

# BANNER OF LIGHT.



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## Biographical.

THOMAS R. HAZARD.

To the Editor of the Banner of Light:

The announcement some time since of the sudden transition of two veteran and widely-known laborers in the field of Spiritualism—the venerable Thomas R. Hazard and the little less venerable Thomas Gales Forster—must have caused a thrill of mingled emotions in thousands of your readers. But predominant among these emotions must be that of gladness that these long-active and earnest workers have at length heard the call to "go up higher." The brief, but truthful and timely, sketches you have given of their earthly labors abundantly show what cause Spiritualists have to be grateful for their lives, and to sense in some degree the joyous welcome they received in the new life. Much more might be added, no doubt, by the personal friends and associates of both these workers, to the feeling tribute you have offered to their memory; but I crave permission to add a suggestion or two relative to Father Hazard, which may be of value to some of your readers in forming a just estimate of his character.

You have referred to his great interest in "the materialization phase" of Spiritualism, of which you truly say he may "properly be styled the great apostle"; and your readers generally are doubtless familiar with the accounts he was wont to give of his own observations and experiences with this class of phenomena. His statements, especially regarding affectionate and prolonged interviews with different deceased members of his own family, rehabilitated in flesh, in the privacy of his own home and elsewhere—to the effect that his wife and daughters, in material forms, the unmistakable counterparts of those they were in earth-life, would at times, in the presence of a materializing medium, visit their former home and spend hours in roaming about the familiar rooms and grounds, and in conversing with himself—were so contrary to the common experience of mankind, and so far beyond the ordinary realizations of even believers in the reality of spirit-reincarnation, that his accounts were generally received with more or less of incredulity by Spiritualists, while the outside world pronounced their author either a lunatic or a senile dupe.

Even a portion of the spiritualistic press, seemingly more anxious to justify sweeping aspersions of "fraud" than to carefully ascertain the subtle conditions and contingencies of genuine spirit-agency, were ready to join in the cry of "imposture," "dodge," "sensitility," etc., and indeed to add the more cruel allegation of "abettor of fraud."

Thus for some years the credibility of Mr. Hazard as a reporter of spirit-phenomena was somewhat under a cloud, not a little to his keen annoyance. Of late, however, since similar experiences in some degree have become more common, and the laws and conditions of reincarnation better understood by Spiritualists—since the value of entire harmony, confidence, and exclusion from antagonistic influences (conditions which Mr. Hazard could readily secure in his beautiful Vaucluse mansion) has become more fully comprehended—if I mistake not the full credibility of his once extravagant-seeming narratives has been conceded by the well-informed.

What I wish more particularly to suggest is, the strong probability, inferred from what I have personally witnessed at séances where Mr. Hazard was present, that he himself, while not claiming, so far as I am aware, to be in a special sense a medium, was yet endowed with those peculiar characteristics of body and mind which caused him to give out an atmosphere that was specially helpful to the production of spirit-phenomena of any class in his presence, and more especially the phenomena of materialization.

That some persons possess such a quality, as an organic characteristic and not a matter of will or belief, cannot have escaped the notice of experienced investigators in any department of these phenomena, and hence the desirableness of their presence as an aid to the best success on any occasion. On the other hand, there are persons, perhaps equally honest, candid, and anxious to obtain evidence, whose insensible emanations, independently of their own wishes, are a detriment, an obstacle in some way, to the production of phenomenal results. Hence they have great difficulty in obtaining the proofs they really desire. If, in addition, such persons also possess, as they are apt to do, a determined and positive skepticism, with perhaps a lively suspicion of fraudulent intent, they give off an emanation which is likely to cripple if not to utterly neutralize the forces employed in producing spirit-phenomena of any kind. Consequently, little or nothing occurs when they are present. Such persons are apt to argue—and, from their point of view, very plausibly—that since the phenomena do not take place unmistakably in their presence, they do not occur at all, and hence that Spiritualism is a "stupendous delusion." The fact is, that these persons are themselves the victims of a delusion self-induced by their own determined skepticism—and the land abounds with deluded victims of this class.

But in the case of Father Hazard, it would seem that such was the aid he lent by his unconscious emanations to spirit-operators, that they were enabled to perform in his atmosphere what could not be done elsewhere, unless in a like atmosphere, and what to those who had no similar experience seemed wholly incredible. His most "marvelous" narratives were of occurrences which took place in private sessions, and in the presence of a few persons only, and in the presence of a few persons only, and in the presence of a few persons only.

vate, chiefly in his own home, and when but one or two besides himself were present, and these wholly in harmony and confidence with his spirit-friends. Such are the circumstances surely under which the visits of loved ones are most likely to be enjoyed, but of their reality only those participating are competent judges.

Yet Mr. H. was also a frequent visitor in public séances in many of our cities, and his presence was joyfully hailed by all who knew him, as an almost sure guarantee of interesting demonstrations, while to mediums everywhere he was a strength and support in more senses than one.

Another result of the characteristic referred to was that Mr. Hazard was extremely positive and firm in his convictions, not only of the reality of spirit-manifestations, but of the genuineness of mediumship in some cases where other investigators suspected or openly charged fraud. Having himself witnessed decisive demonstrations in the presence of these suspected or accused mediums (doubtless in part for the reason mentioned above), he did not hesitate to endorse and defend them, however strongly assailed. This led to his being regarded in some quarters as an unsuspicious, "thick-and-thin" defender of mediums, whatever their character or practices. But evidence is wanting to show that he ever attempted in any case the defense of a medium without good reasons, based on his own observations, for believing such medium to be truly an instrument for spirits, and not an impostor. And I know of no instance in which his conviction has not been justified by subsequent events. Indeed, his characteristic love of truth and justice, as shown in his life-long labors for right and for human improvement, render it impossible to conceive that he could knowingly become a defender or an apologist for fraud of any kind.

The very strength and positiveness of his convictions, or rather the certainty of his knowledge, derived as above-indicated, no doubt led him at times to use severe language toward those who took an opposite stand, and even toward those who were doubtful and non-committal. Having obtained such clear and demonstrative proofs for himself, he seemed unable to fully appreciate the position of persons who, equally earnest for the truth, but less so in their conclusions, or unable to overcome all doubts, he had little patience with doubters, and still less with evildoers; and perhaps at times manifested something of the impetuosity which age and experience are apt to impart. But all these foibles were easily overlooked by those who had knowledge of the true nobility of his character and the grand aims of his life.

Father Hazard's main interest was in the phenomenal phase of Spiritualism. He cared little for its philosophy, or for the various theories and speculations—ontological, biological, sociological or theological—to which it has given rise; and he had little patience with Spiritualists who devoted their time and energies to the discussion of these matters. He often said, "All there is to Spiritualism is its phenomena," and he would have all devote themselves to the development and extension of these, until the world should be convinced of their reality, and enjoy, as he did, the loving intercourse of exalted friends. In this the writer could not wholly agree with him—believing that the principles of spiritual truth, to which the phenomena of to-day are widely calling attention, when clearly recognized and applied, are destined to revolutionize not only the prevalent ideas of existence and of religion, but the institutions of society and the modes of our daily life, rendering the world far wiser and happier than it now is. And the sooner Spiritualists begin to see the nature and drift of these great changes, and adapt themselves to them—in other words become spiritualized—the sooner will humanity be redeemed from the ills of materialism and animalism. The phenomena, then, are but the A B C, the introduction—indispensable, no doubt, to the great reality which is to follow—the true practical Philosophy, the grand Spiritual Religion, that is eventually to bless mankind. Still we may well recognize the fact that different laborers have each their allotted work in the great field, all of which is necessary to the grand result; and no one can work in all departments at the same time. Father Hazard was "the Apostle of Materialization"; as such, he did his work faithfully and well, and has now entered upon his reward. The gratitude of thousands will follow him there!

A. E. NEWTON.

Arlington, Mass., 1886.

