and also, perhaps, with 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 rerecent plea in behalf of organizations for religious culture, among other purposes, I supposed I was "whitping" 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, savas 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 as something contemptible and valueless, say

of what relates to a most essential department of human nature—the religious. At all events, the present Warren Chasesays notbing 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 extend the need of a religious organization to extend 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." 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 scotted by will have a suite different cannot appear control, he will have a quite different concep-tion of religion from that quoted above, and be earnestly in favor of efforts to promote its cul-

My yenerable friend seems to be in great fear lest somebody shall "put up a creed" for him, or some "religious organization" contrive 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 volun-tary; and that the only proper object of having a "oreed," 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 act together. Can common sense ob ject to this? A. E. NEWTON. Arlington, Mass.

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 North west Territory: Its Ordinance and Settlement." by I. W. Andrews, LL.D., of Marietta College, and "The Convention of New York, 1778," in continuation of Mr Clason'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 em ployments 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 A. T. Bacon, with ten illustrations. An exciting White Mountain story is "On the Willey-Brook Treatle." An adaptation of an in door game to out-door service is described by Frank Bellew, and in "A Rope Yarn Spun by an Old Sailor," the boys will find instructions in making intricate knots and splices. Of the serials the "Little Lord," "Nan's Revolt," "The Kelp Gatherers," etc., develop new interest in new chapters. The Century Co., New York; Cupples, Upham & Co., 283 Washington street, Boston.

CASSELL'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 Arcadie"; "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.

Male's Money, the great cough cure, 25c., 50c. and \$1. Glemm's Sulphur Soap heals and beautifies, 25 cts. German Corn Remover kills Corns and Buntons Mill's Hair and Whisker Dye—Black and Brown, 50c. Pike's Toolkache Drope cure in One Minute, 25c. Donm's Mhonmado Pilla Aro a sur qure. 500.

tion for the above in the beautiful in a subject to

The Spiritual Rostrum.

The Evolution of the Infinite Entity. A Discourse Delivered at Onset Bay, July 21st 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 go ing?"

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 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 suc-Cess.

Our first basic fact is this : Man is something, an en tity 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

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 some thing that constitutes man, or else they could not be manifested by it.

It is not possible that the doctrine of involution 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 constitutes 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 some thing existing, or being manifest in these lower forms it could not exist in the human form as man. If al 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 worlds, planets, suns and nebulæ vanish, for all these as such had a beginning, and until this something exists in its pri- its basic substance, spirit, is not divisible, therefore mal state, simply as an Infinite Entity, essential in unparticled.

This is the only rational and logical conclusion, for from the facts we have demonstrated beyond the shad- cled. ow 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 manifesta tion 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 evolvements 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 words takable 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 perfec

That there is a God-state of the Infinite Entity can scarcely be doubted when all the evidence is carefully considered, but that the Infidite Entity on the primal plane of being exhibits any of the qualities of Godhood 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 in all its parts and qualities gives unmistakable evidence of 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 masmuch as conscious reasoning is a process of mental comparisons of such things germain to the subject as we have cognizance of, it follows that no process of reasoning can give absolute knowledge that does not include in its comparisons each and every form of existence 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

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 exist-

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 | tions of being, increasing step by step from the simproduces 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 s 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 n conditions above the primal.

We find that an idea cannot be divided: therefore

basic substance, matter, is divisible, therefore parti-

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

ness or thought, We find that when a form or body is acted upon an such action is consciously perceived, it imparts sensa tion, and the body feels and reacts; hence its basic substance, matter, must feel absolutely, or without

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

Thus they are the true counterparts of each otherspirit the active, positive and internal, matter the re

acting, negative and external

For the Infinite Entity to produce an effect or to at tain 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 egotem of being which will constitute the essential I am of the manifest or objective exist-

On the primal plane of being, spirit and matter, act ing and reacting upon each other, evolve an egoism of force, and this, so far as we can now pergelye, is its first form of manifest existence; and this first manifest state of the Infinite Entity is what is generally understood by the term nature, 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 triune, be ing constituted of spirit and matter, and the ego

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with the conception of an Infinite God as above ex- fullest expression of spirit will be one in which all of the elements of matter combine to produce an ulti-

> 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 finited 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

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, vo lition, etc., and in the human form, which is the most complex of all known forms, the Infinite Entity at-tains to other and still higher manifestations, of itself, attaining to a condition of self-conscious conscious ness, 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, finited expression of the essential Infinite Entity, and such ultimate form must be an evolved cosmical unit of the Infinite Entity, possessing in a finited state all of its potentialities so combined that each may attain, through the development and unfoldment of such ultimate form, to a self-conscious existence.

The question now presents itself whether the human form is the ultimate and highest finited 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 attains to a higher state of activity 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 expresses itself. Contrast the different degree 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 conscioueness, and from the activity of the principle of consciousness, 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 manifestaplest 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 finited form than the human. Spirit, being as we have de-monstrated imponderable 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

We know absolutely that the human form gives exconsciousness, 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 n differentiated forms, the Infinite Entity ever acts nnconsciously 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 as it exists finited in the bird, consciously and voluntarily builds its nest, and to that extent improves the condition of the form of the world. The heaver requires a pond for its purposes of life. The Infinite as it exists finited in the beaver constructs a dam and its houses, and thus again improves the earth by its conscious and voluntary action, rendering it suitable for its existence in the condition of the besver.

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 finited expres sion of itself in all its fullness, and through the evercise of its self-consciousness it voluntarily and delib erately 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 flook 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 Induite Entity as it exists on the hu-

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

The Infinite Entity, then, constitutes the all of be ing, 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 finited 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, unfoldment and development of its finited 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 finited cosmical expression of the Infinite Entity, in which its substance is so organized and combined that all its potentialities may attain 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 cosmical units or atoms of self-conscious being that unite to develop the Divine Form in and through which the Infinite 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 finited selfconscious 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 finited cosmical 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 ower; 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 imponderable 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 finited 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-conscious being 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 va-

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 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 this 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 mil

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 selfsame 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. ilso, is the electricity; but when combined they give, also, is the electricity; but when communed any arre-as an effect, power is the efficient ego evolved by the union of the electric motor and the electric current; and it is the form of the motor that causes the electric

current is passing through it.

Niterary Pepartment.

THE SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER,

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

CHAPTER VIL.

in muffled and gasping tones confessed to his had taken an interest in the subject, and had agonized daughter, who hung over him with investigated it in a certain way. She became breathless interest, his sin: how he was tempted, by his financial distress and the impending universe, capable of expressing itself clearly to 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 dving 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 Ryesly 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 Ryesly. 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

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 wrong-doing 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, penlient 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 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 chanted 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, Ryesly. 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 doouments 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 used a moderate that web to be

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Clara's first step was to seodre 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 fonely 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 specially to that one. She was not altogether ignorant of Spiritual- exclusive.

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 The lights were burning low as the sick man | Clara Benton, possessing a keen inquiring mind, satisfied that there is an intelligent force in the 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, orisp 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 B R-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 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 is life and effort and reparation—yes, reparation—and he says you will help him 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. 1 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 Maysie were only here the spirit might write it out."

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

"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 scance to a select party, and will receive no visitors.'

"Then may I not engage a scance with her for the day following? Believe 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 set-tled 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 "Maysle" by Madam Moore.

[Continued in our next.]

Editing & Paper.

Editing a paper is a pleasant business—if you like it in the 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 lokes, folks say we are nothing but rattleheads.

If we omit jokes folks say we are nothing but fossils.

oilf we give a complimentary notice, we are solid and influential citizens. The lecture, upon consured for being partial. The lecture we spiritualism, its Aims and Objects, was distinct to if we do n't, all hands say we are gelfish and with such intentess, that we know the citizens of this

Banner Correspondence.

ALLIANCE .- Mrs. H. S. Lake writes: " Mayhan 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 ovine 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 beween minister and people which cannot exist with the present itinerating 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 locali-

FREMONT .- J. W. Parsons (July 26th) 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 the writer, though comparatively young in years, could not but help notice what 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 some one 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 direc

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 Baratoga, and as a result the First Society of Spiritualists was organized here some three years ago. All her visits have been on week-day evenipgs, but she on Sunday, July 25th, 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 elucida tion 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 satisfac-

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. Tice, 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, 833 Rast 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 scance-room. (The medium has black hair and even). This is the atrongest 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 individual-

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 'Bessie,' 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 apirit 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 seance."

Illinois.

OHAMPAIGN. - A correspondent, "Cyrenus," 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 scales, have been wiped from their eyes; the moss 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 as 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 received 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 but fossils.

If we publish original matter, they curse us for not giving 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 puff vain people who make fools of themselves, they endeaver to put us on a level with themselves.

If we give a some other paper.

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

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If we give a some other been expected. The editor of the Champaigu Daily Gasette, H.

L. Duniap, 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 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 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 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 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 wife expressed a deep interest. much more satisfactory than could have been expectsolid and influential citizens. The lecture, upon Spiritualism, its Aims and Objects, was listened to

ern philosophy. After the lecture, 'Sunflower' controlled and gave over a hundred tests to the strangers she 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 apidly 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. P. Thorndyke of Manchester, N. H., who spread before us a bountiful feast of truths from the spiritside 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 as 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 Phenome na 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 t' We have engaged Mr W. for October, and look forward to his coming as af fording us a great amount of profit as well as pleas

I must not pass unmentioned the grand and glorious work being accomplished here through the mediumship of our ever willing friend, Clara Banks of Haydenville, 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 senside, 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 par-ties 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. Hardinge-Britten's excel-lent 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 them, brought the 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 foward with much interest to the Mediums' Meeting to be held at Vicksburg, 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 WIL-LIAMS 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 hoursold. 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-Miss Hutchinson. two years old.

Melrose Highlands, Mass.

W. W. RATHBONE.

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 Ohlo River above Parkersburg. I have been acquainted with Mr. Rathbone for twenty-five years, and know the message to be truthful and characteris tic. 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 suchas passed to a bigher plane.

T. T. DAYIDSON. cess while here is a source of gratification now that he

Yours truly, T. T. Parkersburg, W. Va., July 20th, 1866.

JOHN MINTZER.

The message in the BANNER OF LIGHT of June 20th from John Mintzer is fully identified by his relatives in this city, and recognized by mo, as far as my knowledge extended by being present at his obsequies, and speaking at the house, and also at the Yours, &c., JOSEPH WOOD. cometery, and Philadelphia, July 12th, 1880.

IN MEMORIAM-MRS, MARY FENN DAVIS.

BY LITA BARNEY 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 aulogium.

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 dwelt in her atmosphere, and were glad to speak their words of cheer, of love and good-will through her lipsand 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 transition 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 ! Killingly, 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 n 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 phenomens, and thanks him for a study that "makes strongly for rationalism and common sense." Among the contributors to this number is C. Faunie 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 AKADEME .- A PRper read by W. T. Harris, of Concord, Mass., at a meeting of the Akhademeat 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

Notes and Queries .- A large amount of matter for the curtous and the studious 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 law encircles patent ights and trade marks, no scoper does a 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, Olif Abell, aged

From Glens Falls, N. Y., July 11th, 1886, Ohr 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 he found comfort after 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 loyal Arch Mason, and also an Odd Fellow—in fact, he was an earnest advocate of any cause he thought could benefit humanity. The last seven months of his sife he was almost billed and early helpless from paralysis, but he bore his billedness and suffering with a patience that bespoke the Christian fortitude and kindness 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 F.M. The discourse was by Mrs. Fannie Davis Smith of Brandon, Vt., after which his remains were taken to Wolcott, Vt., and buried with beautiful and impressive Masonic services by the Lodge of which he was one of the charter members. Many and beautiful were this tokens of love and respect paid him by his old neighbors and friends. Although his place is wacant, and we sadly miss him, we know he is happy in his retinion with loved ones in the Summer-Land. 68 years and 4 months.

From Pompey, N.Y., July 15th, 1886, Orin Olcott, aged

78 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, temperate in his habits, upright and honest in his dealings, and possessed many friends, with few if any enemies. His spirit took on the material form at the old homestead where he laid it off, the raised a large and respectable family, who mourn for their loss.

M. CARPENTER.

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

Camp-Meeting of the Missisppi Valley Spirit-ualist 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,

Iows, 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, lowa, Missouri, Kansas, Nebraska and Minnesota. The beauty and salubrity of the location as a camping ground are unexcelled in the East or West.

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

For further information regarding the Camp-Meeting, Both Mart.

Glinton, lowa.

Namoka Spiritualist Camp-Meeting.

Nemoka Spiritualist Camp-Meeting.

Pine Lake, Mich., Aug. 5th to Aug. 22d. Nemoka campgrounds are situated seven miles east of Lansing, on the G.
T. Italiway. Speakers: J. W. Kenyon of Jackson, Mrs.
E. Warner-Hishop of Wisconsin, O. P. Kellogg of Ohio,
Mrs. E. G. Woodruft, Dr. C. A. Andrus, J. H. Burnham
of Saginaw, Mrs. Walton of Williamston, and Mrs. Dunham of Ionis.
Bearding-liouse, Grobery and Confectionery Royms on
the grounds.
DR. C. A. Andrus, President.
MRS. M. E. MAROY, Recretary.

Yearly Meeting, North Collins, N. Y.

Tonriy Meeting, North Collins, N. Y.

The Friends of Human Progress will hold their ThirtyFirst Annual Meeting at their new grounds, forty rods east
of the North Collins R. R. Dépôt, opening Sept. 2d and
closing Sept. 5th.

A. B. French, Lyman C. Howe, Mrs. R. S. Lillio, 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.

TO BOOK PURCHASERS.

TO BOOK PURCHANERS.

Cosby & Rich. Publishers and Rooksellers, 9 Rosworth street (formerly Moutgomery Place), corner of Province street, Boston, Mass., keep for asle a complete assortment of Brintitual, Placofinsastyr, Reportant and Retail.

The Mouse Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sundelent to fill the order, the balence must be paid 0, 0. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractleman part of a dollar in postage stamps in quantities of Moke than one dollar will not be accepted. All business sperations looking to the sale of Books on commission respectfully dec ined. Any Book published in England or America (not out of print) will be sent by mail.

AS Catalogues of Books Published and for Bale by Colby & Rich sent free.

SPECIAL NOTICES.

Fig. 1n quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of important of the condensed of control undertake to endorse the raried shades of opinion to which correspondents give

utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confor a favor by drawing a pencil or ink line around the article he desires specially to recomment for portual.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Banner goes to press every Tuesday.

Panner of Fight.

BOSTON, SATURDAY, AUGUST 7, 1886.

PUBLICATION OFFICE AND BOOKSTORE. 9 Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY.

> 89 and 41 Chambers Street, New York. COLBY & RICH,

PUBLISHERS AND PROPRIETORS. TSAAC B. RICH......BUSINESS MANAGEB.

LUTHER COLBY......EDITOR.
JOHN W. DAY......ASSISTANT EDITOR. Business Letters should be addressed to ISAAC B. BICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

The Memory of Theodore Parker.

A movement has been set on foot for renovating and more worthily distinguishing the grave of Theodore Parker in the Protestant Cemetery at Florence, Italy. At present no immediate relatives survive him. Only admirers and friends, therefore, and those who are conscious of their own lives having been made better by reason of his life and teachings, are appealed to for all the assistance needed for this pious task. If Theodore Parker left no flesh-and-blood kin, he did leave behind a very large circle of spiritual relatives, whose ties are always far stronger and more lasting than those of flesh. As The Index says of him, he has a growing kindred. When preaching in Music Hall, he was Boston's greatest prophet; but Boston did not then recognize him. The common people-a host of them-heard him gladly, but the rulers in the churches and in politics were ready to stone him. Now Boston honors him with a public statue, and the denomination that cast him out graces the wall of its new edifice with his portrait. Meantime, his grave, always humbly marked in accordance with his known wishes, suffers neglect. Yet we are sure that this fact only has to be known to bring forth all needed means for keeping the place in order, and for erecting upon it, as has been proposed, a suitable memorial stone with a likeness of his strong face in bronze or marble.

