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THIS PAPER may be found on file at GEO. P. ROW-Buresu (10 Spruce street), where advertising contracts may be made for it in New York.

English school-board education continues to yield curious results. The latest is this: In answer to the question, put by the diocesan inspector, "Describe some effects of the proceedings under Queen Mary," the glib answer was recled off :" Many of the bishops were deprived of their sees." One of the managers, however, asked the meaning of the statement. After

slong pause one boy put up his hand and said : Had their eyes put out !"

in Viceration Mercel, ilocton.

nt of

foldment of the higher life. It consists in the performance of duties we owe directly to God from a principle of obedience to his will, or to that which we think is right. The term, as commonly defined, implies bondage—being bound anew; not to any particular theory or creed, but to truth, by faith reposed in certain ideas. It has to do with the affectional not rure—the cliemistry of life, the laboratory of the mind. Its object is to unfold or generate motives of action derived from an acknowledgment of divine goodness and power, rather than to indicate any particular line of conduct itself. Its mission is to reveal and open in the human soul. It is the band of union that binds each to the other and all to God.

This definition is based upon the "idea of God as affected by modern knowledge." It supposes that the world is a living organism; that it grew, was evolved from the principle of life within it; not that the world and the living things therein were made by a being outside of it or them, and that the Maker, when he, through the discrete orders of creation, finally made man, as Agassiz says. "the crowning work of creation," stepped asids for rest, and waited to see "how it would work"; in other words, that this world is not a manufactory or machine, moving after some preconceived plan, only feeling the presence of its Maker as he now and then interferes with the normal course of things—but rather that this world, with its finite entities, is an outbirth of the infinite, the all pervading principle of life, which, after it had evolved matter proceeded to evolve mind, in discrete orders until, through the successive orders of nature (God's mode of operation), it, the inspiring and unfolding principle of life, which, after it had evolved matter proceeded to evolve mind, in discrete orders until, through the successive orders of nature (God's mode of operation), it, the inspiring and unfolding principle of life which, after it had evolved matter proceeded to evolve mind, and as no attream runs higher than its s

transcend our finite powers of conception. But of some things we may feel sure. Humanity is not a more local incident in an endless and aimless series of concell changes. The events of the universe are not the work of chance, neither are they the outcome of bilind necessity. Practically there is a purpose in the work of chance, neither are they the outcome of bilind necessity. Practically there is a purpose in the work of chance, neither are they the outcome of bilind necessity. Practically there is a purpose in the work of chance, neither are they the outcome of bilind necessity. Practically there is a purpose in the work of chance, neither are they the outcome of bilind necessity. Practically there is a purpose in the world... When from the dawn of life we see all things working together toward the evolution of the world... When from the dawn of life we see all things working together toward the evolution of the world... When from the dawn of life we see all things working together toward the veloution of many without when not a sparrow falls to the ground, and it becomes self-evident that the law of gravitation is the companies."

The evertaeting source of pienomens is none other than the infinite power that makes for righteousness."

"The atory which we can decipher is sufficient than the infinite power that makes for righteousness."

"The atory which we can decipher is sufficient that the law of gravitation is the number of the n

supreme throughout the length and breadth of the earth."

The religion of the future, to obtain and become universal, must be more catholic than Catholicism, more protestant than Protestantism, and more universal than Universalism. It must discard the theory of design as illustrated by the the simile of the watch, and accept the "idea of God as affected by modern knowledge"—as illustrated in the violet, the illy and the rose. Perceived truth is authoritative. We were not made; we were conceived, begotten, gestated, born and grew. We are finite outbirths of the Infinite, that seeks to unfold his personality in us. As with man, so with the world and systems of worlds. The religion of the future must be scientifically religious as well as religiously scientific. It must meet and supply all the needs of our spiritual nature, so as to unfold its immortal destiny in accordance with its inherent law and necessary relations. Its object of worship must be perfect in theory, and progressively so in practice.

law and necessary relations. Its object of worship must be perfect in theory, and progressively so in practice.

Limit the Etarnal, or the innate capacity of his off-spring in any conceivable attribute, and he ceases to be the supreme Source of all good; and the worship and adoration of such a being ill becomes the unfolding sons of God. The religion of the future involves the conception and development of inspired conditions—the practical entering into, and cooperation with the power that is both demand and supply. Capacity to receive is the limit of power to bestow. Repentance is not so much an act as it is a state, a condition, that precedes and produces action. It is not inconsistent with the infinite perfection of the omniscient to make blessings dependent upon the action of the recipient. Let the skeptic question the necessities of his own soul before denying the efficacy of prayer in toto. To hold that the unchangeable God cannot be moved in accordance with law, leads at once and directly to the doctrine of fatalism, which believed in, renders the soul apathetic and incapable of effort and advancement. To allow a reflex benefit to the soul from communion with God advances but a step higher, though it opens a way and motive for improvement and gives abundant reason why men ought always "to pray and not to faint." But to hold God a sympathetic Father, ever ready to hear the cryof his children—a wise and beneficent Oreator, who has made the bestowment of his blessings, dependent upon our efforts—leads to a flial trust; to a warm, gushing love, and a life of devotion to his service.

This idea, gloriously adapted to the wants of the human soul, is the only one by which may be produced the effect, cach man knows he needs; nor is such an idea unreasonable, nor is such a course a mark of fickleness of mind on the part of God. His laws are

the effect each man knows he needs; nor is such an idea unreasonable, nor is such a course a mark of nekleness of mind on the part of God. His laws are ever the same; his providences are ever varying, and always adapted to the circumstances and conditions of the persons influenced. As well accuse him of fickleness of mind, because from the same soil, expanded by the same sun, watered by the same showers, two plants grow side by side as disamiliar as the rose and the violet. As well accuse him of incohalatency, because the acorn, planted in the deep soil, expands into a splendid oak, while another, dropped into the fades each shady mast. Awayl the crevice of some gigantic rock, becomes a mere scrubby, shrub, our side of the course of the same showers, two plants grow side by side as disamiliar as the rose and the violet. As well accuse him of incohalatency, because the acorn, planted in the deep soil, expands into a splendid oak, while another, dropped into the fades each shady mast. Awayl the crevice of some gigantic rock, becomes a mere scrubby, and the same showers are the same showers, two plants grow side of the same showers.

These be gray ghosts of yesterday.

THE RELIGION OF THE FUZURE.

NY JACOB ROBON.

Religion, in essence, is the manifestation of the driver in the principle of love in might be considered a clyine plant receiving its substance from God; and it we allow cares, it lists the principle of love implanted in the human good. It involves the knowledge of good and will the participation of the conditions of the higher lifts. It consists in the proformance of duties we own directly to God from a principle of delegate to his will, not that which are the high is right. The term, as commonly defined, might be bondered being found any upon the other corrections of the principle of the conditions of the principle of the conditions of the principle of the within it; not that the world and yowr, right time the conditions of the principle of life within it; not that the world and he living hings therein were made by a beneficial or that himself, and the life himself in the manner good in the himself in the himself in the lord within the principle of life within it; not that the world and the life himself in the lord within the principle of life within it; not that the world and the life himself in himself in the life himself in the life himself in the life hims

described trinitarian view of the one only—all in all in life.

As it lies in our mind, the religion of the future will not ignore or depreciate either modern or ancient spirit-phenomena, but recognizing them as fundamentally essential—worthy of profound consideration—lis promoters, standing upon demonstrated facts, will especially emphasize the nobility of our spiritual nature, its divine origin and destiny, the eternality of law, the perfection of its cause, and our relations to each other as children of the common parent of us all. And while we would not dispute in a dogmatic sense with combative defenders of literal faith, we would, as best we may, voice the living Word, its essential Ohrist, and receptively seek to apprehend and embody its truth, the substance of all religions: recognizing in each an especial mission as means to ends in opening up and unfolding the divine in the human, so that uitinately all may blend as distinctive colors in the bow of promise (attained at one-ment), within and throush which all shall know by a blest experience that the perfect Cause, our Father, is, and always has been, at the helm; that his law is being written within us, and that it is our privilege as well as duty to read, be receptive, truthful and diligent, and thus work out our own salvation in harmony with the Infinite that workerh within us, uplifting and saving us as we uplift and bless the race. lift and bless the race.

AN EVENING FANTASY.

The tender light has flown indeed,
While o'er the waves and o'er the sands
Some seasprite piping on a reed
Wakes melodies of occan's lands; And o'er the golden brim of day The music drips, and so-away.

Oh! aweet as minstrelsy in dreams
Which baunt the weary, aching brain,
And fresh as April rainfail, seems
The glamour of this sea-blown strain—
These fittul pipings, soit and low,
And faint as footfalls in the snow.

Far on the purpling verge, a ship
Goes swiftly on as evening fails;
Red as the bloom on childhood's lip,
The low light lingers on the sails.
You happy ship that eastward fares
Toward harbors lighted first by day—
That ship a while winged wanders. h That ship, a white winged wanderer, bears Our dreams, our hopes, our hearts away; Oh i flying salis, delay, delay!

Oh! dreams that rise; oh! songs that wake, While stars their twinkling censers shake—Dreams of brown saliors' sea songs sung In some pathetic, southern tongue, Dreams of white sails upon the sea, Of fittil bursts of minatrelsy, Of radiant forms, of starlike eyes, Of faces fair as Paradise—If Paradise as fair may be—Dreams of gray towers that seaward frown Above a silent Spanish town.

Bobold, e'en as they hasten past,
Those phantom sailors on the mast;
And list the songs they sing, the notes
Tuned sweetly in their tawny throats:
"We. come", they ory, "sweet Spain, aweet

Literary Department.

BY MISS M. T. SHELHAMER,

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

CHAPTER IX.

DURING FOUR YEARS.

Keeping close her own counsel, Clara Benton set quietly at work to transfer her entire property over to the ownership of its rightful heirs. Consulting the best legal advice to be obtained. she took steps to have the matter settled before she again sought the modest little house in Carver street, whose inmates remained quietly at home, discussing the strange events of their lives, and making no attempt to see the young lady who owed them so much, lest she should think they were pressing her to impoverish herself for them.

Clara Benton and Maysle Lawrence had been childhood playmates at Ryesly, for Mary Lawrence and Elizabeth Benton had grown to womanhood together, and were pleased to see their children growing fond of each other. Clara had always proved an unselfish child and was ever ready to give up any pleasure that Maysie could not share. These remembrances were fresh in the hearts of the young medium and her mother, and they warmed in sympathy and love toward the young woman who had all unwittingly enjoyed the luxuries of life at their expense.

Let us now glance briefly at the history of our friends during the four years in which we have lost sight of them. From Milltown they journeyed to Boston, where Sarah Moore endeavored to find patronage for her spiritual gift. They rented two small rooms, and furnished their own simple meals. Mrs. Lawrence endeavored to find employment, and finally succeeded in obtaining some fine sewing, which taxed her eye-sight, and wore on heart and brain, yielding but small pecuniary returns There were days when Sarah Moore received no callers in answer to her advertisement. There were hours, however, when it seemed as though the very heavens were opened to her vision, and those fortunate enough to call then, were sent away with clearer knowledge and conception of immortal life. But often these happened to the ones whose pale faces and humble garbs told such a tale of privation and struges, that Sarah had not the heart to take a fee from them. Sometimes the illumination came when only Mary and her delicate child were present to profit by it.

For a year they struggled and fought the gaunt wolf of poverty. It would be impossible to enumerate the hardships and trials they encountered. The distrust and scorn shown by those who asked impossible things of the spirits were sometimes unbearable, but all the while they were faithful to the hidden light, loving to each other, and drew the angels near

Maysie was still delicate. A cough had settled upon her lungs, racking her frame and filling the mother's heart with fear. Only the gentle magnetic passes of Sarah could give rest to the girl. Privation and a close atmosphere were wearing out her life, and all knew that unless she could go out and enjoy the fresh country air, her days were numbered. This state of affairs created agony and flerce rebellion in the heart of Mary Lawrence, and was one of care and anxiety to her loyal medium friend, and also of utter weariness to the failing child.

At length, when the hour seemed darkest to each one. Sarah Moore heard of an elderly couple who had purchased a large country-seat. and were looking for a woman and an assistant to take charge of their farm. By good fortune, or perhaps through the influence of loving spirits, she secured the situation for herself and Mary. Sarah was to take immediate charge of the household, and Mrs. Lawrence was to assist in the housekeeping duties.

To the country they at once removed with their precious charge. The sweet green fields, the fresh air, and the wholesome food soon wrought a beneficial effect upon the girl. The new life brought returning health, and the smile of happy contentment to Maysie, which also reflected itself in the face of her mother. Light tasks, such as gathering peas or beans, from the vines, picking berries for the table, plucking and arranging lovely flowers for the various apartments, hunting for eggs in the barn, or concocting dainty little dishes for dessert, fell to Maysie's share of the work. While she was attending to these duties, she often felt a strange, sweet influence, which reminded her of the watchful attendance of invisible friends.

Fourteen months sped by in one long dream of peace. It was a period of rest, of quiet and of happiness to the three characters of our story. It was a season of tranquil preparation for the spiritual work that was to follow; a respite from the friction of external life; a spot of brightness in the midst of their struggle for existence.

At the end of the fourteen months came a change. Old Mr. Sampson, the proprietor of the place, died suddenly of apoplexy, and his widow decided to sell the estate and live with her friends in the city.

money between them, for they had spent

Again the question arose with our friends, what were they to do? They had a little

scarcely any of their wages since coming to the country. If homeless, they were not quite so penniless as they had been.

The mediumship of both sensitives had wonderfully increased. Not a day passed that Sarah did not receive illuminations from the spirit-world. Her inner vision grew keener and more vigorous, and she was as certain of the presence of those she saw and described as though they stood before her in material form.

Since her recovery from illness, Maysie had developed stronger powers of mediumship. The independent writing that had ceased while she remained weak and ill, now returned to her with marked improvement and more regularity. The formation of spirit-hands-made visible to the sight and touch-came to be a part of the manifestations in her presence.

The spirits urged our friends to again enter the field as public workers, and advised them to locate in New York. After much consultation between themselves and with their invisible guides this plan was decided on. Another month found the three settled in that city in plain but respectable quarters.

It was a work of months to gain a footing; and there were days of weary waiting for patronage, hours of discouragement, and moments of almost hopelessness for the little band. Slowly their influence begun to be felt. Those who came from idle curiosity often received wonderful descriptions from the clairvoyant, and witnessed the marvelous manifestations of spirit-power through the slate-writing medium. This so astonished them that they would repeat their calls from a more interested motive, and some would conscientiously remunerate the mediums well for their services.

Our friends were not so happy in Gotham as they were in the beautiful country town. But they touched the hearts of many, and gave the consolution of truth to weary and mourning souls. The toil and friction of the great city harassed their sonsitive natures; even the splendor and the gaiety of its more aristocratic districts oppressed them. The squalor and misery and ignorance of its vast army of unfortunates told a tale of social neglect and inlifference that gave them pain.

Their own hard experience with poverty and anxiety and care had softened their souls with sympathetic kindliness for unfortunates, while the teachings of the angels convinced them that all humanity is based upon one design, that is, if rightly instructed and cared for, every human creature might be pure, prosperous and happy. And so these mediums pitied the humble, weak and ignorant, and longed to do them good.

"The outcast from society is worthy of attention." wrote a spirit-hand one day upon the slate; "within him is the germ of an immortal soul. Lift him from his lowly condition, surround him with wise and good influences that will feed his higher nature, call out the purest instincts of his being by repressing the lower tendencies, and he will become a useful and an honorable member of society.

These friends listened to the teachings from immortal life, and it was not strange that many a penny passed from their scanty store to alleviate the condition of some poor ragged fellowcreature. "Oh! I wish I could obtain my just rights."

sighed Sarah, one day, on returning from a walk. "I believe Aunt Maria left me her house. If I had it, I believe I would turn it into a home for outcast children. I would try to supply them with clean clothing, comfortable beds, wholesome food, and every day give them needed instruction. What do you think I saw just now?"

"I am sure I do n't know," replied Mrs. Law-

"A poor little girl, dressed in a faded calico, trying to pick from my pocket a linen handkerchief, while I was out walking. Her free was pale and pinched, and she carried a basket of buttons and pins, which she was trying to sell. I had told her I wanted nothing, and then she slyly tried to snatch my handkerchief. I caught her hand, and she burst into tears. Of course I questioned her, and she said she had to do such things; that if she did n't take something home she would be beaten and sent supperless to bed. The child evidently told the truth, and I asked her if she was hungry. She nodded eagerly through her tears. I had only twenty cents in my purse, but I took her into a bake-shop and ordered for her a glass of milk and a plate of rolls. You should have seen her devour them. It made my heart ache. I don't believe she had tasted fresh bread or sweet milk for many a day. She looked at me with a grateful smile. I feel sure my little kindness did her no harm. I did not preach to her of the 'enormity of her sin,' nor tell her to be a good girl! How can she be good with the sort of associations she has to mingle with? Oh! it is to aid such poor creatures that I sigh for wealth, that I might resoue them from their unhappy condition." And the speaker pushed her honnet back with an energy that told of the earnestness of her de-

[Continued in our next.]

FOR MY CARRIE

My darling! I could not forsake thee, Since love makes the shrine of my heart, And thou art the queen of my being, And never in time will we part.

The grand dual forces of Nature Combine in the centers of life; And when they have once been united They, divinely, are husband and wife.

All outer distinctions are changing, And fall as the leaves of the trees; Presenting their seasons of beauty. And aiming the mortal to please;

But grander and holler beauties, In soul life must cluster for aye, When we live our divine dual being In the sunlight of Infinite day. Onset, Aug. 5th, 1886

POST-MORTEM CONFESSIONS BY HAR VARD PROFESSORS, COMMENTED UPON.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

In your issue of August 7th, and other issues therein noted, you put forth responses by several spirits concerned in the Harvard Investigation to letters soliciting statements of their present views pertaining to their doings, while in mortal, with that memorable transaction.

Those special individuals, while mortals, were holders and adorners of positions which bespoke their power to comprehend, qualify and sway the tendencies of public opinion and belief. They severally were ranked high-prominently high-in the esteem of both the recent past and the present generation. They were emphatically learned and good men, holding and deserving public confidence in their wisdom, their philanthropy and their competency to weigh the merits and forecast the influences of passing events and operative beliefs, as accurately and well as any residents around or in the city of Boston.

Such were the men who deemed the phenomena and teachings called spiritual, perniclous in action upon the public mind, and therefore to be decried as illusive and deluding, and to be prevented, if possible, from gaining wider credence in and stronger influence over society.

No feeling, no thought prompts me to consure any individual named, nor them collectively as a band assailing a cause which I espoused and deemed holy.

As a Spiritualist I am thankful for what they did with intent to demolish the structure of my faith. Yet as their fellow-being, some of them now have my pity, that they needfully have been anguished by a conscious and pressing sense of hasty harshness in their treatment of some innocent outworkers of marvels. Now they ask forgiveness by those innocent ones whom they once viewed as culprits, and, solely to crush Spiritualism out of them and the public, treated with cruel severity.

Why can I feel thankful? Why may all Spiritualists be thankful for what such men did to abolish our faith? For myself, I make response as follows:

Rarely, if ever, has to day's Spiritualism received as weighty evidence that it is what its espousers claim, viz, that it has base on fact positive, and involves rich blessings for humanity in both mundane and spirit-spheres, as has now been furnished in and by the recent writings of those decarnated Harvard Professors who, when in mortal, deliberately and vigorously assailed it because, as viewed by them, it was a pernicious bubble. Their assault, combined with their frank confession now, when spirits, that they were powerless in assault, were bafiled, puts them high among the most efficient testifiers to its verity and invincibility.

The single fact that from out the realm of spirit they now put forth through use of a mortal's hand responses to my letters, proves that some departed ones have communed with a aurvivor in mortal. Such fact alone may do more to establish conviction in logical and thinking minds, than the whole Board of the College Faculty could have accomplished by twenty nine years' vigorous use of their highest learning, keenest logic, expanded science and fervent eloquence in exposition and advocacy of the cause while they were robes of flesh. Its assailants once, they now reveal their incompetence when using their most efficient mental weapons to crush or even bruise it. Few others could or can wield such weapons with force equaling theirs. Where such ones failed, who can anticipate success?

Had they not been assailants baffled while in mortal, no words from them now, as spirits, could take such tenacious hold upon the minds of their successors in high collegiate positions, of graduates from colleges, of thinking, logical minds in all grades and classes in society, as their grasp now gets and will retain through all time. As skillful testers of spiritualistic metal, they found it precious, valuable for a currency whose worth would command wide and abiding circulation. Their post-mortem stamp of approval upon it more than overbalances their mundane allegations that it was spurious.

INVESTIGATION??? Yes, such it proved to be. By it discovery was made that some intelligence, with powers other than mortals possess, was broadly applying forces among men which brought out into mortal view operations requiring operators not known by ablest mundane scientists. Who did this? Harvard's abler expounders of theology, literature, natural sciences and mathematics combined did it. Their report, now made "after twenty-nine years' consideration," involves such strong testimony that Modern Spiritualism has basis on solid fact that their work begins to be and is long and widely to be so helpful to the cause of Spiritualism, that this writer puts those Professors among - high among - efficient agents whose doings tend to broaden reception and enhance the beneficence of that revolutionizing and enlightening truth: Thanks to them for their attack.

It is obvious that to make their assaulting work beneficent, as it has now become and will be in the future, there was needed some daunt less Dr. Gardner, backed by unflinching supporters, upon whom the hammers of science might be awang with vigor and force. Such ones were on hand, stood their ground, and let science try the resisting properties of themselves; those properties proved to be an anvil. receiving the heavy blows unharmed

Apart from firm resistance, there never would have come forth the strong-the vastly strong -proof that departed ones can and do, and may long henceforth and in hosts, hold communings with their survivors and successors in mortal, imparting to the latter accounts of personal experiences in the life beyond, and

as aspirants for peace and joy in the inevitable hereafter.

Spirit friends, ye who projected and enacted the assault upon Spiritualism and Spiritualists in 1857, please view yourselves, far as possible, as having been more helpful to a vast and good cause by your assault upon it than you could have been by espousing and advocating it. I sincerely view you thus. Strong opposition to any new cause of magnitude and general interest draws public attention to it, leads to close scrutiny of its claims, reveals its weaknesses, brings into view its strength, leads to forecastings of its future action and results. In the case before us you and I were on opposing sides. each party conscientiously believing it was advocating right and opposing wrong-teaching truth and denouncing error. Thus far-and that is very far-we were alike.

You-the most of you-were restrained by your positions, avocations and habits of thought, from mingling freely with most of those people who were early known to be instruments through whom marvels were being manifested, and also with that grade of beholders who felt free to give openly and to anybody, accounts of marvels they had witnessed or heard of.

The restrictive bonds of position and avocation were upon each one of you, holding you mainly within orbits of scholastic and social circulation, within which was given at first scarcely a hint, or not more than a few vague hints, that any new thing of special interest was transpiring in your surrounding Nazareths. I was free from any such hamperings.

Later on, occult workers of marvels found a facile instrument within your accustomed orbits, and through that put forth such demonstrations of their power as led you to view their instrument as personally guilty of imposture, fraud or diabolism, and to maltreat and banish him therefor. For the harshness and cruelty bestowed by some of you upon Willis and Mansfield, stinging and prolonged self-reproach may be richly deserved and needfully endured.

Simply as opponents of the general cause, viz., Spiritualism, and its adherents, Walker. Felton and Lunt, regarded what they assailed as either diabolic or illusive, void of good, full of evil, and therefore to be fought down. Agassiz and Peirce surmised, perhaps even knew. that facts existed on which the claims of the Spiritualists might rest firmly. Still, they may have viewed the influences of Spiritualism as they then saw them hostile to the public good, and warred against it from good motives. I can and do trust that their action against the general cause gives to no one of them all any regret or disquietude; also I hope that they may see, and derive pleasure from seeing, that the assault they made has been and will continue long to be highly helpful in revealing the source of Spiritualism's emanation, and the involved purposes and ultimate aims of those who in realms above supervise the methods and processes for gaining its wide reception among such mortals as will be disposed and able to keep on opening, and holding steadily open, gates for the egress earthward of wise teachers and powerful helpers from realms of supernal experiences and wisdom.