**INDIAN IDEAS OF DECORUM.**—We heard of a girl the other day who was "as wild as an Indian." But an Indian girl is not wild. No girl is more submissive to the rules of her race and tribe than an Indian girl who is not yet corrupted by the proximity of the white man. She never goes anywhere alone, and she never passes a man on the highway without turning away her head. If a man comes into her wigwam she conceals her face, and she does not stand within hearing distance of men who are talking. She lives up to her idea and her tribe's idea of what is proper and becoming. If she fails to do so, she places herself beyond the protection of her tribe. There is no safe place in this world for the girl who knows no law but her own will. —New York Ledger.

In Epping, N. H., where a number of Quakers reside, says The Newburyport Herald, one of the Friends was disciplined for not attending the meeting of the society, and among the charges was one that he did not attend the funeral of members of the society. When the old gentleman heard this he was willing to acknowledge his shortcomings and made a confession, saying: "I shall be right glad to attend all the funerals."

## Literary Department.

WRITTEN FOR THE BANNER OF LIGHT.

## THE SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER.

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

### CHAPTER VIII. CLARA'S DISCOVERY.

Promptly at the appointed hour Clara rang the door-bell of the house on Carver street, and was at once ushered into the séance-room where she had interviewed the clairvoyant two days before. In a moment a dark-eyed girl, not more than eighteen years of age, whose shapely head was covered with clusters of jetty ringlets, entered the room. This fairy-like creature extended a dainty little hand, unadorned by jewels, to her visitor as she said in quick silvery tones that gave one a pleasant sensation: "I am the medium that Madame spoke to you about, and I hope we shall get some good results this morning. I feel the influence strongly."

She seated herself at the table with her visitor. Taking a couple of slates from a chair, the medium requested Clara to examine them closely, and then binding the two together firmly with a cord, she took hold of one end of the frame and held the slates just under the edge of the cloth-covered table.

"I should like to hold your hand," the medium said. "It is not absolutely necessary for the production of the writing; but if any one calls whom I feel at ease with and think I can trust, I like to touch their hand, for it gives me courage."

"Do you ever see and feel the hands when strangers are present?" inquired Clara.

"Oh! yes; particularly when my visitors are quiet and gentle. But I see them oftener than I feel them. I think the spirits respect my timidity, and refrain from putting their hands on mine. I am so nervous; but I can't help it. I feel the hands from my own body, and it is only a part of myself that touches me when I feel them—but it makes me crawl to think of it."

Clara smiled as the little creature rattled on sweetly, for she was strangely drawn to this being, whose seemed scarcely more than a child, and wondered if she had seen her before. It could not be that they had ever met, yet the sweet quick tones of her voice and the quick movements of her curly head seemed strangely familiar to her. "I should like to see the hands," she said, presently.

"Well, perhaps you will, though they are not always formed. Sometimes the hand writes without a hand. That is queer, isn't it? But that is what they say; it is a sort of photographic work, I believe, that instantly transmits the message to the slate. You are sympathetic and have a good magnetism, so we may get a visible view of the hand."

"What do you do when you admit disagreeable persons—those who are impure or otherwise repulsive?"

"I dislike to sit for such, and never do if I can help it. But sometimes the influence makes me do it. At such times there is always a reason; sometimes the messages that come are full of warning or advice, and often cause the sifter to think of his selfish or evil ways and induce him to rise above them."

"That must be very gratifying to you. But are we not disturbing the 'spirits' by our conversation?"

"No, I think not. They seem to be busy. Mamma used to think that if I didn't talk so much I would get finer manifestations; but when I am talking it takes my mind off the work, and I don't feel so afraid. If I sit and think of what is going on, I can feel them pulling the vitality out of me, and it makes me weak and nervous; so I just talk to my guests, and the spirit-band says it is all right. They say I get wound up when they work on me. So it's all right, I guess. Any how, they have written something for you."

Unbinding the slates, Clara was amazed to find the inner surface of each covered with fine writing. The messages were addressed to herself and read as follows:

"My Dear Clara—You did well to come here; you are on the right track. Get this child to hold a circle with you and her mother and the other woman, at your home, if you can. Hold it in my den, and have Bruce there too. I am all right—but not happy. I have done wrong—I cannot rest till justice is done. THOMAS."

On the opposite side was written: "Your father is and because of his misdeeds. As yet he cannot see me nor the friends who wait to help him up. He is bowed down, is in the shadow, but is repentant. Even now he is happier than when he walked the earth. Hold the circle as your father wishes, and ask this medium to bring her mother's little inland desk with her—just as it is. I watch over and bless you my child. Your loving mother, ELIZABETH."

"Have you something good?" the medium asked of the sifter with interest.

"Something so very good, and so wonderful, that I am going to ask you to let me purchase these slates of you," she replied.

"Oh! you are welcome to them; my patrons often take their messages away with them, and I frequently get a new supply of slates. But I think something more is coming, they are pulling me so. Please watch the edge of the table-cover. Now, spirits, do not touch me, I can't bear it."

Slowly, as the clear light of the morning sun-shine streamed into the room, there appeared, from under the table cover nearest to the visitor, first the fingers and then the whole form of a man's hand. It was stiff, withered and bent, just as Thomas Benton's was a short time before his death. Clara gazed upon it in wonder and awe, as it lingered for a moment in her lap—and then vanished!

When her amazement had subsided somewhat, Clara read the request of the spirit concerning the holding of a séance at her own home, also that part of the message referring to "a little inland desk."

The medium said she did not like to hold séances away from home, they exhausted her so, but she would ask her spirit guides. Holding another slate under the table a few moments, and then withdrawing it, found these words written on it: "Tell mother all of you must go—we wish it. Father."

Then a consultation was held with the other two ladies, and after some hesitation it was decided that only on the following Sunday morning could such a séance possibly be held.

"It was strange that the spirits should want me to take the desk that only contains some private papers and mementoes of earlier life," said Mayle, but her mother contended that the influences always had a reason for wishing anything done, and she would obey them in this.

The Sunday morning selected for the séance opened clear and bright, and at an early hour Clara Benton was making preparations for the coming of her mother and the other ladies. The parlor, but the writing on the slate said "the den." Small and plainly furnished as it was, "the den" must be the sanctified spot. How queer that Bruce should be wanted; though a favorite in the house he was only a dog—of what use could he be? Yet Bruce has been chosen as one of the circle, and he must be present. Already he was moving about, and it seemed to his mistress as though his clear brown eyes fairly smiled with some intelligence that also could not fathom.

In due time the three ladies arrived. Soon they were invited into "the den," and seated. Bruce sniffed at each one of the strangers, and finally, with a satisfied yawn and wag of his tail, stretched himself out at full length at the feet of the young medium.

Madame Moore closed her eyes, and presently said: "I see a short, thick-set man, with rounded shoulders, very white hair, and face deeply wrinkled; yet he is not an old man. He puts his hands on the dog, and is drawing strength from him. Now he straightens up as though he gained new life, and the look of weariness slowly fades."

"Can you get his name?" inquired Clara.

"His first name is Thomas; you will get the other soon. Now he goes to yonder writing-table, sits down, and bends over it; he opens a drawer, and takes out a bundle of papers. He holds them toward you. On one I see the figures \$25,000, and I hear the words, 'The full amount to be restored.' Now the figure turns to the dog, and holds out his hands, as one does when warming himself at a stove."

At this moment Bruce arose and slowly crossed over to the writing-table, and raising himself on his hind feet, the dog rested his fore paws on the table and with his tongue licked the air.

"You do not see it, but the dog is lapping his master's face, and it is helping the spirit," said the clairvoyant. "Now he rises and points upstairs; the papers are there; you will bring them here before we go."

Clara thought otherwise. She had no wish to parade those papers before the eyes of strangers; but she said nothing. The dog now crouched low at her feet, and as she rested one hand upon his shaggy coat, a strange sensation of power ran through her frame.

"Mamma," said Mayle, "isn't it strange! Papa is here, and he and another person are both writing. Miss Benton, please look behind you and see what is on that shelf."

