VOL. LIX.

COLBY & RICH, Publishers and Proprietors

SATURDAY, AUGUST 28, BOSTON.

\$8,00 Per Annum,

NO. 24.

CONTENTS.

FIRST PAGE. - Our Agents. Original Essay: The North American Indian. Literary Department: The Spirit of the Storm. SECOND PAGE. - Postry: The Chain of Life, Letter from

Dr. Willis. Letter from W. J. Colville. An Orthodox View of Spiritualism. Theodore Parker, August Magazines. Verifications of Spirit Messages. New Publications. THIRD PAGE. - Banner Correspondence: Letters from

New Jersey, California, Massachusetts, New York, and Ohio. The Reviewer: Light on the Hidden Way. Postry: The Four Misfortunes. Pamphlets Received. Meeting and Obituary Notices, etc. FOURTH PAGE. -Shall our Government Remain Secular

or Become Ecclesiastical? The Wonders at Onset, Infants in Old Theology, All Borts of Paragraphs, etc. FIFTH PAGE .- Extraordinary Scance. Spiritualist Camp and Grove Meetings. A Card-To the Fair-Minded.

New Advertisements, etc. SIXTH PAGE, -Message Department: Invocation ; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John Pierpont, Judge Edwin Lawrence, A. W. Sears, George W. Simmons, William Lakey, Carrle Fogg, David Brewster, Sarah Ford, May Wheeler, James Oldham, Lily Bell, Lizzie Ostrander Bliss, Bertha French.

BEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE. - Poetry: My Mother's Friend. Summe Camp-Meetings: Lake Pleasant: Onset Bay Camp-Meeting; Lake Sunapee Camp-Meeting; Queen City Park, Burlington, Vt.; Cassadaga Lake; Rindge (N. H.) Camp-Meeting; Niantic, Ct.

### OUR AGENTS.

BRENTANO BROS., BOOKSELLERS.

BRENTANO BROS., BOOKSELLERS,
5 Union Nguare, New York,
Authorized NEW YORK AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritual Books and Publications. Any
Book desired which they do not happen to have in stock
will be promptly ordered. Subscriptions received for and
single copies of the Binmer of Light on sale. Address 5
UNION SQUARE, NEW YORK, Branch stores, 1015 PENNSYLVANIA AVENUE. WASHINGTON, D. C., and 101
STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILADPLIPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by Colly & Rich, Boston, Miss., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 722 Spring Garden street, Subscriptions received for the Hamer of Light at \$3.00 per year. The Hamner of Light can be found for sale at Academy Hall, No 510 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand \$25 Market street.

CLEVELAND. O.. BOOK DEPOT.

THOMAS LEES, 12 Ontario street (Room 2). All the Spiritual and Reformatory Works on band pulsade by Golby & Rich, Boston, Mass. Subscription Agency for the Hanner of Light and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cieveland, O.

WASHINGTON BOOK DEPOT.
Roberts Bookstore. D. MUNCEY, Proprietor, No.
srenth street, above New York Avenue, Washington,
keeps constantly for sale the Banner of Light,
supply of Spiritual and Reformatory Works
hed by Colly & Rich, Boston, Mass.

WASHINGTON AGENCY.

S. M. BALDWIN & CO., dealers in Standard and Scientific Books, Pamphlets and Periodicals, 207 4½ street, near Pennsylvania Avenue, Washington, D.C., keep constantly for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

SAN FRANCISCO, CAL., AGENCY.
J. R. COUPER, 746 Market street, Ban Francisco, Cal.
kake orders for any of the Spiritual and Heformatory
Works published and for sale by Colby & Rich, Boston
Mass.

CHRCAGO, RELL., AGENCY.

OHAS, MACDONALD & CO., Periodical dealers, No. 55

Whitington street, Chicago, Ili., keep for sale the Engineer of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass,

NEW YORK BOOK DEPOT. The Apiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Hanner of Light, can be found at the office of *The Truth-Seaker*, 83 Clinton Place, New York City.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Olrculating Library. Agent for Emmer of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER. N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Beformatory Works published at the Hanner of
Light Publishing House, Boston, Mass,

THE LIBERAL NEWS CO., 620 North 5th street, 8t Louis, Mo., keeps constantly for sale the Hanner of Light, and a supply of the Spirifural and Heformatory Works published by Colby & Hich, Beaton, Mass.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Springer and Reformatory Works published by Colby & Rich, Boston, Mass.

BRATTLEBORO', VT., BOOK BEPOT.
E. J. ()ARPENTER, retail dealer in Newspapers, Periodicals, etc., etc., No. 2 biarket Block, keeps for sale the Ranner of Light, and will supply the Mpiritual and Reformatory Works published by Colby & Rich.

Parties desiring any of the Notifitual and Reforma-fory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 214 Ninth street, Troy, N. Y.

ROCHESTER, N. Y., BOOK DEPOT.

JAURSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Referencery Works published by Colby & Rich, Boston,
Mass,

Parties desiring any of the Epiritual and Reformationy Works published by Colby & Rich, Roston, Mass, can procure them of J. H. HARTER, Auburn, N. Y.

NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will set as our agent and receive subscriptions for the Bammer of Lights at fifteen shillings per year. Parties dealring to so subscribe cau address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle on-Type, England. Mr. Kerrey also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

INDIA BOOK DEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spleitanl and Reformatory Works published by Colby & Rich, Roston, Mass. They will also receive subscriptions for the Hanner of Light at Rupees 11-12-0 per

AUSTRALIAN BOOK DEPOT.
And Agency for the Hanner of Light. W. H. TERRY.
No. 84 Russell street. Molbourne, Australia, has for sale the
Spiritual and Heformatory Works published by
Colby & Rich, Boston, Mass.

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

"I've a perfect antipathy for the mountains," said Mrs. Gush to Mrs. Parvenu, as they sat talking together on the summer hotel plazza, "Have you?" said Mrs. Parvenu; "well, I've an Alpine stick, and the man said it was just the thing ; but I'm sorry now I did n't buy an antipathy like yours."

# Original Essay.

THE NORTH AMERICAN INDIAN.

To the Editor of the Banner of Light: I have encountered in my reading an article headed "The Angelic Theory," appearing in a contemporary publication; the perusal of it has given rise to a few thoughts which I should be pleased to express through your columns. The following excerpt will give an idea of the general drift of the communication in question:

tion:

"But there is vastly more grason why unseen and unknown powers should not be admitted without scrutiny. It is true, we may 'entertain an angel unawares'; so also may we entertain an imp of darkness unawares, or a fool. There is another reason, in addition to the obscurty of spirits, why it is less to be discreet and watchful concerning their manifestations.

The investigator soon notices that the guidesand 'bands' of mediums are made up mainly of uncultured people, a large proportion being American Indians. It is said that Swedenborg has explained the necessity of this in one of his books. He describes the class of spirits closed to us by saying that it is composed of the most crude and undeveloped of the departed, together with those who have died while laboring under a sense of disappointment. Ignorant spirits, colored or white, may be honeat, fattiful and useful, and a disappointed spirit may not be a rascal; but, alast they are not angels. They are not even wise men and women, and it would be unjust to judge them by the fruits of wisdom."

I do not single this out to make it simply an individual matter of remark, but as a series of texts it comprehends much of the spiritual short-sightedness that we see manifested in many directions at the present time. I shall not note the author's ideas in regular order, but take them as best suits the occasion.

"He [Swedenlorg] describes the class of spirits closest to us by saying that it is composed of the most crude and undeveloped of the departed, together with those who have died while laboring under a sense of disappointment."

I make no question here as to the reliability of the "Swedish Seer" as an infallible guide in all things pertaining to the spiritual philosophy, but I am taught by many well-testerinstructors from across the vale that one important spirit axiom is: "Like draws or attracts like." In this regard "nearness" may depend more upon the status of the individual in the flesh, spiritually, than upon the actual distance between the mundane magnet and affinitizing spirit-fellowship attracted.

If an earnest soul calls prayerfully for the presence of a pure, bright spirit, that cry will echo far off into the Crystal Land, and an answering messenger can as quickly attend the summons as could a near-at-hand lingerer of the more material cast.

"It is true, we may 'entertain an angel unawares'; s; also, we may entertain an imp of darkness unawares, or a fool." [The italics are mine.]

Just so; and I do not know of any ethical law that forbids the spirit out of the flesh bearing this same trite apothegm in mind. Without incurring the dreadful imputation of being "sentimental" or "mystical," I hold that there is a high, holy meaning to the word may speer, or the supercilious sciolist scoff, there is deep down in the soul of humanity a spark that, once awakened into a living flame by the influx of pure spirit love and beneficence, thrills with a holy glow as naught but a jet from the Infinite fountain of all good can. The bearers of these heavenly inspirations, be they whom they may, are surely angelic, and I know that this earth-plane, as well as the realm beyond, holds hosts of them.

Now comes the point which is most likely to move the hearts of all true mediums, as well as the thousands—ay, tens of thousands who through these divine instrumentalities have had manifested to them the reality of a tangible existence beyond the grave, and been brought face to face with the denizens of that onward land:

"The investigator soon notices that the guides and bands of mediums are made up mainly of uncultured people, a large proportion being American Indians."

This statement is as wide from truth as it is void of true spirit logic. The "bands" of mediums are not made up of Indians, except in a very few cases. I have met with many mediums personally during the past twenty years in various localities in these United States, and I have yet to flud a single case of a fully developed medium - or one of any grade - whose "band" was composed of Indians : but I have never met a medium who had not for his or her "guardian" the spirit of a North American Indian. At this moment of my writing I feel a strong applauding thrill from my own dark-browed protectress, and the sentient knowledge of her angel presence is to me the very key of heaven.