On the 27th of January, 1886, at home, I wrote to Spirit C. C. Felton, aiming only to quench, if I could flames of indignation against him which had been burning in the spirits' scribe-Mansfield-twenty-eight years. On the 29th I carried the letter to Mansfield, seeking response through him. Felton, using Mansfield's hands, opens his reply thus: "I was with you, and so were our old but dear friends, Dr. Luther V. Bell. President Walker. Peirce and H. F. Gardner this early morning. It was by our united action that you were forced to come and talk with me through the man I so abused while I lived in mortal." Why those spirits specially? What was the relation of those parties severally to the Harvard Investigation, and therefore to me?

rior to that time ostensibl the public, Prof. Felton was main projector and manager of that assault upon Spiritualism. Now we learn that President Walker was at the head; Prof. Peirce was chairman of the assaulting Committee, Dr. Gardner was head of the assailed party, and Dr. Bell was a non-partisan observer of the conflict. Thus it is rendered probable that my writing to Felton on Jan. 27th was known by those spirits before, or surely on the early morning of the 29th, though the letter was all the while in my own keeping, its very existence known by no mortal but myself, yet as a band it is claimed they put upon me a force which carried me forthwith to the spirits' scribe. Fair inference from this is that the response to my letter had been agreed upon by, and had the approval of that special band as a whole. Though not myself mediumistic enough to be conscious of promptings and away by spirits, yet I give credence to affirmations that they do at times prompt acts which perform; and especially such as pertain to the cause of Spiritualism. Prospectively even then they may have seen the sequel down to this time, though I then had no aim beyond that of changing Mansfield's feelings toward Felton.

Felton no doubt honestly and sincerely thought that people were being led on by Spiritualism "to follow a bubble" that would in his opinion "burst in the near future." He acted conscientiously and for what he believed was public good; he however was too harsh in action and speech. But manfully he now "freely and fully begs Mansfield's pardon." Says also that he and Eustis are ready to "proclaim to the world" their "wrong doings with young Willis." Also that he now knows "that Mansfield is all that he has professed, or all that is claimed for him by his friends."

. It is pleasing to hear Mansfield say, as he does, that since that acknowledgement was made, the fires of his resentment against Felton which had been burning for twenty-eight years have fully died out.

My sole aim in writing the first letter in the foregoing series was fully attained at that time, and no intention or desire then existed in my mind to extend my correspondence with annernals.

After the publication of Felton's communi cation, and as a result from it, I was prompted by a letter from A. J. Heinsohn of Cleveland. O., to write to Spirit Prof. Agassiz. Did so and in that spirit's response I first found that the famous Harvard onslaught upon Spiritual ism was deliberately planned by the College Faculty, under the leading of President Walker. Found, also, that Agassiz went into the conflict less in obedience to perception of faisity in Spiritualism than to the wishes of the College President.

By saying as he does that he differed less from me than the public generally supposed. he at least hints that he apprehended that

assaults "belleving they could demolish the structure," but soon found they "were powerless in the matter."

The world's need of Spiritualism can hardly be stated more strongly than it is when one such as he says: " The unexplainable phenomena exhibited by the mediums were my only evidence or hope of a conscious individuality beyond the tomb." A great, if not the chief difficulty in getting the source of the phenomena of Spiritualism correctly determined, is the non-persistence of leaders in science when they encounter phenomena not explainable by what they already know. Even the great Agassiz says distinctly that he turned his back upon and gave a wide berth to phenomena because they baffled his skill to explain their source and quality. Such procedure manifests good reason why now, as in a former age, supernal prescience and wisdom revealed new truths to babes first rather than to the wise and prudent. In connection with anything seen but yet not appearing within the explored realm of outward nature, the greater and more renowned the scientist the less is he willing to concede the existence of a reputed marvelous fact, or, if conceding that much, is less willing to put its reality and its claims as to source of issuance to rigid logical test. The tetherings of

Agassiz could not explain by his science, he turned his back upon. Special attention is asked to the response made by President Walker, who not only by his position, but also, in my view, as a man, broadly unfolded, strong, firm, wise and good, somewhat out-ranked either of his subordinates. See how gratefully he opens his reply to me: 'I thank you, doubly so, for allowing me an opportunity to express my regrets for my course toward Spiritualism when I was in the body

mortal.'

position and reputation hold the learned back

from rangings into the realms of mystery.

The less learned and less great are more free

to enter and explore such domain. What an

Some mortals express wonder why spirits who innocently held erroneous views of matters while here which led them from good motives, to act so harshly and unwisely that, when released from the body, they feel a need and have strong desire to make confession and ask forgiveness earthward—some I say—wonder why such omit to do so through any one of the many mediumistic mortals. My response is, that conditions on this side, well fitted for so doing, may be of very rare occurrence, because such conditions rarely can be brought about by the spirits alone. Mortals usually have an important part to perform in furnishing fit conditions for such operations. Often among the necessary conditions may be the presence of. or a call from a mortal who is in mental and emotional mood and condition to welcome, appreciate, and wisely use what shall be put forth. For some reason, "Thanks, doubly so," were given in this case for the furnishing of "opportunity to express regrets." President Walker, doubtless, was well aware that no other graduate from Harvard, scarcely any other mortal survives, who was both so well acquainted with the harsh treatment of Willis, and the rash attack of the assaulting committee, as myself. The terms in which he addresses me. condition — that ≱ would seek to avoid other

than beneficent use of whatever he might say. He feelingly states that now it would give him much pleasure to take young Willis by the hand and confess his error; asks me to go and take Willis by the hand, and ask him to forgive and forget, saying, also, that he would be with me in so doing. I did go, not doubting that he

was with me, and gained relief thereby. I am apprehensive that this good man's memory failed to serve him fully when he says that the Faculty only gave Willis permission to resign connection with the Divinity School; ac- hold, viz.: That from its inception to its cording to my memory

Scarcely any other statements in all my correspondence with these assailants of Spiritualism have given me so much surprise as Agassiz's remarks; one that President W. was at their head, and the other that he deemed the intelligence underlying the phenomena of Spiritualism "demoniacal." That President himself now freely confesses that though "not in the front ranks of the battle, ... so far as advice was needed or solicited, he was not coy in

That any other cultured and able theologian than Prof. Phelps of Andover and those akin to him should have deemed these modern outworkings from the realms of mystery demoniacal, astonishes me. I know their likes were so viewed in the days of Salem witchcraft, and the lessons of that age show that mortal combats with the devil are waged and prosecuted with direful havor and suffering among mortals. I am loth to view such statement by President Walker as other than a casual remark dropped in a state of bewilderment. The candor, warm sympathy, kindness and deep regrets for acts which erroneous views of strange phenomena led him to perform, cause that beloved and venerated President to be by no means less, but even more highly elevated than ever before in my esteem, and to be much more warmly loved by me than he would have been but for a course which brought him to be testor of the genuineness of spirit-return, and as such subsequently to become prominent among the most credible attestors of the fact of its genuineness by means of his own response to a mundane epistle now while he dwells in spirit-land: May his mundane errors of perception and consequent seeming wrongs in action, come to be, as I conceive they eventually may be viewed by himself, as his mainly instrumentally or mediumistically, he having been used by higher intelligences for putting to orucial test the fact of spirit-return. Thus could he be made a more efficient promulgator of that momentous fact—fact pregnant with blessings -than he could have been through advocacy of it by his able pen and persuasive tongue. Good

from seeming evil. Next comes Hon. George Lunt, who left his mortal form not till early in 1885. He gives a rapid but clear account of his agreement to aid the Faculty through his paper-Boston Courter in their assault upon what was distasteful to him and seemed belittling. He went into the him and seemed belittling. He went into the work in good conscience; and I, from personal observation at the trial, know that at the outset he was as resolutely and unfilabilingly pugnacious as any one of the assallants. But reflections upon the abilities and standing of many avowed Spiritualists soon after moderated his ardor; yet he thought best to hold on even to "a troublesome elephant" for a while, and postpone report to some future time. He saw, too, many recruits joined the other side; also his associates had explosions in their own camp, bursting forth from both Agassiz and

as an adamatine wall, for he says they made | ment that a host of intelligent spirits recently concluded, upon deliberate consultation, "that the revelations of to day were only steppingstones to those more mighty in the near distance."

Rev. George Putnam, D. D., confesses freely that he believed spirits returned while he occupied the pulpit, but then he deemed it prudent not to avow it openly. The same is true to-day, I think, in the case of more than half of the liberal clergymen in this vicinity. I also wonder-as he says spirits Drs. Lothrop and Channing do-"that the churches attempt to stand in open opposition to the very groundwork of their faith." He says, too, that "geide from evidence manifested to mortals of another life through spirit communion, there is none whatsoever.'

I can see the twinkle of his eye when, speaking of the Harvard investigators, he cails them "the now more repenting crowd"-hinting, nerhaps, that he himself needed to repent a little for his course in regard to Spiritualism. Be that as it may, he did not oppose the cause, nor dread its action upon his parishoners. The hesitancy of such a man, in the high position he held in his denomination, in his official connection with Harvard College and in public esteem generally, his hesitancy to openly espouse Spiritualism, may be deemed censurable by many people, especially by Spiritualists; but his course-which was letting the matter alone, letting it work on, neither decried nor commended-was as well, I doubt not-was, perhaps, better for the cause of Spiritualism itself than would have resulted had there been, as almost inevitably there must, disturbance in his parish and the community if he openly and frequently preached Spiritualism under its own name. As the rose would smell as sweet under any other name, so the essence of Spiritualism, which he often poured out, would be as operative unnamed as if specifically labeled, and be even more widely acceptable.

During a few years in early life I was in the ministry, and often deemed it prudent, when the only graduate from Harvard who has advoviewing my relations to the parish, to be cated Spiritualism on the rostrum or in the guarded in speech upon topics other than purely religious, if the topics were highly interesting to the public, and upon which public opinion was divided. Prudence ranks well up among those virtues which are the eventual outworkers of beneficence. Though Spiritualism is modifying religions, it comes not simply as a religion; it makes its first appeals to science, to reason, to logic. Till these establish the fact of spirit-return, the clergy may be most helpful to its advance by leaving it undiscussed.

Professor Peirce, chairman of the investigating committee, and nearly the rival of Agassiz in the management of the operations, (those two receiving but little active aid from their two much younger, and then much less renowned associates) speaks out in frankness, showing himself to have been strongest of them all in moral bravery—was willing to avow publicly that they were unable to account for the facts. 'In this he is supported by Lunt.

Spiritualists had demonstrated their claims as clearly to his mind "as any problem of mathematics." "But," says he, "holding the position I did, I could not act in contrariety to the ideas sustained by the Faculty." He says think, imply his confidence—a very helpful 'distinctly'he "did not willingly enter the contest," and "did protest against it." He closes -and, I think, thereby receiving as well as giving pleasure-with the statement that "after twenty-nine years of deliberation we have given our views of that long-promised RE-PORT." Fullness of time for the report to appear was not till now. Earlier, while the reporters were in mortal, the report would have been less valuable.

Many readers probably will not be in mental mood to perceive probable correctness in the supposition which the writer's mind inclines to ose, now with a report from the spirit-spheres the assault of the Harvard Faculty upon Spiritunlism, together with its resultant sequels, have measurably been under the supervision and sway of supernal prescience, wisdom and power. and so prosecuted that the assailants should eventually not only be themselves demonstrators of the truth they assailed, but also should personally make demonstrating record of its verity by their use severally of a mortal hand. That much they have done. The reporting process itself was spiritual, and proves spirit-communion with one mortal to have been a verify—the very thing that was to be demonstrated, and now has been by Harvard's ablest mathematicians and others.

We have done with the College attaches. Next comes a non-partisan observer, yet an equal in attainments and public esteem to the leading actors in the battle, Dr. Luther V. Bell, head manager of the McLean Asylum for

the Insane. This searcher for and lover of facts, witnessed many phenomena called spiritual, but never such ones as gave him full conviction that they were put forth by beings who had once been men or women on earth's surface. Indeed he had doubts up to the close of his mundane life, whether man was destined to live beyond the grave-he could only hope for a future life. How strongly that state of such a mind teaches the desirableness of so distinct and extensive return by spirits as shall banish all doubt upon a subject so interwoven in the mental states of every thoughtful, foregazing intellect. Not till he passed out of the mortal did he get satisfying response to the question, "If a man die, shall he live again?" Passing out, his doubte were instantly ended; for at once he grasped the hands of old earth acquaintances—hands as palpable to his spirit-hand, as solid and substantial to the touch, as had been their mortal hands in his mortal grasp. Nothing is ghostly about aspirit as seen and handled by a spirit.

The earnestness in which Dr. Bell announces that Luther V. Bell lives, also, that this old as quaintance and that one, lives, bespeaks in him intense pleasure and joy that his doubts have been solved, and perhaps indicates in him a strong desire to so emphatically announce the fact that he lives, as to give conviction to doubting mortal minds that they surely will live beyoud the tomb, His once, like that of Agassiz. indicates that scientific searchers of highest order are probably more liable than most oth-

tesching mortals how best to train themselves something more firm than Felton's "bubble" camp, bursting forth from both Agassiz and time to time to decide upon what should be

was to be encountered, yet he did not view it | Felton. He closes with the significant state- put forth in response to my letters, we find with them their mundane contestant. Dr. Gardmer.

Folton, the first to respond says: "I was with you, and so were our old but dear friends, Dr. Luther V. Bell, President Walker, Peirce and H. F. Gardner, early this morning. It was by our united action that you were forced to come and talk with me." Thus at the outset it appears, Walker, the head of the College Faculty, Peirce, Chairman of their Committee, Dr. Gardner, leader of their opponents, and Luther V. Bell, the non partizan looker-on, united their forces to bring me into converse with Felton. A band consisting of those special co-workers upon me suggests the probability that even then, when my aim was only to lessen or extinguish Mansfield's wrath toward Felton, they foresaw the extended and important sequel. They then, designedly perhaps, harnessed me for vastly more work than I suspected.

Gardner's statement is that he was a "silent looker on " at the correspondence between me and the others : that it gave him great joy "to see them throw up the glove."

What interests and impresses me most in his account is the statement that he "never met a more pleased set of spirits than they were that they had unburdened their troubled souls-" They do not," he says, "look like the same spirits."

Such statement indicates that "confession, good for the soul" here, is so even for the soul of a spirit after its release from earth, when it can and does reach a wronged or injured mortal to be the fitting receiver of the confession. The lesson is here taught that opening wide the doors for return to the mundane sphere may give many a burdened spirit unprecedented opportunity to gain relief by confession earthward. Wrongs are easiest and best righted where they were perpetrated.

Before bringing this article to its close, mention should be made that when commenting upon Prof. Felton's letter in the BANNER issue of Feb. 27th, I too sweepingly claimed to be public press over his own name. There is one notable exception as to use of the pen. Thos. B. Hall, Esq., of Boston, has ably and well put forth the finer essence of Spiritualism in books and articles over his name; and in so doing, while tethered by the restraining cords which rope the members of a profession within defined limits, has exhibited much more courage than was needful in my case.

Moral courage and love of truth surely were not and are not greater in me than in very many of the clergymen and others among us. It is therefore needful for me to presume that had I remained in the ministry I should not have been the contestant I was against my old associates in Mother Harvard's Halls. 1 claim no merit for my course, but am grateful for early bereavements and debility which induced me to unbind and throw aside the bands which limit ranges for mental roving by thetdevotees to either of the three learned professions, or by eminent scientists and philosophers.

Though it be a fact that Thos. B. Hall, Esq., and myself are the only graduates from Harvard who have in print over their own names to much, if any extent, advocated and expounded Spiritualism-and that I myself am the only one who in this vicinity has advocated it upon the rostrum, it is not to be inferred that no other Harvard graduates have freely and openly avowed belief of it. Judge Willard Phillips of Cambridge, Judge Joseph G. Waters of Salem, James Furbish of Portland, made open declaration of their reception of it. Very many others have been and are known by me to believe it who have deemed it prudent not to say so openly.

The chief early advocates of the cause in this vicinity had their prior education elsewhere than at Harvard. Rev. Adin Ballou. Rev. Herman Snow, Rev. John M Spear, Rev. John Pierpont, Epes Sargent, A. E. Newton, Luther Colby, John S. Adams, Judge Ladd of Cambridge, Rev. Mr. Mountford and other early expounders of this cause were not sons of Alma Mater-Nourishing Mother-HARVARD.

Dr. Gardner closes with an exhortation that "spare no pains to place the correspondence before the world." He adds that "it will be as well received as it has been anxiously looked for." Rejoice, he says, "My Dear Putnam, that you live to read and publish the long looked-for Report."

My cousin, Rev. George Putnam, expressed his joy that my days had been prolonged till I could get and publish this account. Because of anticipated beneficence which in both the mundane and supernal suberes may naturally outflow from the procurement and publication of the preceding correspondence, I do rejoice that my life in mortal has been prolonged till this special work was accomplished. More for that than for aught else, do I rejoice that my span of life stretched on till it embraces fourscore and three years and nine months.

No other mortal is likely to, hardly can, experience joy born of the foregoing revelations, that shall equal what thence has come to me. Through more than thirty years I have been the open advocate of Spiritualism, because, as a reasoner from its facts, I early had to view it as the harbinger and enfolder of vast light and ald to immortal dwellers on both sides of the line between the mortal and the spirit-realm. Advocacy of it brought me into and held me in prolonged conflict with old associates and friends, who looked upon me not simply as a deluded one, but also as the leader of others into harmful errors. Being such in their view, their thoughts and feelings, and in many cases their deportment have been a depressing weight upon my shoulders; and from none others has there come upon me weight more taxing to my powers of endurance than from the members of the Faculty of Harvard College. Thank heaven that part of the burden is not only taken off now, but the hands that imposed it are now put forth to help me bear up under whatever pressure may come upon me from other sources.

In a portion of broad nature's mental and emotional domain, which was first revealed to my vision by the morning rays of Modern Spiritualism's light, a young upshoot from the soil there soon attracted my careful attention. The mental eye saw it labeled with promise that

Answers to Questions. Through the Trance-Mediumship of Mr. W. J Colville, in Oakland, Cal., June. 1886.

[Reported expressly for the Banner of Light.]

QUESTION.—What is your opinion of mental science, or mind cure, as practiced distinct from

science, or mind cure, as practiced distinct from mediumship?

Answer,—Mental science cannot be distinct from Spiritualism, and mental healers who are successful in their practice are unquestionably healing mediums—that is, persons who were born with the gift of healing. It is useless for any teacher, or student, to ignore or deny mediumship, and straightway set to work to discover the truth of Spiritualization because he or any teacher, or student, to ignore or dely inediumship, and straightway set to work to disprove the truth of Spiritualism because he or
she individually is prejudiced against it. Spiritual presences are living, objective entities in
the realm of mind. Spiritual beings, who have
cast aside their material robes, actually hold
communion with humanity, and just as actually as the sun shines, or the sighing of the
wind produces sound. Blind or deaf persons
may conscientiously deny light or sound, because they know nothing of many of the influences round about them; but the sun does not
refuse to shine, and the winds do not cease to
rustle the leaves upon the trees, because sightless eyes and deaf ears are in the possession of
many persons of integrity. It is as much a fact
in Nature that spiritual beings communicate
with receptive minds on earth as any natural
phenomenon is a fact; and when certain honest people happen to be unconscious of certain
facts, through a failure to realize certain truths
resplendent to ourselves and others, we neither facts, through a failure to realize certain truths resplendent to ourselves and others, we neither condemn them nor agree with them, but endeavor to call their attention to facts all about them, which unfortunately—or perhaps fortunately in some instances—they do not as yet realize. Any person who seeks to do good, and works mentally to that end, is unconsolously, if not knowingly, linked with invisible helpers. Buch people are mediums, and use their mediumship, though they employ a different phraseology from that adopted by Spiritualists. As the ability to do good is not limited by mere belief or disbelief in any abstract idea, no matter how correct that idea may be, it is impossible to teach spiritual healing except as you ter how correct that idea may be, it is impossible to teach spiritual healing except as you teach spiritual culture; and as all spiritual gifts are both inborn and susceptible of unfoldment, it is reasonable to infer that an earnest company of seekers after truth, forming a class in which to discuss spiritual problems, should arrive at truth, enabling them to heal, as the condition of their minds is such as to invite healing influences. vite healing influences.
Q.—Do you think anybody is justified in ad-

vertising to teach mental healing in so many hours for a certain fee?

A.—There are certain fundamental truths or ideas which can be communicated from one person to another, both by mental contact and oral instruction; and, as you would be justified in charging for your time in giving a course of in charging for your time in giving a course of lectures on any subject without reference to the amount of information your hearers should absorb, if people are found anxious to inquire into what is now called the new science of metaphysical healing, there are no moral reasons why one who feels he understands the subject somewhat should hesitate to impart his ideas to others; but as in the study of any subject, teacher and pupil are jointly responsible; as you may be able to teach, but unable to Impart the capacity to another to comprehend your teaching, so there may be instances where a teacher, in no way lacking in sincerity or conscientious effort, may fail from no fault of his own to favorably impress his hearers. If you are asked by any applicant for instruction whether it is your opinion that the teaching will be profitable to him, always answer according to your highest conviction and deepest intuition; but never, under any circumstances, ording to your highest conviction and deepest intuition; but never, under any circumstances, let an inquirer suppose he can learn how to heal, or exercise any spiritual gift simply by joining a class and paying for instruction. Success invariably depends upon fervent desire and natural adaptation combined. No one can impart the gift of healing or any other spiritual power; but then genius cannot be imparted, neither can artistic or literary tastes; every capacity must be inherent or innate, otherwise capacity must be inherent or innate, otherwise it cannot be educated, as education is only development. But we may remark as not every one desires to possess or cultivate a talent, it may be regarded as evidence that a certain gift is struggling for expression when an intense desire is present for the exercise of that gift Gifts, when inherent, call attention to themselves. Some persons have no wish to heal they would rather do almost anything else. Such persons can never be true healers, even though they attend a hundred courses of in-struction, or sit in developing circles through an earthly life-time. The mere wish to acquire fame or money is not a spiritual desire, and therefore does not help to develop any spiritual gift Laborers are worthy of their hire; but no laborer in any field of action is an efficient workman who has not both a talent for his oc-

cupation and a love of it.
Q.—Do we understand you to say that the power to heal is a gift? Is it not rather a nat-

ural result of man's organization?

A.—We regard the power to heal as a gift, in the broad sense in which the word gift can be the broad sense in which the word gift can be legitimately employed, and also in a narrower sense, a gift conferred upon some and not upon others. In the whole catalogue of spiritual gifts enumerated in Paul's Epistle to the Corinthians, not one is mentioned which is not in a certain degree common to all mankind when normally developed; but if you were to say the gift of song is bestowed only upon compara-tively a few, you would not mean that the majority of persons could not sing at all, but only that exceptional vocal ability is rare. A prima donna is a rara avis; an ordinary songster may donna is a rara asis; an ordinary songster may be found in every family. A celebrated writer on the Mental Cure (Dr. Evans) said, in his judgment, only one out of every fifty persons, or thereabouts, makes a really successful healer out of all who attempt to practice; but that is not saying the other forty-nine do no good at all; simply because their work is not phenomean the recipe properly. Foreign tongues are oftener used to cover ignorance than to display knowledge. Of course, when a patient one what he is taking, a weird spell or mysterious glamor is cast over his medicine, which to a superstitious person or one easily impressed by outward show, may be valuable as a mental specific to a certain extent. Such naily great. In some instances, of course, results are meagre. With regard to organization, we must insist that organization is a product of intelligence, not its creator. Organization, registers intelligence as a thermometer registers temperature. You can to some extent judge of one's ability to heal by his personnel provided you can read character by out-ward signs, not otherwise.

Q.—Are not affectionate people invariably the best healers? Is not love an important factor in cure?

A.—Emphatically yes; if by affection you mean love in its highest expression. Swedenborg spoke of three loves—the love of God, of our neighbors, and of ourselves. All three are good, but they must be in rightful subordination one to the other. If by an affectionate person is meant one who is constantly on the alert factor in cure?

son is meant one who is constantly on the alert to show kindness to others, one who, being deeply imbued with love for humanity, and full of compassion for sufferers, seeks to relieve them; affectionateness is indeed indispensable. 'Q'—Do you consider the "miracles" of the New Restament authentic historical facts? 'A... We make a close distinction between historical and spiritual facts. Historical facts are related arbitrarily to time and place; spiritual facts concern only the spiritual side of the unit verse and its revelations to man's consciousness. 'Jesus, as an historical person, we positively know, had and has a veritable existence. nest. Jesus, as an historical person, we posi-tively know, had and has a veritable existence, but, at the same time, we are not committed to a belief in the absolute historical veracity of every line in the New Testament. Jesus as an ideal standard of human perfection is closely associated in the fourth Gospel with the Gre-cian Logos and the Gnostic Christ, both, of which are philosophic and ecclesiastic terms, signifying the powers and prerogatives of the divine in man, rather than the actual events in the lifetime of a single individual. That divine in man, rather than the actual events in the lifetime of a single individual. The miracles themselves are not impossible; there are no natural laws forbidding them. A miracle, properly interpreted, does not mean a contrayention of law, it only implies a manifestation of spiritual power over matter in accordance with spiritual laws not morally under stood. Everybody is astonished by that which he does not comprehend; let the law be once discovered twhereby the fact is accomplished.

it.
Q.—What is an exact science?
A.—Mathematics is the only absolutely exact science known. The exactitude of any science depends upon the known certainty with which effects follow causes. Whenever twelve is multiplied by twelve, one hundred and forty-four is the result. There can never be any deviation from this rule; but the majority of sciences termed exact are, to a large extent, inexact, because science means knowledge, and exact, because science means knowledge, and human knowledge on earth in the majority of instances is inadequate to secure a desired result on any given occasion. Experiments are often faulty, demonstrations incomplete, and spectators are left in a maze of doubt, rather than being clearly introduced to a fact of being. Exact science in any experimental department of science cannot exist until men are so far acquainted with the laws governing matter as to be able to command results. To the extent that your intelligence has solved a problem, and annihilated obstacles interposed ignorance and weakness, you are an exact

Q.—Is Spiritualism an exact science?
A.—From the standpoint of celestial life, yes; from man's point of view on earth, no. We mean by this that a celestial being is capable at any time of producing results in exact accord with his desire concerning matter, matter offering no resistance to an angelic spirit. Men on earth cannot ordain spiritual phenomena to take place whenever and wherever they please. No scientific mind on earth has yet received in-formation how to compel results to follow in a spiritual séance, because no professor on earth has risen high enough in the scale of spiritual development to exert sovereign sway over matter or to control such minds as have to do his bidding.