The shelf was the one that Thomas Benton used to place his books upon. Clara, to her surprise, found two slips of paper written upon with blue pencil. The paper was there before, but no pencil of the kind was in the house to her knowledge. On one slip was written:

"Child, they are here, in your own home. The lost is found. Mary Lawrence sits beside you. THOMAS BENTON."

And on the other:

"The mother and daughter now present are my wife and child, who once lived at Ryeley. Your father left their fortune in your care. Ask the mother to show you her marriage certificate, and the two pictures, and the papers of her husband and her father that are in the little inland desk. They will prove her identity. JAMES LAWRENCE."

Who died in your father's house at Ryeley six years ago last month."

With a helpless look of appeal for information, Clara Benton laid the written messages

THIS PAPER may be found on file at GEO. F. ROWE & CO., 109 N. B. ST., New York.

During the last illness of the late Frederic Lucas, a friend expressed a hope he might still pull through. "Yes," he said, "I've no doubt, whatever I shall pull through, and find myself on the other side."



A Boston youth recently announced to his parents his permanent retirement from the Sunday school. "I tell you," he said, "it's no sort of use for me to be any more. I don't take any interest in the pupils. I don't want to be a minister, or a superintendent, or even a teacher. All I'm going to be is just a common kind of a man, like father."



## Banner Correspondence.

## New York.

**TROY.**—W. H. Vondurgh writes, the letter reaching us too late for last week's paper: "Our society was served to a rich treat here Sunday, August 1st, through F. O. Matthews of Brooklyn, N. Y. Mr. Matthews came among us a stranger, yet he acquitted himself nobly, giving us a good, sensible talk, followed by some very fine tests. He is an earnest worker, and has stirred up a great interest in the investigation of Spiritualism and its philosophy in Albany. He is drawing audiences that fill one of the largest halls in the city, Sunday afternoons and evenings. The press make favorable mention of the meetings. Mr. Matthews' time is almost wholly occupied through the week in giving private sittings and sances. He will conduct a meeting in Troy every Sunday morning through August, in room 18, Keenan Block, corner of Broadway and Third streets. Mrs. Tilla Reynolds, one of our most zealous workers and mediums in the cause, is now at her summer home at Lake Pleasant. That she may return with renewed health and vigor, is the wish of her many friends."

**BROOKLYN.**—David Coons writes: "The intelligent answers to the various questions and the ever-loving communications from the spirit-world published in the Message Department of the BANNER OF LIGHT are more instructive and better spiritual food than I get elsewhere, and I feel that a simple thank you is but a poor expression of my feelings toward those through whose instrumentality I have enjoyed so many happy hours. All communications and manifestations from spirit-friends are for some good purpose, and if they appeal to my soul as truthful, they require no defence. Miss Shellhamer and her controls may safely pass all trappings silently; any attempt to reply to one of them is but a useless waste of valuable time and space, that might be very much better employed."

**GLOVERSVILLE.**—H. B. Livingston writes: "Dr. Charles P. Bellows, dentist, of this place, by falling from a chair upon which he was standing, sustained injuries which confined him to his house for weeks. I was with him most of the time, and know that he could not move from his bed or chair without the use of crutches, and also aid from myself or members of his family. Mrs. Elmira Olmstead, with whom we had been acquainted some time, a Spiritualist, possessing the gift of healing, called at the doctor's house one evening, during his sickness, and when he was suffering the most intense pain and more helpless than ever, passed to where he was sitting and asked him to give her both his hands, which he did in the presence of his family. She then commanded him to get up, which, to his own great amazement he did, and walked with her to the door as though his helpless and suffering condition had been a dream instead of a stern reality. I had been with him that noon, and left him unable to move or do anything for himself, and when I returned that evening at eight o'clock, he passed through three rooms of his house alone, with rapid steps, to meet me at the street door, as well as he ever was, and since then he has had no attack of lameness, rheumatism, or anything of the kind. This cure was performed last fall. I write this to show what can be effected by mediumistic power."

I, Charles P. Bellows, certify that the foregoing statement of a cure of myself, through the mediumistic powers of Mrs. Elmira Olmstead, is true.

Signed, CHARLES P. BELLOW, Dentist.

Gloversville, N. Y.

**AUBURN.**—Mrs. S. A. Walters writes: "In the departure of Mrs. Daniel Goodwin of our city to spirit-life, Sunday morning, Aug. 1st, before the sun had shed its gladsome rays on our habitations, the golden sun of the bright Summer-land had thrilled her spirit, and the heavenly choir had chanted in sweet refrain her welcome home. She with her loved companion accepted Spiritualism in its infancy. About ten months ago he laid off the heavy garment of earth-life, but he lingered by the shore just a little while to be joined by her he loved so faithfully and so long, having celebrated their golden wedding on earth over five years ago. In the past many mediums have found a spirit welcome to their peaceful home, and far and near will the throbs of sympathy vibrate with them in their new abode, where they wait to welcome us to the higher and better life, as they so often did to their life on earth."

## Kansas.

**BRONSON.**—A. H. Nicholas writes: "The genius of Spiritualism is conducive of benevolence, and therefore we find Spiritualists most benevolently inclined than many others. The suggestion 'To the Liberal-Minded,' which has occasionally appeared in the BANNER, is suggestive of good thoughts. It is a fact that the successful promulgation of an enterprise or system is dependent upon the judicious use of money. It is a fact that many liberal-minded persons who have accumulated fortunes, after making abundant bequests to their legal heirs, could well afford to make liberal donations to the cause of Spiritualism. It is also a fact that many in spirit-life have expressed regrets that they had not done this very thing in the final disposition of their earthly possessions. Property disposed of in this way not only goes to the object intended, and achieves enduring good to mortals, but is really an investment in our home in the Summer-land; it forms material to build that home, and it is placed to our credit and added to our fund of character 'over there.' This is one good way to lay up treasures in heaven and secure a policy in immortal life, the fruition of which will be our own. All the wealth we possess and all we are permitted to acquire appeals to our love for an expression in return as a tribute to our Father who has so enriched us.

It costs something to be a true and practical Spiritualist—to qualify ourselves for a high position and condition in spirit-life. It is more blessed to give than to receive. A generous giving is designed to bring us happiness; but happiness is seldom sought in this way. It is the outgoing not the incoming that yields true wealth. We would like to see manifested more of that whole-hearted liberality that sways the lives and controls the purses of good and great men and women. The donation of our free-will offerings will yield us solid comfort in the end.

Wherever covetousness has set up its throne in the human heart it is seldom dislodged. Instances are rare in this life of covetous men ceasing to be covetous and becoming generous in their impulses and liberal in their giving. 'The love of money is the root of all evil.' The most alarming sins of to-day are the lust for power, distinction, earthly riches—the love of money on the part of men and the love of display on the part of women. These fashionable and favored indulgences enslave the soul with an impeneable shell of worldliness, debauch the affections from every high and heavenly object, and make men and women the worshipers of self, while the poor victim is allowed by public opinion to think him or herself a Christian.

'We brought nothing into this world, and it is certain we can carry nothing out.' Happy are they who treasure up for themselves a good foundation for the time to come, that they may lay hold on eternal life. He who lives a narrow and mean life here will find himself a narrow and mean spirit in the world beyond. Worldly wealth, position and power go for naught, save they are dominated by a love for humanity and made useful in promoting the welfare of the race. Stripped of all dross and disguises, we shall find our true merit value, and come to realize that a noble character constitutes the pure gold of the realm of the immortals. Well for us all if we find ourselves there with a goodly fund of character to our credit.

Metaphysics I hear a whisper: 'Be mindful to practice what you preach.' Very well. I have lived half a century, am alone in the world, have no heir, and all I want is a competency through earthly life; therefore I shall bequeath my little all to the cause I love most and best, and seek counsel of spirit-friends to this end."

**BRONSON.**—A. H. Nicholas writes: "History reveals the fact that there is something in the genius of Spiritualism which has proved radically opposed to organization; it demonstrates the fact that in various sections of the country spiritual organizations have been tried, and uniformly ended in disappointment and failure. Still we find intelligent Spiritualists who insist on centralized organization. It seems as

though they had been so accustomed to the domination of authoritative bodies, they have come to think one essential to the growth and welfare of Spiritualism. We already have organization enough, devised by good and wise spirits. They are the teachers in this grand cause, and they should be left unmolested to extend and build it up by their own ways and means.