The use of the word "uncultured" in the sense above is too puerile a piece of prudery to deserve a moment's notice. Material culture is a hybrid of whose darker nature the world has had enough during the past few centuries to assure a diligent spiritual student that it has but little to do with spirit purity and knowledge.

The North American Indian! Why is it, I have heard asked over and over again, that all your protecting spirits, or most of them, are Indians?

Who and what are we? What is this land upon which we strut and swell with so much egotistic pride? A great host now roams the Happy Hunting-Grounds, who, if they willed it, could sweep down upon this fair country and claim it as the home of their fathers—outnumbering the pale-face ranks as do the forest legions the scattered foliage of the planted park.

Science proves this to be the old world, and not the new. If the Infinite has left the Silurian, Devonian, Carboniferous, Permian and Triassic pages open here for finite study, and carried on life above them through long sequence of development, until this became the broadest and richest garden spot of all the earth-was there no ultimate design? When this grand, out-stretching Eden was fit for human habitation, is it not possible that he breathed the breath of life into that higher size.—Washington Critic.

order of existence among its embowering shades?

Of the aborigines of America nothing is known so far as this earth's history is concerned. Millions of "big suns" have shined down their seasoned courses upon the dark monarchs of these broad wilds.

I do not forget that Ethnology has bridged over the deep North and opened a way there for nomadic ingress across the frozen strait. That point is a matter of no moment here. Ontology most assuredly affirms that after ages of occupancy in fixed geographical localities, Nature twins man with his surroundings. Admitting this far-off source of origin-to hush caviling-for all that, the breath of life that made the North American Indian was inspired amid the grand old fortresses of this, his God-given land.

Nobly speaks the translator of "Rotteck's History of the World," in a note at the close of a chapter in that work upon the "Aborigines of America." Here it is: "It may not, perhaps, be improper to express an opinion here that some of the preceding remarks will hardly apply to the North American Indian, at least From personal experience I know that the Indian is far superior to the lower ranks of civilized society. The red man, the proud 'stole of the woods,' is a barbarian, it is true, but the noblest of barbarians; the best friend, and the worst enemy. He is neither the slave of tyrants, nor a priest ridden fool. His religion is enough to make the whites ashamed of their ancestors, at least. His God is the Great Spirit, and that alone-no cat nor monkey."

To these golden words not another syllable could be added to enhance their merit.

Who and what are we? Go back in thought along the stream of past ages, and you cannot rest upon one eminence of any marked historic note but what you there witness the threes of that current which was mingling its turgid waters with the onward flowing tide that now makes up the proud humanity of America. We are-whether we admit it or not-cosmopolitan. We are kindred to every nation upon the face of the globe. We are here by force. The irresistible billows of evolution have thrown us upon these shores.

What is this land? It is the land of all lands that green with their verdure the breast of earth. Compared with the arid, sterile sweeps of its fellow continents, it is a world of potency within itself: a fertile leviathan resting in the embrace of two mighty oceans.

Whose is it? "Ay, there's the rub." I do not question what particular class of mortals may at this or any other tick of eternity's dial hold the transient scepter of temporal power in these domains. I am writing by no rush-light The glow that guides my pen gleams down "angelic," and however much the carping cynic from a higher fount of illumination. As a great garden, in which the real, the spirit man, is to he watched and nurtured from age to age, and engrafted upon a nobler stock of fruitful hearing! into whose keeping has the Master of Life placed this ground? The spiritually wise will pause ere giving reply.

Neither the Optimist nor the Pessimist need speculate in these premises. Here we are, and here is to be the battle-ground. Marshaled in the higher realms are two distinct forces, yet warm and loving allies, who are sure to bear the victor's wreath. They now have a grasp upon the children of earth/that no power can loosen. It is the graspof pure charity; and broader will grow its hold until all nations shall acknowledge its sway. The guiding and leading power in those supernal ranks is of the same nature, by common origin, as is the great mass of human entities whom they are striving to lead up toward the threshold of celestial light. The truly good, great, wise and just of every age and every nation make up their le-

glons. The protecting power, yes, the spirit muscle. refined into an element of love and benevolence toward its veriest enemies, rests with the North

American Indians, both brave and squaw.+ Borne from age to age amid the wild adornments of nature; free from all those passional vices that have ever cursed the realms of civilization; growing in the physical as true to Infinite law as the stalwart shades about him; hanging no witches (mediums); roasting no heretics; torturing no victim to agonize forth a lie; having no Jehovah to enrage; no Sodom or Gomorrah to call down Almighty vengeance; no dazzling stores of wealth and art tempting the soul by greed of plunder-and ever following his higher intuition and heeding voices from the spirit land, harmoniously worshiping the only true God, the Great Spirit, the Indian has paddled his canoe across the river of Death ! The pale-face may not be partial to his mode of life; may not be in sympathy with his taciturn and stoical nature; may not deem the contour of his dark features a model of Helenian grace; but remember, it is purity of spirit that molds a

graceful mien upon the other side of life. Keep open your gateway 'twixt the two worlds, dear BANNER; let those who wish ory out "Science," still is the good work going on. Strange, is it not? millions are being quietly brought to the light, while the same snarl whines out in certain quarters: "It must be tested by science [i. e., our caliber of thought] else the world will not accept !" The chemists of the higher heavens hold the alembies that are to clarify this thing. They are to test us, as well as we try theft. EBEN COBB.

\*Indian term for "year." thet not the clod-bound materialists confound the spirit-muscle here spoken of with that transient force which, for a moment, the enfleshed spirit can throw into "that good right arm." A Bainson of a Hercules enters the spirit-world in swaddling clothes.

Literary Acpartment.

WRITTEN FOR THE BANNER OF LIGHT,

# SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER.

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

CHAPTER X.

CLARA DISAPPEARS.

Scarcely had Madam Moore, Mrs. Lawrence and daughter secured a comfortable home in the great city and were able to see their way clear from pressing want, than they were advised by their spirit band to leave the place and go among strange people. Their names had become known to those who were anxious to learn something of the great beyond, and the time of these mediums was fully drawn upon by visitors who demanded sittings. The pecuniary results of these séances were satisfactory and sufficient to give them relief from the stings of anxiety or want, and it was hard to have to give up what seemed a security for an uncertainty.

The voice of the spirit had never deceived them, so when the word to "Go!" was emphatically given, they prepared to do so without a murmur. But whither? was the important question, and the guides replied, "To the West; you have a mission there; write to Mr. Brown and ask him what the prospect is in his city for the exercise of mediumship."

Mr. Brown was a wealthy iron merchant in the West who when on a business trip to New York had called upon these mediums, and received such evidences of the presence and identity of his spirit friends as to fill his soul with joy. The letter was written and dispatched, and in due time Madam Moore received an answer that decided the future movements of the family.

"There is need of mediums in this city." wrote Mr. Brown. "Spiritualism is but little known here. The people are liberal and disposed to investigate whatever appeals to reason and common sense. I am sure you will do well here. I shall be only too happy to be of service

to you in any way." This letter was what induced the mediums to become established in a busy thriving western city. Mr. Brown proved true to his word, for it was through his assistance that the mediums secured the neat little dwelling on Carver street and entered upon a career of spiritual work that for six months enlightened the minds of those who sought their marvelous revelations. While the clairvoyant and the writing medium devoted their time exclusively to their mediumship, Mrs. Lawrence took entire charge of the household affairs with care and precision, so that no jar disturbed the harmony of the family or the spirit

From the first the work proved remunerative and successful, and the mediums thought it was for this that their guides had brought them to this far-off place. In their new prosperity they did not forget the needs of the wretched poor, and exerted themselves to benefit them in some practical way. They found that the Western people were fair-minded, unbigoted, and liberal in spirit and purse. It was not a matter of doubt whether any philanthropic scheme would be encouraged. In less than four months Mrs. Lawrence and Madam Moore interested a party of progressive ladies to look after the squalid children of poverty and vice. A large room was rented, in which a score or more of ragged urchins were gathered, and daily, for a few hours, received moral and intellectual justruction from the lins of a young teacher, who had herself known poverty and baleful surroundings, but she was one of those rare souls who can pursue their way over the mire of evil influences uncontaminated. By the force of her own energies she had succeeded in obtaining a fair education, and maintaining herself honestly and respectably. Her sweet, sympathetic nature was well calculated to make an impression on the rough, unpolished hearts of her pupils. She understood them. Her own experiences gave her an idea of the lives they led, and she could reach down into their natures and take a firm hold of whatever good was there.

The ladies who established this school were fortunate in finding such a helper in this young teacher, for in a very few days she had won the attention and respect, even affection, of those poor rude children who had never before known any one they could love. It was surprising to see how soon they became interested in the simple studies, made as attractive to them as possible, and to notice how the rough speech gave way to gentle tones and more agreeable manners. At first the pupils came in rags and dirt, but they were speedily taught that cleanliness was necessary, and soon they were treated to soap and water and comb before taking their lessons. In a little while there ceased to appear any children who had not first been thoroughly washed; and then began other renovations.