The last time Mr. Parker preached in Boston was on the 2d of January, 1859. He went through the public service only with dif- self by pertinaciously insisting that these he- dred thousand dollars yearly for advertising noved us in various ways, but have insultficulty. He had prepared his discourse for the retical Professors should step down and out, following Sunday, but on the very morning of | for the reason that they cannot honestly subthat day he was attacked with hemorrhage of scribe to the iron-clad Calvinistic creed laid induced to come up to the payment of four dolthe lungs, and was instantly prostrated. He | down by the founders of the Seminary, and to gathered strength, however, to address a brief note to the congregation that was awaiting him, which was read in the midst of a profound stillness and with every manifestation of grief. The society at once voted him a year's salary. and expressed its unanimous wish that he should relinquish his public duties entirely and seek rest and relief from all further labor. A consultation of physicians decided, after thorough examination, that his lungs were seriously affected, and held out but slight hopes of his final recovery. He well knew that consumption had sown its fatal seeds in his family, but he was blest with a vigorous constitution and was a man of methodical habits, and he fondly hoped that this scourge of our trying Eastern climate would pass him by untouched. It might indeed have done so if he had not been led into mortgaging his future strength and years by a persistent attempt to compel himself to do unaided the work of many men.

Acting under the advice of the physicians. he sailed on the 8th of February, in company with his wife and a few intimate friends, from New York for a port in the West Indies, and thence for Europe in the following May. During his brief stay in the tropics, weak and broken as he was in health, he permitted himself no rest, but made explorations on foot of the botany and mineralogy of the country around him, taking voluminous notes of all he saw and could learn respecting the people and their social and economical condition, and writing letters home with his customary freedom. There was no repose for that active brain, whatever might be the state of the physical system with which it was allied. He unquestionably would have done worse in trying to idle away his time than he could have done in industriously improving it. Reaching Europe, he passed a number of weeks in London. then three months in Switzerland, and, renewed in health and spirits, left for Rome in the middle of October. It was in the "Eternal City" that he passed the succeeding winter, in the company of affectionate friends. But the climate proved treacherous, the rainy season was a long and weary one, the prevailing wind was searchingly severe, and his disease again confronted him with renewed energy.

Still he refused to let the time pass unimproved. Every day and every hour was made to render its account. He would not remain in doors in any weather. Body and mind were tasked together as they always had been. His one longing was to get away from Rome; he did not want to die in the dominions of the Popethe only question was whether he could stand the journey to any other considerable city. "I will not die so," was his language. "I will reach Florence. My bones shall not rest in this detested soil. I will go to Florence; and I will are left to be their own judges of what are her- new standpoint. We hope he will come and basis of facts that come within the knowledge tures.

get there, I promise you." He did go to Florence, arriving there after five days' travel at the end of April. He had no strength left to undertake exploration now; all that was finally over. His vigor was gone; he was fairly exhausted; and he silently confessed it by taking resignedly to his bed, there to await the close of the busy earthly scene in which he had been all his life so laborious and devoted an actor. His transition into spirit life took place on the 10th of May, 1860, and on the 18th his body was committed to the grave, no religious service being performed in the presence of the little circle that gathered there except the reading of the Beatitudes of the New Testament.

Where Theodore Parker died, there was his body buried. It was fitting that it should be so. The only memorial placed over the place of its sepulture was a simple stone, with shrubs and flowers to bear it company. The little Protestant cemetery that contains his remains is described as lying just outside the city of Florence, the city wall itself forming one side of the enclosure. The ground is slightly rising, and is carpeted with daisied turf, and planted with tall evpresses and flowering shrubs. A number of white marble monuments stand silently around. The neighboring hills are to be seen through the trees and above the wall. The grave itself is near the centre of the grounds, at the foot of a cypress tree, close to the crosspath. It is bordered with grey marble, and a plain stone of the same material stands at its head, thus inscribed: "THEODORE PARKER, born at Lexington, Mass., United States of America, Aug. 24th, 1810, died at Florence, May 10th, 1860." A small stone also marks the grave's foot. After more than twenty-five years, the grave wears a neglected look, and bears the unmistakable marks of decay. He would be the last one to care for that, but those who knew him, and those who hold his name in reverence, are unwilling that even by such external evidence shall it be inferred that he is forgotten.

Forgotten he never can and never will be. That noble yet gentle spirit from which flowed such generous and reviving streams of influence for every true and good cause, for the poor and afflicted about him, for those who sorrowed for grief or for sin, lives still on earth to comfort and strengthen those who need comfort and strength most. Considering all the circumstances of Theodore Parker's life on earth, the manner of his death and the unfinished condition of his work in his own sight, it is not a subject for wonder at all that his undying spirit stayed upon the earth so long after its separation from the flesh, controlling that highly developed medium, Mrs. J. H. Conant, for many years at the Public Circles of this paper, that he might thus impress the world more deeply and broadly with the liberal religlous thought which was the illumination and inspiration of his life, and that he might be enabled to ascend, by means of effort still continued, the spiritual heights which lead up to the regions celestial of which he is a native inhabitant. Blessed indeed is the memory of one who lived a life on earth so noble, who died so bravely, and whose influence continues active so long afterwards!

The New Theology in a New Phase.

The "New Theology," we hardly need explain to our readers, is that taught by the present Professors in Andover Theological Seminary, for many years the fountain-head of New England Orthodoxy. Its main divergence from the old standards is, that it inculcates the probability, if not certainty, of a "probation" after death, for those at least who have not had a fair one in this life; whereas the popular Orthodox theology denies any hope or chance of 'a saving change" to any one after the breath has once left the body.

The Rev. Henry M. Dexter, editor of the Boswhich they are required not only to assent at the outset, but to make an oath of conformity seem a very sufficient reason for their abdication, if honesty is to be considered any qualifi-

cation for the office of theological teacher. But a new phase has been put upon the matter by an open letter to Rev. Mr. Dexter, printed in the North American Review for July, from Rev. Arthur Richmond, another Congregational clergyman, who calls attention to the fact, as set forth by Mr. Dexter himself, that old-school Calvinism knew nothing about the modern doctrine of probation for men, here or hereafter. The Andover creed knew nothing about it. Adam, according to this old-school Calvinism, was the Federal Head, the representative of his race. He, and he alone, was placed in a state of probation. He fell. By reason of his fall all his descendants were born sinners. With him probation ceased. All his sons and daughters had their probation in him," etc. In other words, according to the old creed, everybody is already condemned (damned) because of Adam's sin, and there is no chance of any one's salvation unless he happens to be one of the "elect," which depends not at all

on anything he may do. This being the fact, it is plain that the whole "Orthodox" body has broken away from and discarded the old Andover creed, in that probation is now held to be granted to every one until death; and the Professors of the New Theology have merely extended the time indefinitely into the future. Hence they may say to their opponents, in Mr. Richmond's language: "If you can crash in through the creed with your probation for the millions of men since Adam, why have we not a right to follow with that probation indefinitely extended? The rent is not one inch made worse by our athletics. It is only that we have a little longer

tail to our kite." Here then is the dilemma. If the Professors go back and teach in strict conformity to the ancient creed, as seemingly required by their oaths, they must teach a revolting doctrine long since discarded by the entire body with which they are connected, and by every body of good sense; while if they inculcate the popular doctrine of probation they none the less violate the strict letter of the creed they are

pledged to support. Fortunately there is a way out of this dilemma, as Mr. Richmond shows. The same pledge imposed by the founders requires them "to inoulcate the Christian faith . . . according to the best light God shall give them," and to oppose "all heresies and errors, ancient or modern, which may be opposed to the gospel of Chfist, or hazardous to the souls of men." As they

esics and errors, "according to the best light God shall give them," they can and do interpret their pledge in the light of these latter requirements, and decide that both the old Calvinistic doctrine and the more modern one regarding probation are heresies; and in their place they propound the more rational conviction that probation is for all, and that it is not limited to the present life.

Thus it appears that the founders of Andover Seminary, while intending to limit it forever to the inculcation of their own narrow and horrible misconceptions, were made to build wiser than they knew, and to leave an open window through which the advancing light has streamed effectually. So will it prove with every attempt to shut out the light.

Child Labor.—The Maw of Monopoly.

The Boston Central Labor Union issued an address to the humane and philanthropic men and women of Boston and vicinity, making the special request on behalf of the overworked and underpaid children and young women employed in the large mercantile establishments of the city, that such employing concerns shall pledge themselves not to require more than nine hours actual work per day from children of fifteen years of age and under, or from young women between the ages of sixteen and twenty in their employ-and also to allow one hour for dinner. The same concerns are likewise requested to pledge themselves not to pay less than two dollars per week to children, and less than four dollars and a half per week to young women in their employ, of the respective ages above mentioned.

The result of interviews by a committee of the Union with the various leading mercantile houses in towns in which children and young women are employed, was that a large majority of them, speaking by their heads, declined to make any such pledges as were asked from them, and additionally resented all such requests from whatever quarter, as intermeddling and intrusion. One large house being asked how young women could possibly support themselves on two dollars a week, the answer was made that no person thus paid was ever employed by them unless she lived with her parents, or with relatives and friends, or at the Young Women's Christian Association. Another house answered similarly, except that boarding and lodging were not stated to be one of the conditions on which employment was

given. ... But there was one well-known firm, the head of which is a true and consistent Spiritualist. without bigotry and without pretension-W. S. Butler & Co.—that pledged themselves without reserve to do all that the Union requested. Mr. Butler stated to the Committee that they paid five dollars per week to the young women, and three dollars per week to the boys in their employ; and that, after a fair trial, a girl would be discharged if she proved herself to be not worth that amount. To verify his statements, the books of the firm were shown, and only a single exception to the statement was found, and that was the case of a boy, who was paid but two dollars and a half per week.

There were found to be a few other firms that made nine hours the maximum of a day's work for all their employes, and were paying two dollars and a half per week to their cashboys and girls, and four dollars and a half per week to their female employes, between the ages above specified. Mr. Lyman Gibbs anwered that he was doing business on a ninehour plan, and that he would not take a young woman into his establishment who was not worth six dollars a week; if a girl was fit to be employed in a store at all, he thought she ought to be worth a dollar a day. Another firm answered the committee in writing, stating that while they did not care to sign such a pledge as was submitted to them, they would be glad if, by the agitation of the labor question, the and only two dollars per week to American young women from the high schools, could be lars per week.

Mr. Lyman Gibbs, who is credited with having expressed himself freely and forcibly on every five years. This, at first blush, would the whole subject, thought there ought to be a graduated income tax law passed by the State Legislatures, as well as by Congress, to curb the great and growing evil of monopoly; and that it was high time for some one to step forth and compel the great mercantile establishments to pay their employes living wages.

The committee of the Union, in view of the facts so far collected, recommends the concentration of all the moral energy possessed by the Union upon some determined line of action, and that it should ask itself seriously what attitude it ought to assume toward those gigantic mercantile establishments which pay only two dollars per week to hundreds of young women, thereby grinding out fortunes every year from an unorganized and helpless class of workers, aggravating the evils of prostitution and crime, and sapping the foundations of domestic and public happiness. If money-making is the chief end of life, then it is manifestly wrong for any one to be interested in the welfare of the community; but as it happens that we are all of us God's children, and dependent one upon another, it clearly becomes a duty that each should take care that others are not defrauded of their rightful inheritance. Only as the higher and better view is taken is it possible for society and civilization to advance.

The Message Department.

The Invocation upon our sixth page is excellent; it was given at the opening of the seance of May 7th. We wish reports of those interesting seances could be given to the public at earlier dates after being delivered; but our limited space forbids. In the Questions and Answers column the Controlling Intelligence discusses the subject of reembodiment from his standpoint. We think he gives a sensible view of the question when he says he,"does not understand this to be an arbitrary law, operating upon all alike, and determining that every spirit, whatever its degree of advancement, shall reëmbody itself on earth:" but, on the contrary, that it applies to those who have not reaped a proper experience and discipline in their earthly life, etc., etc. A spirit reports, giving her name as Charlotte Whittier, who says she left friends in Boston. She seems to those who would ask, what good will come from be exceedingly interested in having them ident the discovery? "Now," he adds, "the actual tify her, especially one she calls Annie. Among discovery which Spiritualism brings to humanother spirits announced we find the name of an old Spiritualist friend of ours, Judge A. G. W. Carter, late of Cincinnati, We are sorry that the conditions were not favorable for the Judge

séance of May 11th the Controlling Intelligence replies to a question in re physical deformities-"Can the defect be remedied in the spirit-world?" The answer is that such defect is remedied-that the spiritual body will be complete in all its parts. The Controlling Spirit, continuing, savs that the highest medical authorities in the spirit world have a very poor opinion of that which is known as vaccination, or the inoculation of the human body for the prevention of disease; and further, that he has no doubt the time will come when the system of vaccination now in vogue will be looked upon as only a relic of a barbarous age, etc. The question of hydrophobia is also discussed. The spirit tells how to prevent a fatal result when one is bitten; he does not have any faith in M. Pasteur's method of treatment. Read in full what the spirit says upon this particular point.-Laura Kendrick, one of the old-time workers, reported at this séance. She has been to the séance-room several times since becoming a spirit, showing still her deep interest in the spiritual work. Her earnest words will no doubt be recognized by many a Spiritualist who knew her in the form.

Public Mediums.

Just at this very time when so much is being said and published in regard to the conduct of public mediums, and in reference to which the BANNER has been so often willfully and otherwise misrepresented by certain selfish people. and bearing in mind also the late exposureif it was an exposure-of Mr. Caffray by the New York World, it was a text for us to enlarge upon, on picking up one of Mr. Caffray's letters to the BANNER, written last December, to read as follows:

"If the mediums get into trouble let them fight it out among themselves. The old saying is, if they are foolish enough to get into trouble let them be wise enough to get out. You have defended them all long enough. Now let them defend themselves. I do n't think there is one of them who would help you in any way. Spiritualism is a truth, and it will live without any fighting."

This is a rather broad assertion for a medium to make: but there is a certain amount of truth in Mr. Caffray's remarks which at this juncture are suggestive. We have for many years done much conscientiously to encourage and sustain our medial instruments, knowing full well that without their aid the structure of Modern Spiritualism would have but a sandy foundation, upon which no dependence for permanency could be placed. When parties have assumed to be mediums, and by handbills have given the public to understand that marvelous wonders occurred in their presence, when in fact nothing of the kind took place -all such impostors the BANNER has for more than a quarter of a century repudiated. When true mediums have been assaulted by bigotry and superstition, the BANNER has defended them with pen and purse. For so doing, it has often been assailed by a few self-righteous individuals calling themselves Spiritualists, as well as by skeptics. Notwithstanding such drawbacks, knowing mediumship to be a divine gift, and that we were under the protection of the angels in our work, we have plodded on through much menwhere we can more fully than ever before com-

prehend the situation. Mr. Caffray says, "if mediums get into trouble let them fight it out among themselves." True bly mysterious process—are presented, as if mediums do not necessarily get into trouble. It is those mediums who at times simulate the manifestations that are subject to the most trouble, because such instruments lack conscientiousness-and when the manifestations are not as abundant or as palpable as desired, practice fraud. This class of mediums has given us much trouble of late years; and these are the ones that, doubtless. Mr. Caffray had in mind. when he said he did n't think there was one of them who would help us in any way. Unscruton Congregationalist, has distinguished him- houses that pay from fifty thousand to one hun- pulous persons of this order have not only aned us in the grossest manner possible, notwithstanding all that has been said in their favor by our correspondents in the past. It is high time the lines should be drawn between the sensational and the unreliable, and those truthful mediums who stand and labor on a conscientious plane. The last number of the Eastern Star, treating upon the subject, "Are Mediums Responsible?" pertinently asks:

"Does Spiritualism come as an added moral power to the world, or does Spiritualism come to weaken moral responsibility? If the first, it is a blessing; if the second, it is a curse, and the quicker all its manifestations cease the better."