Spiritualists are not guided or controlled by any creeds or organizations of their own devising, and I trust they never will consent to be. If we should organize, and announce a set of laws and principles, we would be no better off than sectarians, and our beloved cause would soon be marred by divisions and subdivisions of a sectarian nature. I am opposed to this tendency to centralized power, great or small. If we learn wisdom from the past we may know that every attempted organization will end in failure. We are getting along all right, and should let well enough alone."

## Ohio.

**CLEVELAND.**—The following invocation was received through the noted "telegraphic" medium of Cleveland, and was brought to the BANNER office, with a request for its publication, by Mrs. Strong, of that city:

Oh! thou who art unalterable and full of tender compassion, let while the faintest and lowlyest of our spirits that we may receive thy richest blessing, and with our spirits commune with thee, the great, the mighty Spirit of the universe.

Who shall say that thou, oh! Father Spirit, would not incline thy gentle ear to listen to thy children? Thou comest in the gentle sighing breeze like a sweet lullaby; thy voice is heard in all of nature's cantos. Thou art a Spirit, great and mighty, and as such thou must play a part in all that is great and noble, and be taken on mortality that they might learn more of thee, and know thy ways.

Sometimes, thou mighty and great Jehovah, I would sound thy praises to thee, the lovely words and melody of thy voice would reverberate thy name; sometimes my Father, my dearest, noblest, more than friend, I would whisper in the ear of the quiet twilight the love and tender mercy of my Creator. Again, and I would ask that all the mighty oaks and stately cedars be tuned as reeds, that the winds from heaven might be drawn through them like a pensive organ, and the echo be answered back from heaven by angel choirs.

Who would not thank thee, noblest Father, that in thine image man alone was made? We could not doubt thee when thy smile is seen in all of nature manifest, and a crown from thee would be so much unearned, for we feel that we are the blanch of shame for those who have dared to usurp thine own powers, and try to teach mankind of thy displeasure, when over every darkest cloud, in colors bright and pure as heaven, thou hast written, 'Peace on earth, and good will to men.'

We thank thee, Father, that while pestilence and famine have been rampant through the land, thou hast been our own preserver. What harm can come when thou art at the helm to guide these bark, feeble though they are, into the port of heaven? Look down upon us, Father, and as in our work together only a step divides us, a thin partition which soon will drop as easily as night through off her mantle, or the little prattling child, and we shall be together, we work, spirit and mortal, mortal and spirit in our walks through life, guided by the great, strong omnipotent, omnipresent God of God, Spirit of Spirit, and the pre-existing, co-eternal Maker of all that is, together we could not not, Father, be angry with thine own children. Thy handiwork hath wrought them; thou hast watched even the sparrows in their flight. Thou holdest in thy right hand the mighty avalanche and in thy left the scorching fire, and thou wilt surely smite thou destroy thy children; but nay, they are thy children whom thou hast said that even every hair was numbered. My soul goes out in adoration to thee, and to my soul there come, like raking torrents, assurances that nighty as thou art, thou art yet more mighty than thy power. And so, my Father, remember those who have not yet tasted of thy bountiful life. I would that all creation were knowing of this free fountain, where every one may come and drink, and when the cycles of the ages shall have been as thou wouldst have them, bring, oh! bring, my Father, each and every one to thee."

## Nebraska.

**LINCOLN.**—E. E. Philcox writes: "I am hungering and thirsting for the bread of life, finding only theological husks to feed on in this city of churches and fashionable religion. The conservative element rules supreme in this city of the plains; no ray of light from the grand inner temple of spiritual truth has shone in upon the darkness. Elder Outney, of the Second Advent tent service, descended to enlighten his congregation on the phenomena of Spiritualism, and as all other great Orthodox lights define it, so he defined it as the work of the devil—a conclusion he attempted to sustain by Bible evidence. This evangelist, like many others, carefully avoided reading any evidence from any source except of the devil. I pray for the time to come when the clergy can conceive of some other cause to which to attribute strange phenomena, thereby relieving the Prince of Darkness of much he never had a hand in."

"We continue to be fed of the manna from heaven, however, in our little home sittings, and never before did we realize how sacred our 'holy of holies' was to us, until launched into this element of sectarian devotion. When one has tasted of the true bread of life, and had faith unfolded into a positive knowledge of a life beyond, the old idea of faith, resurrection, second coming, the blood of the lamb, etc., become exceedingly stale and indigestible in contrast to the broadened sense of truth revealed by the inner consciousness."

## Massachusetts.

**BOSTON.**—W. F. Peck writes: "If there ever was a time when uniformity and constancy in the order of nature did not exist—if, in short, the universe was created from nothing, or came into existence without a precedent natural cause, what is that to us, who are living in an age of constancy and uniformity? If matter sprang into existence from nothing—a thing so contrary to all the observed natural laws of to-day—then we may infer that a time may have been, or a world may have existed, where bodies possessed more than three dimensions—length, breadth and thickness; where two parallel lines would completely enclose a space; where the angles of a plane triangle did not equal two right angles; where two and two did not equal four. But if so, in what way does that affect us? We are living under entirely different laws and conditions. We are adapted to the conditions now operating, and have nothing to do with and no allegiance to pay to any laws or systems that are now inoperative."

Therefore those who insist on an observance of super-natural morality, or adherence to rules which they tell us were given when all natural law was subject to the caprice of some outside intelligence or power, argue without reason, and are only stumbling-blocks in the way of progress."

## Connecticut.

**HARTFORD.**—"Meta" writes: "That there are mediums and mediums, has been verified among the favored ones in this flourishing city within the past ten days, it having been our privilege to entertain one of the most gifted of his kind; a wonderful type of endowed ones, Mr. James Copeland. To listen to be convinced that clairvoyance even to skeptical minds must ere long become a settled fact. The startling truths which emanate from his youthful lips amaze the most incredulous."

For years we have thousands of other trained Orthodox minds, have been sometimes half convinced, and alternately disbelieving, until now we can doubt no longer. To see is to be able to affirm that this inspired medium possesses powers which in no ordinary degree are given for comfort and guidance to erring mortals. Mr. Copeland leaves us for a short period of change, and perhaps rest, at Lake Pleasant. After this we trust his sojourn may be among the people here during the coming fall, and perhaps winter. May his good guides continue their blessed presence ever and always with him, can but be the wish of every philanthropic soul."

## Minnesota.

**DULUTH.**—F. N. Foster writes: "I never see anything in your valuable paper from Duluth, but there is such a place, and it is destined in the near future to rival Chicago. There are more Spiritualists here than simply those who are acquainted with each other. We have no well-developed medium, and the efforts of a few have not met with the success we could desire, but we still press on, and hope for better results in the future. If you know of any good mediums coming in our direction you can assure them of a hearty reception. Anna Eva Ray and her combination have been here this summer, and of course filled the opera house, as most all mediums do. These bona fide mediums are a curse to the cause, but there is strength in the Lion of the tribe of Judah, and he will prevail."

## Free Thought.

## In Re D. D. Home.

To the Editor of the Banner of Light:

The death of the once famous medium, D. D. Home, the manner of his passing away, and his funeral ceremonies in a Greek Catholic Church, are a solemn warning to physical mediums. In reading the well-timed article by Mr. A. E. Newton, in your issue of July 31st, I find much food for earnest thought. It brought to mind with much vividness incidents in the early career of Home, when there was a fair chance of a brilliant, life-long success before him. When Home first went to England from this country, he was in the habit of receiving money for his sances. Mrs. Cooper, a well-known Spiritualist in London, at that time, being one of many who frequently paid him as much as thirty dollars for each sitting. Lady Cathness of Paris, in a letter recently published, makes the statement that Home never was a professional medium, and never received a fee for a sitting. I think it is in justice to our hard-working representative mediums, that they be not placed before the world in a false light, and that this insinuation, calculated as it is to prejudice the minds of people against the professional mediums, who are slowly but surely converting the world, be contradicted in the most positive terms. D. D. Home never received a fee from the nobility, because he catered to their tastes, and cared very little for the attentions of people without titles; hence it was that the untitled and the poorer classes were obliged to pay him, so that the rich and the leading society people naturally thought that Home never received money for sances. Had Home been plain enough, he took good care to keep this matter a secret from the wealthy and fashionable.