The ladies who had established the school formed a Benevolent Band; the members of which gave a weekly literary and musical entertainment, the tickets to which their husbands, fathers, brothers and friends were expected to purchase. The proceeds of these meetings were devoted to the needs of the walfa of the school. Material for clothing was also bought. The ladies met Saturday after-

noons to make the goods into garments for the needy children. In addition to the clothing thus supplied, the little ones also received, before going to their homes at night, a bountiful supply of bread and milk, and a handsome apple or other kind of fruit, so that a supper was assured to all the well-behaved descrying ones.

Madam Moore and Maysie both devoted the proceeds of their séances, one day in the week, to the furtherance of this noble charity, and Mrs. Lawrence donated many a loaf of sweet bread and basket of apples as her share of the work. At Christmas time the children were delighted with the evergreen decorations of their school, while the green tree laden with useful gifts and gaily colored fruits and bags. of candy was the delight of their hearts.

Clara Benton had not called on this family during these busy days; but on a chilly morning, two days before the close of the year, she wended her way to Carver street and received warm welcome.

The heart of Clara was sad; yet she was brave, and did not display a sign of the uneasiness she felt. Her errand was to inform the ladies that she had settled her business as far as she could, and that all the property so long withheld from them was in readiness to be transferred into their hands. On the morrow her lawyer would call on them and settle all necessary details, and surrender all to their possession. She advised them to retain the lawyer, at least for a time, to manage their affairs, as she believed him to be an honorable and a competent man.

Mrs. Lawrence was in heartfelt sympathy with this noble orphan, and earnestly begged her to remain with them until the lawyer should arrive. But on the plea of other important business to be attended to, Clara declined the invitation and shortly after took her departure.

On the morrow the business was completed that transferred to Mrs. Lawrence all the stocks, securities and other property, representing the sum of twenty-five thousand dollars, together with the deed of a valuable piece of land in far-off Australia. Much to her surprise, she found that even Bijou Cottage was included. She decided to see Miss Benton at once and return this piece of property to her. She instructed her lawyer to have the deed made out to that effect.

New Year's day dawned mild and beautiful, and Mrs. Lawrence prepared for a ride to the suburban home of Clara. On her way she had certain misgivings, or a vague feeling of unrest and dissatisfaction, for which she could not account, and therefore it was with trepldation that she rang the door-hell. It was answered by a stout, red-faced girl, whose swollen eye lids and distressed features showed that she had been crying.

"I would like to see Miss Benton," said the visitor, viewing the girl with surprise.

"She is not here, ma'am-she left last night."

"Not here! Why, where has she gone?" "I don't know, ma'am. Miss Clara told me night before last that she was going far away. There was hothing to keep her here, now her father had kone. All day yesterday she was busy looking over papers and burning them, packing boxes, and doing other things. She never said a word, but she looked so white and sad my heart ached to see her. Toward night she called me and said that I must stay here till the lady who had taken the place came to look after it, and that she had packed a few boxes with books and pictures, and little things that no one else would want, and that they would be taken away and stored in the city till she called for them. Her trunk of clothing was strapped up, and she said she was going to leave Springfield by the evening train. She talked beautifully to me before she left—and I cried all night. It was no use, ma'am, I could n't make her stay by anything I said, and she went off with nobody but Bruce to look after her. Yes, she took the big dog with her, but I'm sure I do n't know what she'll do with him. Anyhow, it's a sorry new year to me, when I can't see dear Miss Clara, nor tell where in all the wide world she is !"

# [Continued in our next]

A Women's Memorial in the form of a drinking fountain, of the late Henry Fawcett, the blind Postmaster-General of England, and the earnest friend of woman's rights and politithe earnest friend of woman's rights and political enfranchisement, was unveiled by Lady Louise Goldsmidt, July 27th, with simple ceremonies, on the Thames embankment east of Charing Cross, London. The fountain is of grante, the basin bronze. Above the basin is a bronze, medallion bearing in value of the control of the a bronze medallion, bearing in relief an excel-lent representation of the head and face of Mr. Fawcett. The artist was Miss Grant. Mr. Fawcett, as Postmaster General and M. P., not only did chivalric service in behalf of women. only find chivalric service in the Postal Department of Great Britain, and appropriately a woman, Lady Goldsmidt, drank the first glass of water from the fountain, and a postman in uniform the second.

A lady recently sought to instruct her little grandchild in relation to the provident care of heaven. Who gives you your daily bread?" asked she. "Dod," replied the child, "but Uncle John puts the butter and sugar on."

#### Written for the Banner of Light. THE CHAIN OF LIFE. BY EMMA TRAIN.

Oh! a wonderful chain is the chain of life, And drawn close are its links of gold. Reaching out from the lowest of mortal strife To the highlands of glory untold. There's no link that is broken, though marred oit times

By the dampness and rust of care, And though dragged through the cesspools of sins and Still the brightness lies hidden there.

The great central links of this wonderful chain Are the masses that surge to and fro; And the lower links are the want and pain, And the falsehood, and sin, and woe; While the upper links grow near and more near

Through the gardens by angels trod. Till they reach to the purest and highest sphere, And are held by the hand of God. As the good by the power of its truer strength Ever draws toward the realm more high, So the evil is felt through the whole chain's length, Holding back from the love-lit sky.

As the currents thus vibrate from end to end,

They mingle in chemical change.

And the forces of goodness and evil blend In the phases of life so strange. From this beautiful chain no link can be lost. Else the whole might with rust decay. Though oft bronzed by the action of sin's hoary frost Still the gold is but hidden a day. Were it not for the links trailed in wrong and crime, In the lowlands of sadness and tears,

Reaching out to the infinite spheres. So whenever we look to the discord and woe, To the falsehood, and crime, and disgrace, Let us purest of charity ever bestow. For each Judas of earth has a place. Though it be but to bring out the spirit of good By the contrast with that which is wrong; If the saddest of lives were but well understood, Might they not be a beautiful song?

We could never discern those in beauty sublime

Let us look 'neath the bronzing of earthly care, 'Neath the shadows of wrong that enfold; For we may find an angel all pure and fair, And we may trace a lluk of gold. Oh! we feel that our God from one end of the chain Could not gather these links of life Did the other not rest low in sorrow and pain, In the desert of discord and strife.

#### Letter from Dr. Willis.

To the Editor of the Banner of Light:

I have been an interested reader of the correspondence published in the BANNER purporting to have taken place through the mediumship of Mr. J. V. Mansfield, between the spirits of the Harvard Professors and others, and my old and esteemed friend, Allen Putnam, Esq.

I cannot understand how any candid, fairly disposed person, who knew the individuals claiming to have dictated those letters that appeared in your issues of May 22d and Aug. 7th respectively, can read them and not admit that they bear marked evidences of characteristic individuality.

The communication in the series published May 22d, signed James Walker, is, I think, plainly stamped with his individuality. It contains what is to me a remarkable test-proof of the genuineness of its claim.

Spirit Walker says: "Dr. P. [Rev. Dr. Putnam] and Thomas Starr King called on me just prior to King's leaving for the Pacific coast, to, if possible convince me of my wrong toward young Willis. Their arguments confounded me, and yet I was obliged to sustain my position or lose caste with the public."

I know this to be a fact, and a fact known only to the participants in the event. Both Dr. Putnam and Mr. King requested President Walker to regard this interview as confidential, and nothing was known of it outside of the parties concerned. This Mr. King told me when he informed me of the interview, and assured me in so conspicuous a part of your valuable pathat I had nothing to hope for from Dr. Walker or any other member of the Faculty, save Dr. lating and exercising a powerful influence for Francis, who felt very kindly toward me, but whose influence was entirely overborne by the means of correcting a gross misapprehension

I am positive that this fact could not have been known by Mr. Mansfield, the medium. I am equally sure that it was not known by my ship. friend, Mr. Putnam.

The assertion made in these communications that through hasty, injudicious action a great which may have escaped the memory of Mr. portant fact of harmony and good will prevailing Putnam, but which I think he will readily re-

In the freshness of the excitement caused by the action of the Faculty toward me, one of its members, in a conversation with Mr. Putnam, not knowing that he was a friend of mine, told him that if action had been delayed two or three weeks the result could never have been what it was:

In the communication from Spirit James Walker to which I have already alluded, he makes a statement not warranted by the facts of the case. I ought to have replied to this point before, as it has misled many, some of whom have written to me in relation to it; I neglected it, or rather shrank from doing it. because it is so exceedingly unpleasant for meat all times to renew psychometric relations with that painful epoch of my life; but in justice to myself I cannot let it longer pass.

I quote that portion of the sentence containing what, with all due deference to Spirit James Walker, I must designate a misstatement:

"For not more than two years after young Willis's permission to resign (for that was really all that it was"). The italics are mine.

On the evening of the mock trial to which I was summoned from a sick room by the Faculty, with President Walker at their head, they allowed me, a weak, defenseless young man, to be insulted and browbeaten in their ter. Mr. and Mrs. Elliott of the Henry House, presence by my accuser and the man acting as his counsel, until my friend Rev. H. F. Harrington, who went with me simply as a friend, not expecting for a moment to be called upon to act in my defense, protested against the proceedings as an outrage upon justice. This broke up the conclave before Prof. Eustis had finished reading his accusations, which were drawn up in writing.

The next morning President Walker sent for me to come to his study, and there in the wily, ple has been the scene of great activity and shrewd, diplomatic manner so characteristic of him, with all the suavity possible to imagine, audiences have gathered three times a day, and he informed me that the investigation of the 'grave charges" brought against me, held the previous evening, was not of such a nature as to warrant their pronouncing me either innocent or guilty; that they had come to the conclusion that they were not the proper tribunal for investigating the matter; that until I could innocence, I was requested to withdraw from

of his country had the right of being deemed innocent until his guilt was proven; that they share my platform with her. had constituted themselves the proper tribunal for investigating this matter by admitting to their presence my accuser, with a man to act as his counsel; that until they had pronounced me innocent or guilty I should resume my posithen they passed a vote of suspension on terms that made it in every sense of the word an expulsion; terms upon which they well knew I could never return. They would have ignominiously expelled me had it not been for a vigorous protest against the entire transactions of the evening alluded to from Rev. H. F. Harrington.