All true Spiritualists will readily endorse this view of the case. We fully agree with the editor when he says that "mediumship, under the control of an educated will and a pure morality, is a blessing to the individual and the world."... "Perverted by loose morality, it is a curse." Under these circumstances does it not behoove every loyal, high-minded Spiritualist, without fear or favor, to make it a point to winnow the chaff from the wheat?

"Cui Bono?"

From the moment it was announced to the world that at Hydesville, N. Y., positive proof was given that an open line of communication with the denizens of a world to which all who once were dwellers in this had gone, had been established, those who have been accustomed to look no higher than the dust beneath their feet as the source of all wealth and happiness, have, when forced to admit the fact of spirit communion, invariably asked, "Admitting it to be true, what good will it do?" One might as well ask the blind man who asks for sight, what good will it do if his wish be granted? the sick and suffering who desire health and ease, what good they can derive from such a change of condition? And with far more show of reason, for these are but temporary; they relate only to a few brief years of existence, while those relate not only to life and its concerns here, but to this, and to the immeasurable life and its concerns beyond,

In this line of thought is the remark of a writer in the Freethinkers' Magazine for June, Mr. William Henry, that, should there be discovered by some daring arctic explorer a new country inhabited by human beings vastly superior to us in wisdom, refinement and culture, and intercourse with them by steam and telegraph established, what would be thought of ity, in comparison to the above supposition, is as a discovery of a universe of worlds to that of a small continent."

give us a long message at a future day.—At the of all our senses. And it seems to him as it does to all sensible persons who know sufficiently of the subject to be competent to express an opinion concerning it, that all other questions dwindle into insignificance when compared to the vast field opened by its revelations. In closing, this writer truthfully and forcibly

> "Spiritualism inspires confidence in the ultimate triumph of truth. It gives hope for the fallen and degraded, the vicious and the ignorant. It makes of this life but a point in our existence, but still an important point. It gives positive assurance that truth is stronger than falsehoods; the assurance that all laudable desires shall be realized. Spiritualism teaches and puts to practice the doctrine of the equality of the races more fully than any other system of philosophy or religion. In fine, Spiritualism when wisely interpreted is a helper in all that is good. It is quickening to the intellect, and strength and health for the body and mind. Its mission is to redeem the world from selfishness, from poverty and want, to emancipate from the bondage of soul cramping creeds, and from the fear of death."

The Physical Manifestations at Onset.

The séances of Mrs. H. V. Ross at Onset are being largely attended and afford much solid satisfaction to her patrons. At the opening of each it is frankly stated that what is witnessed may be materialization, transfiguration, etherealization or personation-a "new departure" which we have long advocated, from the usual preliminaries of most seances of the kind, that is to be highly commended and worthy of a large following. To this is added the remark that each individual must exercise his or her own judgment in determining which of these phenomena each particular manifestation may be-not a difficult thing to do at these seances, when, as is often the case, from a small alcove which it is absolutely impossible to enter except at the front and it is positively known no mortal except Mrs. Ross occupies, from two to ten forms of various sizes, and exhibiting every semblance of life, emerge at the same time, greet friends and are recognized by them; no personation or transfiguration by the medium there! The effect of the announcement is to convince all of the integrity of the medium and the fairness and honesty of all concerned; harmony prevails; the spirit workers have confidence in the mortals they approach in visible form, and the latter an equal degree of confidence in their supernal visitors. As might be expected under such conditions. the best of results are obtained and all are satisfied.

The manifestations, also, at the residence of the Berry Sisters, are uncommonly interesting -showing conclusively their entire legitimacy, as any number of witnesses who have attended them this season voluntarily attest. It is unnecessary to record details in regard to these wonderful exhibitions of spirit-power in this connection, as they are of a similar nature to those that have appeared from time to time in these columns.

Intense excitement prevails just now over the strange but undoubtedly legitimate manifestations in the presence of Mrs. Disdebar. Competent witnesses aver that there is no mistaking the facts in the case: Oil paintings-upon cards brought by the sitter and held in his tal strain, until we have now arrived at a point | hands, or (by direction of the medium) placed upon his head, are produced in from three to five minutes-landscapes, portraits and messages—evidently done by some incomprehensipainted in colors upon the boards with a brush, yet nothing of the kind-neither paints nor brushes-are in the room! The evidence of these facts is so palpable that the veriest skeptic in the world could not gainsay them. If the whole thing is not a manifestation of esoteric power. what is it?

The American Arbitration League.

The third annual report of the above organization, prepared by R. McMurdy, D. D., LL.D., its Corresponding Secretary, is just published. It is a voluminous document of 233 octavo pages, and an exhaustless presentation of the subject. The question of a peaceful settlement of the disputes of nations in place of a resort to arms for that purpose, is shown to be attracting the attention and becoming seriously considered by the best minds in all portions of the world, and the prospect that has been predicted, that the opening of the twentieth century would see a consummation of the hopes of its friends, appears to be highly encouraging. The views and opinions of leading statesmen, military men and others are given, and the records of history drawn upon to exhibit the necessity of and the advantages to be derived from peaceful arbitration. The field this report covers is limited only by the limits of civilization, and as the subject is of world-wide interest the whole world is brought to the witness stand to give its testimony.

The address of the Scoretary, Rev. Dr. Mo-Murdy, is Washington, D. C., and Dayton, O.

Unworthy of Journalism.

Under the above heading the sprightly and well-edited Boston Evening Record asks the highly pertinent question, "Why cannot editors keep their personal spites and quarrels out of their sheets?" Sure enough; why can't they? Vituperation does not add anything to the good name of the press; but, on the contrary, sinks its character in the estimation of all fair-minded people.

It is indeed sickening to peruse the miserable twaddle of a portion of the secular press in this country and Europe since the demise of Mr. D. D. Home, the wonderful psychic, in which the writers have striven to excel each other in their discussions not based upon facts. Yet they have elicited a protest by Mrs. J. D. Home, who says in London Light: "I have no intention or idea of denying all the falsehoods which are and will be told concerning my dear husband, the late Mr. D. D. Home. Great minds in all ages have suffered from prejudice and from party spirit, reason sufficient that Mr. Home, whose mission for good was so remarkable, should have to bear such attacks." She further and truthfully says, it is indeed wonderful, when the fact is taken into consideration how widely-spread was his fame, that these attacks should have been so feeble, for discussions not based upon facts cannot be called convincing arguments, and the reliability

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 Bosa ton to Onset and return, over the Old Colony to speak for himself, as we doubt not his experiences in Modern Spiritualism while on earth would have been deeply interesting from his of doubt and faith, and establish it on the firm new standpoint. We hope he will come and basis of facts that come within the knowledge

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:

during the present summer;

ONSET BAY, MASS.—The tenth Camp Meeting at this place will continue its sessions until Aug. 29th. Cars leave Boston week days at 8 and 9 A.M., and 1, 3:30 and 4:35 F.M. Sundays only at 7:30 A.M.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEET-TING ASSOCIATION will hold its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July 3:st to Sept. 1st.

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

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

QUEEN CITY FAIR., VI.—Inc meeting at this popular resort will open on Aug. 17th, and continue to Bept. 23d.

NIANTIO, OT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its resular sessions for the season of 1885. at this place until Sept. 8th.

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

Mississippi Valley Spiritualist Association will be held at Mount Pleasant Park, Clinton, Ia., commenced and at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th. to continue one month.

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

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

PAW PAW. MICH:—The Spiritualists of south-west Michiwan will hold their annual five days' Camp Meeting at Lake Cora. near P. W Paw. Aug. 5th to 9th.

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

OASSADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Rastern Ohio will hold their seventh annual Camp-Meeting on these grounds, commencing Saturday, July Sist, and closing Monday, Aug. 8th.

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

PARKLAND, PA.—The Camp Meeting (heretofore

DRIPHOS, RAN.—The Bolomon Valley, Camp-Meeting occurs here, opening Sept. 3d, and continuing ten days.

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

NEMCHA, MICH.—Meeting at the camp-ground, Pine Lake, Aug. 5th to 22d.

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 August Meeting at Buswell's Grove, Etna, 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, Verens, Me., near Bucksport, will commence Aug. 14th and close Aug. 23d.

NORTH COLLINS, N. Y.—Thirty-first annual meeting from Sept. 2d to Sept. 5th.

The So-Called "Harvard Investigation."

The correspondence between Mr. Allen Putnam and several of the dramatic personæ in the so-called Harvard investigation of the claims of Spiritualism in 1857, 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 foroibly 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 who were once its most bitter enemies (seemingly) are now its stanchest 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, U., (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 mediumship.

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. Whitlook at the late Facts 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 denizens of the spirit world.

At a scance 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 photo-

Me So many good things are pressing in upon the Bannen of late that we do n't 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.

"HRAVEN 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, 64 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, bilthest song Sings each full-threated bird, Joining in chorus full and strong— Or so, at least, I've heard.

At dawn the sir is cool and clear, Bright is the sky o'erhead; Fresh, young and fair all tuluge appear— Or so I 've heard it said.

This saving clause I have to keep

Editorial correspondence of the Southern Work man, 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 scents extra to every pound and send it out among the people for food?—Washington Critic.

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

Bro. Jones, of The Olive 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 re-ceived 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 insinuations of The Olive Branch are, under these circumstances, entirely gratuitous, and we would advise Bro. Jones, as he advises others, to inform bimself of the facts in a case before he makes prejudicial comments upon it.

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

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

All mileh 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 Marryatt, in a lecture advising wo-men what to do with men, says: "Sit on them." We are afraid that this practice has already been carried to extremes, Florence.—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 n't 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—shan't lend you anything this time."

A London paper says the Liberals hold the position coveted by the Parnellites. They are the arbitrators 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 caunot come the doctor must," A minister was taking dinner at Brown's house, and Brown was telling him about a fine piece of property he had recently purchased. "My dear Mr. Brown," said the minister, "you have received goodly gitts from Providence. You have much to be thankful for. I trust that you are contented with your lot." "Oh, yesk' replied Brown, his mind still on real estate, 'it's a first-class lot. Buildin' a house on the peaky

lent for some minutes. Lady (to servant whom she is about to engage)—
"These are my conditions; do they sult you?" Servant—"H'm. I'll see. I always take ladies on trial."
—French Joks.

thing is what bothers me now." The preacher was si-

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

The President has signed the Oleomargarine bill.

Abbe Liszt, the world-renowned musician, while visiting Bayreuth to attend the Wagner musical festi val, 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 \$18,000 sticking 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 sold, 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 Bouth Boston, July 28th, after a brief illness. He was born in Maine, Sept. 29th, 1790,

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

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

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 nonintoxicant cooling drinks for those beverages is a truly scientific and sanitary advance in public taste. Protection 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 broad-

est part. Smoking is said to produce necrosis of the teeth.

Street railways in 283 cities and towns of this country are said to have in use 84,500 horses and 16,850 cars.

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

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.

Ohili is rapidly recovering from the expenses in-curred in the war with Ferui. The national debt was reduced \$14,000,600 last year, and it is expected that this year's revenues will show a large excess of re-celpts above expenditures. A great deal of money is being devoted to education.

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

Read Mrs. Dwinel's card on fifth page.

Horsford's Acid Phosphate. Hundreds of Bottles Prescribed. Dr. C. R. DARE, 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 prover. panied 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. 46 Clarendon street, Boston, Mass.

Spiritualist Meetings in New York, Spencer Hall, 114 West 14th Street.—The People's Spritted Meeting every Hunday at 2% and 7% P.M.; also Thursday attermoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

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

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.

Nycial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AP Advertisements to be renewed at continued fates must be left at our Office before 12 H. on Saturday, a week in advance of the date whereon they are to appear.

The BANNEB OF LIGHT cannot well undertake to vouch for the honsety of the 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 useing our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 28 Dartmouth letters. 83, and 10c. postage. 4w* Au7

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

J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Jy10 To Foreign Subscribers the subscription price of the Bannes 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. nuctioneer and Real Estate, 9 City Square, Charlestown.

AUCTION SALE Lots Cottage

ONSET BAY GROVE,

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

Tuesday, Aug. 10th,

AND CONTINUING THREE DAYS.

AND CONTINUING THREE DAYS.

A LARGE but limited number of cottage lots, ranging a from three to ten thousand square feet each, and consisting of many fine shore 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 so admitted by hundreds of thousands of people who have visited the place within the last nine years. There are over four hundred cottages already built upon the grounds, also a railroad, hotis, restairs and stores. Good facilities for sailing, beating, fabring, etc.

Terms; ten per cent. cash at saic and the balance within twenty days thereafter. For further particulars, and list of lots, inquire of E. Y. JOHNSON, Treasurer, Onset, Ms. Auf

PROF. JOHN McLEOD, DY Magnetic Treatment confers Clairvoyance, Clairaudience, etc. Heals the Bick and frees the Obsessed. Charges moderate. Booms 120 Lenox street, Hoston, Mass.

AUGUSTA DWINELS. SEPRESS and Medium. Phases: Health, Business, Spinit Commune and Phophesying, Rooms 20 Common atreet, Hoston.

KNOW YOUR FATE!

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.

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

WM. S. BUTLER & CO.,

90 to 98 Tremont Street.

The success of our Bargain Sales previous to our stock-taking encourages our efforts. We simply state at this time that every day brings New Bargains in each department.

Straw Goods. Ostrich Tips, New Wings, Notions. Cloaks, Jerseys,

Ribbons, Chemisettes. Ruchings, Cotton Underwear, Flannel Blouses, Shirt Waists.

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

WM. S. BUTLER & CO.,

BOSTON.

THE MONTREAL AND BOSTON AIR LINE Passumpsic Railroad. The Direct Through Line to Lake Memphrema-gog, Hontreal, Quebec, and all Important Points in the Dominion of Canada,

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

This route is not only the shortest, but it passes through the most picturesque parts of New England. The River, Lake and Mountain scenery is unsurpassed. The McInphremagog House, at Newport, V., is one of the best conducted summer hotels in the country, and the proprietor. Mr. W. H. Witt, has had a long experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the same name, and the location is both heaitful and pictureque.

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

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

rings.
Tourist tickets, at reduced rates, for sale by W. RAY-MOND. 226 Washington street, Boston, and at 207 Broad-MOND. 286 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 PRINCESS," can be obtained of W. RAYMOND, 206 Washington street, Boston, or will be mailed free by addressing N. P. LOVERING, JR., General Ticket Agent, Passumpsic Railroad, Lyndonville, Vs.

N. P. LOVEBING, Jr., II. E. FOLSOM. General Ticket Agent. Superintendent. General Offices. Lyndonville, Vt.

IT IS INGLORIOUS

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

TARRH

It is possible that this is true

WITHOUT YOUR KNOWLEDGE.

And if so, it is your duty to investigate.

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

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A MONTHLY MAGAZINE,

-Devoted to Mental and Spiritual Phenomena. INCLUDING Portraits and Biographical Sketches, Essays and Theoretical Discussions upon these Subjects, and Music.

CONTENTS OF JULY NUMBER. Portrait of Mr. Joseph D. Billes.
How Did the Knew of this Ring? Dr. Wm. G. Case,
A Child's Clairvoyance. Mrs. Adains M. Clading,
An Apparition. Harbinger of Light.
An Incident in Mrs. Fay's Circle. Mr. Frederick Ather-

Can Physical Science Explain? Mr. G. W. White.
Independent State-Writing Through the Mediumship of
Fred Evans. Hinstrated. Golden Gate.
Clairvoyance, Hall's Journal of Health.

MISCELLANEOUS.

Ecstasis. Prof. Henry Kiddle.
Dr. Dean Clarke's Rejoluder to W. J. Colville.
Theorigin of the Song in this Number. Mr. Simeon Pease
Cheony.

Oheony.

EDITORIALS.—Mr. Joseph D. Stiles (Biographical Sketch);
Camp-Meetings; Book Notices, etc. Music: "The Spirit-Song." Order copies of pictures taken at Onset during Facts Convention, Price & cents. Facts Magazine one year and choice of one picture, \$1,25.