But there is another incident connected with the closing scenes of Home's career which calls for serious comment at this time. The medium, Home, was supposed, as indeed he always professed to be, working for the good of spiritual progress and to disseminate the truths of Modern Spiritualism. His funeral ceremonies in a Greek church were equivalent to a nullification of the motives for his career, as he was a mediumistic career. According to Mrs. D. D. Home, in a letter which has been published, "the priests were attired in festive robes to officiate," and a little further on she says: "It was the will of my husband that it should be thus," and again, a few lines further on: "Nothing could have been more free from the littleness of earthly vanity," as if her presentiments tell her that all Spiritualists will have the best thing we can do under the circumstances is to draw the veil of charity over his follies and weaknesses. But still it is our bounden duty to continually warn others, to the end that the beautiful philosophy of Spiritualism may not become a mockery and a snare. We should, above all things, avoid appearing what we are not, and what we could not be if we tried. It is surprising how far the influence of cant and vanity will carry even Spiritualists and mediums.

For progressive Spiritualism,  
W. W. VAN ZANDT, M. D.  
Chicago, Ill., Aug. 1st, 1886.

## August Magazines.

**HOMEROTIC REVIEW.**—A consideration of the questions "What are the Essential Features of the New Theology? Is It Better than the Old?" and "Has Modern Criticism Affected Unfavorably the Essential Doctrines of Christianity?" is continued, Dr. Geo. R. Crooks treating on the former, and Prof. G. H. Schodde the latter. Dr. Crooks remarks that "it is a notable sign of theological progress that the demands of the heart have at last been admitted." "The New Theology," he says, "has caught hold of the fact that man's spiritual nature has something to do with the acceptance of divine truth," but the doctor, evidently feeling the chain of his creed, and fearing he may snap asunder one of its links, immediately adds, "but unfortunately it has pressed beyond proper limitations." These "proper limitations," doubtless, are the doctrines of the church as set forth in its creed; but luckily the whole world does not adopt that creed as the boundary of its belief or the limitation of its spiritual nature; and the New Theology, it is to be hoped, will not be deterred in its progress by any such suggestion of a want of propriety. Dr. A. W. Fitzer of Washington, D. C., defines what should be the attitude of the American clergy toward the Revised Version, remarking that the term "Revised Version" is a misnomer, since every English translation since the first by Wycliff, in 1380, has been a revision. Including the first there have been eight English Bibles, each differing from the others, yet worshiped as the "Word of God"; and now Dr. Fitzer says, "Not one of them is perfect; any one or all of them may be still further revised and improved." The infallibility of an imperfect work may be reasonably questioned. New York: Funk & Wagnalls.

**MIND IN NATURE.**—In an article upon "Cumulative Evidence of the Manifestations of an Individual Spirit," by John E. B. Purdon, M. D., of Trinity College, Dublin, a number of interesting incidents of his experience are given. One conclusion the writer has reached is stated thus: "I am inclined to think that the great portion of the individuality of the manifesting intelligence is best determined by the common sense of intelligent men who are well educated, but who keep clear of metaphysical subtleties regarding the nature of the soul." In "What Was It?" Pierce Burton relates an instance of words being heard by him as from an inward voice, seemingly coming from an intelligence other than his own. Cosmic Pub. Co., Chicago.

**THE FREETHINKER'S MAGAZINE.**—"The Myth of the Great Deluge," is the subject of the opening article, and is treated upon quite elaborately by James W. McMan. Helen H. Gardener writes in her characteristic sharp and pungent style concerning "Christianity versus Woman's Education." The other contributors are J. W. Lloyd, A. B. Bradford, C. D. B. Mills, J. W. Chadwick, and the editor. The latter, commenting on an objection made to the publication

of articles on Spiritualism, says: "As a Freethinker he is entitled to his opinion; but then other Freethinkers are entitled to theirs. Spiritualism is a truth that can be verified, and is not 'supernatural' but natural. This magazine fully recognizes the right of each individual to his or her honest convictions." Balaam Co., N. Y.: H. L. Green.

**THE PATH.**—"Star Colors and Animal Magnetism," a brief but interesting and highly suggestive article in a line of thought opened by the experiments of Reichenbach, leads the contents. "A Hindu Chela's Diary" is continued, as is also "Bulism." "The Singing Silences," and replies to questions concerning the soul of man, by Jacob Behmen in 1620, are among the remaining contents. New York: The Arayan Theosophical Society.

**THE ELECTRICAL ENGINEER.**—"The Work of the Subway Commission," "The Pan-Electric Scandal," "Are Electric Conductors Property?" are the subjects of the leading editorials. Statistical articles, Notes and Correspondence, complete the contents. New York: Kieo. Pub. Co.

**THE QUIVER.**—An eloquent plea that those who have erred be not denied employment by which they can obtain a livelihood is made in "Work Among the Highways and Hedges"; new chapters are given of "The Heir of Sandford Towers" and "The Stranger Within the Gates"; and "Sylvia Moreton's Probation" reaches its conclusion within the sound of merry wedding bells. Cassell & Co., New York: 739 Broadway.

**OUR LITTLE ONES.**—This very welcome visitor to the nursery of every well-ordered household opens its budget of good things this month with a "Cradle Song," a charming picture accompanying it as a frontispiece. A score or more of pleasing stories, rhymes and jingles follow, which, with a profusion of engravings, make it all that the children can desire. Russell Publishing Company, Boston.

## Verifications of Spirit-Messages.

**JOSEPH BAKER.**  
In the BANNER OF LIGHT of June 20th, I notice a message from JOSEPH BAKER, whom we knew in this city in 1868. It is very characteristic of him—just such a communication as we might expect from him. Earlier in life he was a Universalist minister. While assisting his son in the publication of the Appleton Post of this city, he edited and published a little sheet devoted to Spiritualism. He frequently gave public lectures here, and in this vicinity, and was an easy, fluent speaker, and beloved and respected by all. In that year he removed to Janesville with his son, who assisted in giving him pecuniary support, and died, as stated in the message. I show the message to Mr. A. H. Reed, the present proprietor of the Post, who said it was a good identification of him; he knew him quite well, being a member of Lawrence University here at that time.

We are glad to receive this corroboration of the truthfulness of the Message Department, and hope soon to see others that we can testify to. If, in your opinion, will add one lot to advance the truth of the glorious cause, you are at liberty to use it.

Fraternally yours,  
L. D. NICKERSON.  
Appleton, Wis., July 4th, 1886.

**JOSEPH BAKER.**  
Published in the BANNER OF LIGHT of June 20th I saw a communication from one giving his name as JOSEPH BAKER. I was well acquainted with him years ago in Janesville, Wisconsin. The communication is certainly very characteristic of the man. He was decidedly ministerial, and prompt in advocating what he believed to be the truth, and, like many another, after becoming fully established in the belief that the spirits of our departed friends can and do manifest under favorable conditions, accepted and advocated the same. I loaned him books in Janesville, before he went to Milwaukee. The facts that he states in regard to himself are true. He lost his health in the army—I think as chaplain in one of the Wisconsin Regiments. As he was too old to be drafted, he volunteered.  
J. M. DEANS, M. D.  
Summertown, Tenn., July 8th, 1886.