This certainly does not look much as if a permission to resign" was all that it really

It was the action of the Faculty in the face of their avowal that they could not pronounce me guilty that gave me the sympathy of the entire press of Massachusetts, and in fact of all New England, with the single exception of the Boston Courier, which was manipulated by the Harvard Professors and their sycophant, Lunt.

It is said that an open confession is good for the soul. If these men who put such a cruel blight upon my young life have repented of the wrong and injustice done me, and have found solace and comfort in making these posthumous declarations, I am very glad.

Well might Spirit James Walker say in his communication: "And yet one-half of our manouvering never came before the public." If the whole story of this outrage could be placed before the world, I think no one could blame me for asking in bitterness of spirit as I read those communications: What of compensation is there in all this for blighted hopes, broken friendships, and long years of physical

In consequence of the cruel injustice I received, and the infamous attempts that were made to break down my moral character, and the kindred and friends who forsook me and fled, I laid at death's door for days with a terrible brain fever. I rose from that sick-bed gray and bald, with my nervous system irretrievably shattered, and I can say truthfully I have never seen a well day since. I have borne as patiently as possible for twenty-nine years the, at times, almost insupportable burden of physical

It has crippled my whole life, made it impossible for me to give myself to intellectual pursuits, and kept me from achieving what I might have done in my profession.

I confess as I look back over the vista of the past upon the blighted hopes, the broken friendships, the wrecked health, the effects of which have remained indelibly stamped upon body and spirit, it is very hard for me to feel angelic enough to accord to these men full and free forgiveness for the great wrong they inflicted upon me.

They all lived in the mortal long enough to realize the injustice done me, and yet not one of them had the grace by word or sign to make to me the slightest acknowledgment while thus

Nevertheless I have found these communications most interesting reading, and feel happy to express my appreciation of the remarkable medium through whose instrumentality they DR. FRED L. H. WILLIS. come.

#### Letter from W. J. Colville. To the Editor of the Banner of Light:

It seems a long time since I last wrote to you concerning the work in which I am still engaged on the Pacific coast. Your extreme kindness and courtesy in publishing my last letter per (which I am happy to say is widely circugood here on the Pacific coast,) has been the which had arisen in the minds of some uninformed persons concerning the real nature of the work accomplished through my medium-

As so much is said lamentingly about the divisions and inharmonies in our midst, I feel strongly impelled to call the attention of Spirit. wrong was done me, is corroborated by a fact ualists and inquirers everywhere to the imamong the bulk of the people, the discordant agitators, though very noisy, being comparatively few in number. Since I have been on this coast I have, under influence of my guides, addressed thousands and thousands of persons. the great bulk of whom have given the most respectful and appreciative attention to all that has been uttered in their hearing. Here and there a solitary individual has striven from some personal motive to "raise a tempest in a teapot," but instead of receiving the support and sympathy of the community, he has turned the tide of feeling decidedly against himself. Neither my inspirers nor myself claim infallibility or infinite knowledge, but I am happy to say no spirit ever influences me who deems it necessary to vilify persons for difference of opinion, or to strive to put a gag in the mouths of all who dare to think outside of its own in-

dividual conception of the here and hereafter. A very happy combination of circumstances placed a man in every way adapted to the position in the presidential chair at the Oakland Camp-Meeting. Mr. Amos Adams, who presided regularly, made a model chairman; he conducted all the meetings with dignity and kindliness, and to him may, in large measurebe attributed the really phenomenal success of the enterprise. If we could get many such gentlemen to the fore we should soon see the public advocacy of the cause look up in every quar-Oakland, were also indefatigable in their exertions, and to them and many others united with them an eternal tribute of thanks is due. for the influence exerted on the camp-grounds is one which can never die away, though it of course requires unflagging effort to keep the ball of public opinion continually rolling in a

forward direction. Since the camp-meeting closed I have been located in San Francisco. Metropolitan Temsome excitement. Sunday after Sunday large the amount of good feeling in the meetings is that if the wicked spirits be allowed to come back and communicate with us, the good spirits back and communicate with us, the good spirits about them is to love them. I can say the same with all heartiness of Mr. and Mrs. Schlesinger of the Carrier Dove; they are both good, earnest souls, and need and deserve richly all the support an intelligent and progressive public can progressive public can them. The Spiritual State of the carrier use as they udge the support an intelligent and progressive public can spirits is the earth and communicate with us, the good spirits about the same privileges. According to Dr. King's view, the devil can fill the world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privilege of counteracting their industrial theory than that presented by Dr. King. They tell us that both good and bad spirits just the earth and communicate with us, the good spirits world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privileges. According to Dr. King's view, the devil can fill the world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privileges. According to Dr. King's view, the devil can fill the world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privileges. According to Dr. King's view, the devil can fill the world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privileges of counteracting the privileges of counteracting the privileges of counteracting the privileges of counteracting are debarred the privileges of counteracting the privi such as to make me feel no little sorrow at the appear before such a tribunal and vindicate my the Carrier Dove; they are both good, earnest When I replied that I should most certainly give them. The Spiritual Offering, in Iowa, men. They judge the spirits just as they judge

not withdraw from the school, thus confessing has also been very friendly. Its talented edimyself a rascal; that every criminal at the bar tress, Mrs. Nettie Pease Fox, is now in California. I trust it may soon be my good fortune to

The San Francisco Chronicle has published many excellent reports of our meetings; and the secular press, generally, has been very kind. I have on three occasions divided an evening with Mrs. Ada Foye, and I must say, of all the tion in the school at the earliest opportunity, public test mediums I have ever met she is the most convincing; in private life she is a most genial and interesting lady, possessed of an unusually large amount of executive ability.

Mr. Albert Morton, who has conducted all the business of the meetings in the Temple, has worked in perfect harmony with my guides and myself. I have spoken under his individual auspices; he has dealt handsomely with me, and I trust he feels as satisfied with my conduct to him as I feel with his to me. On Sunday, Sept. 5th-which, by the way, is my birthday-we open meetings in Odd Fellows Hall, one of the largest and finest in the city. Mr. Morton has assumed full charge of the business management there, and a very large number of friends, many of them prominent and influential citizens, have taken reserved seats. In Friendship Hall, in the same building, we have had no end of pleasant meetings. I can in truth affirm that I have never been anywhere where so many friends have been gained in so short a time. Many and urgent are the invitations I am constantly receiving to remain permanently on this coast; but my movements are now, as ever, entirely in the hands of my guides, who will, I suppose, in their own time, duly notify me of their intentions.

Some very good but rather over-zealous friends got up a Convention at Alameda Aug. 9th and following days. It opened rather inauspiciously, but prospects soon brightened, and we had, on the whole, an enjoyable and profitable time I wish to publicly proclaim my positive hatred of sensational advertisements when I am announced to speak. I trust my friends and the public at large will please to remember that my sanction is never given to any such announcements. I trust some good influences may take possession of the minds of those who get up future Conventions, impelling them to state plain facts in moderate language.

Fearing I have already trespassed too far upon your crowded columns, I will now, though only at the beginning of my story, abruptly conclude with the remark that the weather is delightful and California a charming place to live in.

With many, many sincere good wishes and kind remembrances to all our mutual friends. from each and all of whom I am ever delighted to hear, believe me, your sincere friend and co-W. J. COLVILLE. worker.

413 Leavenworth street, San Francisco, Cal., Aug. 14th.

#### [From the Independent Pulpit, Waco, Tex.]

An Orthodox View of Spiritualism.

Rev. S. A. King, D. D., pastor of the Presbyterian Church in this city, has been preaching a series of sermons on the parable of Lazarus and the Rich Man. in one of which he gave his views on Spiritualism. After making a liberal allowance for deception, fraud and trickery, the doctor concedes the genuineness of what are called spiritual phenomena. He thinks they cannot be explained on any other hypothesis than that of spirit return; besides, the Bible, he says, justifies that hypothesis. He argues that Spiritualism, while true, is nevertheless a work of the devil, and that only evil spirits have access to this world. In proof of this position he cited Abraham's refusal to allow Lazarus to return at the request of the Rich Man, who desired to warn his brethren of their danger. In the An Orthodox View of Spiritualism. warn his brethren of their danger. In the course of his remarks, the doctor emphasized his disapproval of Spiritualism by advising his hearers not to have anything to do with it.