Q —You have been understood to say in "Instructions on Mental Héaling," that there is no disease as there is no darkness. Will you explain the meaning of such a perplexing sentence to one who earnestly desires to heal by mental methods but cannot deny the veritable existence both of matter, disease and darkness?

ness?
A.—Possibly many persons have misinter. A.—Possibly many persons have misinter-preted the phrase quoted, owing to their fail-ure to grasp the statement in its original intent. "There is no disease as there is no darkness," merely compares disease (absence of ease) to darkness (absence of light) where there is no ease, restlessness, etc. There is of course disease as a state, or condition of im-perfection. This imperfection can never be overcome, as some metaphysicians appear to teach, by ignoring or denying it, any more than you can light a dark chamber by ignoring the

we never said it was. Persistent misrepresentation is the common reception given to revolutation is the common reception given to revolu-tionary ideas, and no idea now being promul-gated in the world is more revolutionary than that of spiritual versus material healing. We have repeatedly affirmed fear to be one cause of disease, and a very fruitful one. Destroy fear, and you destroy a mighty and terrible bugbear; but evil dispositions, selfish ambi-tions, and every degree of moral and mental weakness, predisposes toward infection or con-tagion. You must be above the disease or the state producing it, or you may at any time be state producing it, or you may at any time be overtaken with a malady through your weak-ness. If mental healers lay the utmost stress on mental culture and on the eradication of mental infirmities, and treat bodily disorders as secondary matters, they will succeed far more than if they are always dealing with

more than if they are always dealing with bodily ailments.

Q.—I am a medium; I know nothing of mindcure, yet I heal. How do I do it?

A.—You say you are a medium; we believe you advertise as a healing medium; the answer should be plain both to you and all your patrons. You are not the healer, only the instrument through which the healer works. Your spirit-friends understand their business, and you are their passive instrument. Knowledge on your part may not be required, if those who possess requisite knowledge work through you. A physician's messenger who carries medicine to the sick need not be able to write a prescription or compound a medicine. You are the messenger of an invisible healer, who are the messenger of an invisible healer, who understands the case before him and gives the remedy through your conscious or unconscious

instrumentality. Q.-Why do doctors write prescriptions in Latin?

A.—Because they are not doctors in the true A.—Because they are not doctors in the true sense of the word. A doctor, correctly speaking, is a teacher. D. D. signifies teacher as well as professor of divinity. M. D. should mean teacher of medicine. Latin prescriptions are sources of innumerable mistakes and of the gravest danger, as many a clerk in a drugstore cannot read Latin well enough to compound the recipe properly. Foreign tongues are oftener used to cover ignorance than to discovering the contract of the contr as a mental specific to a certain extent. Such specifics, however, savor of the meretricious, and open the door to empty bombast and dangerous pretence. A knowledge of Latin never enabled any one to heal the sick and never will. People who are intent on urging war upon the "crazes" had better fight the Latin craze, and if they can wage war on it to the death, so the better for humanity. much the better for humanity. Q.—What is animal magnetism, and how do

magnetic physicians perform their cures? A.—The prefix animal no doubt so far quali-fies the word magnetism, which has a distinct meaning in the scientific world as to make it signify all the life force or vitality which ex-udes from the human system: Vitality is, of course, somewhat shrouded in mystery, to the external mind, as all life is in its essence spiritual, and where there is no spirit there can be no life. The human organism cannot of itself no life. The human organism cannot of itself generate vitality, as the presence of the spirit controlling the body is indispensable to vital action. Muscular action is due to spiritual action, as muscles 'cannot move unless the spirit is in unison with the body and works upon the organism as an operator uses an instrument. The healing power transmitted by magnetic passes is a spiritual power working through a physical organism. A cordial shake of the hand is often the giving of a most successful treatment; but where ceremony prevalls without feeling, there being no mind in the transaction, there is no healing virtue dispensed. Spiritual power does the work in every case; usually a successful healer uses his own power in conjunction with others. Concerted spiritual action is the highest mediumship.

Q.—Please define the term Christ. You have told us it is an ecclesiastical term, not the

told us it is an ecclesiastical term, not the name of a person.

A.—Bo far as we understand it, the term Christ, (Latin Christus) signifies the amointed. In some of the psalms the term is employed, and the Christians usually interpret such psalms as prophetic of the work of Jesus—no israelite would allow of such an application, Thy Christ, or thine anointed, means a favored, enlightened or consecrated one. Oil was a symbol of spiritual light among Orientals. not only because oil is a in prinator but on ance with spiritual laws not morally under stood. Everybody is astonished by that which he dees not comprehend; let the law be once discovered whereby the fact is accomplished, and it is a miracle no longer, but a natural occurrence amenable to law.

Q.—What do you mean by law?

A. Law is, manifested or operative intelligence. There are no laws of nature or of the

universe which are not laws of mind. Intelligence is behind every law, and is the cause of it.

Q.—What is an exact science?
A.—Mathematics is the only-absolutely exact science known. The exactitude of any science known. The exactitude of any science known. The exactitude of any science known certainty with which effects follow causes. Whenever twelve is multiplied by twelve, one hundred and forty-four is the result. There can never be any designed by the spiritual appointment and the result. There can never be any designed by the spiritual succession is a matter of spiritual appointment and qualification. It is not incredible that the spiritual world seems to have organized to make sit harder for the worker than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete of Nazareth is regarded by esoteric Christians supplied the mind the mind the fless of an exalted order. The order always continues while the representation is always a chief ruler, though a pressure where we inaugurated. Notwithstanding than it would otherwise be if a more concrete than it would otherwise be if a more concrete than it would otherwise be if a more concrete. pany of faithful souls illumined by the spirit of truth is the Christ of the Gnostic oult. Jesus of Nazareth is regarded by esoteric Christians simply as master or head of an exalted order. The order always continues while the representatives change, as in hereditary governments there is always a chief ruler, though a succession of rulers fill the throne. Spiritual succession is a matter of spiritual appointment and qualification. It is not incredible that there have been many divine personages on earth, as all human souls are essentially divine. The difference between an orator and an ordinary man is similar in spirit to the difference nary man is similar in spirit to the difference intellectually between the greatest sages and

intellectually between the greatest sages and unlettered peasants.

Q.—What is your opinion of the fourth gospel, commonly called John's?

A.—From a critical or scholastic point of view, its authorship is extremely doubtful. Speaking of it, however, from a spiritual standpoint, it is of considerable value as a purely esoteric document, embodying the very highest thought of the Gnostic school. The constant use of the singular personal pronoun "I," is expressive of the stress laid by esoteric wilters on the divine Ego or innermost principle in man. It is very difficult indeed to bring even Christians to a common ground of agreement with reference to the due amount of homage which should be paid to the person of the Naza-

which should be paid to the person of the Naza-rene; but when the Word (Logos) is interpreted as signifying the veritable Emanu El, the dias signifying the veritable Emanu El, the divine essence in man, history vanishes and personages recede, while the clear light of the indwelling spirit, God manifest through human nature, shines forth in brilliant rays, illuminating all. Every parable and metaphor in the entire gospel can become luminous for all readers as they look away from an isolated person to a universal principle; from the hero of a distant past to the sublimest fact of spiritual life capable of discovery in the living present. Dr. Evans's new work, "Esoteric Christianity," we would recommend for perusal, as likely to be of assistance to any who wish to read a modern application of the ancient esoteric doctrine.

Free Thought.

Spiritualism a Science and a Philoso-

phy.

To the Editor of the Banner of Light:
I have always admired the brilliant language and the many choice ideas which are given through the mediumship of Mrs. Richmond. but when she says: "Spiritualism is not a science," and "the facts of the universe are material," then I must reluctantly differ from her guide. A fact is a reality, a something which actually occurs, and to say that we have teach, by ignoring or denying it, any more than you can light a dark chamber by ignoring the darkness in which it is swathed. Spiritual power emanating originally from the eternal source of all power is the absolute healing force recognized by all mental healers with whom we have come in contact. If there were no infirmities to be overcome there would be nothing and no one to heal. If ignorance were the panacea in every instance, teaching would be an absurdity. Plants, animals, children, all may be overcome by disorders, because not protected against them. To be fortified in truth is not to be in ignorance. We admit disease as a phenomenon, as we admit darkness is a phenomenon. Our claim is that spiritual power is infinitely more powerful than drugs and opiates to overcome infirmity.

Q.—As children are often ill who know no fear, how can fear be the generator of all disorders?

A.—Fear is not the generator of all disorders; we never said it was. Persistent misrepresentation is the common reception given to revolutionary ideas, and no idea now being promula proper systematization of knowledge. For instance, are light, color, electricity, magnetism, etc., to be classed in the department of things or of mere notions, or do they include both? Are the nervous and muscular energies conreyed by fluids, or by some vibratory motion of atoms, and how are such energies started? These and a hundred other questions cannot be answered by the so called scientist, but they have been definitely answered, and the answers

published to the world by the aid of that spiritual knowledge which has been given to us from the higher life.

Even Spiritualists do not seem to be aware that they have been to be aware that they have already, in some departments, the highest science in the world. For instance, some of them are still mystifying themselves over the subject of electricity, magnetism, etc., although in their own literature, the exact nature of these as substances and their precise nature of these as substances and their precise laws of motion have teen given. Spiritualism, then, reveals the very science of sciences, and withal leads to the highest philosophy. Science is a series of systematized facts whether spiritual or material, while philosophy evolves its great truths from these facts. Spiritualism, too, is the basis of all true religion, as admitted by Professor Wallege Free Segrent and others by Professor Wallace, Epes Sargent and others. There seems to be a kind of materialistic Spirbanish religion from the world, and especially from Spiritualism; but true religion consists of from Spiritualism; but true religion consists of spiritual aspiration and veneration for the highest and divinest powers of the universe. They declare that the name religion has been debased by the superstitions and despotisms of the past and should be dropped. But the term has been fastened upon the nations by too many centuries of time, and cannot and need not be dropped. Does anybody propose to drop the word astronomy because for nearly two thousand years the gross falsehood of the Ptolemic system was taught, or the word liberty, because murder, license, and rapine have frequently been wrought under its sacred name? The re-ligious faculties are the sublimest of the human ul, and are placed in the very dome of the

Let Spiritualists then cultivate their grander Let Spiritualists then cultivate their grander science, their broader philosophy, and that true religion which links us to the heavens and beautifies human life by raising it above the selfishness, grossness, worldliness, and greed that make a paddemonium of society. But Science, Philosophy and Religion, or, in other words, Knowledge, Wisdom and loying Aspiration should ever work together and glorify each other by preventing all extreme or perverted action. Then shall the world be a paradise, and all human beings be brothers and sisters who shall life each other upward instead of who shall lift each other upward instead of trampling each other under foot: E. D. Badbitt, M. D.

20 University Place, N. Y.

Letter from Walter Howell. To the Editor and Readers of the Banner of Light:

Dear Friends-I have for some time contemplated a trip to England, and as has been already intimated elsewhere in these columns, I sall on the 31st of August. I cannot take my leave of America, even for a few months, without expressing my appreciation of the kindness out expressing my appropriate to the state of the shown me since my arrival, now four years ago. In taking a retrospective view, the four years contain many pleasant reministences. Wherecontain many pleasant reministences. Wherever I have gone, from Bangor, Me., in the East, to Iowa in the West, I have made warmest friends, whose kindness has strengthened my faith in humanity, inspired deepest grati-

my faith in humanity, inspired deepest gratitude, and enlarged my sphere of interest.
In reviewing the work of the past four years,
I find myself utterly at a loss to express its
meaning at length, within the limits that prudence would here occupy, yet I trust its details are recorded in the hearts and minds of
those among whom it has been my privilege to
labor. It is a consoling thought to the reformer that "Truth is immortal, and cannot dieerror is mortal, and cannot live"; when in a
higher state of being we gaze upon the harvest. stror is mortal, and cannot live"; when in a higher state of being we gaze upon the harvest, the result of earthly labors, no doubt we shall behold many bright flowers in our spiritual Eden, beautified and perfumed by the lives of those who received them from us in embryonic form; it may be that the April time of sorrow aids in the process of their unfoldment. Every man who seeks to express the progressive thought of the age is "a man of sorrows and acquainted with grief"; but in every Gethsemanic, experience angels minister to us. If we take a wise survey of our experience, we shall find more of good than ill, more of joy than sorrow, more sunshine than cloud, and more to inspire than to depress us.

and angello thoughts find expression where we would least expect them.

would least expect them.

To the noble army of workers whose names are household words in America, I would say: Press forward; the prize is in view, and a crown of bright glory is waiting for you! "For he who goeth forth bearing precious seed, shall doubtless owne again with rejoicing, bringing his sheaves with him."

In leaving America, I do so with mingled feelings of pleasure and regret; regret that I must say, for a time, "good by," to many dear friends; pleasure that it will be mine to clasp the hands of a number of old ones; regret that I must be for a few months separated by space from those I would fondly be with; pleasure in the hope of seeing them again about next June. next June.

next June.

It will, however, be my happiness to furnish my American friends, through the columns of the Banner, with a general outline of my work, and such matters as may interest them from time to time, and I can assure them that during my stay in England they will be often the subject of thought and the recipients of kindliest feeling. For space and time do not sever souls akin, and it is not an idle proverb: "I am with you in spirit, though not in body." Thought and affection have modes of navigation not limited by steamers and cars. They are borne upon the spiritual atmosphere, and go wheresoever they are sent. For the past two months I have been the atmosphere, and go wheresoever they are sent. For the past two months I have been the guest of Mr. Fred Haslam, whose door has been ajar for me for the past four years, and through the kinduess of himself and wife, my stay has been made very pleasant.

Bidding you a fond farewell, and again expressing my gratitude to you for your hospitality to me while among you, and appreciating most fully the kindly notices from time to time through the columns of the Bannerof Light, and other papers of the continent, I remain.

and other papers of the continent, I remain,
Yours most fraternally,
WALTER HOWELL.

August Magazines.

THE CENTURY .- A sketch portrait of John Burroughs is the frontispiece, and in the text brief memoranda of his personal traits and his last two books by Edith M. Thomas, will be read-with much interest. Frank Stockton commences his new serial, "The Casting Away of Mrs. Lecks and Mrs. Aleshine," strongly marked by his own peculiarly attractive style. Finely illustrated accounts of two foreign cities will prove attractive to stay-at-home tourists: "Alglers and Its Suburbs," and "Heidelberg," Ripley Hitchcock's article descriptive of "The Western Art Movement" impresses one with the fact that whatever the enterprise of the West undertakes it executes promptly and thoroughly. The art-buildings and museums of Cincinnati, St. Louis, Milwaukee, Chicago and Buffalo are the principal points of note, while others are briefly mentioned. The war papers treat chiefly of Fredericksburg, and are five in number, illustrated with stirring views of critical situations and events and several portraits. The departments of "Topics of the Time," "Open Letters," and "Bric a-Brac," are wellfilled, and the entire contents of this mid-summer issue are royally good. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE TRUTHSERKER. - Several pages are given from a book lately published in London, for the purpose of showing that the revisers of the Old Testament have been "slovenly in their grammar, faulty in their spelling, and inconsistent in their decisions," and "it is simply amazing," says the editor, Rev. John Page Hopps, "to see to what an extent this is true." London: Williams & Norgate.

THE VACCINATION INQUIRER.—The sudden death of infants is attracting public attention, and the fact that it may be attributable to vaccination, either of the child or the mother, recognized; and though "convulsions" may be certified to as the cause, the cause of convulsions is likely to be the poison infused through the system by an Act of Parliament. Lon don: E. W. Allen.

MENTAL SCIENCE MAGAZINE.-Editorially, in an article upon "The Evolution of Pain," the singular statements are made that "there is no truth in the 'germ' theory of the schools, except that the germs are but mental atoms": that cancers are "produced by waves of motion or mind sensations"; that "It is unwise and unsafe for a doctor or any other healer to tell people that they have this or that disease"; he should "simply read the mental state and control it." Dr. J. H. Randall contributes "Metaphysical Healing," Mrs. Swarts "Our Authors," Julia N. Stickney "Hints on Metaphysics," and the editor, in addition to the article above mentioned, several minor ones on various topics. Chicago: Mental Science University.

THE FLORAL CABINET gives its readers" Notes on Lilies." some account of "Ferns for the Window Garden," "Curious Facts about Flowers," and numer ous suggestions for making a home attractive with the beauties of nature. Published at 22 Vesey street, New York.

DORGAS contains instruction in various forms of women's handlwork-crochet, knitting, embroidery, etc. Dorcas Publishing Co., New York.

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

PEARLINE. JAMES PYLE'S PEARLINE stands preëminent as a most valuable acquisition to the laundry, for it very greatly lessens the labor of washing. It should be, as it very generally is, in every household. No family is so rich as to be able to do without it, and none so poor as not to afford to have it. It is obtainable at all grocery stores.

Passed to Spirit-Life From New York City, on Tuesday, Aug. 3d, John E.

Robinson (formerly of Rochester, N. Y.), in the 71st year of his age.

of his age.

In the early days of Spiritualism Mr. Robinson was one of its stanchest defenders. When the Fox sisters were called before the public to let the world know that they were honest and true; when they had for three days and nights been subjected to such an investigation as had never been known or faced before the public; and when the crowd had been wild and furious because they could not find how the rapping was done, Mr. Robinson discovered the design to mob the young women, and informed the Chief of Police, who came to their rescue and saved them from the tar and feathers which the church-mob had prepared for them. He was a man who lived an example to others, and was an excellent copy for many. Cool, calm, firm, he was ever ready to defend the right as he understood it. He was free from all color and shade of churchism—though born and educated a Quaker, with opinions free as the air he breathed. "Each." he often said to me, "must decide for himself, and if wedded to churchism, must follow it until he learns the better and brighter way."

E. W. Caprox.

July 26th, 1886. Mr. Jacob Doerschuk, of Goshen Town-July 28th, 1886, Mr. Jacob Doerschuk, of Goshen Township, Tuscarawas Co., Ohio, aged 70 years and 10 months.

Mr. D. came to the United States in 1837 from Rockenhausen, in the Kingdom of Havaria, Germany. He was a member of the Reformed Chorch, but was well known to many intimate friends as a confirmed Spiritualist, who was not ashamed of his religious belief, and was at all times able to give a reason for the faith he upheld. Ho lived in happy wedlock forty-seven years, and leaves six sons and two daughters, who, with their mother, mourn the frreparable loss of an affectionate husband and father. 'Ho was a man of intelligence and large information; of a kind heart; of honesty, integrity, diligence and frugality.'

From Newburyport, Mass., Aug. 5th, 1886, Mrs. Mary W.

From Newburyport, blass., Aug. 5th, 1886, Mrs. Mary W. Bloman, aged 31 years.

Mrs. 310man was a devoted Spiritualist. Her husband passed away at sea several years ago, since which she has gradually wasted away, falling at length a victim to that dread New England curse, consumption. Mrs. 310man leaves one son, who will receive \$4,000 from organizations of which she was a member. Funeral services were held on Bunday, and on Monday the body was taken to Rockport, Mass., for interment.

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

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

Camp-Meeting of the Mississippi Valley RPIFHunlist Association.

The Fourth Annual Camp-Meeting of the Mississippi Valloy Spiritualist Association will be held at Mount Fleasant
Fark, the grounds of the Association, located at Olinton,
lows, opening on the 4th of August and centinuing through
the month.

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

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

For further information regarding the Camp-Meeting,
address

(linton, lova,

The Second Annual Grove-Meeting

The Second Annual Grove-Recting
Of the Clackamas County Society of Spiritualists will be held at New Era, Cinckamas County, Orgon, beginning Friday, Sept. 17th, and holding ten days, George P. Colby, 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. Att. Colby Isengaged to speak at 2 o'clock P. M. on the 18th, 19th, 21st, 23d, 25th and 26th. Other arrangements, including a reduction of fare on the militends to those who attend the meeting, will be made in time.

Thomas Buckman, Secretary.

Nemoka Spiritualist Camp-Meeting.

Nemoka Spirlimaist Camp-Meeting,
Pine Lake, Mich., Aug. 5th to Aug. 22d. Nemoka campgrounds are situated seven miles east of Lansing, on the G.
T. Railway. Speakers: J. W. Kenyon of Jackson, Mrs.
S. E. Warner-Hishop of Wisconsin, O. P. Kellogg of Orlio,
Mrs. E. C. Woedroff, Dr. C. A. Andrus, J. H. Burnham
of Sagliaw. Mrs. Walton of Williamston, and Mrs. Dunham of Ionia.
Bearding-House, Grocery and Confectionery Ro-ms on
the grounds.
DR. C. A. ANDRUS, President.
Mrs. M. E. Marcy, Secretary.

Yearly Meeting. North Collins, N. Y.

Yoarly Meeting, North Collins, N. Y.
The Friends of Human Progress will hoof their ThirtyFirst Annual Meeting at their new grounds, forty rods cast
of the North Collins R. R. Dépôt, opening Sept. 2d and
cloaing Sept. 5th.
A. B. French, Lyman C. Howe, Mrs. R. S. Lillie, Geo.
W. Taylor and other popular speakers will be present.
Edgar W. Emerson of Manchester, N. H., the well-known
test medium, will occupy the platform each day. Music
furnished by J. T. Lillie and others.
EMMA TRAIN, Scoretary.

AN APOSTLE OF SPIRITUALISM. A Biographical Monograph J. J. MORSE,

EMMA TRAIN. Secretary.

Trance Mediam.

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For sampy COLBY & RICH.

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the varied shates of opition to which correspondents give ulterance.

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Notices of Spiritualist Meetings, in order to insure promptinsertion, must reach this office on Monday of each week, as the HANNER goes to press overs! Tuesday.

Banner of Pight.

BOSTON, SATURDAY, AUGUST 21, 1886.

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tremble, Ignorance dies, Error decays, and Humanity russ to its proper sphere of Knowledge.—Spirit John

Growing Old.

The sum and substance of it is, let materialism say what it will, that the world-that is, life-is merely the way we look at it. In other words, we exist in our imaginings, our ideals, our hopes, fears, and satisfactions. Our senses supply us bodily with what is simply needed to enable the spirit to indulge in its activities. As give pleasure, or fail to do so. The inheritance of temperament must always govern, for this sets up limits we cannot transcend; but no controlling conditions were ever imposed for the purpose of robbing us of either enjoyment or opportunity, but rather to stimulate and inspire us, to breed a desirable discontent and therefore a strife for the better, and to hold us fast by a fixed footing while we struggle for a healthy and happy growth toward the nobler and the higher in all directions.

A writer in the Chicago Times recently freed his mind of the nightmarish load that lay across it, by drawing a picture of the imagined the end. "Directly in front of him," he says. "and so close to him that he can almost touch it, hangs a pall-like curtain which shuts off his possibilities and its dread uncertainties. In secrets lying beyond the vell with which the sists that it is borrowed from the Bible. man who has grown old occupies himself. It is And he further allows that there is " a basis a course of self-inflicted torture. He haunts the adyta of Christian temples, inhales the tions." Much obliged again, Mr. Dowling! We mystic vapors of so-called inspiration, listens to the utterances, the promises of the oracles, and secures no assurances that leave him at rest. From Delphi to Didyma, from Calophon to Achaia he wanders, invoking the priestesses of annihilation, of eternal pain, of immortal felicity, and from each gains - nothing. Still the impenetrable curtain shuts out the beyond. and to his frantic interrogations there is no lesponse.

And he finally falls into a condition of "reckless hopelessness," blasphemes, perhaps, over his destiny, and lets his light go out in darkness.