FACTS PUB. CO., Drawer 5323, Boston, Mass. Au7 J. R. WARNER & SON, Undertakers and Embalmers,

TURNISHINGS of every description. Lady assistants I. whon desired. Telegraph orders receive immediate attention. 2154 Washington street. Boston. Frederick Athenton. J. R. Warner. A. P. Warner. J. 124 FACTS Free.

TO any parsons who will send us a list of names of Spirit-unlists or investigators of phenomena in their vicinity, we will send a copy of FACTS. Address P. O. Drawor 522, Boston, Mass. tf Jy3

DR. J. C. STREET 78 MONTGOMERY ATREET, BOSTON, MASS. Api7 WANTED, a MEDIUM, as Lecturer, and also to combine the qualification of Test Medium if possible, for the British Columbia Association of Byritualists. Send qualification and state terms required to it. II. SWINARTON, Box 8, Victoria, B. C.

New England Spiritualists' Camp-Meeting Association.

Thirteenth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS. (On the Hoosac Tunnel Route, midway between Boston and Troy).

July 31st to Sept. 1st, Inclusive.

NPEAKERS. Bunday, Aug. 1st, Pion. A. H. Datley, Brooklyn, N. Y.; Mrs. Barah A. Byrnes, Boston, Mass.
Tuesday, Aug. 3d, Mr. Walter Howell, Philadelphia, Pa.
Wednesday, Aug. 4th, Mrs. Barah A. Byrnes, Boston, Mass.
Thursday, Aug. 5th, Mr. Walter Howell, Philadelphia, Friday, Aug. 6th, Mrs. Fannie Davis Smith, Brandon, VI.

Baturday, Aug. 7th, Prof. J. R. Buchanan, Boston, Mass.
Sunday, Aug. 8th, Dr. Dean Clarke, Clinton, Mass.;
Birs. Fannto Davis Smith, Brandon, Vt.
Tuesday, Aug. 10th, Dr. Pean Clarke, Olinton, Mass.
Wednesday, Aug. 11th, Mrs. N. J. T. Brigham, Elm
Grove, Mass.
Thursday, Aug. 12th, Mrs. Juliette Yeaw, Leominster,
Mass.

Thursday, Aug. 12th, Sirs, Sunioto S. M., Mass. Friday, Aug. 13th, Hon. A. H. Datley, Brooklyn, N.Y. Saturday, Aug. 14th, Mrs. A. M. Beecher, Newtonville, Mass. Shuday, Aug. 15th, Mr. Charles Dawbarn, New York, N.Y.; Mr. J. Clogg Wright, Philadelphia, Pa. Tuosday, Aug. 17th, Mr. Charles Dawbarn, New York, N.Y. N.Y. Wednesday, Aug. 18th, Mrs. Emma S. Paul, Morrisville, Vt. Thursday, Aug, 19th, Mr. J. Clegg Wright, Philadel-

N.Y. Wednesday, Aug. 25th, Mr. Albert E. Tisdale, Norwich, Wednesday, Aug. 20th, Mr. J. Frank Baxter, Chelsea, Mass, Friday, Aug. 27th, Mr. Lyman C. Howe, Fredonia, N.Y. Baturday, Aug. 28th, Mr. Albert E. Tisdale, Notwich, Control of the Control Conn.
Sunday, Aug. 20th. Mr. Lyman C. Howe, Fredonia N.Y.; Mr. J. Frank Baxter, Cheises, Mass.

PUBLIC TEST MEDIUMS.

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

MUNIC.

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

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

THE HOTEL,

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

Cheap Excursion Bates from the West to Lake Pleasant Camp Meeting.

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

Assistant Commissioner:

OFFICE OF THE ASSISTANT COMMISSIONER.
JOHN C. BUNDY.

Mamber Transportation Committee.

N. E. Spiritualists Camp. Meeting Association.

DEAU SIR: The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago and Alton Railroad between Chicago and St. Louis, end the cast by Toronto, Buffalo, Salamanca, Pittsburgh, Wheeling and Parkersburgh, and on the south by the Ohio River, but including the cities of Louisyllie and Lexington, and the line of the Louisyllie and Nashville and the Unclimati, New Orleans and Texas Pacific Railroads between Louisyllie and Lexington and Cincinnati, has agreed to make a rate of

One amd One-Third Pares.

Cincinnati, has agreed to make a rate of

One and One-Third Fares.
On the perificate plan, for parties attending the Annual Camp-Meeting at Lyke Pleasant, Montague Biation.
Mass., July Sist to Beptember 1st.
In order for parties to wrall themselves of this concession in rates, it will be necessary for them when going to the Camp-Meetings to purchase a ticket through from the starting-point to Montague Station, and to request from the ticket-seller's certificate showing that they paid full fare for the ticket from starting-point to Montague Station. It will then be necessary for the holder of the certificate to have the Secretary or Clerk of the Camp-Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp-Meeting. When the certificate has been thus certified to by the Secretary or Clerk, it becomes an order on the ticket-agent at Montague Station for a ticket at rone-third fare from Montague to the point at which the holder purchased his ticket eastbound.

eastbound.
The certificate will not be honored, however, if presented later than September 3d, 1889—that is to say, in order to avail themselves of the reduced rates on the return trip, certificate holders must start West on or before Sept. 3d, Very truly yours,

GEO. II. DANIELS, Asst. Commissioner. AF For particulars concerning transportation of campaging on bagaage, leasing tents and lots, engaging lodgings and beard, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant Stontague, Mass.

ONSET BAY.

Tenth Grove Meeting. July 11th to Aug. 29th.

MEETINGS every day. Prominent Speakers and Me-diums in attendance. Special excursion tickets at low rates. Call for tickets to Onset Bay on the Uld Colony Itali-road. For Circulars and other information, address

E. Y. JOHNSON,

Onset, Mass. Verona Park,

THE PENOBSCOT SPIRITUAL TEMPLE will hold I its Fourth Annual Camp Meeting at Verona Park, Verona, Me., commencing Aug. 14th and closing Aug. 23d. Very excellent speakers and test mediums have been engaged for this season. A very cordial invitation is here exlended to all mediums, speakers and friends to visit Verona Park and enjoy the communion with our loved ones gone before. For information and Circulars, address either DR. C. F. WARE, President, R. H. EMERY, Tressurer, Bucksport, or F. W. SMITH, Secretary, Rockland, Me. Jyl7

A SEQUEL TO THE

Magic Staff,

BY ANDREW JACKSON DAVIS, (Seer of the Harmonial Philosophy,) Is his latest remarkable book, written and published within the past year.

It explains some of the steps that led to Important Events in his I'rivate Life. It will be as universally appreciated as any other volume from his pen. The publishers receive orders for it from all parts of the civilized world. It contains six vivid diagram-illustrations, and treats upon subjects autobiographical, and explains questions of universal interest.

Interest.

The press generally, and the numerous distinguished correspondents of the author in particular, have uniformly given to "Beyond the Valley" a high and influential position among the many works of this author. Frice, single copy, \$1.50; for several copies a liberal discount. The trade supplied.
Address COLBY & RICH, BANNER OF LIGHT, corner Bosworth and Province streets, Boston, Mass.

IMPORTANT!

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

Jy3

Andrew Jackson Davis,

PHYSICIAN to their Royal Highnesses the Human Mind and Body, has become permanently a citizen of Boston, and may be seen or addressed at his office, No. 63 Warren Avenue, Boston, Bass., overy Tuesday and Thursday, from 9 to 12 A. M. Mit. DAVIS would be pleased to receive the full name and address of liberal persons, to whom he may from time to time mail announcements or circulars containing desirable information.

Mrs. Abbie M. H. Tyler, Mental and Magnetic Healer,
O'T DOVER BT., ROSTON. Spiritual and Material Romcholla, Obesity, Liver and Kidney Complaints; also
atrengthensand restores Failing Sight. Treats at a distance.
Auf

A GOLD THIMBLE for three new subscrib-ders to FAUTS. FAOTS PUB. CO., Drawer 5223, Boston, Mass.

Message Bepartment.

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

Bons. All express as the state of the property of the measures of their spirit-friends will verify them by informing us of the fact for publication.

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

LEWIS B. WILSON, Uniforman.

The Free-Circle Meetings

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

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 7th, 1886. Invocation.

Our Father God! thou Supreme Spirit of the universe, we witness the manifestations of thy law in the rolling orbs that people space; we listen to thy voice in the thunder of old ocean, or agalu in the soft sighing breezes of the forest; we behold thy smile resting upon the earth in the clear sunshipe, and we know that thou doest all things well, protecting, guiding, sustaining humanity through all the trials and the experiences of life. We come to thee with aspirations in our souls, we bear the burden of our praises up to thee, for we would understand and know and approclate thy laws and thy wonder-working ways.

Oh, our Father! for purity of spirit, for strength of character, for endurance of the discipline of life, we pray this hour. We feel our needs, we comprehend our special weaknesses, and know that a sustaining power will come to our lives through communion with thee and thy angel ones, and we seek this communion to-day.

We ask thy blessing to rest upon all those who are bowed down amid the cares, the trials and the shadows of life, needing this blessing perhaps more than others: may they be especially favored and uplifted in thought and in outward life, and be given just that supply which their natures demand.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By M. B.] Is it known whether the people of earth have ever had any previous personal existence? Were they individualized in conscious life in another form before coming to earth?

conscious life in another form before coming to earth?

Ans.—Some spirits claim that all who people this planet at the present time have had a previous conscious individualized existence upon this or some other planet. We do not make such a sweeping assertion, not being prepared to do so. We have from this platform several times enunciated our knowledge concerning so-called elementary spirits, declaring that we have met spirits on the other side of life who have never yet attained an individualized existence on this planet, who are awaiting an opportunity of doing so; that they represent the stage of infancy, inasmuch as they are inexperienced; but on the other hand, we as a spirit believe in reembodiment. We do not yet understand this to be an arbitrary law, operating upon all alike, and determining that every spirit, whatever its degree of advancement, shall reembody itself on earth; but we do believe, from our observation and study of this lieve, from our observation and study of this law, that it is given to spirits who have not reaped a proper experience and discipline from their earthly life, to again at some time return and take upon themselves new physical forms, and pass through a new experience in connection with external life, in order to round

connection with external life, in order to round out their spirits in this particular discipline, before they can pass on to higher grades of unfoldment and grander spiritual worlds in space.

Q.—Some people of earth bear a strong resemblance to the lower animals, not only in physiognomy but in traits of character, and seem particularly drawn to the animals they resemble. Can it be that they have ever existed before on this earth in the form of those animals?

A.—Some spirits, like so many mortals, believe in the transmigration of souls; some believe that there is a vital intelligence in the animal form that gains a certain experience animal form that gains a certain experience through its brief span of life, and then becomes embodied in a human form. If such were the case, we could easily believe that the relationship existing between the spirit embodied in the human and the animal form which it once inhabited might be stamped in some degree when the features or in the characteristics. inhabited might be stamped in some degree upon the features or in the characteristics of the human. We are not prepared to accept this idea; but we do thoroughly believe in the theory of evolution. We believe that life has unfolded its powers and possibilities through all the ages past. We know that the animal creation preceded the human, and from our study of this law we do not doubt that the human kingdom has been simply and solely the outgrowth of the animal; therefore it is not to be wondered at, if this theory can be proven true, that there should at times be seen a resemblance between certain humans and certain animals. As the soul advances, throwing off its more crude conditions, gaining in spirituality and refinement, its external covering or body also becomes more spiritualized, more to an earthly nature, and continually growing in likeness to the angels of God.

Q.—There is such a theory maintained as re-

Q.—There is such a theory maintained as re-incarnation, after a certain number of years, for a special mission to earth; but do people who have left the earth ever return again, if they desire to, and enter as babes a body of human flesh?

A.—That is our personal belief; yet the instrument whom we employ to-day, and through whom we are now speaking, has no belief in reincarnation, and certain spirits of her band also have no belief in this theory or idea. But personally we, as a spirit, have studied the sub-ject closely, and we feel that we can say that we have had vital experience in relation to it, and have come to the conclusion that, under certain conditions, reincarnation is possible for a spirit who, looking back upon his earthly life, perceives he has made mistakes, has wasted opportunities and lacked discipline, who feels within himself a privation because of this, and within himself a privation because of this, and within whose soul is created a desire to again retrace his way, take up the life of the physical, and, if possible, wrest from external conditions those experiences which his nature demands, before it can be qualified to pass on to mands, before it can be qualified to pass on to an understanding and an acceptance of higher truths and grander unfoldments of being. We declare it our belief that, in such circumstances as this, it is possible for a spirit, exercising its psychological power, to gravitate earthward, and, coming into connection with some female who is to give birth to a child, to establish a magnetic affinity between the prospective mother and himself, and thus take, when the proper time arrives, complete conwhen the proper time arrives, complete control of the little body which is about to appear in earthly life. By attaching himself in this way to the external, he may gain this experience which he requires, for we are prepared to say that no soul can live and gain an experience of any kind, but that it will eventually prove profitable to him in the by and bye.

James Buffum.

Good afternoon, Mr. Chairman. I don't know you. [You are welcome.] I am a very old man; do you mind that? I tried to take pretty good care of my body, and I think you will say I must have done that, when I tell you, sir, that I lived ninety-three years. It is you, sir, that I lived ninety-three years. It is very good to be away from the old body, but I sort o' missed it at first. I got used to it, like we get used to an old coat, and grow fond of it because it seems to fit us so well, and we don't quite like to take up with something new and stiff. That's the way I got used to the old body, but I let it go after a while, and I am here now with another one. It is n't so old, because, don't you see, I only went away last June.

I'm a pretty good kind of a "haby." I think.

and say how well I'm getting along, and perhaps some of the younger folk will wonder, and perhaps it'll make 'em look into this thing and try to know something about it, and hear from the friends who have gone over to the other

country.

Sure, I send them all a good greeting, and I hope to see them and shake hands with them by-and-bye. I lived at Keene, and I think many around Keene will be glad the old man has got back, because, do n't you see, it'il give 'em an idea that if one can come all the rest can—there's no shut up place for 'cm. I've found that out, and I'm very glad. My name is James Buffum.

The Controlling Spirit

Then spoke for the following named spirits: Mr. Chairman, as there is so much noise and disturbance in the atmosphere, we propose to give the rest of the messages, in lieu of the spirits personally taking possession of our me-

Christopher Wilson.

The first name presented is Christopher Wil The first name presented is Christopher Wilson. It belongs to a man who has been a resident of the higher life about five years. His home was at Wheeling, West Virginia, but as soon almost as he passed from the body he sought other places, where, he says, he could breathe a spiritual atmosphere, where he could come into association with advanced spirits who was a state of his armiration and sould teach him come into association with advanced spirits who understood his aspirations and could teach him the knowledge he desired to gain. This man was evidently a Spiritualist, and delighted in receiving something by way of evidence, as well as the philosophy of our cause, from those who had gone before. He comes in connection with certain spiritual public workers whom he met in times past, and wishes his earth friends to know that he cooperates with them in sending forth an influence which he hopes will help to enlighten ignorance and disseminate truth. He feels very kindly toward those who knew him feels very kindly toward those who knew him on earth, and he brings a warm greeting, with many expressions of love.

Charlotte Whittier.

A beautiful lady, tall and slight in stature, with dark-blue eyes and chestnut-brown hair, stands before us. She has friends in Boston. She gives the name of Charlotte Whittier. There is one in Boston who is very near to her whom she calls Annie, whom she would like to communicate with. We have never seen the spirit before, nor has she been attracted to spiritual circles. Her friends are not believers in this philosophy, for they know nothing of it. She would like to call their attention to it, and in some way come privately to them so as to give them evidences of her identity. She brings with her a zone, or belt, and we see she is now clasping it around her waist. It is made of silken web material, and is fastened in front with a clasp made of several different colored stones. What we get in connection with this is that it was a gift to her shortly before her death from a very dear friend. She had not the opportunity of returning thanks as she A beautiful lady, tall and slight in stature, death from a very dear friend. She had not the opportunity of returning thanks as she wished for the present, but she has always de-sired to have her friend know she appreciated it, and also the many kindnesses bestowed upon her. The spirit seems to think that her friend, as well as others, will learn of her return at our Circle-Room.