According to this view the materialized forms that visited Abraham while encamped in Mamre were wicked spirits. Abraham addressed one of them as Lord, and most of our theologians have agreed that he was the Lord, but if Dr. King is correct, that must have been the devi and two of his imps, for surely the Lord would not be traveling over the country and calling on his saints in company with wicked spirits. The angels who yisited Lot and warned him to leave Sodom were, according to this view, wicked spirits. Dr. King may escape this conclusion by assuming that these were angels and out what will he say of the spirit o Samuel that appeared to Saul in a seance with the woman of Endor? Was Samuel a wicked man? We grant that he did some very wicked things, but when compared to the generality of biblical saints he was one of the very best; besaides, Christians generally look upon Samuel as having been a good man. Now if only wicked spirits return to the earth, we must conclude that Samuel was a wicked man, and at his death he entered at once into the service of the devil and his mediums. While on this subject, we will remind the doctor of that memorable sequence held in the mount in which the street con will remind the doctor of that memorable se-ance held in the mount, in which the circle con-sisted of Jesus, Peter, James and John. The spirits that materialized on that occasion were Moses and Elias. Now, if it had been David and Solomon, or if Moses had appeared by him-self, we might conclude that the doctor's view is the correct one, but Elias is one of the very few godly men of old, who was not guilty of some grave immorality. Will Dr. King contend that Samuel, Moses and Elias were wicked men and

is the correct one, but Elias is one of the very few godly men of old, who was not guilty of some grave immorality. Will Dr. King contend that Samuel, Moses and Elias were wicked men, and that their spirits are wicked spirits?

To say that Spiritualism is a work of the devil, and that only wicked spirits return to the earth, is to accuse all spiritual mediums as being in league with the devil. It is equivalent to saying all who adhere to Spiritualism, and participate in spiritual scances, are in fellowship with the devil and his angels. To those of us who do not believe there is any devil, or that there are any devilish angels, this charge is harmless, and only amusing; but to those superstitious people who depend on Dr. King for their spiritual guidance, it is more serious. He will make the impression on their minds that the Spiritualists are a wicked and immoral class of people. Now, we are not a Spiritualist, but from what we know of them the Spiritualists are just as sober, honest, virtuous and good as the Presbyterians, or any other class of Christians. The Spiritualists of this city are certainly equal to the Presbyterians in point of honor, intelligence, usefulness and respectability, and we believe this much can be said of them everywhere else. We do not know the number of spiritual mediums there are in the United States but we lieve this much can be said of them everywhere else. We do not know the number of spiritual mediums there are in the United States, but we suppose they are equal to the number of Christian ministers, and yet we will venture the assertion that Dr. King will find in our State-Prisons five ministers to every one medium. If he thinks we are in error in this, we hope he will institute an investigation. If the doctor is correct in his view, it will go far to exonerate the devil from the long standing charge of being the author of all the wickedness in the world. Judging the two by their adherents among men, it seems that the devil is as good as the Almighty.

If Dr. King is correct in assuming that only

the Almighty.

If Dr. King is correct in assuming that only wicked spirits, guided by the devil, have access to this world, and have power to communicate with mortals in the flesh, then we must conclude that the omnipotent God, who, according to the Orthodox theology, can do whatsoever he willeth, has given them quite an advantage over the good spirits. Justice would demand that if the wicked spirits be allowed to come back and communicate with us, the good spirits

men by their teachings and work. They are more consistent than Orthodoxy, and more in accord with some scripture commands. For instance, the scripture seem to indicate that both good and bad spirits have access to the world, hence they command us to "try the spirite." Dr. King does not give them any trial, but simply condemns all who come, and says none but wicked spirits have access to this

none but wicked spirits have access to the earth.

Now, we do not know anything about the spirits, and will not attempt to instruct our readers in regard to their powers. We have criticised our friend not as a Spiritualist, nor as an anti Spiritualist, but simply as an investigator, a truth-seeker. We think the doctor's views are very illogical, not to say absurd. They involve the Almighty in a very unjust discrimination between the good and bad spirits, and nation between the good and bad spirits, and they reflect very seriously upon a large class of people who are just as good as he or any of his Presbyterians. We are not convinced of the truth of Spiritualism as held by the Spiritualists, but when compared with Orthodoxy there is much in its favor. Whether it is correct or not, it is a decided improvement on Presbyterians.

#### Theodore Parker.

Although there is a growing sentiment among humanitarians against building expensive monuments to the dead, while the living—those who do the work of the world—are unsheltered, unfed, unclothed, yet we who have known and loved Theodore Parker, who are indebted to him in a measure for the religious liberty we him in a measure for the religious liberty we enjoy, naturally desire that his last resting-place should, in some fitting manner, show that he is remembered and appreciated by us. A simple shaft and some permanent enclosure is all that is proposed, for among his last requests he desired to be interred where he died, and that a modest stone only should mark the and that a modest stone only should mark the spot. Resting alone in the cemetery at Florence, a stranger in a strange land, that elo-quent voice silenced forever, we would add to his idea a medallion of his head, and some sentiment from his pen, carved in enduring stone, as an inspiration to many a traveler in future generations to review the life and labors of

this great man.
In the midst of the intense excitement in Initarian circles, occasioned by Theodore Par-er's sermon on the "Permanent and Transient n Christianity," I visited Boston for the first me, and witnessed the fierce conflict in re ligious opinions, between those who clung to the dying theologies, and those who with higher light began to test all dogmas in the crucible of reason and common sense.

Reading that sermon to-day, we wonder that it could ever have called down on its author such ostracism and persecution; closing against him the doors of a large circle of friends and nearly every Unitarian pulpit in the land. The could and religious carries with the land. social and religious estracism that he endured for years passes the comprehension of the present generation. Yet he walked bravely through it all, impressing his enemies and friends alike with the majesty and force of his intellect, his with the majesty and force of his intellect, his moral courage and self-reliance, the dignity and modesty that invariably mark well-halanced characters. His large head, compact form, elastic step, positive manner and speech, the harmony in his mental and physical characteristics, give one the impression that all his forces were readily concentrated at his will on any given point; in a word, that he was always master of himself. So clear cut and to the point were his sermons, that a popular audi-ence could follow him with ease.

No one ever misunderstood Theodore Parker. for he told his people what he thought, in plain, unmistakable language; no sophistry, no hedging, no half concealing his highest thought marked his ministrations.

Marked his ministrations.

No wonder that when he appeared, time-servers and Pharisees gathered their garments tightly about them and walked on the other side, for here was a man without fear of his fellows, or of one page of his own record in the past. a man who would sacrifice anything for truth, but never one of his own convictions for the greatest worldly advantage.

truth, but never one of his own convictions for the greatest worldly advantage.

Soon after going to reside in Boston, in the winter of 1842, Mr. Oliver Johnson, then full of youthful enthusiasm on the questions of anti-slavery and a progressive theology, knowing that I was in a transition state of thought, called one evening to know if I would like to attend the first of a course of lectures that Theodore Parker was about to deliver in Mari-boro Chapel. Grateful beyond measure for this opportunity to see and hear the hero of the this opportunity to see and hear the hero of the hour, one excommunicated by the church and society at large, I gladly accepted. The old chapel was packed to its utmost capacity, and from the moment he appeared on the platform until he retired, he held the rapt attention of his auditors.

his auditors.

Though he read from a manuscript, and had none of what might be called the graces of oratory, yet he was the most impressive speaker to whom I had ever listened. The repose and simplicity of his manner and language, while hurling such thunderbolts of denunciation and defiance at the old theologies, carried his audience along with him, quite unmindful of the havoc he was making of time honored creeds and opinions. I felt the same regret at the close of the lecture, so intense had been my satisfaction, that I experienced the first time I satisfaction, that I experienced the first time I witnessed a dramatic performance by the glorious Fanny Kemble.

For two hours so profound had been the silence that one almost feared to breathe lest some brave word should be lost or mistaken. Though New England audiences in those days were very undemonstrative, yet when he un-veiled some of the hypocrisies of the day, and pricked some of the popular bubbles, a centle ripple of satisfaction ran over the audience, more impressive than loud applause. We at-tended the entire course, and through sleet and anow went night after night to Cambridgeport to hear the same lectures repeated. For three years afterward each returning Sunday found me a faithful listener in his vast audience.

To have seen Theodore Parker in his home,

in his library, with his appreciative wife and all his household gods about him; to have enjoyed the attention and courtesy he manifested uniformly toward women; to have listened to his words of wisdom in public and private, I nis words of wisdom in product among the greatest blessings of my earlier days; and to have his essays, sermons, prayers, and the beautiful tributes of loving friends to his memory in my own library, adds to the happiness of my later years.—Elizabeth Cady Stanton, in the Index, Boston.

# August Magazines.

THE INDEPENDENT PULPIT.- Editor Shaw is this month outspoken in defense of the free school system on a non-sectarian basis. The opening article of this magazine for August is the first part of a consideration of" The Conflict between Christianity and Civilization," by W. S. Bell. Major John Doran writes out some of the incidents of "The Santa Fé Expedition" in 1841; he being one of the ill-fated number. The pages that follow are less devoted to polemical articles than usual, travel and adventure taking their place. "Persius" writes from France and Switzerland, W. Algie from Canada, and "A Freethinker on Shipboard" gives some incidents of an ocean voyage. Waco, Texas: J. D. Shaw, editor and publisher.

VICE'S ILLUSTRATED has for its frontispiece a finely colored lithograph of single hyacinths, followed by an article upon spring blooming bulbs, of which, as the time of fall planting is approaching, a descriptive list of varieties is given. Correspondence, Foreign Notes and Pleasant Gossip in their several departments are replete with instruction. Rochester, N. Y.: James Vick.

THE BIZARRE. NOTES AND QUERIES. - Delvers in search of the quaint; and curious in folk-lore and mystleism, and the solution of puzzling problems in literature, art and science, will find ample means for gratifying their tastes in this month's issue. Manchester, N. H.: S. C. & L. M. Gould.

The bravest are not always the tenderest, as the poets sing. There is the red game rooster, for instance; he will fight a bird of double his weight, but he outs up tough in a pot-pie.