## CAPT. JOSEPH AND WM. C. TABER—ENOCH HAZELTINE.

As you like to receive a recognition from one of the communications given in your Free Circle Room, I will say that in the BANNER OF LIGHT of July 24th there are three names given from this place and Fairhaven. CAPT. JOSEPH TABER of Fairhaven, Mass., used to keep a grocery store in Fairhaven, in the part called Oxford Village, and was well-known for miles around. Mr. WM. C. TABER was one of our old and respected citizens; he was a member of the Society of Friends (called Quakers), and the last part of his life he held the office of President of the New Bedford Gas-Light Company, and might be called a man as well-known as any person in this city. Mr. ENOCH HAZELTINE was the father of Charles Hazelitine, who used to keep a music store in this city, and his father worked for him in his repair shop. He was very liberal in his views, also very eccentric; so much so that he made his own coffin to be buried in. He did not fear the change called death. He was willing to meet the responsibility, as he was well posted in Spiritualism. This statement we all acknowledge to be true.

GEORGE Y. NICKERSON,  
THOMAS PELAN,  
CLARENCE L. PURINGTON.  
New Bedford, July 26th, 1886.

## Passed to Spirit-Life.

From her home in Quincy, Mass., June 10th, 1886, Mrs. Cynthia Southern, wife of John Southern.  
Mrs. S. was one of the oldest Spiritualists of the town, and was first met to all spiritual matters. She was always open to receive them, and many years ago have found a haven of rest with her. She was esteemed by all who knew her. She leaves a devoted husband and many children. Her husband was a Spiritualist, and she was a Spiritualist. The knowledge of spiritual things will be a comfort to the lonely companion in his declining years, and joyous will be their meeting on the day of the funeral to pay the last tribute of love to her who had been so long with them. Beautiful flowers were lovingly supplied, for she loved them much. She now knows the reality of a long-time faith.

SARAH A. BYRNES.  
[Obituary Notice not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents per line additional is charged. Ten words on an average make a line. No poetry admitted under this heading.]

## Camp-Meeting of the Mississippi Valley Spiritualist Association.

The Fourth Annual Camp-Meeting of the Mississippi Valley Spiritualist Association will be held at Mount Pleasant Park, the grounds of the Association, located at Clinton, Iowa, opening on the 4th of August and continuing through the month.  
The managers have secured eminent speakers, and good and reliable mediums will be in attendance. The Camp-Meeting will be held in the West, and has drawn a large attendance from Michigan, Wisconsin, Illinois, Iowa, Missouri, Kansas, Nebraska and Minnesota.  
The spiritual public of the West are cordially invited, and an agreeable, instructive and entertaining season is assured.

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

## The Second Annual Grove-Meeting.

Of the Clackamas County Society of Spiritualists will be held at New River, Clackamas County, Oregon, beginning Friday, Sept. 10th, and holding ten days. George F. Cobb, Missionary-at-Large, from the State of Florida, and Col. C. A. Reed of Portland, are engaged as permanent speakers. Col. Reed will give the opening address on Friday, the 17th, at 2 o'clock P. M. Mr. Cobb is engaged to speak at 2 o'clock P. M. on the 18th, 19th, 21st, 23d, 25th and 26th. Other speakers including a reduction of fare on the railroads to those who attend the meeting, will be made in time.

THOMAS BUCKMAN, Secretary.  
**Nemoka Spiritualist Camp-Meeting.**  
Pine Lake, Mich., Aug. 8th to Aug. 22d. Nemoka camp-meetings are situated seven miles east of Lansing, on the O. & N. Railway. Speakers: J. W. Kenyon of Jackson, Miss.; E. W. Warren of Wisconsin; G. R. Kellogg of Ohio; Mrs. E. C. Woodruff, Dr. C. A. Andrus, J. B. Burnham of Saginaw, Mrs. Walton of Williamson, and Mrs. Dunham of Iowa.  
Meeting-house, Grocery and Confectionery Rooms on the grounds.  
DR. C. A. ANDRUS, President.  
MRS. M. E. MANDY, Secretary.

**Yearly Meeting, North Collins, N. Y.**  
The Friends of Human Progress will hold their Thirty-Fifth Annual Meeting at North Collins, N. Y., on the east of the North Collins R. R. Depot, opening Sept. 21 and closing Sept. 26th.  
Speakers: E. W. Kenyon, C. H. Howe, Mrs. J. L. Little, Geo. W. Taylor and other popular speakers will be present. Edgar W. Emerson of Manchester, N. H., the well-known lecturer, including a reduction of fare on the N. Y. and N. H. R. R. from New York to North Collins, N. Y., will be present. EMMA TRAIN, Secretary.

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"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. Nico. Size of sheet, 22x28 inches; engraved surface, 10x21 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x28 inches.

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated painting designed by Joseph John. Steel, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches. For each additional Engraving 50 cents extra.

Any person sending \$3.50 for one year's subscription to the BANNER OF LIGHT will be entitled to HOLLYER'S Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library

At "Craigie House," Old Cambridge, Mass.

The plate is 21x32 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with books and writing materials. The surroundings are instructive and suggestive. The artist is in his workshop. To the extreme left stands the carved book-case, containing all the poet's own works, in original manuscript, his complete edition of the works of Irving, Bacon, Milton, Dante, Shakespeare, Scott, Byron and immemorial others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his close friend at Bowdoin. The Sage of Concord, Ralph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is now in the possession of the poet's son, who still wears the Old Blacksmith Shop, Samuel Taylor Coleridge's inkstand rests near the open desk on the table.

This beautiful historical work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3.50 for one year's subscription to the BANNER OF LIGHT, or we will send the engraving alone for \$1.00. The publisher's trade price for the engraving is \$7.50.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

**SUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE.** By Dean Stuart. The author claims to show conclusively that any philosophy or doctrine which is not based upon the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the good in humanity; thence argues the utter repugnance of the soul-degrading, false worship of the idols of the world, of the flesh, of gold, or men-gods, or leading-men, or animals, or inanimate things. 12mo, paper, 34 pages, 15 cents.

**DEATH, IN THE LIGHT OF THE HARMONICAL PHILOSOPHY.** By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Within



23 The sudden realization of perfumes introduced into essence rooms by spirits is being talked of considerably in London circles. The fact is of no uncommon occurrence in this country, and numerous instances are known mediums when about their ordinary everyday duties having recognized the presence of unattended by a rich and delicate odor filling the atmosphere given by them as an indication



Organization.

Mr. Jacob Edson of Boston, a veteran in the cause of Spiritualism, has been staying at Hotel Onset for a few days. He wants to organize the Spiritualists on a sound, practical basis, and has written much on the subject; but finds it up-hill work except it includes everybody.—Onset Dot.

Jacob means well. He is an honest man. But he has "Organization" on the brain. It would be all right if Spiritualists could "organize" on a sound, practical basis. But they can't. They have been endeavoring to do this very thing for over a quarter of a century. They have had "State Associations," "National Associations," besides all sorts of "organizations," reports of which fill columns of the BANNER files. But where are these stokers for organization to-day? Some have gone to spirit-life; some turned doctors; and some have switched off into "the ministry." We fear that Jacob envisions upon this subject. He doesn't seem to see that oil and water won't mingle. When he does, he'll ascertain why Spiritualists can't organize. The fact is, Spiritualism per se needs no organization by mortals. The spirit-world forces are the organizers. Bear this in mind, friends. If we do their bidding faithfully, we shall have no regrets in the hereafter. If we don't do right, regrets are sure to follow. Modern Spiritualism will go on conquering and to conquer should every avowed Spiritualist in the land withdraw from its ranks. As it is based upon a mighty truth, which all the powers of darkness can never overthrow, it will live and thrive and eventually liberalize the whole earth.

Dr. Henry Slade in Paris.

The following communication was written between two plates at a sitting of four French gentlemen with Dr. Slade in Paris on the 29th of last May. It is translated from *Le Moniteur* of June 16th by C. G. Helleberg of Cincinnati, O., who adds this note: William Clarke was born in Virginia, 1770, and died 1838. He was appointed by Jefferson, Second Lieutenant of Artillery, and ordered to join the Rocky Mountain Expedition, which left St. Louis in March, 1804. To Clarke's thorough knowledge of Indians and their habits the success of the expedition was mainly due. In 1813 he was appointed Governor of Missouri, and held the office until the State organization was completed. In 1822 he was made Superintendent of Indian Affairs, which he held until his death.