Joseph Bradstreet.

We get the name Joseph Bradstreet, which belongs to an elderly gentleman who resided at Gardiner, Me. This man lived over seventy-five years in the body and gained an extended experience. He passed away on the last day of the year, and we get 1884. He comes with outstretched hands, as if to greet friends, and feels strongly attracted to the homes of those he left on earth. He would like to tell them of Spiritualism, because it is, so to speak, an open doorway between the two worlds, and it binds the hearts of those who remain, who mourn. doorway between the two worlds, and it binds the hearts of those who remain, who mourn, into close association with those who have gone on to higher worlds. We hope the opportunity will sometime be given this spirit to manifest personally to his friends, for he has certainly something to speak of, not only concerning his spiritual experiences, but certain affairs connected with mortal life that he feels of importance.

Sarah Lord.

Sarah Lord is given us as the name of a young woman who lived at Rochester, N. Y. She is anxious to come into communion with her friends. She brings a beautiful floral offering, friends. She brings a beautiful iteral offering, a large mass of flowers, red, white and purple. She would like to bear them to her friends as fresh, sweet tokens of her love. Flowers resembling these were placed upon her form after the spirit had parted with it. She wishes them to know she was present, listening to the words of consolation and the songs that were sung, but she could not manifest her presence. She would not have her friends think her idle, because she is a working spirit; she manifested energy and enterprise when in the body, and that same spirit goes with her through life on the other side.

D. Ambrose Davis.

And now we are glad to speak a word for one who was a sweet singer, so to speak, for the spiritual influences, while he was on earth. He lived a long life of usefulness, ever dispensing a cheerful influence around him, and when he was caught up into the spiritual life by angelio friends he went with a clear sight, an intelligent knowledge of what he was to find. We refer to D. Ambrose Davis of Chicago. He brings his love and greetings to his very dear friends. He wishes them to know that he has realized his anticipations. The bright spirits with whom he was wont to converse through the mediumship of his dear companion and her familiar control appeared to him, guiding him And now we are glad to speak a word for one the mediumship of his dear companion and her familiar control appeared to him, guiding him onward, directing him in ways where he could find the companionship and the intellectual information for which he longed. They have nobly redeemed every promise, and he returns only with rejoicing, having a warm heart and loving thought for each dear friend, and singing his songs of cheer. We can see that he will weave sweeter strains, grander poems in the future than it was given him to do on earth, because he is not now limited by material conbecause he is not now limited by material conditions.

Clara Marston.

Clara Marston claims kinship with parties in Boston, and feels that she will be welcomed, because her friends have mourned her so deeply. She comes with a message of love; she says that she is trying to guide Johnnie and give him the best conditions in life, also to help others whom she loves. She brings a sweet in that the that the she was the same that the same fluence that cannot but be helpful, and we hope she will be received gently and tenderly, for she is a sensitive soul who will only bear blessings to those who greet her advances. She has been in spirit-life several years, and was young, not more than fifteen, when she passed from the body.

Judge A. G. W. Carter.

The old veteran Spiritualist, Judge A. G. W. Carter, desires to send his greeting to friends in Cincinnati and New York. He would like to take possession of our medium and talk for himself, and were we to allow him to do so he would not, perhaps, be ready to retire for an hour or two, so we shall be obliged to deler his visit in that way. We are glad to speak for him, he feels himself go elevated, so strengthened by the spiritual condition. His sister-in-law, Emma, comes with him, and in her sweet way sends also her greeting to dear friends. way sends also her greeting to dear friends. The Judge is concerned about one near to him, The Judge is concerned about one near to him, yet on earth, who suffers somewhat in spirit and in body. He would like to send out a strong influence to that friend, and we believe he will be able to do so. He has not done all he would like, as yet, although months have rolled away since he laid down the physical, but he now confesses he had many things to learn. Although he accepted Spiritualism, and it brought to him great light and gave him much power, yet he did not understand all of spiritual life, and he has been coming into conformity with its laws, harmonizing with its conditions. He wishes us to say that he has met Dr. Brittan many times, and had helpful June.

I'm a pretty good kind of a "baby," I think, to get back here, as the one answering the questions talked about, Well, now, I take it, some of the folks did think of me as something like a baby, with my ning three years, but I toughed it out pretty well, and I am very glad to get over it. I just thought I'd like to come beneficial to himself.

Report of Public Séance held May 11th, 1886. Questions and Answers.

Ans.—Physical deformities do not continue in the spirit world; they belong only to the external or sensual condition. An individual who is maimed here on earth—who may have lost a limb or in some other way had his physical body disfigured—will not find this same difficulty hampering him in the spirit-world; his spiritual body will be complete in all its parts; although it is possible for a spirit not to understand how to handle his new spiritual body freely and perfectly, and so he may for a time—until he grows in spirituality, and becomes educated in the higher laws of physics—not make the best possible use of that tabernacle which is his. It is true that a clairvoyant may describe to you a spirit who stands by your side as appearing maimed, as having lost a hand or some other part of his body, but it does not follow that the condition of the spirit corresponds to this in the higher life; it only means that he presents himself thus to the clairvoyant vision that you may the more readily identify his person. A spirit may return to you through some medium, personating the disabilities which he bore on earth, appear as though he had lost a limb, or in some other way suffered from physical deformity, but it disabilities which he bore on earth, appear as though he had lost a limb, or in some other way suffered from physical deformity, but it does not follow that the spirit is thus deformed on the other side of life; it only means that the spirit is very anxious to identify himself to his personal friends on earth.

Q.—What do the most learned spirit physicians think of vaccination? Is it really a preventive or amelioration of the horrors of smallner, and is it heat to incomiate?

ventive or amelioration of the horrors of small-pox, and is it best to inoculate?

A.—The highest medical authorities in the spirit world have a very poor opinion of that which is known as vaccination, or the inocula-tion of the human body for the prevention of disease. It is a well-known fact that introduc-ing vaccine into the human system will create a disease, or a certain kind of fever, the theory of your medical experts in this line being that by thus creating a disease, it will ward off or prevent the attack of a more virulent form of the same kind of disease. But we contend that by such inoculation you introduce poisonous matter which ramifies throughout the entire system, producing a fire which is foreign to the matter which ramines throughout the entire system, producing a fire which is foreign to the body, and should have no place there. We in the spirit-life, who have studied this matter closely, do not feel so antagonistic to what is known as smallpox as many of you do on earth, nor do we believe that it is so contagious as is most commonly believed on earth if the body is kent in good condition through strict obedimost commonly believed on earth if the body is kept in good condition, through strict obedience to natural law. If an individual pays attention to diet and other sanitary rules, does not abuse his stomach and ignore the hours that should be given to sleep, he will not find himself in a condition to absorb those poisonous elements from the atmosphere which, when taken into the assets or west's what is known. taken into the system, result in what is known as smallpox; on the contrary, he will be in a as smallpox; on the contrary, he will be in a state to resist such encroachments; and if he is mildly attacked by the disease, it will only have the effect to purify his system, regenerate his blood and vital forces. We have no doubt the time is coming when the system of vaccination will be looked upon as only a relic of a barbarous age, and when, if one attempts to introduce poisonous substances, vaccine of any kind. animal or human, into the human body, it will be looked upon as an outrage against human rights and bodily health, and be dealt with accordingly.

accordingly.

accordingly.

Q.—Can the spirits suggest anything relating to hydrophobia—any remedy or preventive unknown to the people of earth—also the cause of the disease?

A.—So far as we can learn from the spiritual side of life, we understand the cause of hydrophobia to be the introduction of an animal poison into the system, which poison is secreted by the glands of the mouth, and which usually, or at least often, covers the teeth of the animal, especially when he is in a rabid condition. This glutinous, poisonous substance rapidly spreads through the system—not always—but if the person bitten be in an absorbent condition, negative and receptive to external influences, and not in a state to resist the inroads of this or any other adverse influence, it will rapidly circulate through the system, producing an abor any other adverse influence, it will rapidly circulate through the system, producing an abnormal condition which our medical men are pleased to call "rabies," or "hydrophobia." We believe that the best cure for this poisonous condition is to immediately sponge the affected part with very hot water and castile soap, and then, after having wiped off the wound, to thoroughly cauterize it. In our opinion this is the very best preventive for the junpleasant and sometimes dangerous result to the patient. Incoulation for this disease we do not advise or indorse, notwithstanding the celebrated M. Pasteur seems to believe that his method of treat teur seems to believe that his method of treatment is the only reliable one for the cure of this repulsive disease. We dare affirm that experience, observation and study on this point will convince scientists that in many cases where the treatment has been supposed to be effective and sure in its results. It will propose effective and sure in its results, it will prove to be only a fallacy, and that the inoculation has had no utilitarian result whatever. We are obliged, in the face of what knowledge has come to us on the subject of inoculation for disease, to set our face and our voice against it, because we believe a much greater injury has been wrought and is being wrought on the human race through this method than can possibly come to it by any disease which it may con-

Q.—Is there such a thing as counterparts between the sexes, either here or in the spirit-

A.—Spirits teach on this subject what is taught to them by higher advisers and instructors, that every soul has its counterpart; that man is dual; that the male and the female elements counterparts and counterparts. ments counterbalance each other; that no one soul is created in part, but that two entities, two individualized beings, really make up one soul, and that at some time, under some condition, through some progressive state, each individualized beings will consider to and distinctions. dividualized being will gravitate to and find its counterpart. This may not be until the spirit, having passed through a long experience, a needed discipline, will have arrived at a high state of purity and of peace. It may be that it will not become educated sufficiently to understand and appreciate its counterpart, or other half, until it has gained this experience; but we are taught that counterpart or experience. are taught that sometime and somewhere every soul will find its own counterpart.

Cook Parsons.

How do you do, Mr. Chairman? You are very kind. In the few years I have been in the better world I have not seemed aged and bent over by the weight of years; I have felt strong and seither have been to dear the seemed aged. and active; but in coming to you to day I seem to get right into the earth-life and to take up all that belonged to me before I left the body.

I lived a very long life on earth; it seems that, as I remember, eighty-six years passed along. I have a great many friends who lived long on the earth, and my generation coming after me seem to be endowed with the same alter me seem to be endowed with the same colluging to life, for they continue to live on—a good many of them—and keep a good hold of the body. I thought I would like to come back here and send my greetings to the old-time friends. A good many of the old neighbors have passed on to the other-side; some of them I have met and shaken hands with, and others I have not seen. I have not seen; I suppose they have gone else-where, to homes of their own, places that suit them better than where I live; but I am al-ways glad to welcome any old neighbor and to come across any one I knew years ago, who drifted out of the earth life before I did.

I left children here, and I used to come back I test children here, and I used to come back to the boys and try and make them know I was round. Mother, too, came, and it seemed good to reach the old homestead and settle down a bit where we were right among our own; but that was not because we had not a pleasant home on the other side. Not a bit of it. We have a good, comfortable place there, with plenty of room for them all when they come over.

plenty of room for them all when they come to over.

Sometimes I used to think if I could just whisper to Phobe that I was by her side she'd think it kind o' strange; it might do her good it to let her know what was going on away from the old life. And then I tried to jog John, to tell him what was the best thing to do to get along; but somehow it didn't come easy-like to me, and I just settled back and made up my mind it was all right for them to go on and get

their own experience—Robert and the rest of them—to get just what come to 'em every day, and by-and-bye, after the old body has worn out, they'd step up to another life and find something new to take hold of.

You will pardon me if I do n't talk just right. I'm not much acquainted with this mode of communication. If I am expected to say something different, why, you'll just please let me know. [You are doing very well.] Well, then, I am much obliged to you, and I feel that I have done a good thing by coming. I'm very glad to get here, and I hope I can help some other poor traveler to find the way.

I lived at Castleton, Vt., and I was called Cook Parsons. I guess a good many will remember the old man around those parts.

Sarah Sinclair.

I come to send a few words of love and greeting to a friend in Boston. I hope he will feel that I often stand by his side, bringing what influences Lean from the spirit-world to bless ing to a friend in Boston. I hope he will feel that I often stand by his side, bringing what influences Lean from the spirit-world to bless his life, to make a little sunshine and cheer enter his heart. I know there are very sad memories sweeping over him at times. I know that life is not always beautiful and fair, and I realize that sometimes he thinks it has been a failure, but I say to him, "Oh! no, it has not been a mistake or failure." True, there have been shadows resting upon him; very true, there have sometimes been steps made which might have been retraced, and it is also very true that opportunities have not always been wrought for the soul's advancement. I know all this, as other dear spirit friends know it, who are watching over my friend, trying to guide him into beautiful pathways, where he will find the best that life can afford. But we know that the clouds have been sent for a wise purpose, to educate his soul, to bring him up to a higher standing in life, and whenever he puts forth his powers to be useful, to be true to the highest convictions within him, we only rejoice with exceeding joy, and encourage him to do all that is possible in that line. We have great love for our dear one, and if it were possible we would every day show to him just what our affection is; we would prove it by blessings showered upon him; but God works in his own good way, and we dare not question his motive nor his divine will; we only know that beyond the turmoils of earth-life there is a season of rest, there is a world of delight for those who strived to do their duty, here, and seek earnestly and faithfully to make the best of the time and the opportunities which are theirs; and so we can wait until the dear ones come to us, feeling that by-and-bye all things will be explained. I think my friend will understand what I say.

I also bring my love to others, and would have the beauty in the cast of the time and the proposed and interested in the chart of the cast of the time and the proposed and the proposed and the

what I say.

I also bring my love to others, and would have them know I am interested in their behalf. Not one who was dear to me when on earth is less so now. My spirit expands in af-fection, in sympathy and kindly feeling; it does not confine its love to the few; it broadens out, not confine its love to the few; it broadens out, and while perhaps its richest and best affection is given to those who are closest to my heart, yet sympathy and love go out to humanity, which I feel must be of use. Other dear friends who are with me in the spirit world, and who help to make my life one long continued song of joy, a picture of happiness, unite in sending greetings and affectionate remembrances, and we wish to say it is well with us all. Sarah Sinclair.

Laura Kendrick.

Your spirit chairman has kindly permitted ne to say a few words this afternoon. As one of the old-time workers in the spiritual cause. I feel occasionally drawn to this platform and the work which is performed at this place. I can recognize that a great spiritual force centres here, because not only so many on earth look upon this establishment as the centre of a particular information. spiritual information, power and work, but so many invisibles, at least those who are invisible to you look upon it in the same way, and direct their forces and influences here, hoping they will thus be distributed for good work in other directions. And I come here with the same feeling and in the same spirit, hoping to utilize my mental prover for the herefit of utilize my magnetic power for the benefit of some poor suffering soul who needs enlighten-

some poor suffering soul who needs enlightenment, or who needs a stimulating power in order to rise above the afflictions and the conditions which press upon him.

I am as interested in all the forward movements of the day as I was when in the body. I have never for a moment laid down my idea of individual freedom for man and woman, and you may believe that I am pressing forward with all the strength of my spirit nature to do my part in the great work of reform, for I know that there is a mighty reformatory movement going on for humanity from day to day.

Just now there is great agitation rife throughout this country, not to speak of the agitation in the social and political circles of the Old World. Every intelligent spirit interested in the progress and the future of American civilization may have enough to do to attend to

ilization may have enough to do to attend to that which interests the people of this country. without directing its forces and thought toward other nations; but as we know that all men are akin, and that every world should be a home for the people of every world should be a nome for the people of every other world, if necessary, we can but feel a great throb of sympathy vibrating through our souls for the oppressed of every nation, and we can but send out our best thought and endeavor to assist any one, of any world, who is striving earnestly and zeal-ously to better the condition of mankind.