Color de la companya de la color de la co

### Verifications of Spirit-Messages.

ANGELA. In the BANNER OF LIGHT of July 31st is a message given by the controlling spirit for one called Angella, to friends in Santa Barbara, Cal." The control described this spirit as "a female, tall and slender, yet well rounded, with a delicate, oval face, olive complexion, dark hair-of almost purple black, and large dark eyes." And then added: "This spirit did not live to be more than twenty summers old, and has been several years in the higher life. She holds up before us an object of quaint workmanship, made of steel, and richly engraved or patterned. It is in the form of a hook, and yet one end of it is sharp, like a knife. We do not know what it is designed for, evidently some weapon or utensil used by the girl when on earth, or by some friend to whom she comes."

I was very much interested in reading this message for the description corresponds exactly to an Indian maiden whom I saw quite often when I was in Santa Barbara, in 1878, and who attracted my attention by her refined and intelligent looks, and the sympathy all good Spiritualists feel for the wronged Indian race. I had no social acquaintance with her, but used to see her almost daily as I passed the but where she lived near the beach. Now a word about "the hook," which the spirit said Angela held in her hand. An article of quaint workmanship, made of steel, and richly engraved or patterned, in the form of a hook, and yet one end of it is sharp, like a knife, as in the message described, is a tool used to loosen the Aha. lone shells, which adhere below water to the rocks of the Islands of the Pacific Ocean, opposite the coast of Santa Barbara, Cal. Perhaps this Indian maiden lost her life in that employment—which many of the labor. ing class, male or female, find remunerative. I am so strongly impressed that this spirit Angela is, or was, the Indian maiden I saw when there, that I verify Fraternally, the message.

FREDERICK HAASE.

National Military Home, Montgomery Co., Ohio, Aug. 3d, 1886.

CHRISTOPHER WILSON.

In the BANNER OF LIGHT of Aug. 7th is a message from CHRISTOPHER WILSON, which will be recognized by his numerous friends. I have known him nearly forty years : he always aspired and labored for higher and better conditions socially and spiritually: he was identified with associative communistic movements going on over forty years ago.

On my way to New York in the winter of 1855 I called on Bro. Wilson, and was much amused at his earnest advocacy of what seemed to me the vagary of Spiritualism. His good wife said to me: "Thomas. you are going to New York, and if you have a chance to learn of this New Dispensation, investigate for yourself, and if you get convinced of its reality you will be an earnest advocate of the cause." To please the good lady I promised to look into the matter if I had opportunity.

I arrived in New York at the time the Davenport Brothers first visited the city to exhibit their remarkable mediumship. If this meets the eye of Ira Davenport he will remember the stranger from the West who got such strong proof of the truth of spirit-communion, in company with Charles Partridge, Professor Mapes, Dr. Gardner and others. When the light of spiritual truth came to me I gave as freely to others. In 1857 I sailed for England, carrying with me a large bundle of the first volume of the glorious Ban-NER OF LIGHT. Arriving in London, I sent the BAN-MERS out on their mission, and I was besieged by investigators, who eagerly listened to my experience of two years among Spiritualists.

Christopher Wilson, M. A. Townsend and others were identified with me in the settlement of Ancora, N. J. What a joy it is fo feel that I shall meet with these and other reformers after my labor is done here.

THOMAS W. TAYLOR. Homestead, Pa., Aug. 10th, 1886.

LIZZIE MILLER.

I notice in the BANNER OF LIGHT of July 24th a ommunication from Lizzie Miller. The message I recognize as very characteristic of a young friend of mine who passed on from New London several years ago. I am glad to read the message, as will also many of her near friends be, who have the evidence that dear Lizzle has often visited them in their own homes. God bless the dear BANNER and its Message Department, which will ever continue to bring light and happiness to earthly homes.

DR. H. F. MERRILL. Very truly yours,

OVID BUTLER.

I was acquainted with OVID BUTLER, who passed away about five or six years ago, whose message appears in the BANNER of LIGHT, July 31st. He was an eminent writer of the Christian Church; was wealthy; employed most of his wealth to the building and endowment of a University near Indianapolis that now bears his name; and the statements in his glad to hear him say: "I have found that nearly my entire line of thought concerning immortality and the condition of the departed has been at variance with the reality." A. H. NICHOLAS.

Bronson, Kan., Aug. 2d, 1886.

# New Publications.

A HAND BOOK OF ENGLISH HISTORY, Based on the Lectures of the late M. J. Guest, and Brought Down to the Year 1880, with a Supplementary Chapter upon English Literature of the Nineteenth Century. By Francis H. Underwood, A. M., with Maps, Tables, etc. 8vo, cloth, pp. 614. Boston: Lee & Shepard. The contents of this volume were first delivered in

course of lectures before the "College for Men and Women" in London, and it is the most interesting. complete and impartial work of its kind published. In order to present, the topics and events in a fresh and entertaining way, the author sets aside the abstracts and digests of previous writers, and brings to his aid citations from the old chroniclers, with which the book is largely filled, thus carrying the reader back to the original sources of information. The Uhronological Annals and a copious Index at the end of the volume add much to its value as a standard book of reference and authority.

THE RECORD. A poem.—Illustrating the Philosophy of Life. 12mo, cloth, pp. 305. New York: John W. Lovell & Co., 14 and 16 Vesey street.

There are two features common to poetry in this production, to wit: the lines contain an equal number of syllables and each commences with a capital letter; all others are wanting. That we may not be thought to err in our view of the "poem," we give a few lines quoted at random from its three hundred and odd

"I was most thoroughly alarmed, and going back To my room, put on my dressing robe-a long sack Of light blue cashmere, which I hung over my chair At night—a habit acquired when I had the care Of mother. James was yet up. I told him to run. To the nearest physician, no matter what one, Only I said in a tremulous voice- Be quick! And tell him a gentleman here is very sick, And needs immediate attention ! \* \*\*

ADAM HEPBURN'S Vow. A Tale of Kirk and Covenant. By Annie S. Swain, author of "Al-derside," etc. 12mo, cloth, pp. 244.

By Fire and Sword. A Story of the Hugue-nots. By Thomas Archer, author of "About My Father's Business," etc. 12mo, cloth, pp.

Who is Guilty? By Philip Woolf, M. D. 16mo, cloth, pp. 247.

The above novels from the prolific press of the enterprising publishers, Cassell & Co., New York and London, are of that high order of merit which characterizes their publications. They can be obtained in this city of Estes & Lauriat, Washington street, and Cleaves, MacDonald & Co., 181 Tremont street.

Japanese paper handkerchiefs are found satisfactory for drying wounds.

Hale's Honey, the great cough ours, 250., 500. and \$1. When you see a man take off his hat to you it is a sign that he respects you, but when he is seen diverting himself of his coat you can make up your mind that he intends to try to make you respect him.—Shoe and Leather Reporter.

Glemm's Sulphur Reap heals and bountines, 25 cts.

German Corn Remover kills Corns and Buntons. Hills Hair and Whicker Dye—Black and Brown, 50c. and Leather Reporter. Dean's Rhousaile Pills are a sure ours, 500. The state of the s

an ar en Louis fordan der en diversor.
Fermer en rasolnis gibbs (2011)

the

# Banner Correspondence.

#### New Jersey.

NEWARK .- "One anxious to learn" writes : " Having recently become deeply interested in the cause of spiritual manifestations, I decided to attend one of the seances in New York, and learn (if I could) something in regard to materialization. I had always been strongly opposed to anything that savored of Spiritualism, yet I was willing to be convinced if I saw any thing to convince me. I will not attempt to describe the séance, as you are more familiar with that than I am myself, only so far as it relates to my own experi-

After a short time a female form appeared, and the usual question: 'Is it for me?' was asked by those present; it proved to be for myself. The lady conducting the scance told me to approach gently, which I did. I did not recognize the countenance, but I said to her: 'Will you tell me your name?' She replied 'Lizzie.' I was completely unnerved for the mo ment, but almost instantly regained my composure, and asked: 'What relation are you to me?' She answered: 'Your daughter,' and as I have a daughter in spirit-life bearing that name, you may imagine but I cannot describe my feelings.

I then asked her if there was any one else present she would like to see, and she said: 'Yes.' I asked who it was, when she answered: 'My brother.' He was present, and came forward and inquired if he was the one she wished to see; she said: 'Yes.' He asked her to tell him his name, which she did. I asked her if I might touch her; she did not reply, but gently and lovingly she passed her hand repeatedly over my face and down my arm until it reached my hand, which she clasped. I returned the pressure gently, but did not attempt to hold it fast. She gently took hold of my vell, and then as gently untied my bonnet-strings. I asked her if her father was with her, or with me. She said with her. I inquired if she had any brothers or sisters with her, and she replied correctly in the

There were four of my friends with me, and all can testify to the truth of what I relate. Not one among us was a Spiritualist, at least when we went there, but we came away almost persuaded. We were all entire strangers there, and we gave them no clue whatever. They did not know whether I was maid, wife or widow, but all of that and several other things were stated truly without an exception.

During the above proceedings the form vanished, and reappeared almost immediately. We visited the place again with the same results. We were getting to be confirmed Spiritualists, when the 'exposure' of a materializing medium which appeared in the public prints somewhat dampened the ardor of some of the party. While I was very skeptical in regard to Spiritualism, I am quite as much so in regard to the 'exposure,' still I am willing to be convinced. If you can enlighten me on this point (that I am now about to mention), I shall be greatly obliged: When my daughter (as it purported to be) took my hand, if I had retained my hold of it gently, yet firmly, what would the result have been? Whether it was materialization or transfiguration, would I in either case have held the medium's hand in mine? Is it the force used in the case of these 'exposures' that causes the spirit to disappear, or if retained ever so gently, would it disappear in the same manner, and the medium alone remain? I have tried to make my questions plain. and hope they will be understood, and that if possible you will give me the desired information, as I am deeply interested in this matter."