"My Good Friends:—This morning we come to you to give you the truth, and we hope that you will remember it for a long time. It is truth, no matter from whence it comes or where you find it. If you find gold in the dirt it is not just as precious as if found elsewhere? It is the same with truth; so if you find it coming from a depraved spirit it is just as true and valuable as if coming from a saint. Many are trying to deny facts of this kind and abusing the medium; but abuse is not argument. Therefore all we say is, if you find facts consider that they are seeking for truth and not for fraud; if they do so they will find more truth and less fraud. Believe me, my friends. Wishing the angels always to bless you, I am

WILLIAM CLARKE."

A Grand Fact.

Our friend and fellow-townsmen, John G. Whittier, says in his sonnet to George Fuller, that "Beauty is goodness: Ugliness is sin;" or, in other words, the poet expresses the truth when he says that goodness produces beauty, and sin ugliness. There never was a really good person who was not a beautiful person. It is not to be understood that it will remodel the person, or materially change the features from what nature gave—though to some extent it will do even that—but it will impart refinement and delicacy, and bestow loveliness of appearance, while the opposite invariably follows. Violence of mind gives grossness of person—an evil expression—a forbidding appearance. What is the explanation of this peculiar phenomenon? It is because the soul, the immortal part of man, forms to itself its own habitation, as a person of intelligence, taste and culture will the house wherein he lives. Hence it is almost universal that babes are pretty, while virtuous old age brings the same outward appearance. Envy, jealousy, ambition, enmity and strife mark the person's physiognomy as fully as the peculiar construction of his nose marks the Jew. Thus it is that virtue produces beauty—as the face is the mirror of the soul. How important it is, then, knowing this great physiological fact, to teach our youth lessons of virtue and probity, that when they arrive at manhood and womanhood they may be looked upon as handsome even when they become old.

In the Message Department on the sixth page (session held May 14th), the Spirit Invocation suggests excellent thoughts to mortals.—The question is answered, by request of a correspondent, Why Indian spirits so often control our mediums; also, the Controlling Intelligence explains why a condition of darkness, or nearly so, is required at materializing seances. This question has been propounded before and answered at our public seances; but it is an important one, and hence repeated by the spirit addressed.—Thomas R. Hazard reports himself soon after leaving the physical; although the control was seemingly physically weak, yet the spirit fully identified himself to several persons in the audience who knew Mr. H. in the earthly life. He assures us that he got over the river all right, as will be seen by reference to his message. A very brief time before his demise he visited Boston and our office, and had a great deal to say in regard to the Philadelphia "Seibert Commission," taking ground that "they (the members) were not suitable persons to investigate so important a subject, owing to their unduly bigoted prejudices. Only one man," he said, even approximated toward a rational, unbiased view of the subject, and that man was the chairman, Mr. H. H. Furness.—Lotels, the Indian maiden, spoke for other spirits, in consequence of Mr. Hazard using up so much of the magnetic force of the medium that they could not control her organism, although the Indian could.—The seance of May 18th was a very interesting one, as will be seen by the report on the same page. The Questions and Answers are instructive.—Spirit Lydia Maria Child's message is somewhat lengthy; but notwithstanding should be carefully perused, as it treats upon the labor question and humanity at large in so cogent a manner as to leave an impression upon the reader's mind that none other than Mrs. Child was the speaker.—Ann Lawrence sends a message to her son, who, she says, resides in Salt Lake City, Utah.—Joseph Hankey reports: says he was a Spiritualist in the earth-life, and that his home was at Janelon Plain.

Miss Lizette Doten's grand poem, "The Inner Life," and "Poems of Progress," can be had at the BANNER OF LIGHT Bookstore. For price see advertisement.

Spiritualist Camp and Grove-Meetings.

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

ONSET BAY, MASS.—The tenth Camp-Meeting at this place will continue its sessions until Aug. 29th. Cars leave Boston weekdays at 8 and 9 A.M., and 1, 3, 5 and 4:30 P.M. Sundays only at 7:30 A.M.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold its thirteenth annual convention at Lake Pleasant, Montague, Mass., July 31st to Sept. 1st.

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

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

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

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

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The fourth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month.

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

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

VICKSBURG, MISS.—A Mediums' Meeting will be held at this place, Aug. 10th to Sept. 19th.

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

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

PARKLAND, PA.—The Camp-Meeting (heretofore held at Nehalem Falls) will continue at this locality until Sept. 15th.

NEMOKA, MICH.—Meeting at the camp-ground, Pine Lake, Aug. 6th 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 Annual Meeting at Buswell's Grove, Etna, commencing Aug. 27th and continuing ten days.

TABLE ROCK, NORTHERN, ME.—The meeting in this delightful grove will commence Aug. 14th, and hold over Aug. 22d.

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

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

The Maine Medical Bill.

In the BANNER OF LIGHT for July 10th appeared a petition in remonstrance against the proposed Medical Bill becoming a law in the State of Maine.

We have been requested to call the attention of the friends of medical freedom in that Commonwealth to the importance of industrious action in the way of obtaining signatures to this petition.

The officers having charge of the Maine Spiritualist Camps are respectfully requested to take this matter into consideration, call attention to it in the meetings, and have the petition where all so disposed can affix their names.

To the general public we would also earnestly appeal; let all those residents of Maine who desire to have continued to them the present right to employ any practitioner or any mode of practice in which they may have confidence, exert themselves to circulate these petitions in their immediate neighborhoods, and to increase the number of names affixed thereto, so that at the next session the law-makers at Augusta, to whom the matter was referred by the last Legislature, may be convinced that the proposed bill for abrogating the vested rights of the main body of their own constituents for the pecuniary benefit of a few privileged M.D.'s is repugnant to the citizens of the State, as well as in direct contravention to the spirit of the age.

Boston Spiritual Temple.

The above named Society is in future to hold its meetings in BENKLEY HALL, instead of Horticultural Hall as heretofore, to commence Sunday, Oct. 3d, on which date Mrs. R. Shepard Little will be the speaker, and continue such during the month. The Society has during the past four seasons employed the best talent procurable, and the reflection of the officers of last year guarantees a continuance of good speaking upon its platform. We hope they will reengage Mr. J. J. Morse, whose lectures have been so well received in this country.

Under the heading, "Banner Correspondence," the reader will find a communication from the pen of Bro. A. H. Nicholas, of Bronson, Kansas, which should be carefully perused by our readers, as it contains much food for thought. Its suggestions are timely, when some people, who like to be heard in the synagogues, are so apt to condemn those who possess a spark of benevolence in their souls. Besides, it is a wholesome sermon for the covetous to ponder over.

Our London contemporary, *Light*, announces that a seance has been held with Mr. Eglinton by the celebrated prestidigitators, Henri Hermann and George Herschell, with very satisfactory results, but that no report can be published until the series proposed has been finished.

A letter from Mrs. Carrie Grimes Foster—widow of the late Thomas Gales Foster—informs us that she purposes bringing out, in the autumn, a volume of that inspired orator's discourses. It cannot fail of being a valuable addition to the sum total of Spiritualist literature.

Hopes are entertained that the trip to Europe by Miss Annie E. Lewis of Springfield, Mass., will be very beneficial to her physical condition. She writes that the doctor and nurse of the *Bolivia* were very attentive to her wants during the voyage.

A. S. Hayward, magnetic physician, of Boston, will visit Lake Pleasant and Saratoga Springs during the present month. His letters will reach him directed as per advertisement in the BANNER OF LIGHT.

"Post-Mortem Confessions" by Harvard Professors Commented Upon," is the title of an article from the pen of the venerable Allen Putnam, Esq., of this city, which will appear in the forthcoming issue of the BANNER.

Dr. J. A. Shelhamer, the magnetic healer, who has been absent from the city for several weeks, has just returned and may be found at his office, No. 83 Bosworth street, Boston, ready for business.