Some people seem to think, when one whom they, in their conservative fashion, designate a ranter, passes from the body, that he or she has laid down all thought and all power for usefulness; they seem to believe that the world is rid of such a party, and for its best world is rid of such a party, and for its best good. They never were more mistaken on any subject in their lives. For when one whose soul burned with zeal, who put all the best forces and powers of his nature into any work that he felt called upon to undertake for the best and enlightenment of his fellow creatures, as a spirit recognizes the wrongs and oppressions under which a part of his fellow creatures have to struggle and suffer, devotes all his time, thought and labor to the one end of doing something to better the condition of the oppressed, devotes all his energy to the one desire of stirring the world to a recognition of sire of attring the world to a recognition of this wrong, and thus leading it to right it, passes to the spirit-world, can you not be-lieve that the fire within him only increases in volume and strength, and that he is continuously urged on to make new efforts, to send out higher influences, to pause not in his labors until he succeeds in doing something in the discretion, which has taken all the succeeds in the succession of rection which has taken all his time and thought 9

I would tell those who believe that because a man dies he can no longer interest himself or take any part in the concerns of the world, that they are laboring under a delusion; that, on the contrary, every earnest spirit increases in ar-dor, grows more vehement in desire to call at-tention to the wrongs pressing on humanity, grows stronger and better in his usefulness. And I am interested in these things in my own

way.
I wish my friends to realize that because they I wish my friends to realize that because they do not listen to the sound of my voice, because I may not come to them with long stories of personal work or of personal affection, they are not to suppose I am idle, or to feel that I have deserted the cause of human freedom. I believe that when the glorious day arrives—which prophet and seer have foretold and sung through ages past—it will usher in the tage of liberty, of individual freedom for man and for woman, when one can dare exercise his thought and his word in his own way, and not encreach on the rights of others—forthat is not freedom; not to restrict others, or in any way to become law-less and impure, but always set the standard of freedom so high that it will make men and women exercise all their powers to reach it, cause them to live pure, good lives, and to strive always to be an example of right living to those around them. It believe that day is to dawn that the agitation of the present time only fore-tells what is to follow.

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Charles the West And Allete

mere machines, and are to be provided with that which will cultivate their finer powers and educate their intellects.

I know there are many spirits here who wish to say a word, and so I cannot feel at ease in occupying the time; but my friends have sent up to me a thought, and I have sensed it in my spirit-home; they have not spoken aloud, asking, "Why does she not come to us and speak if she is earnest and working for humanity, if she desires to see her fellow-creatures uplifted to a higher plane?" but, sensing the thought and responding to it with all the earnestness of my spirit, I come here to day to speak briefly, and tell my friends I am with them, heart and soul, in any good work that looks to the benefit of mankind, and that whenever possible I shall be pleased to give them my love and my sympathy in external expression; but whether I can or not, they must remember I am with them, and shall always feel that they are giving to me that strength which supports me in my work. Laura Kendrick,"

The Controlling Spirit

Then said: And now, Mr. Chairman, we will deliver the messages for such spirits as come to us this afternoon.

Capt. William Winsmore.

We have to speak for a gentleman who calls himself Capt. William Winsmore. We learn that he hails from Philadelphia, and that he has friends in that oity to whom he would like to address a few words of oheer. He wishes them to know that his wife is with him. She passed away less than a year ago from Rhode Island. There are certain matters connected with domestic life that he does not care to discuss in public. If his friends will open an avenue through which he can come personally to them he will be highly gratified. The spirit comes in a very friendly way, and we trust that he will be received in the same spirit, for we can perceive there is a work of usefulness that can be outwrought by this intelligence reaching his friends in a direct manner.

Benjamin Osgood.

Benjamin Osgood would be a very aged man were he here; but he wishes it distinctly unwere he here; but he wishes it distinctly understood that he feels strong and free from care in his spirit-home. He speaks of one called Hannah, to whom he has been frequently attracted, and he also speaks of others whom he would like to reach, that now remain on earth. To them he brings his greeting and his remembrances. There seem to have been some remarkable events connected with the life of himself and companion; an element of sturdiness comes with the man which has made itself felt in many ways. He, too, would like to reach his friends privately, but hardly expects to do so at the present time. This man was from Durham, Maine.

Andrew Bailey.

A spirit who has not long been apart from the body seems to take more interest in mat-ters belonging to his old earth-life really than to his present spiritual surroundings. He is attracted back to old scenes and associations. There seems to have been, or is now, some settlement going on concerning certain property in which he is interested. We learn that one in which he is interested. We learn that one week ago to day he was present with parties concerned in this matter, and took an active interest in it, though unable to make himself known. He does not know how to reach his friends, nor is he versed in spiritual matters, but he is trying to learn. In the meanwhile he would like to send greetings, with regards, and have his friends know that he is interested in their doings, can see them and understand and realize what is taking place. We feel that it would be an advantage to the spirit to have his friends understand this. He speaks of one as Martin H., to whom he would like to come, because there are matters of which he desires to speak that this man could attend to. The name of the spirit is Andrew Bailey; he is from Savannah, Chatham County, Ga.

Clara Beebe.

A young lady presents herself, giving the name of Clara Beebe. She tells us that she has very dear relatives and friends in Brooklyn and in New York City. They are not interested in Spiritualism, nor have they been particularly interested in the future life, except, when she passed away, for a time they were anxious to know something about immortality; but they do not understand how to gain such knowledge, nor has she been able to instruct them. She tells us that she has several times sought an entrance here, but without success. To day she sends her love and tokens of sympathy to her dear friends. She is anxious they should know of her continued life. The lady was not more than twenty years old when she passed away, and had pleasant pros-The lady was not more than twenty years old when she passed away, and had pleasant prospects before her. She did not wish to go, and her friends know how she clung to the body, to the external condition. Now she would have them know that all that pain has passed away and she is perfectly satisfied; she finds only contentment and peace in her arisen condition. She has found friends who have given her good advice, who have been very kind to her, and she has been happy in her new associations. There is one whom she calls John Besbe, to whom the spirit would bring strength, guidance and protection, for she feels that he needs it, and she would like to come into such close contact with him as to have him feel close contact with him as to have him feel her influence and know that she is by his side. [This spirit desires that the Brooklyn Eagle will copy her message.] الكارية والمراووات

if Charles Lawrence, with thirties

Charles Lawrence appears as middle-aged Charles Lawrence appears as a middle aged man, with gray beard, and hair combed backfrom the brow. He reaided in Cambridge, has friends in Cambridge and in Boston, whom he would like to have know of his return. He comes strong inspirit. He was a man of activity when on earth; we should judge that in taking hold of a plan, of a piece of work, he attended to it faithfully, and did not leave it until it was thoroughly completed; at least, that is the kind of man he was and is, and he comes back with power. We feel that he can be useful to those who attract him. He brings his layer and would power. We seek that he can be useful to those who attract him. He brings his love, and would like his friends to know how interested he is in their welfare, and how he works from day lo, day for their good. With the spirit life he is pleased; he finds there all that is necessary for his happiness and for his unfoldment, and while trying to do his duty or that the fellow of the second trying to do his duty on that side of life, no far, as it is in accordance with spiritual conditions, he also seeks to spend a part of his time and energy in connection with his earthly friends, for their good.

Octavia C. Russell. di tiete otil de

Here is a lady who has recently passed away from earth. She does not come very clearly, because there is a condition arising from earth, atill clinging to her; there seems to be an anxiety to reach parties in the body, and we cannot tell all the spirit undoubtedly would like to give; but, there is a wish to have the friends know she is safe, has reached a pleasant country, and feels at home near those here, over whom she would like to exercise a watchful care; and no doubt she will be given that privilege. She feels that if she can only tell those care; and no doubt she will be given that privilege. She feels that it she can only tell those who care to know anything about it that she is, free from pain, free from weariness, free from the thraildom of the body, it will do her good; and to have them know that she has safely reached a home, has met with kind faces; and loving welcome, will be perhaps not only helpful to herself, but also to the friends who remain on earth. We get the name of Octavia O. Russell, from Phillips, Mc.

women exercise all their powers to reach it, cause them to live pure, good lives, and to strive always to be an example of right living to those around them. I believe that day is to down: that the agitation of the present time only foretells what is to follow.

My sympathies are with the poor and oppressed. I believe this great social struggle, in which man meets his fellow-man, is to be the forerunner of a higher state of clyllization for those who have been kept down in bondage, who have been kept down in bondage, who have had no means, no advantages for education, but who are to be comelidered by and bye as human beings, as something more than by as a human beings, as something more than the inevitable corresping now him; and the inevitable continued in the corresping now him; and the inevitable continued in the inexitable continued in the inevitable continued in the inevitable continued in the inevitable continued in the inexitable continued in the inexit

pany, Ox Union Park, Philips Culming, III.

yet within his soul he rebelled, because he felt there was something here to bind him, something to call out his nature, and he did not know to what place he was going. Now, all this is changed; he is gratified with what has come to him on the spirit side, and rebellion has ceased. He comes en rapport with friends here, hoping to do them good, but he does not spend his time on this side, for he finds duties and employments in the spirit world which hold him. There is one closely connected with him, called Mary, who he feels needs his presence, and to whom he comes with special love and tenderness.

May Shaw.

We have with us this afternoon one who was a bleased worker for humanity ere she was called from the body; one whose years on earth were few, but they were filled with usefulness for mankind on both sides of life; one who was called upon to speed her vital powers for the world, not for self, and who, in passing away in tender years, bore with her the love of many, many hearts that had been consoled and upilited through her ministrations. The spirit does not speak thus of herself, but we of the Banner of Light Circle are very glad to speak of her in this way as a tribute to her fidelity to truth and her life-work. This spirit; comes with a smile upon her face and sunshine in her heart, which she would radiate upon all her friends. She brings much love, and a spirit of peace, and wherever she goes she will dispense this influence, so that no friend can be otherwise than cheered by her presence. While sending her love, and her affectionate tenderness to one who is very dear to her, one who perhaps will not re. and encouragement to all friends, and especially sends her affectionate tenderness to one who is very dear to her, one who perhaps will not remain on earth many years, whose thought turns often to the spirit-world and its beauties. This soul may feel encouraged, stimulated and uplifted, knowing that it has the presence and the ministrations of bright and beautiful angels from the higher life.

the ministrations of bright and beautiful angels from the higher, life.

The young spirit of whom we speak was known as May Shaw, a beautiful medium, who has friends in different parts of the West. She sends particular greetings to friends in Chicago, and also to parties in Indianapolis, With her comes her father, Dr. Shaw, whose benevolent life was exercised in good works for others. He, too, joins in the beautiful influences sent forth by his daughter to friends everywhere.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. May 14.—Thomas R. Hszard; Lotela, for Lily Bencer, George Rollins, Mary Stackpole, Jenuic Wilson, Billy Cal-der, Sam. K. Head, Marion Watson, John Marvin, Eliza-beth Wells. beth Wells. May 18.—Lydia Maria Child: Ann Lawrence; Joseph Hankey: Father Cleveland; Fred Barnard; Samuel Chase.

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

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March 14.

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CONTENTS: PARTI.—Materialization and Dematerialization of Forms and Objects; My First Séance, and What Came of It; Per-sonification by the Medium of Materialized Forms; Mate-rialization and Dematerialization of Objects; Materializa-tion and Dematerialization under Test Conditions; An Untion and Dematerialization under Test Conditions; An Unexpected Sance; Séance with Mrs. Carrie M. Bawyer; Séances with Mrs. Fairchild; 'édance with Miss Helen Berry
at Onset; Séance at the Berry Sisters' in Boston; Materialized Forms—How Shail We Meet Them;
PART II.—Opinions and 'Theories; A Glance Bebind the
Curtant; Exposures of Mediums; Publis Séances; The Attitude of Scientists; Public Opinion; Conclusion;
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Day by Day, The Soul's Destiny.
Compensation.
Day by Day, The Angel of His Presence.
The Angel of His Presence.
The Angel of His Presence.
The No Death, They Still Live.
The Hetter Land.
They Still Live.
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They Still Live.
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The Vanished.
The Vanished.
The Vanished.
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They will Meet Us on the Shore.
I And.
I Thank Thee, oh, Father,
Jubilate.
Hy Bpirit Home.
Nearer Home.
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Summer Camp-Meetings,

Lake Pleasant.

OPENING DAY.

The Thirteenth Annual Convocation of the New England Spiritualists' Association opened at this place this morning most auspiciously. The grand old grove is now in its best attire, the atmosphere pure and invigorating, and all Nature seemed in keeping with the occasion. The event has been looked forward to with much interest by the campers wito have resided here for several weeks, and with those who come here year after year the August Camp-Meeting at Lake Pleasant has become a matter of no inconsiderable importance in their lives. The permanent campers number far into the hundreds, which, with those coming for the day by trains regular and extra, and in carriages, augregated an audience estimated at fully three thousand people.

The morning hour from 3 to 10:30 was occupied with a grand concert by the Flichburg Military Band, which has now become a fixed adjunct of Lake Pleasant. and invigorating, and all Nature seemed in keeping

which has now become a fixed adjunct of Lake Fleasant.

Dr. Joseph Beals, President of the Association, then advanced to the front of the platform, and read the following address:

"Ladies and Gentlement—It seems a very short eleven months since our last meeting in this place, when I bade you good bye and God-speed for the year. But as we look back over the few months, we find many changes have taken place. Many have dropped off the mortal, and joined the great majority. Five in particular I will mention who have all been somewhat prominent in our gatherings, and who will be missed by us all."

Tributes of respect to the memory of the following

particular I will mention who have all been somewhat prominent in our gatherings, and who will be missed by us ail."

Tributes of respect to the memory of the following persons were then expressed in the address: Mr. 8. W. Lincoln, of Hartford, Conn.; Mr. M. V. Lincoln. Boston; Dr. N. D. Ross, Troy, N. Y., Mrs. L. A. Pasco, Hartford, Conn.; Mrs. Elizabeth Severance. Boston. "Without doubt there are others who have been born from the mortal into the spiritual life within the year. And as we look back over the past twelve years, we see a long list of those who have been with us in the mortal, but who have passed from our sight into the better life, but in this change they have lost nothing but the mortal. Their identity and individuality remain perfect, and they are without doubt with us today, to bless and aid us in all our earnest endeavors to help our fellowmen. Let us all strive to live in such a manner that we shall not only gain, but merit their approbation. And now, my friends, time has roiled around, the seasons have come and gone, and we are again gathered here for our thirteenth annual meeting. What is our purpose in thus meeting here? What has drawn so many to this place? The objects are numerous and varied.

But let us hope and believe that the principal object is to gain a better knowledge of the science of life, and let us each remember and practice the Golden Rule. Most of you probably remember what John the evangelist says in 'Revelation' about the book of life, and the dead were judged out of those books according to their works. Now, my friends, there is a great truth in this. But instead of one recording angel, as John seemed to suppose, there are as many as there are human beings. Each individual is a recording angel, We are in fact our own book-keepers, and no mistakes or false entries are made in our books. And now, my friends one and all, for the thirteenth time. I welcome you to Lake

individual is a recording angel. We are in fact our own book-keepers, and no mistakes or false entries are made in our books. And now, my friends, one and all, for the thirteenth time. I welcome you to Lake Pleasant to participate in the feast of good things the managers of the Association have been enabled to provide for you. And may we all, in returning to our homes at the close of this meeting, feel that it has been one of our most successful and profitable gatherings."

The next exercise was convervational sluging, led by Mr. George W. Burnham of Willimantic, Mrs. Addie P. Young officiating at the organ. An invocation was then offered by Mr. Waiter Howell of Phitadelphia. Hon. A. H. Dalley of Brooklyn was then introduced, who gave the address of the morning. Judge Dalley's subject was "Demonstrated immortality Essential to Human Progression." The address was eminently practical, and we regret that space forbids more than a brief abstract: "It is a pleasure to meet so many of our friends in this consecrated place, for these grounds have been selected by the angel world, and are hallowed for great and noble purposes... We come to the fact, which cannot be controverted, that among the most civilized nations of all ages the existence and immortality of the soul of man has been the subject of controversy. With this absence of evidence appealing to the hearts and reason of men, after nineteen hundred years of an alleged revealed religion, is it not apparent that the methods of the past have been insufficient to convince the world of those great truths which it deserves to know? The work of Medern Spiritualism has been to strike with the sword of Divine Truth at the very root of false doctrines and false teaching, to set aside the doctrine of total deprayity and let in the light, that the poorest and men deprayed of mankind may realize that they are God's children. Men are learning that the road to Heaven is a straight and narrow one, but it reaches every home on earth."