[Undoubtedly the manifestations described by our correspondent were those of a genuine materializing séance; and if so, had the lady grasped and firmly held the hand of her spirit-daughter it would have doubtless dissolved in her hold; but the ruthless and sudden dissipation of the forces forming the materialized member might have proved a psychological disturbance to the spirit and at the same time a physical shock to the medium, and thus resulted in harm to both. If, however, the spirit was not using a materialized form, but had control of the medium, and the case was thus one of transfiguration, the influence would probably have lost its hold on its instrument when the hand was firmly seized, and in such case the medium's form and features would alone be exposed to view-the spirit having vacated its place.

If the hand was gently retained by a tender clasp, and with the consent of the spirit, the control would doubtless be maintained over the medium and no harmful result follow; the spirit would of course eventually loosen its hold of the medium, either in the presence of the sitters or in the seclusion of the cabi-

If a spirit can so thoroughly possess a medium as to transpose her features and form, casting over her a resemblance to that spirit's former self, and if at the same time it can, while in such control, commu nicate its name and other facts of identification, we submit that the evidence of spiritual power and com munication is as satisfactory as though the intelligence had created an independent body for the pur pose.-ED.1

NEWARK .- A correspondent writes that the Peo ples' Spiritual Fraternity of this city held its semi-annual election of officers on the 8th of August, the re suit of which was as follows: President, Mr. H. M. Vreland, 35 Boston street; Vice President, Mrs. G. Dorn, 139 Congress street; Secretary, Mrs. Winslow, 223 Halsey street; Financial Secretary, Mr. H. C. Dorn: Treasurer, Mr. Avery. The Society is reported as being prosperous and united.

# California.

OAKLAND.—At a meeting of the Society of Progressive Spiritualists last spring Martha J. Wright read an able essay, passages from which, sent us by a correspondent, are given below:

"In 1840 delegates from the United States were sent to an anti-slavery convention in London. Among the number was Lucretia Mott, a woman noted for her eloquence in behalf of the slaves. But she was refused admission in her official capacity, and when the fact was announced a shadow fell upon the features of Daniel O'Connell and Wendell Phillips. Even these powerful ailles in her behalf failed to influence the members in her favor, and she found she too was a slave. How every fibre of her heart must have pulsated with this new and terrible revelation.

In 1848, July 19th, another convention was held in Seneca Falls, N. V. In the chair as President was the husband of Lucretia Mott. The convention was the first one held for the emancipation of woman. It was no light affair in the dawn of this new era for woman for her to give her inspirations from the platform. In doing so she was regarded as coarse and sure to lose all womanly virtue. A convention held for her advancement was looked upon as a pandemonium, where woman would make a public display of hate and vindictiveness. The pioneers of this movement have lived long enough for each brow to wear the wreath of success, and by their exemplary lives have refuted the slanders that were hurled at them relentlessly. when they first had the audacity to utter a word in defense of woman's right to liberty and the pursuit

of happiness. A few years ago when the venerable Mrs. Mott gave her farewell address, though a lady eighty-five years old, whose sainted feet were nearly ready to press the lilles on the borders of another world, the audience remained standing in respect to her as a woman of refinement and intelligence, and her work for hu-

Never can woman arise to the full dignity of womanhood till all the barriers of humiliation and shame are forever blotted out of our statute books; then will she wear the triple crown of fraternity, equality and

How did it happen that woman has had to wear this badge of slavery so long? Paganism did not oppress her with a mantle of dishonor, but suddenly in a 'Christian land' she is told she has no rights that man is bound to respect. Woman at length awoke to her true position. Her first convention was held in the. year 1848, the same year that witnessed the advent of Modern Spiritualism. These twin sisters of universal mental liberty clasped hands in the name of equality and justice to all humanity. The result of this union is that to-day women in the spiritual and liberal cause are standing on a platform of equality by the side of

their brothers. In this new Garden of Eden no opposing force limits inspiration, and gayly men and women alike gather the flowers of intelligence and wisdom, weaving chaplets of immortal heauty by the light of this new and glorious dispensation."

#### Massachusetts.

LAKE PLEASANT .- A correspondent informs us that W. L. Jack has left the grounds, whither he came only for a few days with the hope of effecting a disposition of his cottage. He is still an invalid, unable to attend to any business whatever. Dr. Jack thanks all the friends who have expressed so much sympathy with him in his afliction. He is at present in Baratoga, located at the popular hotel of Father Lyman in that place. The same correspondent writes that Mr. and Mrs. James Wilson of Bridgeport-" old stagers" among the Lake Pleasant residents—are at the camp this season as of vore: "Mr. J. M. Young is making many fast friends here on the ground for his favorable reports of this camp. Tenie and Dalsy are blest in being members of his cottage. Mrs. Addie Priest Young's singing was never better. She possesses a rich, sweet voice, and is ever ready to contribute her services for the good of the many. Mr. James Priest of Derry is stopping at Daisy Dell. Cephas B. Lynn and Mr. Frank Russell of Roxbury are on the grounds. The faces of many are missed here, but have glad welcome where they now rest in the sweet peace of paradise."

#### New York.

BUFFALO. - Mrs. D. G. Cox writes: "The many friends of Ira Davenport, Sr., will be glad to learn that he has been rescued from blindness and can now see to read and write. About two months ago Dr. A. A. Hubbell, of this city, removed the cataract from his left eye. The operation was remarkably successful and painless, healing in a few days, the eye being neither inflamed nor sore. The new drug, cocoaine, was used to prevent pain during the operation, but that it should heal as it did is remarkable. While giving Dr. Hubbell full credit for his marvelous skill, Mr. Davennort helleves that he had heln from his invisible friends. Be that as it may, the case is unparalled in the manner of healing and the entire absence of pain during recovery. It would be difficult to find a happier man than Mr. Davenport. Thankful to the doctor, and all the friends who stood by him in this trial, he wishes all who are similarly afflicted to know what may be done for them at Buffalo."

Ohio. KINGSVILLE .- Stuart L. Rogers writes: " We of earth constitute the tail of this grand ennobling philosophy-the head of the whole concern is in the spirit-world, out of our reach; we cannot pull it to us, or warp it into earthly shape. The spirit world will run the affairs of a movement which was by that world inaugurated. Let us try and do our duty and follow the hands that point to duty's way-not narrow our souls a la Christian, and erect creedal atumblingblocks for those who are to follow us.

# The Rebiewer.

LIGHT ON THE HIDDEN WAY. With an Introduction by James Freeman Clarke. 16mo, cloth, pp. 133. Boston: Ticknor & Co.

In the brief introduction which Dr. Clarke gives to this book he takes occasion to forefend any prejudice that might be engendered in the minds of those who upon reading it would naturally think it written in the interest or in elucidation of Modern Spiritualism, by remarking of the author that "she has had no connection with so-called 'Spiritualism,' and is unacquainted with any of the professional mediums." The author does the same: In reply to a suppositional query as to what she knows of Spiritualism, she says: Nothing whatever from my own experience, never having seen a public medium or read any spiritualistic literature," adding, "the little I have heard through friends is distasteful to me. I am reluctant to believe that one can command the presence of a number of unknown spirits." The Italicising is our own; the remark substantiates the truth that "a little learning is a dangerous thing." It has certainly led our truth-loving and evidently honest and sincere author into a lamentable fallacy, for who among Spiritualists ever conceived the idea of commanding the presence of spirits, known or unknown? The thought s preposterously absurd to any one who knows anything of the subject.

Notwithstanding these disclaimers, the book is purely spiritualistic throughout, and in the main such as a long and widely experienced and observing Spiritialist would write. It is true, as Shakspeare says. That, which we call a rose, by any other name would smell as sweet;" and so this book, call it by whatever name you will, glows with the light and is fragrant with the ambrosial perfumes of the Summer-Land. Its Spiritualism constitutes its very essence and life; without the element of its philosophy in the mind of its author and its phenomena palpably present in her daily life (though evidently unrecognized as such by her) the book would never have been written.

The author was favored with the gifts of clairvoynee and clairaudience from her earliest recollection; they were her inheritance. Her father possessed them, and her brother the former but not the latter. 'My mother," she says, "left me when a baby, and yet I have always known her face. I remember once, when quite a little child, following her, as I thought and when she disappeared, not understanding, I ran, thinking to overtake her, till quite exhausted. I thought she lived in the moon, and I always felt safe and happy in the moonlight, because, I understand now, her spiritual atmosphere is like moonlight. I often wake to find her sitting by my bedside, and when I am in pain or trouble she is much with me." On one occasion, after taking tea at a neighbor's, upon saying good night, she was asked if she was not afraid to go home alone. Saying that she was not, she started; but finding the weather blustering and her way dark and lonely, fears began to arise of getting

lost. "Presently," she says, "I discovered a light beside me, and then, in the light, the baby who had gone the year before. He kept just before me till I opened the front door, and then, with the sweetest smile, was gone." She relates that at the funeral of one she loved, she saw him standing beside his weeping mother and sisters, and wondered that their grief seemed to prevent them from seeing him. "When the casket was laid away the vault seemed full of light and flowers."