It is a repulsive picture of utter despair, by one who has worked himself up to an expression which has no proportionate meaning. However much one may doubt, or even apprehend, it is impossible for him to sink to such abnormal depths, and still live on, as are portrayed above. Nor need anybody suffer such imaginary woes, now that Modern Spiritualism has brought its welcome revelation to the knowledge of humankind. The questioners and doubters and unbelievers may run from temple to oracle, and from priest to platform, in search of the unknown and shall be no wiser still; but Spiritualism tells them in direct terms that which they vainly make search for elsewhere. And this is why it is indeed a new revelation, made when the world was waiting with painful eagerness for it, and made because it was thus sure to be received.

With this blessed assurance of a continuation of the present life, and this certain knowledge that the riches of love and friendship will continue to be shared in the life beyond, there should be no gloomy apprehensions as we draw nearer to the end. The absolute dertainty of the future is sufficient to dissipate all fears and remove all doubts. The future is as secure as the past. The process of transition is known to be anything but unnatural, and therefore it is attended with the deepest satisfactions. And it is most fitting that as we approach the remote confines of earth-life, and instinctively look out into the beyond, we should domesticate ourselves with calm and placid contemplations of what is so soon to come for us. With this certain knowledge of the future life, there is all the more reason why we should ever be filled with a contented, and at times with a rapturous, joy at the prospect of an early release from the present clogs and burdens that drag down the spirit in its aspirations, and compel it to live a life of constant strife and warfare with obstructing influences.

And coming to extreme old age in the possession of such knowledge and under the influence of such a spirit how much more wisely is it possible for one to employ his time, how much

more, genuine happiness is there for one to enjoy, with what a mellow ripeness will the faculties employ themselves in the offices set them to perform, and how inexpressibly rich and profound do the experiences of life grow in a review of the past years and a forecasting of the far larger existence that is already in sight.

The philosophers of the old time did not come to old age in any such spirit of fear and trembling as the unhappy writer whom we have quoted manifests. They gloried in their age, for to them it meant wisdom. If they had no such clear and direct knowledge of another, or a continuous, life as we have, they at least were not afflicted with any such spirit-quakings and soul-shudderings as afflict this unfortunate person. They grew more and more tranquil in the vale of years. They testified to the possession of a happiness that no earthly power could take away. Old age was the triumph of their rational lives, the consummation and crown of earthly existence for them. Plato had passed four-score, and was still engaged in his profound speculations. Cato was pleading eloquently before the Roman Senate and courts after he had passed three-score and ten. The elder Scipio was near ninety, and still continued his labors and accumulated honors. The post Ennius was contented and happy at eighty, though he was in the narrow straits of poverty. Read Cicero's thoughtful discourse on Old Age: and ponder the beautiful thoughts of our own Theodore Parker on the same noble theme; and then answer, if possible, that the latest period of a well-spent life is not the fullest of fruition, does not most abound with pleasing consolations, and is not the happiest because nearest the open gate through which we all are to pass.

Rev. Dowling in Auswer to Cui Bono?

One of the last and latest of the grand army of narrow-gauge bigots to have his sneer at Spiritualism is Rev. George T. Dowling, who preached on a recent Sunday on the "Truths and Errors of Modern Spiritualism," in Euclid Avenue Baptist Church, Cleveland. It almost goes without saying that he professed to have found all the truths in his Bible (revised edition?) and all the errors outside of its sacred covers. That is the stereotyped form of it. And almost of course, too, he took the text for such a harangue from Jeremiah, that prophet of lamentations, who in these times would simply have been treated for his liver. Mr. Dowling is of the Baptist persuasion, which is enough to account for much of the iron-rust that clings to his thinking. Admitting that Spiritualism possessed a fascination for human belief, because it claims to bring a message from out the shadows, he considers it all the more dangerous because there is foundation of truth in some of its teachings. Much obliged to Rev. Mr. Dowling! He would be thought to know truth when he sees it. But he adds it is taught and trained, so will those activities | that this is always the trouble with systems of error which have any life.

"Now," exclaims Baptist Dowling, "there is no need for what is commonly called Spiritualism." And might it not with equal truth be asserted that there is no need for what is commonly called Dowling? This world little knows how much it has which it could just as well do without. But it happens to be the world that calls for Spiritualism, while the call for Dowling has never been heard beyond the limits of his hard-shell existence. Not only is there no need, however, for Spiritualism in his Reverend opinion, but "whatever of good there is in it is borrowed from the Bible, and all the rest misery of a man who had reached extreme old of its teaching is evil, and evil only." Well, age and had nothing left him but to wait for then, that must settle it, so far as Dowling is concerned. Nevertheless, he proceeds to dally with this "evil, and only evil," just as if he did not believe there was any danger. First, he vision. He regards it with unmixed horror attacks "their pretended revelations." He and apprehension. Beyond it lies the un- allows that we may commune with spirits, and known, the inexplicable, the menacing, the that the Bible teaches that. Especially with troublous No Man's Land, with all its frightful the Holy Spirit, he theologically adds : And "thus" there is a basis of truth in the teachvain are the efforts to obtain a glimpse of the | ing of Spiritualism, and the Rev. Dowling in-

> of fact for many of its reported manifestaare certainly getting on. For proof of this last assertion he appeals to individual experience. He has to confess that "there is yet an unexplored realm of scientific study concerning the influence of mind over mind." But that he says, "has nothing to do with Spiritualism." Oh! no. Rev. Mr. Dowling, of course not How knowing you are at this critical point of the discussion, if that may be called discussion him, says: which denies a hearing entirely to one of the parties and loftily waives him out of court. But the influence of a living mind over another mind, he would have us understand, is not the same thing as the influence of a dead mind over a living. This last he cannot stomach or stand : and there the argument ends. "Though these phenomena may as yet be only partially explained by scientific experts," says our oracle. "there is no possible reason to believe that they are Spiritualism." So there ends that. For Rev. Mr. Dowling knows, and if he does not know he ought to, and who shall grow so bold as to contradict or even to doubt him.

"I pronounce Spiritualism to be the greatest deception in the whole world," he declaims. If the spirits have anything to do with it, he pronounces them evil spirits, for, be it understood, Mr. Dowling can tell the difference in spirits if anybody can, and he is no wise backward in proclaiming it. With such spirits as these are, he advises his hearers to have nothing to do. He charges the fraudulent character of the phenomena to the nature of the evidence. He must have been peculiarly unfortunate in his investigations of Spiritualism; or can it possibly be that he has not investigated? When told that his grandmother can move a table in his presence, he conclusively replies that his grandmother ought to be ashamed of herself. When told of other movements of furniture by invisible forces, he closes the quest for truth by saying: "I think the spirits better be taught how to behave." That setties that-for Mr. Dowling at least. He regards everything told or shown him as "utterly ridiculous." How much more ridiculous is it than for him to mount a pulpit and declare that certain things cannot occur without the suspension of natural laws? As if, for sooth, Rev. Mr. Dowling possessed a full knowledge of natural laws, and could accurately say what is an act done under their operation and what is an act requiring their suspension!

Thereupon this Mr. Dowling proceeds to put tests to the spirits from the pulpit he is so proudly perched in. He wants them to read a letter for him that he says is in somebody's pocket across the seas. He wants them to read to him the verse from Shakepeare which he will copy and seal in a box and hide away. He demands that spirits shall make themselves

his umbrella. And, above all things, he wants the spirits to add something to the treasury of the world's thought. Here he evidently believes he has got them, for he knows how hard it is for him to do that simple thing himself. And he is finally dissatisfied with "the poison of the moral influence" of Spiritualism. On that point, after the tu quoque fashion, we might refer him by way of comparison to the example of sundry good Baptist brothers in the ministry and out who have recently shed a poisonous "moral influence" in community whose far reaching power cannot be transcended by aught that the un-churched have to offer. There is nothing more to be said of this talk of Mr. Dowling on Spiritualism, as in fact there is nothing in what we have so far quoted for him. It is east wind entirely. Mr. Dowling is evidently one of those persons who, while pro-

fessing at the top of his voice to hate deception, will all the same employ the blessed philosophy and truths of Spiritualism on funeral occasions, and get square with it by insulting Spiritualists on all other.

Evidence in Favor of Materialization.

Prof. Henry Kiddle has given in the Spiritual Offering a lengthy and very just and appreciative review of Mr. E. A. Brackett's new and interesting book, "Materialized Apparitions."* At the outset he remarks that the author's culture as an 'artist rendered him in some respects an exceptionally competent observer and judge of the peculiar phenomena he made an object of study; while the obviously fair and unprejudiced condition of his mind, unlike the mental states in which many highly educated men approach the subject, enabled him to do it full justice. For this reason Prof. Kiddle commends the book to friends of Spiritualism and all who are investigating its phenomena as a courageous, faithful and well-written exposition of the truth of spirit-materialization, the evidence presented in which no wellordered, unprejudiced mind can possibly resist. He furthermore thinks it to be one of the most valuable additions made of late to the literature of Modern Spiritualism, an opinion which we fully endorse, and which no one who exam-

ines the work will fail to do. After introducing passages from the book relating to the appearance and disappearance in full view of the spirit-wife of Mr. Brackett, the form apparently sinking through the carpet and floor, her head and shoulders being the last visible, Mr. Kiddle remarks that such evidence cannot but be demonstrable proof that 'mysterious, visible, and palpable forms make their appearance, in the presence, and through the unconscious agency, of certain peculiarly constituted persons called mediums."

Further evidence is given in other extracts from Mr. Brackett's record of experiences,

which Prof. Kiddle quotes. For instance: "I have been taken into the cabinet, and, with my left arm around the form (to all appearance as solid as my own), have put my right hand on the entranced medium, and while in this position have seen a white luminous cloud rise slowly from the side of the medium until it reached the height of nearly six feet. I could have passed my hand through it without resistance. In a few seconds it condensed into a human form, that cordially greeted and shook hands with me, having a hand as substantial as my own.... While talking with her [the control], I had my left arm around the waist control, I had my left arm around the waist of the form that took me into the cabinet. With my right hand I reached out and satisfied myself that the medium was sitting in her chair entranced. There could be no mistake: there were four of us in the cabinet—the two forms that appeared to be materialized, the medium and myself!"

Continuing, the reviewer says:

"In regard to the important question, who are these 'apparitions' that present themselves in material form, and manifest all the elements and characteristics of human personality? Mr. Brackett expresses his views with considerable caution and reserve. He manifestly has a posi-tive conviction in his own mind, which he feels it to be very difficult to transfer by logical ar-gument to others who have not had his experience. In regard to the suggestion that these materialized apparitions' are merely 'effigies,' or 'lay figures,' and not what they purport to be, Mr. Brackett expresses himself with some armth remarking that 'it is not easy to on derstand how any intelligent investigator, who has given the subject any considerable attention, should come to such a conclusion."

Prof. Kiddle next considers the author's view of the mental condition in which an inquirer should enter upon an investigation of the phenomenon under notice, as well as all other phenomena denominated spiritual, and in reference to a very satisfactory result of the adoption of Mr. Brackett's method, mentioned by

"Here was a demonstration of spiritual genu ineness, vouchsafed to all who have investigated with the same spirit, which the advocates of what are called 'fraud proof conditions' will scarcely be able to understand or appreciate, because it seems to them like a surrender of criti-cal, scientific methods, such methods being con-fined to a forcible restraint of the medium to prevent personation."

Mr. Brackett and his reviewer evidently are of the opinion that restraint of the physical form of the medium through the operation of some occult law correspondingly binds and restrains his spiritual form, and in some measure that of the invisible workers, hampering, and sometimes rendering altogether nugatory their efforts to produce the desired manifestations. This view is taken by many students of the phenomena and philosophy of Spiritualism; and it is worthy of thought and inquiry how far the point in question bears upon what at the seances of mediums known to be truthful, incidents ocour that have the appearance of being attempts to commit fraud.

In approaching the conclusion of his able re-

view, Prof. Kiddle says: "In relation to the identity of these beings—the most important point in connection with the whole subject, for if they are not the sensuous manifestations of departed human spirits, their appearance affords no direct proof of our continued existence after death—it will be obvious to the reader that while Mr. Brackett endeavors to confine himself strictly to scientific, logical evidence, he entertains little if any doubt that the phenomena, taken in their entirety, justify the conviction that these 'apparitions' are the spirits of deceased human beings. Their own testimony as intelligent beings, in all their manifestations to all observers, in every seance, through every medium, and in every part of the world in which these investigations have taken place, constitutes a mass of cumulative evidence which ought to be irresistible."

"Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A. Brackett. 16mo, cloth, pp. 182. Boston: Colby & Rich.

A boy eleven years of age by the name of Charlie Morse, residing in Hartford, Wis., has suddenly and quite unexpectedly to his parents and friends, been developed as an independent slate-writing medium. A representative of The Social Drift, published at Muskegon, recently tested the phenomenon and became convinced of its genuineness.

23 See the announcement of "Celestial

At It Again.

The BANNER OF LIGHT has always held the ground that the maintenance of our free school system is the grand hope of American liberty, and that in justice to all parties these common schools should be made entirely secular. Let flery zealots teach their warring dogmas elsewhere, if they will—the State should see to it that only practical information for every-day life and its duties is presented to the young under its auspices. God-in-the-Constitution Seelye thinks otherwise, and has spoiled quite a number of pages in a late number of The Forum in the effort to prove that religionwhich religion? by the way, as there are many -should be inculcated wil ye nil ye in the public schools. We are glad to see the New York Sun, the Boston Index, the Waco (Tex.) Independent Pulpit and other papers scourging this would-be religio political magnate as he deserves. The Sun gets at the root of the whole matter when it says in its closing paragraph:

"The State can have nothing to do with religious education, but must leave it entirely to the church, unless, indeed, Church and State are united; and PRESIDENT SEELYE'S ARGUMENT IS REALLY AN AR-GUMENT FOR SUCH A UNION."

Keep Up, or Keep Quiet.

The Valley Visitor (Newburyport, Mass.,) after noting that "Rev. Mr. Mills objects to Sunday newspapers, because, he says, they make the services of the sanctuary seem dull and monotonous," is hard-hearted enough to add, for that Reverend's own private thinking, the suggestion in effect that the pulpit make some effort to "keep up with the procession," instead of perversely hanging back and complaining of every agency outside of its own peculiar methods which is working for the good of the present age:

"Would it not be better [asks its editor] to render these services so animated and interesting, that the newspaper would be 'the dull and monotonous' thing, compared to them. We don't hear that a single man of the many-tongued audience on the Pentecost occa sion was found sitting back and reading a newspaper not even to get news from the hattle-fields. When Paul was making his defense before Agrippa, one hundred boys might have yelled from the streets-Here you have the Germ, Herald, Visitor! all about the war in Italy!' and not a man in all that multitude would have moved his head."

8. J. T.

GREYSTONE, AUG. 4, 1886.

Once more, oh all adjusting Death ! The nation's Pantheon opens wide; Once more a common sorrow saith A strong, wise man has died.

Faults doubtless had he. Had we not Our own, to question and asperse The worth we doubted or forgot Until we stood beside his hearse?

Ambitious, cautious, yet the man To strike down fraud with resolute hand : A patriot, if a partisau, He loved his native land.

So let the mourning bells be rung, The banner droop its folds half way, And let the public pen and tongue Their fitting tribute pay.

Then let us vow above his bier To set our feet on party lies. And wound no more a living ear With words that Death denies. -John G. Whittier, in Boston Transcript.

We received last Sunday afternoon at Onset Bay evidence which, to our mind at least, settles the question of the reliability and genuineness of the medial powers of Mrs. Dis Debar beyond question. We were passing along the street with Mrs. Maggie Butler, of Boston, when that lady suddenly remarked: 'Why, here comes Mrs. Debar now," and we unexpectedly encountered the lady, who asked us to go to her residence, which was near at hand. She then at once, and in an off-hand manner, picked up and placed in our hands a that we were enabled to see the surface of the card as we held it up after the manner so well known to those attending her sittings for this order of manifestation. While looking into this mirror we saw the figures come into distinctness upon the whilom blank surface until in less than three minutes of time we were in possession of a fine portrait in oil colors (the pigments being still wet) of a young lady, with a smaller and less prominent male countenance in the left hand corner of the sketch. The lady portrayed had clearly-marked hazel eyes, auburn hair and a fresh complexion, and the colors were blended with neatness and delicacy. The card did not for a moment leave our hands after we received it, and the medium all the while was several feet distant from us. The picture is to be seen at the BANNER OF LIGHT Bookstore, and any one who thinks it can be produced in fresh oil colors in three minutes by any means other than the occult process which distinguishes this lady's development, is welcome to his opinion-it certainly is one with which we cannot agree.

A recent issue of The Woman's Journal contains the following regarding the use by women of the franchise in Washington Terri-

"Two falsehoods relative to the women of Washington Territory, which have lately gone Washington Territory, which have lately gone the rounds of the papers, are refuted by authoritative contradiction. It was said that few women voted. The writer of the article, 'Voters in Washington Territory,' in our issue of to-day, is well known to us as a highly respected citizen of Walla Walla. She testifies that women in the late election voted as generally as did the men, 750 women voting in her own precinct alone in a total vote of 2,000, Rev. Louis A. Banks, until recently a citizen of Washington Territory ever since woman suffrage was established there, affirms in the Boston Journal, from his own personal knowledge, that in no State or Territory has temperance sentiment and legislation made such rapid advance within the past three years as in Washington Territory under woman suffrage."

Detroit, Mich., despatches of the 14th inst., record that an important treaty with the tribes has just been arranged by the Indian Commission. The White Earth Indians have already signed the agreement, which will be binding only when signed by those on the other reservation: It provides for the removal of the Red Lake, Leech Lake, White Oak Point. Boisford, Winnebagoshash, Rat Portage, Mille Lacs and Gull Lake tribes to White Earth reservation-heads of families to have 160 acres, minors aged 18, 80 acres, and children 40, with buildings, oxen and rations for two years, at the end of fifty years the land to be deeded in fee simple. The other reservations are to be surveyed and sold by sealed proposals in 40 acre lots, the money to be held by the United States "useful," for example, in telling him who stole Sonnets" by B. M. Lawrence, M. D., fifth page. at 5 per cent. as a fund for the benefit of all.

New Zealand's Volcanoes.

In our issue for July 17th we gave an account of the recent and terrible visitation which New Zealand had experienced in the way of earthquakes, voicanic eruptions, and concurrent elemental disturbances. Ban Francisco dispatches of Aug. 10th give the following additional particulars, brought by the steamer Mariposa, which arrived there on Sunday evening, Aug. 8th, from Australia:

posa, which arrived there on Bunday evening, Aug. 8th, from Australia:

Heavy earthquakes were still felt in the Tarawera and Sulphur Springs districts, and severe shocks continued in the Rotolti district. A relief party that was sent out reported that Lake Tarawera had fallen considerably. The oil bath at Whakarewarewa was throwing up stones and mud to the height of twenty feet, and the great boiling lagoon of Papatangi would suddenly rise as much as two feet and then as quickly fall. A similar phenomenon was observed at the Kulrran cauldron, which would rise two feet in half an hour and then as quickly return to its normal level. Mr. Dinsey, the telegraph officer in charge of the Rotorua station, near where the eruptions and earthquakes were heavlest, reported on June 25th that Volcano No. 1 was dead and that Nos. 2 and 3 were steaming. No. 4 was still throwing up mud.

Lake Rotomahana was comparatively quiet, with only one geyser, in the center, playing. The Park Terrace geysers were still blowing up clouds of steam, but were less active than they had been. The immense crevasse created between Tarawera and White Terrace continued to steam, and the come on top of Tarawera mountain was throwing out volumes of black smoke and steam.

The New Zealand Herald says: On Galatia Plains the volcanic showers of mud at times took very eccentric courses, overleaping one section of land and striking another further on in the same line. Dr. Hector, who is making a scientific examination of the volcanic districts, said he expected that the volcanic cone which was thrown up in Lake Rotomahana during the disturbances had already, on July 1, attained a height of 600 feet and was daily adding to its stature. He has named it Mount Hazard, after the gentieman of that name who lost his life on the night of the great eruption. A chemical examination of the volcanic shows that they are mostly composed of fine

of that name who lost its life on the night of the great eruption. A chemical examination of the volcanic against allows that they are mostly composed of fine basalite soil. Every human being had abandoned the entire portion of country situated within the limits of the volcanic system.

In some places traveling was impossible, the white dust lying so thickly on the ground that the horses could not proceed. Men endeavoring to go on foot sank thigh deep and were compelled to crawl on hands and knees. The deposit in some places was from 25 feet to 30 feet deep.

An exceptionally splendid manifestation of the "afterglow," which is so complete an enigma to all physicists, occurred at Wellington, New Zealand, says the edge of the vivid rosy glow where it merged into pink and violet, the creacent moon appeared of the most brilliant yet delicate green color, presenting a most curious and beautiful appearance. The unwonted spectacle remained visible only a few minutes.

Revaccination an Absurdity.

William E. Gladstone has said that compulsory revaccination "reduces the thing to an absurdity." The early vaccinators even questioned the possibility of revaccination. They argued that as vaccination was equivalent to an attack of smallpox, it must be equally preventive of revaccination as of smallpox. If it were otherwise what ground, it was asked, would remain for their faith? This position was held for a long period, and when revaccination was known not only to be possible but to be practiced, its utility was strenuously de-

THE SPIRIT MESSAGE DEPARTMENT the present week gives communications received on May 18th and 21st, together with an invocation, and the answers of the controlling intelligence to questions regarding Atlantis and its "local" effect on the spirit-world; Father Cleveland brings five intelligences who desire light as to their present surroundings and future prospects, and Lotela voices messages for seven others who send greetings to their loved ones yet in the mortal. Particular attention should be bestowed upon the communication headed "Mary," whose advice, like 'Wisdom" in Ecclesiastes, is "profitable to direct" when she says: "I would like to talk earnestly and clearly to every medium who is made use of by the spirit-world for a good work, and beg them to do just that which is brought to them; to exercise wisely their own powers; but not to seek for popularity or for something more than they possess, because it is not well for them nor for the world."

Zion's Herald of this city contains an article strongly recommending Adamson's Cough Balsam, manufactured by F. W. Kinsman & Co. of New York. It says that testimonials of the most flattering character (almost blank card some 4x6 inches square, asking that | without number) could be given from those it be put upon our forehead, which we did; a who have used the Balsam. Now if this is hand-mirror was then placed in such a position | really the case—and coming as it does from a reliable source-why do n't this firm that has put the Balsam on the market, advertise it in the BANNER, which circulates extensively in every civilized country in the world? Such a valuable medicine is much needed, as it is alleged that it is the best remedy in use for the speedy cure of croup, colds, and throat or lung diseases.

> We had a pleasant call last week from Edwin Wilder, of Hingham, who in the old days was President of the State Spiritualist Association of Massachusetts. Mr. Wilder informed us that while at Onset Bay recently he received a strong test of spirit presence through the mediumship of Edgar W. Emerson. Mr. W. is highly pleased with Onset, as all are who make the pilgrimage to its shores.

> Hon. John S. Ladd, one of the early pioneers in and students of Spiritualism in this vicinity, now lies very low, we are informed, at his residence in Cambridge. The knowledge he possesses of the presence of spirit friends, in this time of suffering, is a source of comfort to him, and with patience he awaits the result -- whether it be return to health or otherwise.

Walter Howell, the English speaker, blds "good bye" for awhile to his American friends in a soulful letter which will be found on our third page. We shall be pleased to hear from him at any time as a correspondent upon his arrival in Great Britain.

The Boston Evening Transcript of Aug. 7th reprints (with due credit) from the BANNER of Light of June 26th, under the caption "Is Björnstjerne Björnson a Spiritualist?" Dr. H. G. Petersen's remarks prefatory to his translation of "Vis-Knut."

W. J. Colville is doing good work in The Temple, San Francisco.—The reader's attention is called to a report of answers by his guides to various questions, which will be found on our third page. found on our third page. med

Gerald Massey is to deliver twelve lectures in St. George's Hall, London, on literary, evolutionary and other subjects, Tuesday and Friday evenings, commencing Aug. 31st.

Any one having a copy of "ART MAGIO," in good condition, to dispose of, can address, stating lowest price, P. O. Box 84, Boston, Mass.

Read Allen Putnam's reflections on the spirit side of the Harvard matter, second page.

The Camp Meeting at Mt. Pleasant Park, la., is reported to be in full tide of success, 1100

Attention is called to the card of J. H. Ibel, magnetic healer, in snother column.

ALL SORTS OF PARAGRAPHS.

BENBATIONAL FOOLS. When fools begin Their yarns to spin, They seek the public press; But soon or late, It is their fate, To find them in duress.

They 've played their hand On drifting sand, Where tides do ebb and flow-And what they 've said Has quickly fied To depths 'way down below! The world moves on-

New beings born-The fools are laid away: The sombre shroud Proclaims aloud That fools have had their day! _[DIGBY.