At the close of the address Mr. John Slater of Brook-

At the close of the address Mr. John Slater of Brooklyn was introduced, who gave the names and messages of twenty-three spirit/friends, all of whom were recognized by people in the audience, and in every case by those who were entire strangers to Mr. Slater.

In the afternoon the audience was much larger, and very attentive. After the rendering of an especially fine programme by the Fitchburg Military Band, and singing by the audience, Mrs. Sarah A. Byrnes of Boston was introduced. She gave an invocation, followed by an address, which was largely a retrospective view of the teachings and accomplishments of the spiritualistic movement during the past thirty years, and to what extent the world had been benefited thereby, and how much had been the real progress and improvement; what had been the advance, and the mistakes, and what had been its educational phases. The scance-room ought to be a place which the spirit of prayer could pervade. Its purposes should be high and lofty, and if characterized with proper dignity, there would be a greater influx of spiritual truths and more important results would follow. All dignity, there would be a greater innux or spiritual truths and more important results would follow. All hall the day when we shall live our Spiritualism? Let us not look outward, but inward, and know ourselves. Mrs. Byrnes is a faworite speaker here as elsewhere, and her addresses are listened to with the best of integral.

and her addresses are listened to with the best of interest.

Mr. John Slater then proceeded with another exercise in mediumship, in which twenty full names and messages were given, nearly all of which were recognized. Several of the messages were most remarkable, the conditions entirely precluding the possibility of collusion on the part of any one.

The day closed with another fine musical programme rendered in the evening by the band, which was really an in-piration not of earth. The session of to-day is regarded as most satisfactory to the management, and a general good feeling prevails in the entire camp.

Mr. L. A. Allen of Fitchburg will officiate at the railroad station.

The first assembly of the season was held at the Pavillon Saturday evening. It was a very good opening.

vilion Saturday evening. It was a very good opening. Buffalo Cottage is redolent with the perfume of

flowers.
Ben. Tilden, the "lone fisherman" of the camp, is

Ben. Tilden, the "lone fisherman" of the camp, is out again.
The headquarters of the Association, also the office of Mr. Henry, the clerk, are at the Felton Cottage on the "Bluff," Campers as well as visitors are requested to register their names and "abiding place."
Mr. R. D. Jones of the Rochester, N. Y., Democrat, is being asked for. Better come soon.
A most courteous official—Mr. W. I. Fox, Division Superintendent, Fitchburg Railroad.
Mr. Blilings, formerly connected with the station here, is now upon the road.
The great gulf between the old grounds and the Highlands has been bridged. It is proposed that it be known as the Carey bridge, in honor of Mr. A. C. Carey, the prime mover in the enterprise.
Mr. C. A. Greenleaf of Springfield paid a visit to camp last week. He is a veteran in the philosophy. Capt. Greenleaf is selling the Edison Electric Fire Extinguisher.

guisher.
Subscribe for the BANNER OF LIGHT.
In constant use—the new bridge.
John Adams, Esq., General Superintendent of the Ritchburg Railroad, was booked at the Lake Pleasant Hotel, July 28th, He is a courteous gentleman, and much interested in the success of Lake Pleasant.
Mr. Krank Croyler, the photographer is at his empo-Mr. Frank Crozler, the photgrapher, is at his empo-rium on Park Square. His camp views have a large

The grounds are illuminated with the "electric." Mr. A. H. Huse, the veteran astrologer, arrived on

Mr. A. H. Huse, the veteral astronger, arrived of Wednesday.
A most welcome arrival—the Fitchburg Military Band. The morning concert was superb.
The Unitarian Society of Montague are holding a series of lawn-parties, which are largely attended by the The sales of the BANNER OF LIGHT at the news

campers.

The sales of the BANNER of LIGHT at the news stand are much larger than for the corresponding time of any previous year.

Mr. W. H. Brock, of the Worcester Telegram, was in camp on Saturday.

Mr. William R. Tice, of Brooklyn, came overland with his carriage from Baratoga. Mr. Tice is Treasurer of the Association.

Mr. Edgar W. Emerson, the platform medium of Manchester, N. H., is in camp, fresh with laurels from Sonset Bay and Parkland, Mr. Emerson's next engagements are at Sunapee and Cassadaga.

Every phase of mediumship is represented here. The most prominent are Mr. John Slater, Brooklyn; Mrs. Maud E. Lord, Boston; Mr. Arthur Hodges, Roston; Dr. Henry Rogers, New York; Mrs. S. Willis like Fietcher, Boston; Dr. Charles Higley, Syracuse, N. Y.; Mrs. J. Y. Dillingham, Lynn; Dr. H. F. Merrill, Hartford, Ct.; The Eddy Boys, Chittenden, Vt.; A. H. Huse; Boston; Edgar W. Emerson, Manchester, N. H.

Mrs. Maud E. Lord is giving scances afternoon and evening at her "Mountain View" cottage on the Bluff. A typical Southern woman, her mediumistic experisone is in itself a romunce.

Recent Arrivals.—Mrs. W. A. Whittler, Lynn; Dr. and Mrs. Henry Rogers, New York; Mr. George W. Seaman and family, Troy, N. Y.; Hon. Slias Mason and family, Hartweilile, Vt., Mr. A. H., Huse, Boston; Mr. R. B. Onthank, Newton Centre; Mr. H. G. at Hawkins and Mrs. Hawkins, Keene, N. H.; Miss Of Olive Beyrolds, Boston; Mr. George W. Burnbam and family, Willimantic, Ct.; Mr. Watter Howell; Philadelphia; Prof. J. B. Campbell, Cincinnati, O.;

Karada Colura a mem.

5. 14 April 1

Edgar W. Emerson, Manchester, N. H.; Mrs. Stod-dard-Gray and DeWitt C. Hough, New York City, Mr. and Mrs. H. G. Hawkins of Keene, N. H., are at the campi for the season. Mr. Hawkins, was for-merly connected with the Sunapec Lake Camp-Meet-

meriy connected with the Shuapes Land Campaing.
The singing was under the direction of Mr. George W. Burnham of Willimantic, Mrs. Addie Priest Young of Haverbill, organist.
Mr. John F. Whitney of St. Augustine, Fla., has come for his annual outing.
Lake Pleasant, Mass., Aug. 1st, 1886.

Onset Bay Camp-Meeting.

On Saturday afternoon, Mrs. A. M. Glading of Philadelphia lectured on "Sympathy," and on Sunday morning Mr. A: B. French spoke on the subject of "Cranks, who Turn the Wheels of Progress," treating of cranks of the old times. Columbus. Galileo and others, as well as the spiritual cranks of to-day. This able lecturer always interests an audience, and he and Mrs. Glading spoke to the largest audiences of the season, crowds having come from the Cape towns by morning extra trains, and the steamer Island Home, which made two trips from New Bedford. Mrs. Glading's subject for the alternoon lecture was "The Unanswered Questions." Numerous scances and private circles were held in the cottages. It is estimated that over seven thousand people were in attendance. Mr. A. O. Ladd, publisher of Light for Thinkers, is upon the grounds.

Dr. E. A. Smith, of Brandon, Vt., offers railroad tickets for various camp-meetings at reduced rates. The Middleboro' Band gave three concerts on Sunday which were much enjoyed.

A sale of cottage lots is advertised to take place, commencing on the 10th Inst., and continuing three days. Maps can be seen at the office and particulars learned of the auctioneers.

Mr. Chas. W. Bullivan is to have an Old Folks' Concert on Friday evening, at the Temple, at which himself and bisassistants will appear in "ye anciente costume." morning Mr. A. B. French spoke on the subject of

It is rumored that the Onset railway is to run to Shell Point. Should this be the case it would be a great convenience to visitors, who could thus reach the grounds with no annoyance or delay.

Special Cape trains, which are to be run on the five Sundays in August, will accommodate visitors to Onset.

Sundays in August, will accommodate visitors to Ousset.

It is said that a new steamer is to be put on the route from New Bedford, to run on Sundays.

SPEAKERS AT ONSET yet to appear are: Aug. 7th, Mrs. M. S. Wood; 8th, Geo. A. Fuller, Mrs. M. S. Wood; 10th, Geo. A. Fuller; 14th, Dean Clarke; 15th, Dean Clarke, Nellie J. T. Brigham; 17th, Miss M. T. Shelhamer; 21st, Dr. F. L. H. Willis; 22d, Rev. J. K. Applebee, Dr. F. L. H. Willis; 24th, Rev. J. K. Applebee; 28th, Mrs. H. S. Lake; 29th, Mrs. H. S. Lake, J. J. Morse.

ITEMS FROM ONSET.

ITEMS FROM ONSET.

The friends of "Wild Flower," the controlling and care-taking spirit of Mrs. Wm. 8. Butler, (formerly Maggle Folsom) of Boston, surprised this worthy medium, and her as truly worthy and respected husband, at their pleasant and commodious cottage on the South Boulevard, on the evening of Aug. 1st.

Many mediums and speakers were present, among whom were Mrs. Glading (the platform speaker of the afternoon); Mrs. Carrie Twing (so long and favorably known to the general spiritualistic public); Prof. and Mrs. Hare (of Philadelphila); Mr. and Mrs. Mozart and Mrs. Stephens (of San Francisco); Col. Crockett (the President of the O. B. G. Association) and Mrs. Crockett; Mr. and Mrs. Ross (of Montreal, Can.); Mrs. Kate Stiles (of Worcester); Capt. Parker (of the Custom House, Boston); Charles Sullivan, of "ye olden times," and many other interested and interesting friends, of whom I must name Mrs. Dr. Sturtevant and her Elsle, who were instrumental in introducing "Wild Flower" to her medium, Mrs. Folsom, some seventeen years ago.

Fine music was rendered by the quartette of the Glen Cove neighborhood. Congratulations were extended to "Wild Flower" and to Mr. aud Mrs. Butler, and to the Spiritualists themselves because of the generosity of spirit manifested to them by these friends; "Wild Flower" spoke her words of happy greeting to her medium through Mrs. Glading, and then to the assembly through Mrs. Butler, informing us that it really was her birthday anniversary—and the hour of parting comes, finding us better and happier for the meeting.

the hour of parling comes, finding us better and hap-pler for the meeting. LITA BARNEY SAYLES.

Complimentary Concert to J. J. Morse at Onset.

The numerous friends of the above genial gentleman, in recognition of his disinterested efforts in aid of the management at Onset Camp during his recent of the management at Onset Camp during his recent stay thereat, arranged to express their appreciation of his services and esteem of himself by tendering him a complimentary social concert at the Temple building, which event transpired on Monday evening, July 26th, and was attended with conspicuous success. Among those who devoted themselves to promote the successful issue of the event were Mrs. Badie P. Andrews, Mrs. Crockett and Mrs. Wm. S. Butler of Boston, and Mr. and Mrs. May Mozart of Portland, Orrgon; but the idea was so universally commended that the residents practically became a general committee on the matter.

During the evening the Chairman read the following letter, which explains itself and reflects great credit upon its generous and appreciative writer:

MONDAY, July 28th, 1886. Mr. MOISE—Dear Sir—

MONDAY, July 26th, 1886, Mr. MORSE—Dear Str—Will you please accept the enclosed testimonial (\$10,00) as a slight token of my appreciation of your work in the noble field of Spiritualism; that field wherein the need of work is so much felt and where the patient laborers are few. Trusting that success may attend your efforts wherever you go, I remain,

Yours respectfully.

WM. S. BUTLER.

dence, made up of the best-known and inhiential residents, assembled to express their sympathy with the purpose of the gathering, which in itself was a great compliment to all concerned. The programme included the following names: The Onset Quartette, consisting of Mrs. L. C. Clapp, Mrs. Tufts, Mr. Packard and Mr. Adams; the weil-known medium, Mrs. Carrie E. S. Twing; the popular vocalist of New York City, Miss Bennett; Mrs. W. A. Rugg and Mrs. H. L. Jeffers of Wickett's Island; the popular caterer, Mr. Frank L. Union of Union Villa, Onset; the youthful and talented elecutionist, Miss Failis; the ever-well-come Charlie Suilivan; the esteemed old worker, Mrs. Wm. S. Butler; the remarkable and surprising fire medium, Mrs. Isa Wilson Porter, and our amable and whole-souled visitor, Mrs. May Mozart, all of whom in song, recitation, speech and mediumistic exercise, constituted a programme unequalted in excellence, Mr. Charles Dawbarn of New York City was Chairman, and no more efficient selection could have been made, as his hearty and appreciative remarks, cordially seconded by the audience, when he referred to Bro. Morse's zeal and earnest devotion to our work, left nothing to be desired. Mr. D. also contributed a humorous recitation to the programme, which was highly relished by his listeners. Mr. Morse made one of his happy little speeches, thanking all concerned for the to him unexpected and greatly valued expression of esteem and appreciation their gathering in his houor expressed.

slon of expressed.

It may be proper to say here that Mr. Morse has contributed by pen, speech and service to our camp, and in the unavoidable absence of our President has presided at our conferences and lectures, and with such consplicuous ability and judgment that won the hearty approval of all, and doing so out of simple love for the cause and interest in our work, the above narrated events were the outcome of our appreciation. The proceeds amounted to the satisfactory total of fifty-three dollars and twenty-five cents, which were duly paid over to Mr. Morse, who left us on Saturday last, having won for himself "troops of friends" who will ever hold him in pleasant remembrance. OLIO.

Cottage Dedication at Onset.

Receptions and dedications of cottages are among the interesting entertainments at Onset, and hundreds of people are thus made happy for the time.

of people are thus made happy for the time.

I am sure the friends of Dr. C. C. York will be happy to know that he has at last a home of his own at this beautiful place. He was amongst the first advocates of Spiritualism, and has passed through the crucial fires with thousands of the old workers, by which we are taught all are purified for a higher life. His cottage, near the "Mediums" Home, "was filled with a goodly number of persons on Monday evening, July 26th, and with pleasant speeches and kindly feelings was dedicated as "The Spirits" Home."

May all our old workers be blest with as comfortable homes, wherein to spend their later years, is the prayer of one who is humanity's friend.

M. B. TOWNBEND-WOOD.

Rindge Camp-Meeting.

The opening day at Rindge Camp-Meeting has been a very quiet and successful one. The attendance was quite large, and perfect order has prevailed. The Association thought it would be unnecessary to employ a police force this year, and the experiment upon this day has proved that the people who visit this campits human freight across Lake Sunshine. The people listened respectfully to the services, and appeared to be deeply impressed with the thoughts uttered. The Association ought to feel proud of the work accomplished vocalist, and pleased all with his rendering of some fine selections.

The President of the Association, George A. Fuller, opened the meeting by reading one of Lizzie Doten's appears in pressive invocation, after which he made appropriate opening remarks. Mrs. Mary Otherter, of Sestion, Glowed with several excellent tests of spatis presence, which were fully recognized by the audience.

At 2:30 r. M. the address was delivered by George quite large, and perfect order has prevailed. The As-

A. Fuller. He chose for his subject "The Identity of Ancient Christianity with that of Modern Spiritualism." The discourse was very lengthy, yet the large audience paid the strictest of attention.

The Restaurant, under the management of Drs. Biles and Morton, is an honor to the Camp Ground, and conducted in a manner that needs must please all who patropize it.

and conducted in a manner trat needs must please an who patronize it.

Dr. James A. Bliss is located at the Farm-House, where he gives sittings for the development of mediumship and magnetic healing.

Dr. K. H. Amsden of Boston, magnetic physician, is at Mrs. Ripley's cottage.

Mrs. Mary A. Charter is doing a fine business as a test, business and medical medium at her cottage.

Mr. and Mrs. Almon Booth of Milford, N. H., and Mr. and Mrs. George Epps of Francistown, N. H., are located at their fine cottage opposite the entrance to the Camp Ground. to the Camp Ground.
Dr. Harriman is kept very busy at his ice-cream

Dr. Harriman is kept very busy at his ice-cream stand.
Our Treasurer, Capt. Nelson Woodbury, is building a fine cottage for himself and is superintending the erection of another for Mr. A. Atwood of Boston, one of the stock-holders.