Miss M. T. Shelhamer, who was announced to speak at Onset Bay on the morning of the 17th inst., is unable to fulfill her engagement there, in consequence of the severe illness of a friend in Cincinnati, Ohio.

Mrs. E. A. Wells, of New York, is announced by *Light for Thinkers* to be the materializing medium at Lookout Mountain Camp-Meeting.

We call attention to Mr. C. M. Brown's notice, in another column, of the one far round trip to the Kins, Me., Camp-Meeting.

Booksellers and others should bear in mind that we send our catalogue to any address, on application, free.

ALL SORTS OF PARAGRAPHS.

When Washington was President, As cold as any icicle, He never on a railroad went, And never rode a bicycle.

He read by no electric lamp, Nor heated the Yellowstone, He never licked a postage stamp, And never saw a telephone.

His trousers ended at his knees, By wire he could not snatch dispatch, He filled his lamp with whale oil grease, And never had a match to light.

But in these days it's come to pass— All work is with such darning done— We've all those things, but, then, alas! We seem to have no Washington.

—Burdette, in Brooklyn Eagle.

To those who question the beneficial influence of Spiritualism, we commend the reading of an article on page second of this paper, under the heading, "The Consolation of Spiritualism"; and that records but one of almost countless instances of a similar kind that are constantly occurring.

A FAITHFUL AND BUSY GLEANER.—The well-known form of Reporter Young of Haverhill, who for two or three years has been reporting on meetings for the Associated Press and other papers, is seen daily at the grove listening intently to the exercises. He is writing the BANNER OF LIGHT letters this year, and the spiritiveness and eagerness are appreciated by the campers, who feel that "Cephale's" mantle of scribe has fallen upon worthy shoulders. We congratulate Bro. Young on his excellent work, and trust his enjoyment of camp life may be commensurate with the facility with which he attends to his reportorial duties. His family are with him, and are located on the Highlands.—Lake Pleasant Sittings.

A Sunday school teacher in Litchfield told his pupils to ask any questions they had in their minds, and a little one asked, "When is the circus coming?"

There is a New England tradition that when Dr. Franklin was a boy the long-winded blessings asked by his father at table seemed to him exceedingly tedious. In order to avoid wasting time and yet secure the divine benediction, he begged his father, at the time pork was sitting down for the winter's use, to say grace over the whole supply once for all.

It is in better form now to say to a man who is boring you, "Oh I bring me a chair," than to remark bluntly, "You make me tired."

The navigators of Old Theology steer their craft by faith alone. It is simply "dead reckoning"—foggy all the time. Those who take passage in that craft on the sea of life are awfully disappointed when they get into port—as they find out, too late, that it is a desert shore—to them. Whereas if they had boarded the good staunch ship, Spiritualism, whose navigator is Knowledge, they would have arrived "on the other side of Jordan" all right.

A lady lately said to us: "My mother opposed Spiritualism and condemned me for accepting it; but on her death-bed she said to me: 'Such a comforting revelation I see and hear the spirits.' Such a comforting revelation as that! I feel early in the morning, when I am alone, that I am loved by my mother, must be sweeter to the daughter than any faith aroused by recorded events of apostolic days.—Light for Thinkers.

It is said that the green turtle can live six weeks without food. This is nothing to talk about, however. The mock turtle never has to be fed.—Lowell Citizen.

"Papa," said Bobby, sleepily, "can I ask you one more question if it ain't foolish?" "Ya-as, one more." "How much older is a ripe old age than a green old age?"

This is a world of disappointment anyway. Some people are disappointed in love, and a good many more are disappointed in marriage.

A little city maiden on a visit to her uncle's farm saw a thrashing machine in operation for the first time. "Oh, mamma!" cried she, rushing into the house all out of breath, "there's something out in Uncle Joe's barn with two horses in it, and they keep going and going and never get any where."

We learn that Mr. Charles Houghton has associated with him in the practice of law, Messrs. Frederick L. Houghton, graduate of the Law School of Boston University, and member of the Suffolk Bar, under the firm name of C. & F. L. Houghton. They practice before the State and United States Courts, and in the Patent Office.

Tommy Littlebat (who will always say such pretty things to ladies): "Ab! Miss Smith! I did not think when I came out in search of the beauties of nature that I should meet one of the most finished works of art!"—Fun.

During the last two years defalcations aggregating more than \$3,000,000 have occurred in Philadelphia alone. And yet there are many poor people in Montreal.

"Why not tax cats as well as dogs, and kill all who have no owner?" is a suggestive question.—Boston Journal.

A professional beggar who died lately in Rio Janeiro left a fortune of \$200,000.

The practice of cremation is spreading rapidly in Europe. The authorities of Paris are now erecting four immense furnaces in which the bodies of those who desire it may be reduced to ashes at a small cost, probably about three dollars.

The godhead in us wrings our nobler deeds From our reluctant selves.—Daniel Deronda.

"Patent inside" papers are a general thing dreadfully flabby concerns.

Too much self-esteem is what often plays havoc with very many otherwise clever people. It clips their wings.

FIRE I.—A wood-working factory on 184th street, New York, was burned Aug. 7th—loss \$100,000.—A \$200,000 brewery at Ridgewood, L. I., was also burned on the same date.—Forest fires in Wisconsin and Michigan have spread over large sections of those States, and an immense amount of damage has been done.

A school for training nurses is to be established in Japan under charge of a lady from Boston.

The woman suffragists propose to hold a grand festival and bazaar in Music Hall and Bumstead Hall, Boston on December 13th-15th. Mrs. Mary A. Livermore is President, and the Vice-Presidents number all the best-known suffragists of the State.

Ex-Governor Samuel J. Tilden died at his residence, on the Hudson, New York, Wednesday, Aug. 4th, at the age of 72 years and 4 months. His funeral was in keeping with the life and character of the man—a quiet, yet imposing event. The President and his cabinet, the Governor of New York and his staff, and a strong representation of the eminent men of the nation testified by their presence to the high place which the departed statesman held among the foremost of his countrymen.

The Vatican has issued a formal decree forbidding Catholics from affiliating with cremation societies, or having anything to do with incineration—which shows that that Church cares nothing for the health of the living.

Congress adjourned Thursday, Aug. 5th, after a session of nearly eight months.

The copy of the sermon by John Knox, preached three hundred and twenty years ago this month, "for the which he was lauded preaching for a season," has been sold in England for \$2075.

It is reported from Portland, Me., that Prof. O. Bruner has discovered a method of producing from water-gas a substance that promises to develop into an anesthetic of great power. The gas is condensed into a solid material of intensely cold properties.

More rioting in Belfast, Ireland. Twelve persons were killed there last Sunday.

It may not be generally known that a son of Capt. Standish in course of time married a daughter of Priscilla Alden, from whom are descended many of the prominent names including two Presidents of the United States. Rev. Timothy Alden, a direct descendant of John Alden, was for nearly sixty years pastor of the Congregational Church in this place.—Farmhouse Letter in Portland Transcript.

Horsford's Acid Phosphate in Debility From Overwork.

Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility, brought on by overwork in warm weather, with good results."

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THE GOLDEN GATE, Published weekly in San Francisco, Cal. For year, \$2.50.

THE UNIVERSAL MAGAZINE, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.50 per annum.

THE EASTERN STAR, Published fortnightly at Glenburn, Mo. For year, \$1.00.

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THE SHAKER MANIFESTO, Published monthly in Shaker, N. Y. 60 cents per annum. Single copy 10 cents.

THE THEOPHIST, A Monthly Journal, published in India. Single copy, 50 cents.

LIGHT, A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE, Published weekly in San Francisco, Cal. Single copy, 5 cents.

THE UNIVERSAL MAGAZINE, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 25 cents.

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Dr. J. V. Mansfield, at 23 Dartmouth-street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

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

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

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told, for Hannah Thompson, Harvey H. Kirk, Harriet McVeigh,  
 Alanson Vaughan, Lyman Strong, Elphie Rice, John  
 Williams, and Thomas H. Smith. I said to him  
 "I am not here on the other"