N. Y. BROKERS' BOARD. -- When stocks go up

sherry cobblers go down. Thus it is that straws

indicate which way the cobblers go! Moral: Brokers Coards are very thin platforms. Reader, did you ever see a trumpet vine? Well, it is never admired until it can blow.

The Upshaw-t of it is, we have a new assistant commissioner of Indian affairs. As a general thing Indian commissioners have proved very poor tools for the General Government. Is it possible to find an honest man, with a lantern, to fill that position? We have been watching this subject of "Indian Affairs" for over thirty years, and the result is that there has been more malfeasance in office in this connection than in any other department of the government. It has cost the nation millions of dollars, with but little practical result. And still the infamy goes on !

The forest fires have broken out again in Michigan The damage is already estimated at several million dollars. Great destitution exists in the devastated dis-

A broken lure is a sad emblem of the mutability of human affairs; but a living liar is the "shadow the densest darkness.

Boy-"Father wants three pounds of steak, and I will bring the money around to morrow." Butcher—"Walt until to morrow comes, bub, and then you won't have to make two trips."—Judge.

The Pope has condemned the Knights of Labor organization, and has directed the Bishops to proceed

Friend (to planter)—"It is bad to lose a son during the busy season." Planter—"Yes, it was mighty hard to give Sam up. but I have one consolation." Friend—"What is that?" Planter—"Well, it's this; we've only got one barrel, and Sam was a mighty hand for whiskey."—Arkansaw Traveler.

Cholera is raging in Yokohama and Tokto, Japan. People are also dying by hundreds from cholera in Italy, and the disease has made its appearance at

At the recent National Convention of the G. A. R at San Francisco, Gen. Lucius Fairchild of Wisconsin was elected commander-in-chief, and St. Louis was chosen as the next place of encampment.

Welshmen are calling for home rule-demanding from "the Parliament at London" free education, the abolition of landlordism, and the disestablishment of the church.

The Christian Register avers that "Theology will finally have to admit that God is at least as good as an enlightened modern jailer."

Some two hundred years ago the white races were estimated to be one tenth of the world's population. Now it is claimed they are fully one-third.

The date for unveiling the Bartholdi Statue has not been definitely fixed, but it will probably be the 20th of next October. Some thirty French representatives will be present.

"The Cœur d'Alene Indians in Northern Idaho," so says the World's Advance Thought, a reform journal published at Salem, Ore., "hold within the lines of their reservation half a million acres of land. White settlers along the outside borders are petitioning Congress to declare these lands open to settlement. These Indians are reported to be in a very high state of civilization, some of their farms being models of intelligent cultivation, and the Thought justly observes: "They and their descendants should be inalienably vested with titles to the portions actually improved by their labor."

A statue of the Revolutionary hero, Baron DeKalb, ernment, was unveiled Aug. 16th, in presence of 10,000 people.

Anent the late riots the audacious Boston Post re marks: "Too much ginger ales Belfast just at this time."

Rurope is busily acting upon the axiom. "in time of peace prepare for war." All the great cannon foundries are overrun with orders and working day and night.

Wanted-The name of the goldsmith who made the welkin ring.—*Texas Siftings.*

Fire !-The town of Skien, in Norway, has been destroyed by fire. The loss is \$1,000,000.—The buildings 204 to 210 Elizabeth street, New York, occupied by the Brush Electric Light Company, were burned the evening of the 16th inst., the fire being ascribed to the friction of the main shaft. Loss on building \$10,000, and on the machiners and stock, including thirteen boilers, the large engine and thirteen dynamos, from \$70,000 to \$90,000. A district covering about two miles was left without the electric lights.

It is reported that Bismarck is suspicious of Russia, and there is a possibility of an understanding between Germany, Austria and England, that may serve the purposes of a triple alliance.

A little green apple hung up in a tree,
Singing "Johnnie, come Johnnie, come Johnnie!"
And it was as modest as modest could be,
Singing "Johnnie, come Johnnie, come Johnnie !"
And Johnnie he came, in his awest childleh way.
And ate up that fruit as his own lawful prey—
And the angels in heaven are singing to-day—
"Here's Johnnie! Here's Johnnie! Here's Johnnie!"
—Washington Ortic.

The most profound joy has more of gravity than gayety in it.

So far as we can learn, woman suffrage in Wyoming is confessedly a success. We understand that not five men can be found in Wyoming who will say that it has produced any bad results. Governora, judges and pastors agree in its favor. The Observer wanted testimony against it, and wrote to the Presylerian wife of a United States judge, and got an answer strongly in its favor.—The Independent. A London physician has remarked that if the mor-

tality of the young among lower animals be compared with that of children, it will be seen that there is no animal which loses so large a proportion of its offspring as women do. The law of the survival of the fittest seems to be most stringent upon those fittest to

Forty miners perished Aug. 13th in an explosion at Leigh, Eng.

More rioting in Belfast:

Mamma—"Don't you know that your father is the mainstay of the family?" Freddy—"Golly I aint he, though? and the spanker, too!"—Life.

A ornsade against baby carriages is being prosecuted by an English medical man, who attributes much of the infant mortality from diseases of the brain and lungs to exposure in carriages.

"Emma, you forward girl, you must always have the last word." "But, mamma, I never know that you are not going to say anything more."—German.

"Please, ma'am, I wishes to give you a month's notice, ma'am." Whyso, Mary Ann?" "Well, ma'am, not that I wants to say snything against you, but since you 've put that billiard-table up, ma'am, I do n't call it a respectable house."

Cincinnati, O.

To the Editor of the Ranner of Light:

To the Editor of the Ranner of Light:

From this Queen City of the West, where I am passing a few weeks with loved friends, my thoughts turn to my Boston home and to your office, where so much of my life-work is accomplished. I know that our dear spiritual band holds its forces in that establishment, from whence flow streams of magnetic power to many weary, suffering souls, imparting to them peace and strength and joy. This thought is a grateful one to me, especially as I sense the quality of that spiritual power coming to my friends and to myself at this time, with healing on its wings and blessing in its wake, and I can truly—from personal experience with it—say, God bless the work of the BANNER OF LIGHT, and that of its associates in the spirit and in the mundane spheres.

The State of Ohio seems far west to Massachusetts people, but here the public talk of go-

the mundane spheres.

The State of Ohio seems far west to Massachusetts people, but here the public talk of going westward. So far as I have traveled toward the setting sun from my Eastern home, I have found only hospitable homes and kindly hearts. There are times when I think I would like to be in California, and I find that the desire springs as much from the spirit side as from my own mind. Father Pierpont has recently told me he expected some day to guide me to that Golden State, and he has said, "I will be with you, for I have a desire to lead you to the spot where my dear Starr King pursued his earthly ministrations to a glorious end." How little do we realize that frequently our hopes, plans and inclinations are inspired by invisible beings, and probably that which we long for most and strive most earnestly to attain unto is impressed upon us by these same silent but potent forces.

In this city, as elsewhere, the cause of Spiritualism is making its way, doing a noble work, and calling out the hearts of the people in use.

All ARL, VI. The Gonnecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the ecason of 1886 at this place until Sept. 8th.

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In this city, as elsewhere, the cause of Spiritualism is making its way, doing a noble work, and calling out the hearts of the people in useful ways toward each other. Recently a knot of Spiritualists conceived the idea of sending a poor sewing girl to the country for a muchneeded vacation. Here is a beautiful spirit, full of self-sacrifice for others. She had known no enjoyment of self, but had worked and suffered ever for the needy family dependent upon no enjoyment of self, but had worked and suffered ever for the needy family dependent upon
her. Contributions of money with which to
purchase clothing and pay her passage were
speedily collected, while one noble soul at
Haineaville, this State, opened his lovely home
to the girl, where she is now enjoying a vacation such as she has never known before. What
a great amount of happiness and comfort we
can confer upon our fellows by a little united
effort and a willing spirit.

I do not hear much of Christian Science or
Faith Cure here, though I am told the mental
healers exist in this city. Their claim that error is mortal and has no part in the divine plan,
it never having been created by God, seems ab-

ror is mortal and has no part in the divine plan, it never having been created by God, seems absurd to me, for in this affirmation they admit that something—and a very potent factor in human experience—can exist without the agency and against the will of the Omnipotent.

There is a new sect appearing in this vicinity calling itself "Perfectionists." It is headed by a woman who claims to be under the direct control of God, from whom she receives instructions and exhortations for her followers. This sect is an outcome from the Methodist Church; but in spite of its bigotry and enthusiastic shouting to the glory of God, I think I can see in it a movement of the spirit-world to reach the people of earth, and in a measure, no doubt, its mission will be fulfilled in this directions. doubt, its mission will be fulfilled in this direc-

reach the people of earth, and in a measure, no doubt, its mission will be fulfilled in this direction.

Mr. Shobe, the artist, has conceived and executed some very fine ideal pictures, calculated to arrest attention and to teach spiritual truths in appealing to the love of the beautiful in human life. This gentleman has called upon me, and I find him quiet, unobtrusive and in every way gentle in his influence. Dr. Wolfe of this city has designed a beautiful picture, which a noted artist has executed in oil upon canvas. It represents the old house at Hydesville on the night of the 31st of March, 1848. From the windows streams of light appear, in which may be seen the forms of bright spirits coming with glad tidings to the children of earth. To the right, and in the distance, indicative of its belonging to the past, is dimly visible an ancient church, and a cross to which clings a despairing human figure. In the foreground appears a quantity of brush and stones, among which are seen two hideous snakes—typical of error and superstition—slinking away, while two ravens, birds of ill omen, flutter above the dismal spot. But high up among the branches of the leafless tree sit a pair of turtle doves, symbols of purity and peace, hailing the rising dawn, slong the pathway of which from the highest heavens are thronging hosts of angels to the lonely haunts of men. The picture is beautifully conceived and finely executed, and is called "The Dawn of a New Era."

Dr. Wolfe is having some very wonderful

of a New Era."

Dr. Woife is having some very wonderful manifestations of phenomenal Spiritualism in the privacy of his own home, with only himself, his daughter and their medium present, the results of which he proposes to give to the world in book form at no distant date. I have been problemed to be a some of the proposed to the world in book form at no distant date. I have been problemed to the world in the proposed to the world in the world privileged to see some of the paraffine molds of hands and flowers, also to read some of the

of hands and flowers, also to read some of the messages so mysteriously brought to the Doctor, and I am certain that the public will peruse with deep interest and great spiritual profit his compilation when it appears.

I close this already too lengthy letter with my best wishes to the Banneh and its many readers; not, however, without saying it is impossible to estimate the good work that is being done in Cincinnati for our cause by its workers and mediums, especially when, as in the case of Dr. E. S. Walker, they minister to the spiritual needs, while at the same time imparting health and vital force to the weak and afflicted. The angels know the effort made and the labor performed, and we are safe to leave the results in their keeping till the harvest time.

Aug. 12th, 1886.

M. T. Shelhamer.

MBS. A. M. GLADING called at our office last week, being then en route from Onset Bay to the Verona (Me.) Camp-Meeting, where she will remain during the entire season; thence she goes to the Rina Camp, from Aug. 27th to Sept. 2d. She referred with pleasure to her experiences at Onset Bay; spoke appreciatively of A. B. French's remarks there, and noted his gift as a "rain-bringer."—She reported the state of matters spiritual in and near Philadelphia to be highly encouraging; and spoke a good word for the Philadelphia Department" established in Light for Thinkers, Atlanta, Ga., by L. I. Abbott and S. Wheeler.—The new camp at Parkland, Pa. (formerly the Neshaminy), under the management of the First Association of Spiritualists of Philadelphia, is very successful; building is going on rapidly at these grounds; a second sale of lots occurred there Thursday, Aug. 12th, a good demand being shown on the part of purchasers. The streets are all laid out tastefully, and many young trees have been planted. -The new camp at Bridgeport (Pa.), is also doing

"THE CARRIER DOVE."-The number for the current month contains four portraits: Joseph Sims M. D., T. B. Clark, Mrs. S. F. Breed, and Mrs. Col. Hatch and Spirit Friends; a brief biography accompanies each portrait. Miss Shelhamer's excellent story," Crowded Out," reaches the close of its sixth chapter, and a point of interest that evinces the author's growing skill as a writer of fiction, which in this instance, we opine, is not altogether "a made-up story." A review is given of the recent camp-meeting at Oakland, of which it is remarked that "the audi ences throughout were remarkable for their intelligence, good order, respectful and earnest attention, and a hearty and enthusiastic reception of the truths given," The closing address of the guides of Mr. Colville at the camp is given in this issue, its subject being, "Liberty for Man, Woman and Uhild." Published at 8644 Broadway, Oakland, Oal.

A Bouthern lady of refinement and education would like a situation as companion, nursery governness, or housekeeper, in the home of some good Spiritualist. Address for references or for particulars : A. E. Campbell, 123 Orange street, Macon, Ga. Put the Bible in the school. Palsied be the

hand that would take the Bible from the college and the school.—Rev. Talmage. Palsied be the hand that would make the college and school religious, when the Constitution, reason, and common sense demand that

hey should be Secular ! - Boston Investigator.

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. 20th. Cars leave Boston week days at 8 and 9 A.M., and 1, 3:30 and 4:05 P.M. Sundays only at 7:30 A.M.

THE NEW ENGLAND SPIRITUALISTS CAMP-MRETING ASSOCIATION commenced its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July 31st, and will continue to Sept. 1st.

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

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

days.

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

NEMOKA, MICH.—Meeting at the camp ground, Pine

NEMOKA, MICH.—Meeting at the camp ground, Pine Lake, to Auc. 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.
TEMPLE HEIGHTS, NORTHPORT, ME.—The meetings in this delightful grove commenced Aug. 14th, and will hold over Aug. 22d.
VERONA PARK.—The Fourth Annual Camp-Meeting at Verona Park, Verena, Me., near Bucksport, commenced Aug. 14th, to close Aug. 23d.
NORTH COLLINS, N. Y.—Thirty-first annual meeting from Sept. 2d to Sept. 5th.

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by

fonday's mail to insure insertion the same week.]

Hon, Warren Chase is at the Lyman House, Sarato-ga, N. Y. He spoke in Saratogs to full houses in Grand Army Hall, Aug. 8th and 15th, and will speak at Ballston Aug. 22d. Address as above till Aug. 30th. Sickness in the family will prevent Mrs. Annie Lord-Chamberlain from attending any of the camp-meet ings the presant season in a mediumistic capacity, but she informs us that she hopes to be able to enjoy a few days of needed rest at the Onset Bay and Lake Sunapee gatherings before their close.

Mr. Frank T. Ripley, lecturer and platform test medium, is now ready for engagements for the fail and winter. Address 3 Concord Square, Boston. James H. Young, of Maifield, Mass., has been quite ill of late, but we are informed is now slowly recover-

Mrs. Helen Stuart-Richings was at latest accounts at Smith's Falls, Ont., on route for Ottawa, where she was to remain for a brief period, then take a trip among the Thousand Islands of the St. Lawrence. Mr. and Mrs. Richings will visit Montreal before returning to "the States." She expects to be in Boston by the end of September, and will accept engagements to lecture in the Rast during October and Nowember.

Dr. H. F. Merrill, a correspondent informs us, is passing a number of weeks at the Niantic (Ct.) Spirit-

Dr. H. F. Merrill, a correspondent informs us, is passing a number of weeks at the Niantic (Cl.) Splittualist Camp, giving tests from the public platform at the close of each lecture, to the astonishment and satisfaction of the audience. Most of these tests are recognized publicly as beyond doubt or question.

Mrs. Nellie J. T. Brigham has been very busy since the close of the lecture season in New York City. She spoke last Sunday at Onset Bay; during the week she was to lecture twice at Cassadaga Lake, N. Y.; on Sunday next she will speak in Colerain, Mass., in the morning, and in Guilford, Vt., in the afternoon. In (September she commences her tenth annual engagement as regular speaker for the First Association of Spiritualists of New York. This society, which is identical with that addressed during his latter years by Judge Edmonds, has for years made its head-quarters at Republican Hall, that city; but now has for its place of meeting Grand Opera Hall—between 8th Avenue and 23d street. In October she exchanges with J. J. Morse, and will address the society in Brooklyo. She will be in Boston for two Sundays in April, having been secured by the Berkeley Hall (formerly Horticultural) Society for the purpose.

Mrs. Lunt-Parker having been located in Washing-ten forthe past few years has returned to 38 Common

Mrs. Lunt-Parker having been located in Washington for the past two years has returned to 35 Common street, Boston, and would be pleased to make engagements for public lectures and tests, accompanied by her daughter, Lily May Lunt, the child medium, (six years of age) who will give psychometric readings and tests.

Spiritualist Meetings in Boston:

Boston Spiritual Temple, at Berkeley Hall.— Services from Oct. 3d to June 1st. every Sunday at 10% A. M. and Ty P.M. Richard Holmes, Chairman; Wm. A. Dunk-

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Colb, Conductor. Engle Hall, 616 Washinstan Street, corner of Essex.—Bundays, at 2% and 7% r.m.; also Thursdays at 8 r.m. Able speakers and lest modiums. Excellent music. Prescott Robinson, Chairman.

The Isea.—The Ladies' Social Aid Society meets every other Friday atternoon and evening in the parlors of Mrs. E. H. Pratt. Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodgo, Secretary.

Eagle Hall, 616 Washington Street. - The meetings at the above place on Sunday last were wellattended and interesting.

attended and interesting.

The afternoon exercises were opened by Mrs. Lunt-Parker with an excellent address under control of her guides, followed by many recognized tests and spirit-descriptions.

Lily May Lunt, the child-medium, only six years of age, followed with clear tests and several psychometric readings which were pronounced correct.

Dr. Thomas gave practical and appropriate remarks and descriptions of spirit-friends which were recognized.

Mrs. B. F. Willard and Mrs. Nellie F. Thomas gave recognized tests; and appropriate remarks were made by Mrs. M. A. Chandler and Dr. B. F. Richard-

son. In the evening Mr. Roscoe of Chelsea gave a logical address upon "Impressions," a subject chosen by the audience. Mr. C. M. A. Twitchell followed with well-chosen re-

Mr. O. M. A. Twitchell tollowed with well-chosen remarks, which were well received.

Appropriate remarks and spirit-descriptions were presented by Dr. Thomas, Arthur McKenna, Mrs. Lesile and Mr. Fernald, and a recitation was rendered by Miss Gertie Roscoe.

On Sunday evening next Mr. Roscoe will give an exhibition of his powers as a fire medium.

Onset Bay Luceum .- The large gathering at Onset last Sunday gave our Temple all it could hold of visitors. The Lyceum was well attended, and about ninety participated in the march. Many visitors from Boston were with us with cheering words, congratulating us upon our success. The subject for the day was Wisdom, and the usual number of recitations and songs were given. In addition to our own Lyceum contributions, Miss C. M. Howland and Villa Lyceum contributions, Miss C. M. Howland and Villa Ross from the Brookton Lyceum gave recitations and Miss Lillie Fletcher of Haverhill beautifully rendered a solo, "Angels Rwer Bright and Fair." Master Henderson gave a plane selection and Mrs. Pearce and Goodwin a duet. The Middleboro' Band did much toward filling the house, and played for the Banner march and calisthenics. It was a beautiful day in doors and out, and all was joy in Onset and Onset Lyceum. The exercises closed with singing.

D. N. Ford, Con.

Horsford's Acid Phosphate. Beware of Initations. Imitations and counterfeits have again appeared. Be sure that the word "Horseond's" is on the wrapper. None are genuine without it.

Dunklee's New Golden Eagle Furnaces give the mildest and softest and the greatest amount of heat for fuel consumed, and are the easiest to clean and take care of.—W. H. White, Janitor of seven large schoolhouses in Cambridge.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

For Sale at this Office:

A Monthly Magazine, Published in Boston y 10 cents. FACTS. A Monthly Magasine. Fundished in Joseph. Slingle copy 10 cents.

This Spiritual Offering. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. For year, \$2,00. Single copy & cents.

THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Fortraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Slingle copy, 25 cents.

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in all Departments of Literature. Monthly. Bingle copy, 10 cents.

THEOLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THE NEW THOUGHT. Published wookly in Des Moines, 10 was. Peryear, \$1.50. Bingle copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Peryear, \$1.00. Bingle copies, 10 cents.

THE THUTH-BEEKER. Published wookly in New York. Bingle copy, 3 cents.

THE MIND-UHE AND BCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Bingle copy, 10 cents.

THE HEBALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price it cents.

CULTURE. Published monthly in New York. Price it cents.

THE BHAKER MANIFESTO. Published monthly in bhakers, N. Y. 60 conts per annum. Bingle copy 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Bingle copy. 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta,
Ga. Bingle copy. 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Bingle copy. 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theorophy in America, and Aryan Philosophy.
Bingle copy. 20 cents.

MENTAL HEALING. A Monthly Magazine. Published
in Boston, Mass. Bingle copies 5 cents.

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Message Bepartment.

The Mossages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or veri; 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 these columns that does not comport with his or her readen. All express as much of truth as they perceive—no mire.

sou. All express as much of truth as they year.

As it is our earnest desire that those who may recognise the massayes of their spirit-friends will verify them by informing us of the fact for publication.

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

Lawis B. Wilson, Chairman.

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 Seance held May 18th, 1886-Continued from our last issue. Father Cleveland.

The spiritual directors of this circle have always sought to impress upon the public that in addition to this being an avenue through which spirits might come personally to their bereaved friends on earth with a message of consolation or of advice, it was also maintained as an educational school, where spirits un-versed in a spiritual education, or those bound down by physical law to the material condi-tion, might come and gather instruction, advice and magnetic support from spirits from higher schools, who gather here, and where they might also be given the opportunity of attaching themselves once more to a mortal organism and expressing their thought in their own way, for the purpose of either receiving instruction or experience, or of leaving within this circle something of their distress, and the adverse magnetism which prevented them from rising in the scale of spiritual happiness.

It has ever been my privilege and pleasure, since passing from the body, to unite myself here with such friends as carry on this good work, and endeavor, in this way, to assist those unfortunate spirits who seek advice and counsel from those who employ their time and powers in ministering to the needs of others; and at various times I have brought spirits into this circle, knowing they would be welcomed and given an opportunity to free themselves from confining conditions.

I wish, at this moment, to return my thanks, not only to the spiritual directors of this circle, who are invisible to mortal sight, but also to the mundane friends who keep open this avenue for such work as this, not to speak of the larger—but not more important—work unfortunate spirits who seek advice and coun-

of the larger—but not more important—work of wafting intelligent communications from spirits to their mortal friends.

I will not undertake to speak as I would like to of the beneficent work that is established to of the beneficent work that is established in the spirit-world, as well as on earth, of uplifting the fallen, strengthening the weak and befriending the unfortunate: but could you see, as I see, with spiritual vision, you would stand amazed at the largeness of the work, at the means employed, at the grand results accomplished; you would not wonder at undeveloped spirits coming to earth; you would not think strange that occasionally an intelligence comes, not refined, not pure-spoken, but you would only wonder that so much of ignorance, of brutality, is outgrown so rapidly by the spirits whom society sends to us, year after year, laden with corruption, covered with a pall of error, of ignorance and impurity. They are constantly coming, and they are constantly reaching out for new light, assistance and instruction, all of which is freely bestowed upon struction, all of which is freely bestowed upon

To day I have with me several spirits. None of them were uncultured, none of them were immoral, as the world considers morality, none them dwelt in the lower abysses of society but yet they are unhappy, because of the undevel-opment of the higher spiritual parts of their na-tures. They feel that they have not sought for light and instruction as they should have done under the opportunities afforded them. I feel that if these spirits are given an opportunity of speaking, of taking control of a mortal organism, and thus becoming once more energized to the conditions of life—awakened to the realities of spiritual existence—it will be beneficial to them; so I have the permission of your spirit-chairman to assist them to control. I am known as Father Cleveland.

Fred Barnard.

How do you do, Mr. Chairman? I never saw you before. [You are welcome, all the same.] Do you think you can help me to find my mother? Her name is Mary Barnard. I tell you, sir, I do n't know where she is, but when I left her she was in Portland, Maine. She may be there now. I do n't know, but I think it's a long time since I went away from her. Sometimes when I try to think of it, it seems all dark, and I can't think clearly; my head seems all wound up, and almost as though there was a great strain on it—that it must break but then, again, things are clearer, and I can remember better.

I was only a boy when I went away from my mother—a boy in his teens. She did n't want me to go; she begged me not to; but I thought I knew better than she did, or anybody else, and so I went away on the ship, and I was gone a long time—so long, that my mother never heard from me again. Well, sometimes I thought I would write home and let her know I was doing; but sometimes we got away off in foreign waters, and seldom found a mail-ship that we could send our letters by; and I suppose I got careless and indifferent, and forgot all about it.