Mrs. G. Davenport Stevens, formerly associate editor of Npirit Voices, is stopping at Mrs. Ripley's cottage, enjoying the natural scenery and the spiritual feast.
S. B. Goodwin has the interest of the Camp-Meeting at heart, and, as Chairman of Committee on Grounds and Privileges, is working hard with that end in view.
Over one hundred lots have been fold up to this date. This certainly speaks well for the future of Rindge, Fishing parties on the Lake not only return with good reports, but also with excellent strings of fish.

The meeting promises well, for those who have the meeting in charge are alive and in earnest. For circulars giving full particulars, address Dr. Jas. A. Bliss, Mediums' Camp-Ground, East Jaffrey, N. H.

REPORTER.

Verona Park.

We are all looking forward with much interest to the coming Camp-Meeting to be held here from Aug. 14th to 23d.

The Directors have been successful in engaging that estimable lady, Mrs. Adeline M. Glading, of Philadelphia, for the entire camp session; she gave such truttil tests and psychometrical readings at last year's meetings that she has endeared herself to a host of

campers.
This Park has already grown to be a favorite place with excursionists to spend the summer vacation, and enjoy the beautiful views and scenery to be found

enjoy the beautiful views and scenery to be found here.

The directors are preparing for a month's Camp-Meeting next year, commenving about July Sist, to hold through August. They feel that among so many visitors a longer session than heretofore would be of great advantage in spreading spiritual truth.

Mrs. C. Leighton of Orrington has purchased one of Mr. E. W. Rogers's cottages.

Mr. Rogers and family are expected soon to open their pleasant residence.

Mr. and Mrs. W. A. Heywood commenced the season in their "Tower Cottage" some weeks ago; they entertained some of their Bangor friends the other day, also Mrs. Abbie Orcutt of Council Bluffs, Ia.

Mr. and Mrs. L. F. Tapley are occupying their "Latch-String" cottage out on the point in real summer style.

Mr. M. Hervay of Roston Mr. M. French of Porter

"Latch-String" cottage out on the point in real summer style.
Mr. M. Hervey of Boston, Mr. M. French of Portland, Mrs. L. Folsom of Boston, with a large party of friends enjoyed a few days at the Emery Octagon.
Mr. J. W. Patterson, Agent Bangor & Boston Steamer at Bucksport, with his wile, passed the day last Sunday with Mr. and Mrs. R. H. Emery at their cottage, "The Ploneer."
Mr. and Mrs. O. Eddy of Eddington will open their new cottage next week. They would have done so before but for the accident which befelt them by being thrown from their carriage, in which Mrs. Eddy had an arm broken and was otherwise badly cut and bruised.

arm broken and was otherwise badly out and bruised, while he escaped with some bad cuts and bruised about the head. We are glad to know they are getting on nicely and will come so soon.

Mr. R. H. Emery has nearly completed his new cottage.

Mr. R. H. Emery has hearly compared the front of the dining hall with the name of the Park, which is very convenient for strangers passing up and down

the Gining hall with the name of the Park, which is very convenient for strangers passing up and down the river.

Mr. and Mrs. J. P. Ames are at their residence.
Mrs. Pool and Mrs. Stetson of Weymouth, Mass., have arrived for the season.

Mr. and Mrs. A. De F. Snowman are at the "Maple Leat" for a short time.

A very pleasant excursion party came here from West Bangor on steamer Queen City of the Bangor and Bar Harbor line recently.

Mr. A. B. Ames is improving the front of his cottage with the addition of a plazza.

Mr. and Mrs. E. Wardwell of Newport, Me., made a figing visit to the cottage of Mr. E. S. Wardwell, local editor of Bucksport Citpper.

Some ladies at the "Pioneer" thought they would see how many steamers and vess-is passed the Park in one day. It was found that fifteen steamers, twenty-four vessels and nine sailboats composed the number. The largest steamer was the Penobacot, while the smallest was the beautiful steam yacht Edith, of R. H. White, Boston. All responded with a salute of their whistles to the salutation given them by the cottagers. Verona, Me., July 29th, 1886.

Kris.

The New Spiritualists' Park at Bridge

port, Pa.

This new camping-ground was formally opened June 20th. It is located seventeen miles from Philadelphia, on the main line of the P. and R. R. R., and is on a Trusting that success may attend your efforts wherever you go, I remain.

Yours respectfully.

The talent presented, largely professional, was of thoroughly high-class character, and a very large and enee, made up of the best-known and influential residents, assembled to express their sympathy with the purpose of the gathering, which in itself was a great compliment to all concerned. The programme great compliment to all concerned. The programme ists of the Middle States, and of other localities whose people desire a beautiful and healthful spot for a midsummer's outing. Besides ample cottage facilities, a finely-appointed, spacious boarding establishment—the Park Mansion—bas accommodations, at very moderate charges, for about a hundred guests, whose needs are in charge of and amply provided for by Mrs. Greenwald. From Bridgeport and Norristown trains are run hourly to Philadelphia, the trip occupying but forty minutes, and landing passengers at either of the Reading company's stations, at Broad or Green street. The Sunday speakers thus far have been Mrs. Glading and J. Clegg Wright of Philadelphia, A. A. Wheelock of New York, J. Madison Allen of New Jersey, G. W. Kates, editor Light for Thinkers, of Atlanta, Ga., Mrs. Cora L. V. Hichmond of Chicago, Mrs. Stearns of Buffalo, Mrs. Aldrich of Philadelphia, and on the 25th ult. Mr. James Royle of Trenton, and Prof. W. G. Haskell of Philadelphia. We heard the latter gentleman's discourse, which was highly commended by the audience. The others are too well known to require more than the saying that their standards of excellence were not lowered. On the same evening Mrs. Stoddard-Gray and son. DeWitt O. Hough, gave from the platform a series of admirable physical manifestations, with several crucial mental tests. It was the first attempt for ten years to produce the physical phenomena under the full glare of a powerful electric light, and the results were most gratifying. These mediums are also giving materializing scances each evening at the Park Mansion, with excellent success.

Other mediums of known celebrity, cottagers on the grounds, or guests at the Mansion, are Mrs. L. Parks, long and favorably known as one of Philadelphia's

Other mediums of known celebrity, cottagers on the grounds, or guests at the Mansion, are Mrs. L. Parks, long and favorably known as one of Philadelphis's most successful clairvoyant and business mediums; Mrs. M. A. Thayer, known for so long as the "flower medium," and now as a fine independent slate-writer; Mrs. Patterson of Philadelphia, varied in mediumistic gifts; Mrs. McCann, another excellent clairvoyant; Prof. Haskell, lecturer and healer, Mrs. Cutler (formerly Mrs. George,) of Troy, N. Y., and others known in this vicinity.

BANNER OF LIGHT readers visiting Philadelphia, or living in its vicinity, will find the new Park a charming place to which to make a trip or to spend a week or a month.

Cassadaga Lake.

The Cassadaga camping-ground is a delightful spot on the borders of the Lake of the same name, which nature and art have united their efforts in beautifying. Quarters are comfortable and rates reasonable, and people of all denominations are flocking thither to enjoy the approaching session of the Cassadaga Free Association.

By the approaching session of the Cassadaga Free Association.

Every week will add to the attractions. Sunday, Aug. 1st, G. H. Brooks, of Wisconsin, a speaker never heard at this camp, was to occupy the platform together with O. F. Keilogg of Ohio, a veteran speaker, and Miss Jennie B. Hagan of Massachusetts, well known among Spiritualists as an improvisatrice.

Tuesday, Aug. 3d, J. Frank Baxter was to speak and after his lecture give platform proofs to the audience of the presence of departed friends. Mr. Baxter is to be the speaker on Thursday and Saturday following, and on Sunday, Aug., 4th, will give his farewell address, Mrs. H. S. Lake of Wisconsin being the other speaker of the day. Mrs. L. is eloquent, sensible and witty, and no one can regret hearing her. She speake Wednesday and Griday of same week, Aug. 11th and 13th.

Cape Cod Camp-Meeting.

The second week of the Ocean Grove meeting closed the very successful season, with a larger average attendance than on any previous year. This is due to the local interest felt in the new Grove, which enlists the vounger generation as well as their clders. Mrs. Celia Nickerson gave a floetrance address, and spoke always with acceptance several times in the conterence. These meetings have been indebted to Mr. John F. Whitney of Florida, formerly distinguished in New York City as one of the earliest champions of Spiritualism, for his contributions of important phenomenal facts occurring in the early history of this movement. Mr. Whitney now resides at St. Augustine, Fla., but being charmed with Ocean Grove, has bought several lots, and will spend his summers there with his family.

Mr. Orrick Nickerson, George W. Smalley and Capt. Ephralm Doane and Dr. A. H. Richardson have all interested the people by their conference talks.

On Sunday Geo. A. Fuller gave an admirable address upon "inspiration an Ever-Present Necessity with Man, and Spiritualism the Only Revelator of Immortality." tendance than on any previous year. This is due to the

mortality."
Mrs. Juliette A. Yeaw spoke upon " Life" in a com-

Mrs. Juliette A. Yeaw spoke upon "Life" in a comprehensive survey of its rise, progress and evolution—its potency and its promise, as revealed in the world of nature and the world of man. This first visit of Mrs. Yeaw to the Cape has endeared her to the entire fellowship of the attendants upon the camp.

Dr. Charles H. Harding was very successful in psychometric readings, astonishing many and pleasing all. He also lectured under earnest inspiration.

The children of the camp gave an entertainment of reading, singing, etc., on Tuesday evening, which was much enjoyed.

The board of officers of last year were unanimously reflected, and a vote passed to hold the meetings four Sundays next year and on Thursday and Friday of the first two weeks, regular speakers to be employed for those days and the other time devoted to conferences, fact meetings, entertainments, sailing excursions, etc.

Parkland, Pa.

We are hard at work in our camp, making improvements in building, grading, etc. We have had our usual number of lectures since the meetings opened. was distinguished on Saturday, July 24th, and on Sunday morning; A. B. French gave the afternoon lecture and also one for each Tuesday and Thursday. The addresses of both speakers were listened to with great attention.

lecture and also one for each Tuesday and Thursday. The addresses of both speakers were listened to with great attention.

We had Régar W. Emerson with us from the 23d to 27th—the tests given through his organism being, in many cases, very wonderful; one good Methodist lady was favored by the demonstrated presence of thirteen of her family and relatives, who gave the strongest evidence of continued life and the possibility of intelligent communion on their part. I think societies should seek to engage some reliable medium to follow with platform tests at the close of each lecture; I am sure such a course would do much to build up an interest in the cause.

Aug. 1st (morning) J. Clegg Wright spoke of the anliquity of the Bible, criticised the "whale" story, and then proceeded to answer a question handed in from the audience, concerning matter, spirit and soul, and their distinctive natures. His lecture and further remarks were replete with sound argument, and the congregation gave hearty expression to its appreciation.

At 2:30 P. M. the rain began to fall, and we were obliged to use the dining-room to shelter the people. A. A. Wheelock gave a grand lecture to those assembled.

We had more people on the ground than any day since we opened, and had the weather proved pleasant we should have had double the number.

Sunapec Lake.

The Camp-Meeting opened Sunday, Aug. 1st, at eleven o'clock. V. C. Brockway made remarks, introducing Dr. A. H. Richardson, of Boston, as Presi-

troducing Dr. A. H. Richardson, of Boston, as President of the Association, who, upon taking the chair, extended a pleasant greeting to the assembled crowd. Music was then rendered by the choir. Miss Nettie Wentworth, of Boston, was introduced, and gave a reading, when, after a song by Mrs. and Miss Wentworth, Mrs. Clara A. Field, of Boston, gave a sound, practical discourse. After music the meeting adjourned to 20'clock p. M.

**Afternoon.—Called to order by the President, when, after singing by the choir, Miss Nettie Wentworth gave a reading, "The Last Hymn," when, after another song by Mrs. and Miss Wentworth, Mrs. Field delivered a most pointed, practical discourse upon the subject of "Practical Spiritualism," pure and unadulerated. No abstract can do justice to this lecture; it should be heard to be appreciated. After singing by the choir, Mrs. Field gave several psychometric readings, which were considered strikingly true. A song by Mrs. and Miss Wentworth closed the session. And it is here proper to say that the first day of the meeting closed with the full assurance in the minds of all connected with the Association that it is to be one of, if not the very best meeting ever held on these grounds. An audience of seven, hundred, by estimation, was assembled, and conditions seemed to be very harmonious indeed.

The speakers next Sunday, Aug. 8th, will be Dr. H. B. Storer and Eben Cobb, of Boston, and E. W. Emer-

The speakers next Sunday, Aug. 8th, will be Dr. H. B. Storer and Eben Cobb, of Boston, and E. W. Emerson, of Manchester, N. H. N. A. LULL, Secretary.

The above opens Aug. 27th and closes Sept. 5th. An array of talent has been secured that insures the largest attendance we ever had. For a ten days' meeting kina stands unrivalled. Everybody attends to "get religion," and they obtain the best the sun ever shone on before leaving. The names of our speakers are chronicled in the Rastern Star, and on our circulars, and were editorially mentioned in three issues back of the BANNER OF LIGHT. Send for Star and circulars for further information to undersigned. If you wish to attend Eins meeting by the Boston and Bangor Steamship Line you must present this notice to Pursers on board the steamers, and you will get for one fare the round trip from Boston and all points to Bangor. From Bangor take the cars for Eina, and ask for one fare ticket to Eina Camp-Meeting. Tickets on Steamship Line good from Aug. 24th to Sept. 8th. You cannot buy a ticket for one fare only on board of the boats, and then of Pursers, and must present this notice.

O. M. Brown, Sec. Eina Camp. largest attendance we ever had. For a ten days'

Niantic, Ct.

The Spiritualists of Connecticut are meeting with success in their annual camp, and enjoying the intellectual and social delights of their yearly reunion. lectual and social delights of their yearly reunion. Dr. J. C. Street, Mr. A. E. Tisdale and Dr. S. K. Bunn have spoken acceptably during July, and on Sunday last Mr. J. J. Morse of England, under the control of his able inspirers, regaled us with a mental and spiritual feast—the subjects being "A Scientific Plea for Immortality," and "The Naturainess of Evil." Large audiences eagerly drank in the wise, and eloquent statements, and much good will certainly result. On Sunday next Mr. A. B. French of Unio speaks for us, and we are anticipating another feast from our Western friend.

Spiritualist Meetings in Boston: College Hall, 34 Easex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Thursdays at 8 r.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

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

Eagle Hall. 616 Washington Street .- On Sunday last the afternoon exercises consisted of appropriate remarks by Dr. J. T. Bell, Mrs. L. W. Litch. Mrs. M. A. Chaudler, Dr. M. V. Thomas, Dr. B. F. Richardson, and others, and recognized tests by Mrs. B. F. Willard, Mr. Hale, Arthur McKenna, Dr. Sell, Mrs. Litch, Mrs. Chandler, Mrs. Leslle, and Dr. Rich-

Mrs. Litton, Mrs. Chandler, Mrs. Losno, and Litton, ardson.

Dr M. V. Thomas, under the control of his guides, opened the exercises of the evening with an excellent address full of profound thought and sound logic, closing with many tests, recognized as correct. Mrs. Lunt Parker, under spirit control, interested the audience with instructive remarks, an improvised poem, and many unusually clear, spirit descriptions. Appropriate remarks were made by Dr. U. K. Mayo, and tests by little Lilly May Lunt, the child medium.

Movements of Mediums and Lecturers. Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

are requested to confer with Mr. J. H. Lewis, Chairman of the Lecture and Medium Committee, Mr. L. will visit Onset Bay and other Camp-Meetings. Mrs. Nettle P. Fox of the Spiritual Offering is at present on a visit to her father, Dr. D. A. Pease, San José, Cal.

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