A good while went by, and I roamed about from one place to another, until my twenty-fifth year. I got into some scrapes, but I don't think I need to tell all about it; do I? [Just think I need to tell all about it; do I? [Just as you feel about that.] Well, I do n't feel like it—it is n't pleasant to think of. I do n't know as it will do anybody any good; do you think it will? [It will do you more good than anybody else.] Well, I'll risk that. As I was going to tell you, I got into some unpleasant predicaments. I suppose if I had staid at home with my mother—as she wanted me to—I would have steered clear of them; of course I would; but I did n't do it. I got mixed up a good deal

have steered clear of them; of course I would; but I didn't do it. I got mixed up a good deal with some other chaps, and we got into trouble at a distant point, and I was shut up. I had been breaking down in health for quite a while before that, so I seemed to sink lower and lower; and after a while—and not a very long while either—I went out of the body.

I do n't know how long, ago that was. Sometimes it seems as though it was only a matter of a few weeks or months; then again it seems as though it was an everlasting age, and I could n't tell you. But I have been in a queer way. I have been first to one place and then another; down by the sea in ships, and all around: in Liverpool, then further off to the coast of France; and somehow, it seemed as though I was going over; in a dream, just the very things I went through after I left my home, and I do n't seem to do much of anything else.

well, I didn't mind it at first; it seemed about as natural as anything could be, but now I am getting tired of it; it don't seem just right to getting tired of it; it up to seem just right to be always going round and round in the same way and never find anything very satisfying. I wish you could tell me how to get out of it. [You are now taking the first step.] How's that? [The friend who brought you here will still further advise you.] He seems to be a real nice old man; I like him very well; but he don't seem to get me out [Vow'il see thing.] don't seem to get me out. [You'll see things differently after you leave here.] Will I be going just the same round over and over again ?

I would like to find my mother and tell her I would like to find my mother and tell her I am sorry I left her; I am sorry I did n't pay more attention to what she said. Over where I am they tell me I'm out of the body, and I understand that, because I saw my body after I left it, and I knew they put it away; but sometimes it seems as though I was just right back in it again; going through the same things, only it is more like a dream than a reality, and sometimes when I am quiet, and am thinking of the

past, I hear my mother call me! I know I hear her voice, and I try to follow it, and go where she is, but I cannot do it. Just when it seems as though I heard it clear, and am about reachns though I heard it clear, and am about reaching her, there seems to come up a dark wall, something solid, that I can't get through, and I don't know what it means. She's in the body, other people tell me, and the old gent says so, too. He's a sort of a captain of the cruise, you know, and seems to know just how to direct things. He says she's here on this side still, that she's never heard from me, and she sends up a great longing to know something about

that she's never heard from me, and she sends out a great longing to know something about me, or to hear from me, and that's what I hear that seems to be her voice, but I can't get there. [She may read what you say, as we shall print it.] If I thought that, I'd be everlasting glad that I got back here. I'd like my mother to know that I've really gone out of the body. I think it is better for me, and I'll turn up all right by-and-bye. Don't you think so? [I do.] Then you just tell herso. I don't know whether I will or not, but I'm going to try to.

I don't know what I've got to do something before I can steer clear ahead: I got into an awful muss with a chap, and got the best of

awful muss with a chap, and got the best of him, somehow or other, and this old captain of ours says I've got to clear things up with him before I can steer straight ahead into a brighter port. I don't see how this is going to be. [You'll meet him and have a settlement.] I don't care anything about that. [It will be n't care anything about that. [It will be n't care anything about that.] do n't care anything about that. It will be better for him and good for you.] He's an 'everlasting sneak. [You can afford to forgive him—you'll feel better for it.] Do you think so? Do you think that'll steer me home to my mother? [I certainly do.] You do! I don't know where to find him. I don't like the idea very much, but I suppose I can do it. I'll try to.

give you something, I would. My name is Fred Barnard.

I don't like to think I have made a wreck of life. Do you believe I have? Don't you think I can get righted somehow?

Samuel Chase.

I have been watching the young man who has just been speaking to you, Mr. Chairman, and I have been quite interested in his history. He seems to be in trouble. I find a great many others are in trouble of one kind or another. It is true I see intelligences around me who seem to be free from all care and perplexity and know just how to navigate themselves, but I am a little embarrassed in this line.

My trouble is nothing like that of the young man, and yet I feel as though there was a great weight pressing upon me all the time. They tell us Atlas carried the world on his head, and

tell us Atlas carried the world on his head, and I sometimes feel as though I was carrying the weight of the universe on my shoulders. Now, why it is I cannot tell you; but perhaps if I explain a little concerning myself you may be able to give me a little advice.

I understand that I am what people call a spirit, and yet I cannot quite comprehend the term, because I seem to be embodied; I have a form that is clothed upon with natural habiliments, and I cannot quite catch the meaning of the term; but, however, I know I have cast off my physical body and am supposed to be a spirit, independent of earth and separate from

off my physical body and am supposed to be a spirit, independent of earth and separate from all earthly interests.

Well, now, the trouble is that I am not separate from earthly interests, and I do n't know much, or even anything, about what you call the spirit-world. That, sir, didn't trouble me very much until lately. I was a man of energy and business ability. I prided myself upon my perspicuity in looking into business affairs, and I think I could turn a point in the interest of my concerns about as quickly as most any other man. any other man.

any other man.

I had an interest in large manufacturing concerus, and I became absorbed in those affairs. I took but little thought of outside things: I allowed my family and my friends to do pretty much as they pleased, only they must not ask me to take part in their pursuits and pleasures, but must allow me to do just as I thought best.

The outcome of the matter was that I gave all my time and thought to building up a large business reputation, and of course to its monetary interests.

I suppose I did not pay proper attention to health, and I was taken from the body just about the time when I felt that I ought to be here, that my business demanded my presence

about the time when I felt that I ought to be here, that my business demanded my presence and my attention. Well, though I understood that I had stepped from the body, I felt just the same as I did before; so if I entered my office and moved among my working-people, or came into contact with my business colleagues, it seemed to me that I ought to be respected and listened to the same as ever. I expressed my opinion on matters that were very important to me, but it did not seem to be acted upon.

I saw certain ventures made by others that appeared foolish, and though I stretched out my hand and raised my voice to prevent them.

appeared 1001sh, and though 1 stretched out my hand and raised my voice to prevent them, they took no heed, and the consequence was they lost where they might have gained. That disturbed me very much, and I wondered how it was possible for them not to see as I could

Now, perhaps, you will have an idea of my situation. I was there in the old haunts, mov-ing among the old business associations and taking an active part in them, yet bringing no result in my efforts; and I have been there most of the time, not only in one locality but in several, because I had interests at several

I have felt sometimes, in thinking of my possessions, as though a great weight bowed me down and bent me over, so that I could not see about anything very clearly. I have been perplexed, harassed and encumbered, all of which

a mystery to me. Well, I have grown tired of this kind of a life and I want to rise out of it. I find that there are those in earth who have taken all these concerns into their own hands, who seem to think they know more about it than anybody else, and I don't know as I could help them. Now, I want to throw off all this, and I don't know how to do it. I have been trying to get somewhere, to somebody who could give me a lift. Somehow, I do n't know how I came in contact with the gentleman who spoke to you here—the elderly gentleman, who has been very kind, and who promised me relief if I would accompany him somewhere and do as he

requested. ll, I have come here, and have tried to do Well, I have come here, and have tried to do as desired, and now I await results. I assure you, sir, I am like a child who do n't know the first thing in life. Can you tell me what is the object of my coming here? I do n't know how it is, there do n't seem to be anything else but business that specially interests me; that is the one point I have been gravitating around for forty years. Not that I have been in the spirit-world forty years, you understand. I had a business life of nearly forty years, and after I went out of the body it seemed as if there were two or three points, and I revolved around went out of the body it seemed as if there were two or three points, and I revolved around them, so to speak. If I put my thought and means into a business, and it didn't promise good results, I should speedily take them out; any business man would do that; but I don't just see the way clear. [You'll soon find it clear. Father Cleveland will help you.] Thank you. I'll be very glad to do as you have sug-gasted.

gested.

I don't suppose it would be of any use to tryto get into communication with my old-time
friends here, to advise with them on business
matters. [I do n't think it would be wise to do
so, at present.] I rather agree with you. [You'd
better take a look into the spirit-world, and
see how you like that.] I've heard there was
such a place as the spirit-world, where men and
women live, but it seems to me it must be a
sort of humdrum life. Do they have any channel there for one to exercise his mental energy?
[All the energy a man has, finds ample employment there.] I had an idea it was a sort of
vague, unsatisfactory mode of existence, that
did very well for school-girls and love-sick

anything about me, now that I have stepped out of the body, but it is rather a pleasure to come back in this way, and I am very grateful to you for your kindness.

Hannah Stetson.

[This spirit was quite dignified and reserved [This spirit was quite dignified and reserved in her manners, but evidently was embarrassed as to her true situation, and how she came here. When the Chairman welcomed her, and told her that Father Cleveland brought her here, she said]: There's an old gentleman here who told me if I would come with him I should get what I wanted. Well, I have come. You are a stranger to me. I never saw this place before, Where are we? [in Boston, Mass.] Then we're up North. But how came it here? I referring to what she seems to hold inhere? [referring to what she seems to hold in-her hand.] Do n't you see it? You ought not

her hand.] Do n't you see it? You ought not to try to get it away.

I had a pleasant home; it was all my own; and I had fine jewels and costly dresses. I admired them; I used to stand and watch them shimmer and shine, and take such pleasure in gazing upon them! I do n't know anything about you Northern people. My home was at Charleston, S. C. I was alone for a long while: my father, mother and other dear ones had been laid away, and I lived alone except my serving people; but I had a fine place, and friends gathered around me. I knew nothing of any other life; I questioned nothing of any other life, for this was sufficient for me—this life of ours on earth, with its sunshine and its life of ours on earth, with its sunshine and its flowers, its bright jewels and its beautiful gifts. I gathered them all up, placed them about me and made a display of them, and I reveled in their beauty.

Sometime—I don't know—I can't tell you sir, how long ago it was, but I grew ill. and began to move about my home slowly, with halting steps. The weakness grew upon me, and by and bye I felt as though I was losing a hold on earth; I had nothing to look forward to, and I did not want to give up what I had here. Something happened, I don't know what, but I lost hold on the things that were so precious to me, and others came into my home; they were like strangers to me, though distantly connected with my family; they came to my beautiful place and took possession of what I had cherished; they scattered my possessions in different ways and in different quarters; some took one thing that I had prized, quarters; some took one thing that I had prized, and some another, and I saw them but could make no ory! I did attempt to make an out.ory; I stormed and raved, and commanded them to let my things alone; but they went away, and I felt as though my life was blasted. I had many things that I prized, some for their association, some for their value, and some for different research but they all went I do n't different reasons, but they all went. I do n't know how long ago it was—I can't tell you anything about it, but it seems a good while to me since this thing commenced to be, and I have been looking around trying to get hold of what is mine, and I can't do it.

I had, among other things, a beautiful bracelet, set with flashing gems, rubles and diamonds, and I prized that for a special reason—prized it

not only for its value and quaintness, but for its association and memory, and I followed the one who had it. I saw him have the jewels taken out and disposed of for a large sum, and I felt that I must cry out at the sacrilege; I I felt that I must cry out at the sacrliege: I thought if I could get that again it would make me happy. Don't you see I have it? [lifting both hands to show it.] How did it come here? Oh! but you must n't have it. [I don't want it.] How did it come here? They took the jewels out of their setting. But I have it! Did you say I could take it away with me? [Yes, if it out of their setting. But I have it is play too and the setting. But I have it is play too and the set it was with me? If it is a full for me to speak, is of any use to you. Anything is of use that is of value—is n't it to you? It is in this is of any use to you. Anything is of use that is of value—is n't it to you? It is in this is of any use to you. Anything is of use that is you are now in the spirit world; I have only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to only seen this world; and I have been trying to any to one this world; and I have friends in other places. I seen to one on this world; and is a seen that it is a duty for me to speak, in order, per indicating the thinks that I ought to speak, in order, per haps, to chain the attention of some therome the himself the sound that it is a duty for me to speak, in order, per thinks that I ought to speak, in order, per haps, to chain the attention of some therome the world. Boston, and by friends which is a duty for me to see that it is a duty for me to speak it is a duty for me to speak it is of the thinks that I ought to speak, in order, per haps, to chain the attention of some other on dead in this way; to chain the attention of some other on the world. Boston and in might be some and the per seen the world in this way; to chain the attention of this way; the state of the per seen the seen as you have the same as you have the same as you have the same as you are doing to-day. Don't you know that come back! Come back from the dead? [Yes, the same as you are doing to-day. Don't you know that you have left your body, and are a spirit now?] I know something very strange happened to me, and I seemed to lose control of my possessions; but I don't understand you when you say I material. [Yes, to the spirit it is just as tangi-ble as your body was here.] You will pardon me if I seem to doubt, but this is all very

strange to me. Can you tell me what year this is? [1886.]
Are you sure? [Yes.] But I don't understand
it: I don't know anything about the eighties.
Why, if I can collect my scattered senses, the Why, if I can collect my scattered senses, the last I can remember is somewhere in the latter part of the sixties, and I think you must be mistaken in saying this is eighty six. [This is '86.] I have not been insane, have'l? I was not that kind of a woman. But I don't know how I should lose all track of time. I shall try to puzzle it out. I thank you, sir, for speaking so kindly. I feel impelled to give you my name: Hannah Stetson. so kindly. I feel i Hannah Stetson.

William Dorsey.

[To the Chairman:] What's the matter with me, cap'n? [The spirit seemed a little disturbed.] [I guess you've got a chill.] No, I haven't got a chill; I feel as though I was red hot, and full of pins. Do n't call that a chill, do you? Got anything to drink here? [No; you do n't need it now.] Yes, I do. I need it powerfully bad. [You do n't need to drink where you are.] But I do. I want it all the time; I could take it in as a sponge does water. The more I get, the more I want; how are you 'going to get over a thing like that? [Stop it entirely.] Oh! yes; "stop it entirely." Ahem! you're a teetotaller—that's the way they all talk—they do n't know anything about it. Oh! do give us a drink. [If you get along without it this afternoon, you won't want any more.]

won't want any more.]
I don't know what I am here for; you can't I do n't know what I am here for; you can't seem to do anything for me. [Where did you come from?] Aint this Boston? [Yes.] Well, I lived right straight here. I 've been living here always, I think. Can't get very far away from it. I get mixed up in a sort of a fog—I do n't know what you call it. I want to get away from that kind of life, and I thought if I could get a good stiff drink I would. What is this place? [The Banner of Light Circle-Room.] What are these people doing here? I did n't see them afore. [They came to hear you spirits talk. Didn't you know you were a spirit—that you were "dead," as the world calls it?] Oh! get out! What are you talking about? Just as though I did n't know whether I was dead or not. I've seen a dead herring before to-day. This is real, aint it? [taking hold of the table.] And these are real? [taking the wase of flowers.] Then what do you say I'm dead for? [You have n't got the body you used to have.! You think I've been drinking, don't you? You re a testotaller, aint you? You have n't been drinking? And you are telling what you believe to be the straight, honor bright truth? 'And you say I am dead! Do n't talk that nonsense to me. [Your spirit inhabited a body when here; you have left that body, and, are

And you say I am dead! Don't talk that non-sense to me. [Your spirit inhabited a body when here; you have left that body, and are now in the spirit-world.] I'm going to find out if I'm there when I am here.

I didn't always drink like a fish. [How long have you been away?] All I know about it is, one time—when it was I don't know, I think it's likely it was some time ag—I was asleep, all right, you know, and I woke up suddenly. I seemed all in a smoke, and I felt an awful feeling. I could n't breathe, and it stified me, this smoke, or whatever it was. I kept feeling worse and worse. I don't like to think of it, because I get it back again. You have n't got any smoke here, have you? That's the way I kept feeling uutil it kind of died out, and I didn't know anything more of it.—I got all choked up, didn't breathe mooth, is though didn't know anything more of it. I got all choked up, didn't breathersmooth, as though

my nose was tightened up with a plug. That's all I know about it. No one would ever think anything was the matter with me. [You were smothered to death.] And here I am alive. That's pretty kind of talk for a sensible man, aint it? [What is the last year you remember?] aintit? (What is the last year you rememoer r)
I don't remember any. I can tell you when
I was born—it was in '36. I think I can
tell you my name. It is William Dorsey, or
Bill Dorsey—generally William when I got
among company. I don't want a drink now
I would n't take it if you offered it to me.
Do you know my little girl? I've got a little
girl somewhere around Boston—her name is
Katte Dorsey—I suppose I'm what you call an.

girl somewhere around Boston—her name is Katie Dorsey. I suppose I'm what you call an Irish-American. I was born in this country, but my father was n't. Do you suppose my little girl would want to hear anything from ome? [I think she would.] She's a good-sized girl, but she's a little girl to me. I do n't know anything about where she is. I have n't seen her for a long time. She must be here somewhere. I wish you would send her my love. If I can get to her, or she can hunt me out, we'll get along all right, and I'll find out about that smothering business.

that smothering business.

I do n't want to say that you ever tell what is n't true, but it's mighty queer to me. [I want you to come again and tell me how you are getyou to come again and tell me now you are getting along—whether you comprehend your new condition.] I don't know; I'll see about it. I do n't make no promises. I want to build a house. I could take hold, and help build a house. I want to build one, and how am I going to do it? [You'll have plenty of chances in the spirit-world.] I don't know any spirit-world. I'm going now. [Where are you going?] I don't know. I'm going somewhere.

Mary.

[This spirit came in sobbing violently for awhile, and then said]:

Is this part of the work one has to do in try-

Is this part of the work one has to do in trying to rise above unpleasant conditions? I
do n't like to do it. I know that I am a spirit,
and I have known ever since I passed from the
body that I was a dweller in the spirit-life and
not a mortal—I understood that. I knew before I passed away that I could not long stay
on earth, so I am not like certain spirits who
in coming back to earth are unconscious of
their real condition, who do not know that they
have parted with the physical, and wonder why

their real condition, who do not know that they have parted with the physical, and wonder why they cannot act and speak as they once did.

I knew about Spiritualism long before I died, and so I had learned something of the spiritworld and of those who return to mortals to manifest their intelligence. I have been so unchappy in the other life! I have been surrounded by dark conditions. I can call it darkness, because the way has been so uncertain to me; the mists have arisen and shut me in, until I the mists have arisen and shut me in, until I could not see those whom I wished to meet, though I sometimes heard them speak to me, calling me to have courage and faith to make the effort to pierce the darkness. I could not see them, I could not get to them, and I have long known that I ought to come back and take possession of a medium, because in some way and by some law a spirit can so begin again, and leave at least something of its unpleasant-

ness.

I do not like to tell my story; and yet the brave, kind missionary, who takes such joy in searching out unhappy spirits and ministering to their needs, has advised me again and again to do so. I have told him that it did not concern others, it only concerned myself, and if I cern others, it only concerned myself, and if I suffered, if I felt distressed and unable to do those things and reach those friends I hoped to, the world had no part in it; but he tries to make me see that it is a duty for me to speak, as a warning to others, even if I do not care to find a redeeming power for myself in this way; he thinks that I ought to speak, in order, perhaps, to chain the attention of some other one who might do se I did. But I can familiar with

ing knowledge of their departed ones, who came with evidences of spiritual communion, came with evidences of spiritual communion, with spiritual healing for tired hearts; and sometimes they came with a breath of magnetic strength to poor, weak, suffering bodies, and I was doing my work in that way.

But after awhile I was told by certain spirits, through the mediumship of others, that I had great powers that could be developed, and I would be a producted to the state of the spirits.

snould be a wonderful medium to astonish the world, and I began to sit for such development, but the results were not as satisfactory as I wished, and after awhile I thought I found my powers failing me, to an extent. I could not always get those things from the spirit-world that I asked for and my friends demanded, and then it came that I began to make claims of having especial powers, and of receiving wonderful demonstrations of spirit-nower; and so derful demonstrations of spirit-power; and so some of my friends believed more fully than ever. They received what I gave them, think-ing that it all came from their particular spiritfriends-but it did not.

I felt an influence surrounding me that made me strong; it seemed as though I had the power of five men, and yet what was done and given was performed by myself, under, perhaps

some sort of an influence from another life.
But I do not make that my excuse. I know if I had not wished to surprise the public, if I had not tried to astonish and to make the world think that I had superior powers, I would not have drawn that kind of beings to me.

not have drawn that kind of beings to me.

I was not happy in my work: it continually wore upon me until my health failed, and I passed on to the spirit-world. I knew I was going, and that I should not be contented with what came to me, because I knew very well that I had been doing wrong.

But when I went to the spirit-world Tlocked around me, and tried to find those I had loved. I asked for my influences, those who had guided me in the days when I labored for them. They did not come.

did not come. There was one sweet little mes-senger, who gave words of cheer to mourning hearts, and there were others, strong and good, and I called for them. I asked for the spirits who had been with me, to dome and help me rise above my restless, dissatisfied state of mind. And then I saw some beings, strong and powerful, but with repugnant faces and distorted features. They came up to me, until I became frightened and shrank away from them. They told me they were the inflitences who had been with me in my work. I knew that they were not the first kind and loving friends whom I had seen; but I was forced to believe they had been drawn to me in my later years. I don't know what became of them: I was so frightened—I never heard of spirits losing consclousness and fainting away.—but I did lose all thought and memory, and eyerything seemed a blank around me. I cannot tell how long it lasted—it was a long while. I think—and when I came to myself, those dark influences were gone; I could not see them. But somehow all the while since I have felt the same kind of magnetimes which they brought to me, and then I would sometimes think they were trying to force me back into their work.

I saw the good missionary a long while ago, and talked with him about it. He said it could not be long before I should see my own former guides; that they were trying to help me; that they wished me to atone; and it was only right for me to come and speak of my experience, that others who have the gift of mediumship may perhaps learn not to do aught that their highest convictions of right and the exalted hearts, and there were others, strong and rood, and I called for them. I asked for the spirits

intelligences of the spirit-spheres would not approve. I would like to talk earnestly and clearly to every medium who is made use of by the spirit-world for a good work, and beg them to do just that which is brought to them; to exercise wisely their own powers; but not to seek for popularity or for something more than they possess, because it is not well for them nor for the world.

It is impossible for me to say here all these

the world.

It is impossible for me to say here all that I feel on this subject. I don't know as I have told clearly what I wished; but I promised to do what I could. I am anxious to do all I can to spread the truth, and to do only that which is right and hope it will have a good effect on is right, and hope it will have a good effect on

I do not complain at all of what has come to me, because I knew better all the while, and knew that I was doing wrong. There was not the same excuse for me as for those who are not clearly conscious of right and wrong.

I would like somehow to find a way of reaching those who are easily tempted and give them an influence that would strengthen them in trying to do right, because I know it is always the

best course to pursue.

The friend who brought me told me I need not give my name, but you may call me Mary. [The spirit bowed her head upon her hands and sobbed before she left.]

Report of Public Séance held May 21st, 1886. Invocation.

Oh! thou Supreme Spirit, thou Over-Soul of all Love, of all Life, we draw near to thee in aspiration and thought at this hour; we would come into conscious communion with thy angel ones, to learn of thee and thy laws. We seek thy protection, we come like children to a wise teacher, asking knowledge and information.

thy laws. We seek thy protection, we come like oblidien to a wise teacher, asking knowledge and information.

Oh! our Father God, may our hearts grow in purity toward thee; may our lives blossom out in love toward our fellow creatures; may sympathy and kindly feeling bind soul to soul, and draw the angels nearer to our lives. To day we welcome returning spirits, not only to receive from them a word that will identify them to mortal life, but to come under their inspiration, to partake of their influence, to grow wise and strong by their presence. May good and true intelligences receive power to pass out from this place and from all such places as this, with healing on their wings, with joy and tranquility in their hearts, with a kindly mission toward humanity, and may humanity and early to entertain these angels, knowing that they will receive from them only the blessings of life and of love.

Questions and Answers.

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman.

Ques.—[By A. E. Hempstead.] If the spiritland corresponds in identity to the localities of this material world, how would it be affected by the sinking of a great continent like Atlantis, with its vast population?

Ans.—The spirit world is identical with the various localities of earth in this respect: that around and about all mortals may be found spirits interested in the pursuits and the pleasures that interest those of earth to whom they

spirits interested in the pursuits and the pleasures that interest those of earth to whom they are attracted. Many of these spirits, having no higher attraction than that which is held out to them by earthly friends and earthly conditions, make their abiding-place in the atmosphere of earth, adjacent to whatever locality they are drawn. To these spirits, their surroundings are as natural, even as material, as are the surroundings of their friends in the body. They speak of lands and houses, of mountains and rivers; all of which are plainly visible to them; all of which—spiritually speakmountains and rivers; all of which are plainly visible to them; all of which—spiritually speak-ing—are the counterparts of those houses and lauds, mountains and rivers, which their mortal friends behold in physical life; but there are spirits who find spiritual homes beyond the atmosphere of earth, beyond the localities which belong especially to the mortal conditions in spiritual worlds that are distinctly

A.—There is a spiritual Atlantis, founded by those spirits who were formerly attracted to and interested in the lost continent, and by the spirits of those who dwelt upon the mundane Atlantis at the time of its submergence. These people are highly cultivated and educated, very intelligent and refined; their personal appearance is not at all gross, but very ethereal; their pursuits are of a literary or mental character; they are very fond of music, and study the arts. This spiritual Atlantis is accessible to all spirits of an exalted nature, who desire to study the manner of life of this people, and who can come into sympathy with them, their pursuits and their pleasures. A spirit who de-sires to discover truth for himself, to study into the arts, the literature, as well as the history of any particular people of the spiritual world, and who at the same time has so far governed himself as to be able to control his will, can, whenever other duties will permit, travel to the particular locality to which his thought is directed, and investigate its scenes and its people for himself. Handoubly and your

Lotela, the Indian Maiden.

Spoke for the following-named spirits: How do, Wilson brave? Lotela going to rush these messages off quick, cause some of these spirits will feel awfully disappointed if Lotela do n't speak for 'em.

Hannah Tripp.

Right here 's an old lady, and she has n't been out of the body very long. She would like to send her love back to her friends. Lotels should think she had some children here. She has, though they are grown-up people, some very near to her. She would like them to know very near to her. She would like them to know she has a pleasant home in the spirit world, better and more finished in every way to her liking than the one she left here. She wants to see them do well, and will try to help them, because she is stronger now than she was when she went out of, the body. Her name is Hannah Tripp. She reports from Westport, Mass.

Harvey H. Kirk. 10715 321 51

Harvey H. Kirk.

Here's a brave that looks as though he had been through lots and lots of things. He gives the name of Harvey H. Kirk... He, wants to send word to some friends down South, in Louislana, that he has been trying to belp them, to bring things to them that would make their lot better. He has some interests off in Austin, Texas, and he has been there a good deal, hauging around, trying to get things into shape. He seems to think he'll get more power by coming here and having us speak for him. He has seen a good many strange things and taken part in a good many; but he says he is all right.

Now Lotela sees quite a number of spirits who have not been over very long; ahe would like to speak for them if she can, because they have either some business, some interests to look after, or somebody that sorying after om, you know.

to expendicta carregists

Lotela gets the name of Harriet Stevens.
She comes from Mariboro, Mass. She sends her love to her friends, and does not wish any one to grieve for her. She is happily situated in the strangement of some siffairs that were connected with her in the body, but they do not disturb her mind now, for she feels she has

done with them, only so far as they may be made of use to her friends and to others.

Anson Vaughan.

Now Lotela gets the name of Anson Vaughan. Now Lotela gets the name of Anson Vaughan. This spirit was a real old gentleman when here. He has not been gone out of the body a year yet. He was known well where he lived, and he feels that he has a good many friends he would like to send greetings to. He wishes them to know that he is very well in his new life, and has taken a firm hold upon it, found a good field of action and plenty of employment for his energies, and he sends his greetings to friends in Farmington, Me. There seem to be people in Elisworth to whom he is attracted, and would like to communicate with.

Lyman Strong.

Here a spirit comes who lived seventy-five summers on earth, and who gives the name of Lyman Strong. He passed away out West, but used to be very familiar with the Eastern part used to be very familiar with the Eastern part the country. He has been gone going on four years. He sends greetings and love to his friends, and wishes them to know that he is moving on, stepping upward in the spirit-world. He knew about spirit life before he went over, and had only happy anticipations of it. He says that all his anticipations were realized. He feels proud to come back and testify to the truth, and brings his greetings to his friends. He passed away where he staid, in Mound City, Kan.

Libbie Rice.

A young spirit here gives the name of Libbie Rice. She is attracted by some one present, and wants to send her love so much to her famand wants to send nor love so much to her fam-ily. She has a sister she comes very close to. She wants them all to realize that she is happy in the spirit-world, and has no desire to come back here and live. She is hoping sometime to come and talk at home, and tell about the friends she has met and the home she has found in the other world.

John G. Williams.

Now there's a spirit who has been gone a long time, and has tried ever and ever so many times to come, and always failed, and Lotela feels she must speak for him to-day. He gives the name of John G. Williams. His middle mame is Grant, and he has a father living in the earth-life who is very old, and he seems to be anxious about some things. The spirit is trying to ease his troubles and help him over into the spirit-world. He also has other friends here, and he sends his respects to them all and wishes them to realize that he is working night and day to help them along over the way of life. He says he will be glad when his sire comes to him in the spirit-world, because he has had a long and troublesome life, and there are many dear friends awaiting him on the other side. The mother of the spirit also comes with him, and sends her influence and love to with him, and sends her influence and love to braves here on earth, and they—the persons that the spirits come to—are in New London,

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 23.—John Plorport; Controlling Spirit, for Judge
Edwin Lawrence, A. W. Sears, George W. Simmons, William Lakey, Carrie Fogg, David Brewster, Sarah Ford,
May Wheeler, James Oldham, Lily Bell.

May 23.—Lizie Ostrander Bilas; Bertha French; Joshua
Seward; Balley H. Strong; Alexander Vining; Sarah Clarke;
B. Franklin Curtis.

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

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Summer Camp-Meetings.

Lake Pleasant

SECOND WEEK.

One-half of the session of this great camp-meeting has completed its record and is now a pleasant memory of the past. The interest in the Spiritual Philosophy is an ever-increasing one, here as else where. For two weeks there has been no diminution in the demand for tests, and a demonstration from the where. For two weeks incre has been no diminish the demand for tests, and a demonstration from the other life. Is not the intense desire for a knowledge of the hereafter which is inherent in all humanity one of the best proofs of a continuity of life, aside from that obtained through human media? Much earnestness has been displayed in the morning conferences, and some of the best speaking has occurred at this part of the session. The lectures have been well attended, and received with much interest, but the great center of attraction is the séance room, and every circle is crowded. The great demand is for "light, more light," and the people are bound to have it. There has been quite an influx of visitors from long distances, Los Angeles and other parts of the Pacific coast being largely represented.

The following is a brief summary of the exercises during the week:

Tuasday.—Morning, Conference. Speakers, A. E. Tisdale, Mr. Peckham and others. Tests by Mrs. Maud E. Lord. Singing by the audience. Afternoon, Poem, "Eternal Justice," by Dr. Dean Clarke, Singing by the audience. Afternoon at the close answered several questions very satisfactorily.

Wednesday.—Morning, conference. Speakers, Dr. Wednesday.—Morning, conference.

who at the close answered several questions very satisfactorily.

B'ednesday.—Morning, conference. Speakers, Dr. Dean Clarke, who gave his views in explanation of the process of materialization; Mrs. Reynolds, Trov; Mr. Pekham. Dr. J. V. Mansdeld, Mrs. E. W. Mills, Brooklyn, psychometric readings and messages: Dr. Hamilton, Mrs. H. A. Ealer, New Orleans; Mrs. Maud E. Lord. This session was largely attended and one of much interest. Atternoon—Singing by the Choir; invocation and address by Mrs. Neilie J. T. Bricham, subject. "What is the Lesson of the Hour?" Reverantly and thoughtfully we look back into the past; subject. "What is the Lesson of the Hour?" Reverently and thoughfully we look back into the past; the forms, rites and ceremonials of that epoch, each in its place, have answered some demand, but do not ignore the present, and the lesson of to-day is one of broader litens. Let us sow seeds that shall ripen for our advancement in the bright beyond. Poems were improvised upon the subjects, "Sometime," "Somewhere," Exercise in meditumship by Mr. John Slater, prefaced with a song, "Voices from the Spirit-Land,"

Thursday, —Morning, conference. Speakers, Mr.

Land."

Thursday.—Morning, conference. Spenkers, Mr.
John C. Peckham, Newport; Mrs. Myers. Mrs. Hester M. Poole. Miss. Jennie Rhind, Mrs. Sue B. Fales,
Dr. Arthur Hodges. Singing by the choir. Afternoon,
singing by the audience. Selections. "Building an
Ark." by Mrs. Juliette Yeaw, who also gave the invocation and address. Mrs. Yeaw's subject was "Mediumship." The speaker considered that all souls are
closely related to the world of spirits, and that meditumship is a word large enough to cover the whole huclosely related to the world of spirits, and that mediumship is a word large enough to cover the whole human family. It represents a power that involves mighty responsibilities. The call is to a pure and peaceful life, and a call to mediumship is a call to the highest morality. Do not reject a medium because of undeveloped spirit-controls. If you are superior to them, join hands and make them better. If you are pure and holy, and they are not, then take hold and try to benefit them. Remember that

"We build the ladder by which we rise, From the lowly earth to the vaulted skies."

"We build the ladder by which we rise,
From the lowly earth to the vaulted skies."

Can you not afford to help and assist those who have opened the door for loving friends to demonstrate immortality? Would you elevate your mediums, elevate yourselves. Surround them with love, kindness and purity. To mediums she would say, there is room enough for all. Be kindly affectionate one to another, and let the spirit of envy be eliminated from your minds. Remember that no person ever climbed to a higher position by walking over the prostrate form of another. Following the address, Mr. John Slater continued his exercises in mediumship.
Friday.—Morning, conference. Singing by the audience. Address, Mrs. Sweet, Woodstock, Vt. Tests, Mr. James Copeland, Philadelphia. Speaking by Dr. Bean Clarke, Mr. Sanford Hart, Mrs. Mills of Brook-Wn. Mrs. Mary A. Charter, Boston. Tests by Arthur Hodges. Afternoon, conference. Singing by the Choir. Address, Mr. A. E. Tisdale, subject, "Athelsm. skepticism and Spiritualism." Singing by the audience. Dr. B. W. Mills of Saratoga was then introduced, and gave an exercise in mediumship of a most remarkable character. Mr. John Slater then continued his tests, some thirty-eight being given. The session closed with an address and tests by Mrs. Maud E. Lord.

Saturday.—Morning, conference. Singing by the Mand E. Lord.

Mand E. Lord.

Saturday.—Morning, conference. Singing by the audience. Poem by Mr. Brown. Song by Dr. Gleason. Speakers, Miss Myers, Mr. Dickson, Mr. Daggett, Mrs. Williams, Jennie Rhind. Sanford Hart, Mrs. Shirley, Mrs. Nichols, Mr. J. William Fletcher. The last-named speaker regarded that person a true Spiritualist who made a good use of a knowledge of the Philosophy of Spiritualism. Afternoon, singing by the choir. Address by Miss A. M. Beecher, subject, "Reforms." Mr. John Slater continued his exercises in mediumship.

"Reforms." Mr. John Slater continued his exercises in mediumship.

Sunday.—Morning. One of the finest days the sun ever shone upon. Large excursion trains brought in three thousand people, other conveyances brought two thousand more, which added to the permanent campers made an assemblyge of fully eight thousand. The auditorium was one vast sea of earnest thoughtful faces. It was an audience of thinking men and women, who had come to Lake Pleasant for a purpose and were not to be disappointed. After a fine programme had been rendered by the Fitchburg Band, the exercises were opened with singing by the choir. Mr. Chas. Dawbarn of New York was then introduced as the orator of the morning. His subject was "Our Responsibility to the Nineteenth Century." The address was a scholarly production, and received with the best of attention. The session closed with an exercise in mediumship by Mr. John Slater.

Afternoon.—After singing by the choir, Mr. J. Clegg

exercise in mediumship by Mr. John Slater.
Afternoon.—After singing by the choir, Mr. J. Clegg
Wright held the vast audience spelibound for an hour,
in a masterly effort, radical but logical, and delivered
in a manner strongly suggestive of William Denton.
In the course of his address the speaker said Philosophy and Statesmanship have deserted Christianity. It
can never become the foundation of a civilization
again. It belongs to an age when science was unborn,
—to an age prior to Pythagoras. Modern Spiritualism comes as a new science, the science of a continuity of life. I protest against the term convert to
Spiritualism being used. You cannot convert a man to
geology or chemistry. Spiritualism is not merely getting a message from the so called dead, it is the philosophy and the greatest subject of the present age, and ting a message from these called dead, it is the philosophy and the greatest subject of the present age, and to have a correct Spiritualism you must have a correct science of the mind. Do you know any more of this matter than you did one yearago? Spiritualism reats upon mediumship, and it is only when the end is lost sight of that a failure occurs. Spiritualism is to develop the monarchy of man, to kill the creeds of Europe and America, to plant a new civilization, to enlarge the soul-mission of the world, and on that science can be built a philosophy, and on that philosophy a religion that shall be a real benefit to all. He would see labor better paid, justice better administered in the courts, science flourish, and educational institutions multiplied.

institutions multiplied.

A solo, "Birdle looking out for me," by Addle Priest Young, and an exercise in mediumship by John Slater, closed the session.

An important matter for consideration-the pur-An important matter for consideration chase of the grounds.

Vice President Hon. Slias Mason is a sterling citizen of the Green Mountain State. He presides with a dignity which is commendable.

Hon. James Priest of Derry Dépôt, N. H., is stopping at "Daity Deli" cottage.

Mrs. E. W. Mills of Brooklyn is a remarkable psychometrist.

chometrist.
Dr. Oliver Bliss and family of Boston are located at the Bacon cottage on Montague atreet.

Mrs. Stoddard Gray and son, DeWitt C. Hough, are holding scances nightly at their cottage at the head of

holding scances nightly at their cottage at the head of Lyman street.

Mr. Burt Vernon Brooks, the inspirational landscape painter of Greenwich Village, with his venerable mother, was welcomed to camp on Monday. Mr. Brooks's conception of art is of the highest degree, and his work is pronunced by connoisseurs to be among the best.

Birs. Sucie Willis Fletcher will recenter the spiritualistic lecture field in October.

Monday, Aug. 23d, is to be observed as "Children's Day," a new feature in camp, and very creditable to

those having it in charge.

Mr. Dwight Hillard, at the Highlands, can have the prize for the best flower-garden. He believes with Longfellow, that

"With child-like crodulous affection, We see their tender buds expand; Emblems of our own great resurrection, Emblems of the bright and better land,"

Emblems of too bright and better land."

Mr. Harvey Lyman of Baratoga, or "Father Lyman," as he is known to many of the campers, came on Friday. He received a cordial greeting from numbers of his old friends. Mr. Lyman was one of the original projectors of these grounds.

Dr. J. V. Mansfield has arrived and is busy.

Mrs. Mary A. Charter, well-known at this Camp-Meeting, arrived on Thursday for a brief stay.

Dr. Henry Rogers, the slate-writer, is in constant demand. He is a remarkable medium.

Mrs. M. B. Thayer, known as "the flower medium," has rooms at the Lyman Cottage. Her mediumship is said to be of the highest order.

A very pleasing entertainment was given at Association Hall on Thursday evening. The following was the programme, as arranged by Mrs. J. F. Dillingham: Invocation, Mrs. Carrie E. B. Twing; Song, Mrs. Rmma Miner; Address, Mrs. Su B. False; Remarks, Dr. J. V. Mansfield; Recitation, Mrs. Carrie E. B. Twing; Poem, Miss Jennie Rhind; Song, Mrs. Addle P. Young; Exercise in Mediumship, Mrs. Maud E. Lord.

"Taking it all in all, as we all do," everybody seems

E. Lord.
"Taking it all in all, as we all do," everybody seems to be enjoying a season of instruction and rational

amusement.
A scance for the benefit of the Association was held on Friday evening, with the following talent: Mrs. Carrie E. S. Twing, Dr. J. V. Manadeld, Mrs. Sue B. Pales, Mr. John Siater, Miss Jennie Rhind, Mrs. J. J. Clark, Dr. O. T. Buffum; Dr. Gleason.

A display of fireworks will be made next Saturday

A diplay of frieworks with on many cocurred on sevening.

A grand illumination of the grounds occurred on Saturday evening. The streets and avenues were made brilliant with many bues from hundreds of Chinese lanterns, and the decorations with fings, bunting, vines and flowers were very profuse. Among the most noticeable were the Lake Pleasant Hotel, Association Headquarters, Steadman's Café, Wise's Grocery Store, the "Pleasant View" Cottage, "Buffalo Cottage," "Bunshine's Wigwam," "Heavenly Court," "Eighth Avenue," "Florence Cottage," "Putnam Cottage," "Montague Street," "Highlands," and the cottages of J. W. Fletcher, A. Fales, Dr. Beals and hundreds of others.

The following telegram was received on Saturday:

CHATTANOOGA, TENN., Aug., 13th, 1888.

The following telegram was received on Saturday:

CHATTANOGA, TENN., Aug. 12th. 1886.

To Dr. Joseph Beals:—Association of Spiritualists today in convention on Lookout Mountain voted you fraternal greeting and hearty well wishes. G. W. KATES.

Mrs. Adains, wife of Supt. John Adams, of the
Fitchburk Railroad, was a guest at the Lake Pleasant
Hotel on Saturday.

Hon. J. G. Patton, and Hon. E. W. Hale, of Towanda. Penn., came to camp on Monday.

Mr. James Copeland, medium, gave some fine tests
at the platform on Friday.

Dr. S. J. Damon of Lowell and a party of friends
came to camp on Friday.

Dr. S. J. Damon of Lowell and a party of friends
came to camp on Friday in a "Tally-Ho" coach drawn
by four noble streds. Their arrival at the Lake Pleasant Hotel occasioned quite a sensation.

The scances of Mrs. Carrie E. S. Twing are fully attended. Her health is very much improved.

Only two weeks more, and the exodus for "home"
will commence. Lake Pleasant has become a great
spiritual home to hundreds of people.

During the week 'John Slater has given 139 tests
from the speakers' stand, every one of which was pronounced correct.

Among the late arrivals was Mr. Thomas S. Tice of Among the late arrivals was Mr. Thomas S. Tice of

Burt & Potter are registered at headquarters. Burt & Potter are registered at neadquarters.
During an interval of twenty minutes on Sunday
1161 people passed Dr. Beals's tent, on Lyman street.
The Newburyport delegation has arrived.
The speakers for next Sunday are Mrs. Amanda A.
Spence of New York and J. J. Morse of England.
Lake Pleasant, Mass., Aug. 15th, 1886. J. M. Y.

Onset Bay.

On Tuesday afternoon Mr. Geo. A. Fuller spoke on the question, "What Lies Before Us?" in an able and pleasing manner.

Fact Meetings on the afternoons were well attended and many interesting facts were related, and some

and many interesting facts were related, and some philosophy and theories mixed up with them. Of course the question of materialization and the extraordinary mainifestations of spirit power shown by the forces about Madame Dis Debar come in for their share of comment and disputation, but the proof in regard to them accumulates on every hand.

Mr. Joseph D. Stiles closes his engagement and goes to Etna Camp after this week. The engagement has been a most successful one. His descriptions and tests have been received with enthusiasm, and the celerity and exactness of them are truly marvelous.

The sleamer from New Bedford brought a party of excursionists on Thursday.

Dr. E. W. Hopkins holds meetings for conference and mediumship every evening.

excursionists on Thursday.

Dr. E. W. Hopkins holds meetings for conference and mediumship every evening.

An auction sale of lots was held on Tuesday and Wednesday, at which several were sold.

Dr. A. W. S. Rothermel is about to remove to New York, we understand, and devote himself to the exercise of the gift of psychometry.

Readers of the Banner of Light will remember Mrs. Kate R. Sitles's accounts of phenomena pertaining to independent writings, etc., in her own home at Worcester, which seemed almost incredible. We learn that similar manifestations have been occurring in the homes of Drs. Carradice and Andrus at Jacksonville, Fia., even before Mrs. Stiles went there last winter. These ladies gave a detailed account of some of them at one of the Fact Meetings.

A reception to little Lulu Morse was held at the cottage of Mr. Wm. S. Butler, on Tuesday evening, at which a neat little donation was given this gifted child.

There is decelor at the Rink or Templa pearly every

There is dancing at the Rink or Temple nearly every

evening.
Mrs. Wilson-Porter held a reception at the Robins'
Nest, at which she gave an exhibition of her famous

Mrs. Aylison-Porter held a reception at the Robins' Nest, at which she gave an exhibition of her famous fire test.

On Friday evening the Temple was occupied by the Mikado and his troupe, and "the flowers that bloom." Miss Goodrich gave an entertainment, assisted by her little pupils of the Kindergarten, which was well attended and very enjoyable, the little ones acquitting themselves admirably, and showing careful training and patient work.

Dr. and Mrs. F. H. Roscoe (now at Lake Pleasant) united in a friendly expression of their appreciation of Onset and its inhabitants generally, mentioning by name specially, Mrs. Maggie Folsom-Butler, whose heart and hand are in every good work, and her promising and talented daughters, Annie and Eva; also Dr. E. A. Pratt and Gracle Pratt.

On Sunday eve, 22d inst., will occur at the Temple the annual benefit of Frank E. Crane, the efficient organist of the Onset Bay Grove Association. Wyzeman Marshall and Lucette Webster will appear; good music, singing, etc., may be expected. Prof. Carter, leader of the Middleboro' Band, will be heard in cornet solos, and other talent will combine to make the occasion a noteworthy one, and one deserving a large attendance, which beyond doubt it will call out.

Sunday, Aug. 15th, a representative of the Banner

Sunday, Aug. 15th, a representative of the BANNER Sunday, Aug. 15th, a representative of the BANNER of Light, landing at Onset, found pleasant weather, a large crowd, and evidences of general satisfaction on every hand. The exercises during the day were varied by some of the visitors to the grounds by yachting, etc., while a goodly number gathered at the auditorium to listen to the remarks of Dr. Dean Clarke, the regular speaker for the morning.

Music by the Middleboro' Band, congregational singing, and a vocal selection, "Golden Years," by Charles W. Sullivan, prefaced the discourse.

President W. D. Crockett, the faithful and ever popular, then in a few numbers the sound property words presented Dr.

singing, and a vocal selection, "Golden Years," by Charles W. Sullivan, prefaced the discourse.

President W. D. Crockett, the failth and ever popular, then in a few appropriate-words presented Dr. Clarke to the audience. His theme was "Phenomenal Spiritualism, or the Phenomena upon which the Philosophy, Science and Religion of Modern Spiritualism are Based." The discourse—to which we shall again revert in some later number—was practical and to the point, and was received with marks of evident approval on the part of his auditors.

The services after the close of the discourse comprised congregational singing; the improvisation of a poem by Mrs. Nickerson of Detroit, Mich., on "Life," "Happiness," "Homs," "Boul," which themes were volunteered by the audience; and one of Joseph D. Stiles's wonderful test-givings, under the control of his guide "Swift-Arrow." In a surprisinely short space of time over sixty names, with many accompanying illustrations, were given through his mediumship, the spirits mentioned—from Provincetown, Foxboro', Truro, New Bedford, Boston, Newton, Brockton, Asbland (N. H.), Lowell, Wakefield, Randolph, Stoneham, Falmouth, Barpstable, Hyannis, Java, Brewster, Yarmouth, Taunton, Providence, and other places—being in almost every case at once recognized by parties present.

The Middleboro' Band gave an open air concert to the enjoyment of those present, during intermission. In the afternoon a large attendence answered the ringing of the Headquarters' bell. Charles W. Sullivan sang, "Beautiful Island of Sometime," and President Crockett introduced Mrs. Nelle J. T. Brigham, the speaker for the session. After an invocation, full of the spirit of true devotion, this well-known and highly-gifted lady proceeded with her discourse, basing the views to be presented on that Apostolic condensation of evolution: "First the blade, then the ear, then the full corn in the ear." We shall return to a consideration of this discourse hereafter, want of space forbidding at present.

A test giving séance by Mr.

cluded the exercises.

During both morning and afternoon the audiences in

The Banner representative on this occasion desires to return thanks to President and others for kinds and others for kinds and others for kinds and others for kinds at the East to return thanks to President and Mrs. W. D. Orockett, Treasurer E. Y. Johnson and others for kindly attentions

tions.

The session of the Children's Lyceum (report in another column) which occurred at the Temple at 4 o'clock, was well attended and highly interesting.

Train time arrived in due course, and the Sunday visitors returned to their homes well pleased with the day and its results.

Eight thousand people from Cape Cod, Fair Haven, Plymouth, New Bedford, Middleboro', Boston and plaewhere are reported to have been at the grounds elsewhere are reposited.

Isat Sunday,

The speakers for next Sunday, according to the official list, are Rev. J. K. Applebee and Dr. Fred L. H. Willis.

Willis.

The lecture by Mrs. Townsend-Wood, on Sunday, Aug. 8th. on "Mental Slavery and the Higher Aims of Life," (the following abstract of which reached this office of late for publication last week) was one of the best given at Onset this season. The speaker said: "Thirty years ago we looked upon American slavery as the great evil of the age; but the slavery of the African which deprived him of the right of suffrage, self-culture and his manhood, was no worse than the slavery of thousands of men and women in America to-day. Men are not only slaves to their appetites and passions, crippling their moral and intellectual forces, but are meatal slaves as well, through prejudice and false teaching. So wedded are they to creeds and dogmas that they oppose all teaching that does not come from the prient. To them the Bible is the book of life; they accept its teachings and ask no questions. Liberal books they never read because they think they oppose the Bible. Modern Spiritualism they denounce. Its believers and exponents are, in their opinion, dangerous persons to follow. Do you know that your divinest thought and consolation comes from the spirit-world? that you are to gain instruction and consolation from communion with the spiritual eyes to the truth, and come into rappore with spiritual beings, you are convinced and benefited.

As electricity, light and pure air are necessary for

the development and life of plant and flower, so are pure thoughts, electricity and communion with the spirit-world as necessary for the development, life and usefulness of man and woman. We receive our purest thoughts, our highest aims and noblest impulses from communion with loved ones in spirit-life.

If man wants to be truly great and good, he must associate with refined and intelligent people. If men were actuated by moral principle to do right, for the sake of right, we should have less crime. Our churches are at fault in teaching that good works and noble deeds avail but little: that morality goes for nothing; that a belief in the atonement can insure them happlness here and heavenly rest beyond.

Fathers, teach your sons the principles of honesty and true manhood; teach them that morality does avail something, that noble deeds and a true manhood mean everything; teach them self-respect, and that with the helps around them, and the good influences from the spirit-world, they are their own educators, and, to some extent, their own Savicurs. Mothers, teach your daughters the necessity of leading lives of purity; that there is something better and far more ennobling than fashlonable society and fine toilets. Rise up in the infinity of your womanhood, and crush beneath your feet everything that is low and unwomanly, that you may become the true educators of your daughters and sons. If we are to have great men and noble women, we must have noble and earnest mothers, women with warm hearts and great purposes, mothers who cannot only inspire their sons, but their husbands, with higher aims of life, with better principles, impelling them to deeds of love and true greatness, that shall secure them prosperity and happliness in this world, and greater joys in the world beyond."

Lake Sunapee Camp-Meeting.

The week ending August 14th was a busy one for the camp, the fine weather and moonlight nights being incentives for those desirous of visiting these grounds to do so, and excursions and picnic parties were of almost daily occurrence. Sunday, August 15th, dawned bright and beautiful - more like a day in Autumn. The cool, delicious breeze wafted through

in Autumn. The cool, delicious breeze wafted through the grove of hemlock and pine bore a fragrance very grateful to those who from pent up cities come here for a day of recreation and instruction.

Pres. Dr. Richardson opened the morning services—after singing by the choir—by introducing Dr. J. C. Street, of Boston. His subject was, "God and Man." He seemed to gather inspiration from the healthy atmosphere and the harmony that prevailed. Dr. C. H. Harding of Boston gave psychometric readings, and was followed by E. W. Emerson, who gave many tests, all of which were recognized.

In the afternoon session Mr. Eben Cobb addressed a large and attentive audience, the subject being "Spiritual and Material Wealth."

Dr. Harding and E. W. Emerson gave tests.
The Orlon Quartette of Newport, N. H., were very pleasing in their vocal selections.

There were fully five thousand people on the campgrounds. Three excursion trains from the large towns unloaded at Newbury and were brought by bont to the landing. The intermediate towns were well represented by over 320 teams.

Mr. E. W. Emerson has given, during the past week, 272 tests from the platform, all recognized except one or two.

The Warner Band, Washington Cornet Band, Peter-

or two. The Warner Band, Washington Cornet Band, Peter-boro', Antrim and Hillsboro' Bands have favored us

with music.

with music.

The regular meetings, morning and afternoon, were well attended, and the past week we have had the following speakers: Drs. Richardson, Storer and Street, and Mr. Cobb. Tests by Edgar W. Emerson after each session.

The Conference Meetings have been under the guidance of Dr. Richardson, assisted by the gentlemen above mentioned, and the mediums located on the grounds. At the close of the Conference on Friday evening, Mr. Emerson gave tests, and his control, "Sunbeam," had a collection taken up at her request, which reached over four dollars.

"Sundeam," had a collection taken up at her request, which reached over four dollars.

As Monday, the 9th inst.. was an off-day, many of the campers had an enjoyable excursion around the Lake, the boat stopping at different landings, allowing excursionists ample time to visit many of the

Lake, the boat stopping at different landings, allowing excursionists ample time to visit many of the pretty towns and summer retreats on its shores.

On Wednesday, Aug. 11th, about five hundred K. of P. with their lady friends, from Manchester, Lowell, Nashua and Concord, made an excursion to these grounds. By request of the Order, special service was held at the auditorium. Dr. Storer made the opening address, his subject being the "Henrity of Purpose Between the K. of P. and Spiritualism." Eben Cobb followed: his subject, given by one in the audience, was "Friendship, Charity and Benevolence," the motto of the Order. This subject interblended beautifully with Dr. Storer's, and taken as a whole, was a remarkable discourse, both speakers seemingly being inspired for the occasion.

On Friday, "Aug. 13th, a picnic party from Newport and Sunapse, nearly all members of the Orthodox Church, visited the grounds. It being the regular day for addresses, many of them found their way to the auditorium and attentively listened to a good, soild address by Eben Cobb, on the subject, "Is Spiritualism in the Realm of Science or Religion?"

We do not know how they regarded the tests by Edgar W. Emerson, as every one was recognized; perhaps they thought his memory of graveyard epitaphs extensive. When Bro. Blodgett first came to these grounds he could not get a non-believer in Spiritualism to sleep in his hotel. One good oid lady, of the Orthodox persuasion, in a town not far distant, wished her dear pastor to go down and drive out "those people"; but the burriers are broken, and the lambs are finding green pastures and lovely meadows outside of the rocky pastures of Orthodoxy.

On Friday morning Dr. Storer took his departure to fill other engagements. Nearly two-thirds of the campers escorted him to the boat-landing to see him off. We all miss him very much, for he has endeared himself to us with his-pright and cheery ways and eloquent lectures. May his years of usefulness be prolonged.

inself to us with bis bright and cheery ways and eloquent lectures. May his years of usefulness be prolonged.

The hop on Friday night was a success socially and financially. The adjoining towns and those across the Lake were well represented. It is the intention of the Association to make these events pleasant, as well as respectable, and they have proved so thus far. The entertainment of Saturday evening, Aug. 14th, scored another success. A good attendance was present; the hall being full, netted a handsome little sum for the benefit of the Association. These entertainments are to be continued every Saturday evening. Our choir consists of the following talent: Mrs. N. Wentworth and her daughter, Boston, Mass.; Mr. L. Bartlett, of Claremont; Frank P. Newman, Mrs. F. P. Newman, Washington; Miss Clara Potter, Hillsboro' Bridge, N. H.

The Banners run short this week—think it advisable for you to double the number the coming week.

Mr. George Blodgett, proprietor of the "Forrest House," is one of the bardest workers on the grounds. "George," as he is called here, is everywhere, and is in great demand. He is not only popular with all, but a true, honest Spiritualist.

Thanks are due Mrs. Fellows of Sutton, N. H., for the beautiful flowers with which she supplies the deak on the speakers' stand, also to Mrs. Hattle Newman of Washington, N. H.

A little coterie of Bostonians who came with Eben Cobb, John Upton, R. Laundry, Miss R. B. Scott, Miss A. Peabody.

There has been a moderate demand for lots. It is

A. Peabody.

There has been a moderate demand for lots. It is expected next year there will be many cottages erected.
Mr. A. G. Hubbard and N. A. Lull, of the Business
Committee, are very busy in attending to the duties of

their office. Mr. and Mrs. O. D. Sawyer, of North Weare, N. H. Mr. and Mrs. O. D. Sawyer, or North Weare, N. H., the veteran campers who pitched the first tent ever put up on Blodgett's Landing, are at their old quarters. The lee cream saloon kept by Major Bradshaw, a ge-nial representative of Boston's culture, is well patron-ized, and will probably remain with us till camp

closes.

The speakers for next Sunday are Miss Jennie B.
Hagan and Mrs. C. Fannie Allyn.

H. F. C.

Rindge Camp-Meeting.

Theodore Parker once said "this is a handsome day," and these are the best words we can find to express appreciation of August 15th at Rindge Camp-Meeting. The morning exercises consisted of a very interest

ing Fact and Conference Meeting. in which many of

ing Fact and Conference Meeting. In which many of
the prominent visitors and speakers took part.

The audience was especially interested in the experiences of Drs. H. B. Storer and James A. Bilss;
the former was listened to with rapt attention as he
gave his experience in the early "rapping days" of
Modern Spiritualism. Mrs. Shaw of Brockton favored
the audience with a song, which was duly appreciated,
Mrs. Kendall, a very fine trance speaker from Lowell,
Mass., improvised a fine poem on "Sunshine," the
subject being suggested by a stranger in the audience,
At 2:30. Dr. Storer created a profound impression as
the speaker of the affernoon. One of the finest points
in his lecture was that our American Indian in his
conception of the Great Spirit was equal to his more
fortunate educated and civilized white brother; that
he understood the Divine Spirit as perfectly. The afternoon meeting was closed by a remarkable statement of phenomena said to have suddenly broken out
in the vicinity of the camp-ground in a rigidity Orthodox family.

Dr. C. H. Harding and Mrs. Abbie N. Burnham will occupy the platform next Sunday morning and after-noon. Both will give psychometric readings at the close of their lectures. The dances at the Temple are enjoyed by the young

The dances at the Temple are enjoyed by she people.

Bro. George A. Fuller is missed, and will be welcomed back to the camp-ground.

Lots are being rapidly taken by persons who propose to build this fall. Choice lots are going fast.

Prominent arrivals: Mrs. Shaw, Brockton, Mass.; Mr. and Mrs. Hadley, East Somerville, Mass.; Mrs. Rosle Varney, Dover, N. H.; Mrs. Holt, Keene, N. H.; Mrs. Bowen, Flizwilliam; Mr. and Mrs. Almon Booth, Milford, N. H.; Mrs. Johnson, Ashburnham, Mass., and many others.

Mrs. Varney of Dover will erect a handsome cot-tage on Western Avenue this fall.

Flying visitors to see the beautiful grounds are

always welcomed by Morton & Bliss, and their stay always welcomed by Morton & Bliss, and their stay made as pleasant as possible.

Persons in Boston who wish to attend this meeting should secure their tlekets at 228 Washington street. Ask for Mediums Camp-Meeting ticket—price \$3.00, and take no other.

Dr. Bliss is ready to take subscriptions for the BAN-NER. Now is the time to subscribe.

Mrs. Charter made a flying trip to Lake Pleasant last week, but came back to camp Aug. 14th, saying, "there was no place like home," and her home was on Rindge Camp Ground.

A good physical medium of the DeWitt C. Hough order would do a great work here just now.

The caterers are prepared to feed the multitude, and rooms are plenty at reasonable rates in comfortable cottages for all who visit the meeting.

The "Woodbury Cottage" is a beauty, and the pride of the camp-ground. Mr. Woodbury's interesting little family are expected this week, to remain the rest of the season.

ing little family are expected this week, to the season.

Missed—Our Vice-President, Mrs. Sarah Rice, Mrs. Mills, Mrs. Nicholas, and many others who ought to be here just now.

A finely decorated portrait of William White, formerly of the BANNER OF LIGHT, graced the platform to-day. He was described by a clairvoyant as being present with Dr. Storer while he occupied the desk in the afternoon.

in the afternoon.
Aug. 15th, 1886.

Cassadaga Lake.

The week ending August 7th was a pleasant one in this camp. Miss Jennie B. Hagan, Mrs. H. S. Lake of Wisconsin and Mr. J. Frank Baxter divided the thonors. Miss Hagan is detained on the grounds by the serious illness of her agent, Mr. Boutelle. The dances of Wednesday and Saturday evening are pleasurable and bring many to the grounds, the music being an attraction only second to the pretty young

There have been two weddings on the grounds in less

ladies.

There have been two weddings on the grounds in less than a week—both out-of-door affairs.

Saturday and Studday, August 7th and 8th. Mr. Baxter and Mrs. Lake occupied the rostrum. Mr. Baxter is well known. Mrs. Lake is from the West. She has an intelligent face, fine independent manner, a strong voice and impassioned style, and is far above the average. Saturday afternoon, Mrs. Lake spoke on "The Tendencies of Modern Scientific Thought." She said in fifty years there has been a mighty revolution from Orthodox dogman. One must be a Spiritualist to perceive spiritual things. Spiritualists bring mildew and blight who care only for intelligence from spirits interested in the last new book or the rise of stocks. With the torch-light of spiritual science a different look will be given to prayer, and Tyndall's prayergauge something more than a jest.

Sunday morning Mrs. Lake's subject was, "Our Herces; Who are They?" All herces' names are not stamped on historical records. After speaking of great religious herces, Mrs. Lake referred to the silent herces in the ranks of every-day life, of physicians in plague stricken districts facing certain death calmly—for the love of suffering humanity. They do not come in troops, these souls inspired by lofty purposes

Sunday afternoon (8th) Mr. Baxter spoke on the good

Sunday afternoon (8th) Mr. Baxter spoke on the good Spiritualism has done. He said a human being has the right to examine both truth and error, then submit the decision to conscience. Spiritualism craves investigation; it says to science, "Search me and know me." and the same to the church and the masses; only begin on equal grounds and treat each other as brothers and sisters. Mr. Baxter then referred to the bondage of fear from which spiritualism has freed the world, Many of our great leaders, such as Garrison, acknowledged that they were impelled and guided by a power ontside themselves. Clairvoyance is taking the place of the stethoscope in medicine, and is employed by physicians of the highest reputation.

The Pavilion was crowded morning and afternoon. Many outsiders, church people, do not scruple to attend our meetings, even on the "holy Sabbath day."

Mansfield, the independent slate-writer, is with us. The notices of mediums, clairvoyant, test and healing, are seen on tent and cottage.

The Children's Lyceum is a feature this year. Those having it in charge make it interesting and useful to the little ones. Sunday afternoon (8th) Mr. Baxter spoke on the good

the little ones.

A beautiful Pagoda has been erected over the central pump on the grounds. It is an ornament as well as a convenience.

Niantic, Ct.

Large numbers of people from the surrounding cities and towns visited our camp last Sunday. We have upon our ground forty-four neat and beau-

and towns visited our camp last Sunday.

We have upon our ground forty-four neat and beautiful cottages and seventeen tents, and several parties are preparing to build, the coming autumn. Among our arrivals this week are the following: Charles Spencer, Mrs. A. L. Marcy, Mrs. Ella Barnard, Willimantic and Ansonia; Mr. and Mrs. H. P. Miller, Mrs. Lafayette Burdict, Mrs. Dennison, New London; Mrs. E. S. Ripley and Mrs. Wm. Hempsted, Mrs. Vars and Mrs. Hoxie at M. G. Clark's cottage; Mrs. Dr. Vars at Dr. Kiske's.

N. D. Smith, the organ manufacturer of New London, and family, are at their cottage. Also among our campers may be mentioned Mr. Atwood, who owns extensive silk mills in New London.

Herbert Stearns, the polite and obliging manager of the dining hail, is more than busy dispensing the fine sea food with which our camp abounds.

The camp of the State Militia is about one-fourth of a mile from our grounds, and is now nearly in readiness for the soldiers, who come the 23d. Twelve hundred tents are already pitched, making a grand display. The encampment is in a broad, open field, and in full view of the Spiritualist camp.

The Tower owned by Mr. L. H. Burnham is a fine attraction. It is one hundred and twenty-five feet high, and commands a fine view of the surrounding country for miles around. Two large telescopes—one costing six hundred dollars—are provided for the accommodation of visitors.

Mrs. A. E. Mills, our worthy agent for the Banner,

ation of visitors.

Mrs. A. E. Milis, our worthy agent for the BANNER, seceiving extra calls for it, and will soon be obliged

is receiving extra calls for it, and will soon be obliged to order a much larger number.

Dr. H. F. Mertill's circles at Tower Hall are crowded, and his tests are of the most convincing nature. Dr. Mertill will visit his family at Lake Pieasant a day or two next week, returning to our camp to give tests the 22d.

The Dorman Brothers are owners of fine sail-boats for pleasure and fishing parties, and are worthy the patronage of all.

R. F. Stanton, manager of the Pavilion, is a busyman, and visitors will always find him genial and obliging.

man, and visitors will always had all solvery obliging.

Mr. A. T. Robinson, at Campers' Home, is in very poor health.

President Whiting and family will occupy their new cottage the coming week.

Look out for the BANNER, friends; it will hereafter contain all the news of our camp. Let it have a wide circulation. You can secure it at Mrs. Mills's or at the Tower.

Parkland (Pa.) Camp-Meeting.

Since my last report the weather has been some what more favorable for our meetings. Sunday, Aug. 8th, was a pleasant day, and the number in attendance was more than double that of any previous Sun-

ance was more than double that of any previous Sunday since we opened the season. J. J. Morse and J. Clegg Wright gave two very fine discourses.

We have our large pavilion now nearly completed; a fancy dress "hop" was held in it on Thursday evening, the 12th, above two thousand people being present; it was a grand success.

We have various mediums on the grounds for the different phases of manifestations. Among them may be metioned Mr. C. V. Hutchinson and Mrs. Jennings of Camden; Mrs. Phillips, of Philadelphia; Mrs. Cutler, of Troy (formerly Mrs. George); Mrs. Duffey, of Troy, who is a fine artist—sketching and drawing from nature.

Troy, who is a fine artist—sketching and drawing from nature.

As this is our first year at Parkland/and everything new, and all our buildings to put up, we have not been able to give as good accomodation for mediums as we could have wished, but we will be fully prepared another season to accommodate all with better facilities for the exhibition of the gifts bestowed upon them by the angel world. We have still some four weeks or more before the camp closes, and will make special efforts to accommodate others who have not yet honored us with their presence. We would like to have a visit from Mrs. Thayer, Mrs. Bliss, the Misses Berry, Mrs. Ross, or others who may feel inoved upon to make the journey. We feel sure that if such should come here this season they would be sure to repeat the visit next year.

There will be many cottages built on the Parkland Association Grounds. There have been over one hundred lots sold, and most it not all purchasers will build before our next camp season commences.

J. Frank Baxter is to be with us on the 21st and 22d. He always brings out the people. His lectures are scholarly, and his singing and tests are wonderful to the multitude.

Mrs. Brigham at Dover, Vt.

Bunday, August 8th, services were conducted here by the eloquent speaker, Mrs. Nellie J. T. Brigham.

by the eloquent speaker, Mrs. Neilie J. T. Brigham. The morning lecture was upon the subject: "From Matter to Spirit," the theme being treated in a clear and comprehensive manner.

The afternoon was devoted to the consideration of various subjects given by the audience—as this is Mrs. Brigham's usual way of convincing those who are yet in the dark concerning public mediumship that her sermons are not learned or memorized for the occasion. At the close of the services she improvised two poems—one upon the name of Laban Jones which was given her; he was a spiritual pioneer, who has recently left this for the better life. He was an earnest believer in Spiritualism, and had been a prominent one in the movement to secure Mrs. Brigham's services from year to year for one or two Sundays each succeeding August. She gave us the assurance that he was present at this meeting, and told us of others who were around us although by us unseen.

nuseen.

It has been our good fortune to know this pleasant, graceful and gifted medium since her carry days of development, when she came among us a beautiful bud of promise, which has now expanded into a rare blossom sending forth a fragrance which purifies and

expands the souls of the multitudes who have listened to her inspiring words. A rich reward in the future state will be sure to follow her self-sacrineing labors for truth on earth. Mes. George C. Worden.

East Dover, Vt.

Cleveland Notes. To the Editor of the Banner of Light:

A dearth of spiritual news in this city the past two months is the cause of my long silence—but now that slight activity is manifest, I send you the latest, Camp Meetings.—Onlowet being laggard in this

respect, Clevelanders and others have hied to other States, some going to far-away "Onset Bay," others to "Lake Pleasant," but most from here went to 'Cassadaga,' and some to Clinton, Iowa. All meet-

to "Lake Pleasant," but most from here went to
"Cassadaga," and some to Clinton, Iowa. All meetings in Cleveland are suspended, but The Good
Samaritans' Society has been meeting as usual semimonthly at the residences of the members living
in the outskirts of the city. The meetings have been
quite well attended and somewhat of the Pionic order.
Mediums.—Two of our best mediums, Mrs. T. V.
Cooke and Mrs. Libbie Symes, have been seriously
indisposed. The friends of the former will be pleased
to learn she is now reported as convalescent. Mrs. S.
is yet very ill.
Exchange of Photographs.—Shawmut and Cleveland
Lyceums having had their pictures taken, the former
in their hall, the latter in the Grove at Geauga Lake,
have exchanged. Copies can be seen at their respective halls when meetings are resumed.
Spirit Artist St. Clair.—While on the subject of
Spiritualistic Bostonians, and visitors to the Hubfrom
other cities, to the recent gift by a gentleman of this
city of the beautiful oil painting entitled, "The Spirits'
Return," donated to Messrs. Coby & Rich; for the
adornment of The Free Cirole-Room, in appreciation
of the great benefit it has bestowed on the public.
Lyceum Leaders' Meetings.—A call has been made
for the officers and Leaders of Lyceum No. 1 to convene on Friday evening, Aug. 20th, at 105 Cross street,
to prepare for the redpening of the Lyceum Sunday,
Sept. 5th. Important changes are to be made in the
constitution.

Lyceum No. 2, which meets on the West Side, also

Sept. Sth. Important changes are to be made in the constitution.

Lyceum No. 2, which meets on the West Side, also respens the first Sunday in September, and in fulfillment of the promise given at the closing session, is to picule in some adjacent grove, Sunday, Sept. 12th, to be aunonneed hereafter.

Absont Friends.—A picasant visit was made recently to us by Mrs. Elizabeth Whitworth, a medium formerly of this city, now solourning at Kent, O., and letters brim full of good feeling have been received from three of Cleveland's former workers, Mrs. P. T. Rich of Whitt, Texas, Mrs. L. E. Morse of Chelsea, Mass.. now a worker in "Shawmut Lyceum," and Mrs. Fenn and daughter, recently moved to Knoxville, Tenn. May they all live long to continue the good work they so loved when in this city. The Cleveland friends send them happy greetings.

Yours for the Cause, Thos. Lees.

Spencer Rail. 114 West 14th Street.—The People's Spiritual Meeting every bunday at 2% and 7% P. M.; also Thursday afternion, at 8 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

Spiritualist Meetings in New York.

People's Spiritual Meeting. To the Editor of the Banner of Light:

The interested attendance at the People's Meeting at Spencer Hall, 114 West 14th street, is a favorable comment on the wisdom of continuing the services during the summer.

ment on the wisdom of continuing the services during the summer.

For three years and nearly three months since the humble inauguration of this meeting there has been no break or let-up, but exercises have been held regularly at the appointed time.

Sunday, Aug. 1st, we were favored in the afternoon with an address from Judge E. S. Holbrook of Chicago, which was full of interest and well received by the audience. In the evening of the same day Dr. T. R. Kinget gave an able discourse which was listened to with deep interest. Rev. C. P. McCarthy lectured in reply Sunday evening, 8th inst., and Sunday evening, 15th inst., Dr. Kinget and Mr. McCarthy occupied the most of the time in interrogating each other categorically, after the Socratic method. The questioning was able and interesting, affording delight to the listeners. Dr. Kinget is one of the keenest debaters upon the materialistic platform.

Mr. Henry J. Newton made the closing address of the evening of the 15th, quoling largely from numerous scientists, and defended his position ably.

Our afternoon meetings—which are intended as a sort of developing school for mediumistic glits—are largely in the interest of the mental phenomena, and should be better appreciated by mediums in whose interest they are held.

F. W. JONES.

155 West 28th street, New York, Aug. 16th, 1886.

NEWARK. N.J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 7½ P.M. H. M. Vreland, President.

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IT WILL DISSOLVE AND EXPEL TUMORS FROM
THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS
THERE IS CHECKED VERY SPEEDLLY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS AND RELIEVES WEAKNESS OF THE STOMACH. IT OURS
ILLEVES WEAKNESS OF THE STOMACH. IT OURS
GENERAL DEBLITY, DEFRESSION AND INDICESTION.

GENERAL DEBILITY, DEFERSION AND INDICESTION.

GENERAL DEBILITY, DEFERSION AND INDICESTION.

THAT FEELING OF BEARING DOWN. CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS FERMANENTLY CURED BY ITS USE.

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