Of churches she says: "Do you never feel there is something more than the stillness and association of the place that makes it to many of us 'none other than the house of God and the gate of heaven '? I believe I could write a volume on what I have seen and heard in them. Sometimes the altar is beautifully decked with flowers and the air filled with exquisite music. I have been almost spell-bound by the deep volume of sound during the singing of a congregational hymn when only a handful of rainy-day saints were present in the news."

Here is a beautifully touching picture of her experience at the passing away of her child :

"As the little spirit breathed softly away, a strange calm came over me. I seemed blinded by the light and sense of awe and mystery. I saw and felt my mother take the little fellow from my arms; and, startled to a sudden sense of resistance, found that I held only the empty shell 'out of which the pearl had gone." The day passed without a glimmer from beyond; but in the latendess night so paintilly fee from yond; but in the sleepless night, so painfully free from care, my father stood by my bedside holding my darling in his arms. It was only for a moment, but I was comforted."

Like all mediumistic persons the author has her periods of skepticism, when she doubts the future and questions whether she has not been self-deluded. On one such occasion her spirit father greeted her in this

have lived without faith, persistently rejecting a natural, useful faculty. Have you been happier? Have you been happier? Have you been inspired with a greater carnestness and enthusiasm? Or has your soul been bound to a tread-mill—the angel within you grown dull and sad? I think you must decide which is the reasonable, rational and most reverent faith, and having decided, hold to it; for you surely caluot think that you will not be held accountable for the way you use this gift, which, accepted as a sacred trust, may prove a source of strength and comfort to many."

The keep sense of disapproplument and sudgess that

The keen sense of disappointment and sadness that must attach itself to a spirit who, trained in the mate rialistic religion of the so-called popular church passes to the unseen world, from a family that believes it has gone to a "bourne from whence no traveler returns," upon immediately finding all ears closed, all eyes shut to its presence in their midst, has always been a matter of deep concern and regret to a Spiritualist. Our author mentions the sudden transition of an idolized child, one of her own Sunday school class, and a favorite among all. They were "church folks," but in this hour of shadows their faith in a future life was "only a problematical preacher's tale; hope and trust had no place beside the living reality of crushing sorrow." Of the little one who had gone from their presence, though still at their side, the fluely mediumistic writer of this volume says, and she gives an experience of countless numbers of the arisen that should deeply impress those who literally bury their dead ":

"Can you imagine a more heart-rending position than to be in one's own familiar home and place unseen, unheard and unfelt, thrust out as it were, from the love that has nurtured and blessed us all our lives? So it was with this poor child. She looked about upon the objects of her daily care like one in a troubled dream. twist with spore calls. She tooked about upon the objects of her daily care like one in a troubled dream. There were the plants she had so recently tended, the little singing bird in the window, the darkened house her agooized parents, so unconscious of her presence; and then, completely overcome by the hopelessness of comforting them, who thought of her as gone to some distant place, she clung subbing to her mother in an agony of grief and homesickness. Presently the service for the dead began, and my little-friend grew more calm, as sentence after sentence fell from the lips of our beloved pastor, and at last allowed herself to be led tenderly away by loving spirits. Soon after she came to me in my room, and begged me to comfort her mother; to tell her that she lived and loved her in the old close way, but could not be happy while she and her father were so sad and unreconciled to her going; that she would like to have stayed with them longer, but was yet with them in thought, love, and often presence, and after a short time they would have a happler home together in the brighter world."

The public receive in this book an illustration and

The public receive in this book an illustration and defense of the leading truths of Modern Spiritualism from a source entirely distinct from that whence such works are expected to come; yet the most enthusiastic Spiritualist would not desire a fairer or more truthful presentation of the two forms of mediumship it portrays. The phenomena upon which the Spiritualist bases his knowledge of another life are shown in the narrative she gives of her daily experience, and the philosophy of that life and its relation to this, as understood by him, are identical with the teachings the author reports having received from her father and others of her spirit friends. It is also gratifying to know that she does not, as others who have written books of similar import have done, endeavor to ward off the adverse criticism of those who, through ignorance, know not what they do, by attributing the origin of what she has stated to the delirium of a sickly. fevered dream, but that she is, as stated in the introduction, "herself firmly persuaded of its reality." The book can therefore be warmly recommended to those who would know of Spiritualism from one who is not a Spiritualist, and we fully agree with Dr. Clarke, who, alluding to the position of the author in this re gard, says: "Her report, therefore, is an independent one, and deserves attention from those engaged in investigating this occult Borderland, where beings of the other world are reported as coming into relations with the inhabitants of our own."

### THE FOUR MISFORTUNES.

BY JOHN G. BAXE,

A plous Rabbi, forced by heathen hate Wandered abroad, submissive to his fate. Through pathless woods, and wastes of burning sand.

A patient ass, to bear him in his flight. A dog, to guard him from the robber's stealth, A lamp, by which to read the law at night, Was all the pilgrim's store of worldly wealth.

At set of sun he reached a little town. And asked for shelter, and a crumb of food, But every face repelled him with a frown, And so he sought a lodging in the wood. 'T is very hard, '' the weary traveler said,

"And most inhospitable, I protes To send me fasting to this forest bed ; But God is good, and means it for the best." He lit the lamp to read His sacred law Refore he spread his mantle for the night,

But the wind rising, with a sudden flaw, He read no more—the gust put out the light. 'T is strange, '' he said, '''t is very strange, indeed. That ere I lay me down to take my rest, A chapter of the law I may not read :

But God is good, and all is for the best." With these consoling words the Rabbi tries To sleep, his head reposing on a log, But ere he fairly shut his drowsy eyes,

A wolf came up and killed his faithful dog. What new calamity is this?" he cried; "My honest dog, who stood the test When others failed, lies murdered at my side; Well, God is good, and means it for the best."

Scarce had the Rabbi spoken, when, alas ! As if at once to crown his wretched lot, A hungry lion pounced upon the ass, And killed the faithful donkey on the spot.

Alas ! sias ! " the weeping Rabbi said, "Misfortune haunts me like a hateful guest: My dog is gone, and now my ass is dead ; Well, God is good, and all is for the best."

At dawn of day, imploring heavenly grace, Once more he sought the town, but all in A band of robbers had despoiled the place, And all the churlish citizens were slain

Now God be praised ! " the grateful Rabbi cried ; "If I had tarried in the town to rest, I too with those poor villagers had died : Bure, God is good, and all is for the best.

Had not the wanton wind put out my lamp, By which the sacred law I would have read, The light had shown the robbers to my camp, And here the villains would have left me dead.

Had not my faithful animals been slain,

Their noise, no doubt, had drawn the robbers near, And so their master, it is very plain, Instead of them, had fallen murdered here. Full well I see that this has happened so,

To put my faith and patience to the test; Thanks to His name, for now I surely know That God is good, and all is for the best."

Mrs. Julia Ward Howe's recent por-

traiture of Danté's love recalls one of the sweetest tributes to woman the world has witnessed. The facts, as given in Boccaccio's "Vita," are evidence of the mastery of the great Florentine's passion; but in the "Vita Nuova" the poet hims If has traced, with exquisite fervor, the impressions created by the vision which was to be to him, through all his solltude, the source of every inspiration, the kindling energy of every spiritual longing. In the original, it seems as though the Italian tongue had never attained such beauty of extongue had never attained such beauty of expression, or such power to delineate the subtlest emotions of the human soul. An unearthly atmosphere pervades these delicate canzone, which in ethereal essence surpass the sonnets of Michael Angelo and Petrarca. They are the highest refinement of mortal feeling and of chivalric devotion to the ideal image, fashioned by an imagination as lofty in its motives as it was sensitive to the tenderest influences. So far as versions can convey the grace and imagery of the original, the translations of Prof. Norton and Mr. Rossetti are singularly adequate and happy. Something of that rare gentility has entered into the student's thought, giving warmth and color to the task so carnestly fulfilled. Had the genius which marked the epoch and crowned with giory the history of medieval aspiration left to mankind no other heritage than the wise:

"Bo you are still in the fog, dear. Perhaps I can let in a ray of sunshine. We will suppose that I am a myth, and if there be a future life, that it is infinitely distant, where the redeemed, dead to all love and longing, all disinterested devotion, are content to sing eternal hallelulahs, unmindful of those who have been thelf, joy, and care. You know, you cannot believe in shot a heaven as this, that, it is inconsistent with the higher conceptions of God and progress. Then why not accept the one which appeals to your reason and conscience? Or if your present life is all, if its high alms and aspirations are nierely the fragrance of a passing flower, what then will, it matter that you have had this comfort and cheer?... For months you

#### Pamphlets Received.

AN APOSTLE OF SPIRITUALISM, A Biographical Monograph of J. J. Morse, Tranco Medium. With an Abstract Report of a lecture entitled "Homes in the Hereafter." 16mo. pp. 46. Boston: Colby & Rich.

ASSOCIATION FOR THE ADVANCEMENT OF WOMEN. Thirteenth Annual Report, 8vo, pp. 48, Papers Read Before the Association at its Thirteenth Annual Congress, Des Moines, Iowa, Oct. 1885, 8vo. pp. 117. Buffalo, N. Y.: Peter Paul & Bro.

THE APOCALYPSE IN EVOLUTION and the Book of Daniel in its First Interpretation. The Veiled One. 8vo. pp. 72. Utica, N. Y.: Arthur Uric.

PLEAS FOR RELIGIOUS LIBERTY AND THE RIGHT OF CONSCIENCE. Arguments delivered in the Supreme Court of the United States April 28th, 1886, in three case of Lorenzo Snow, Plaintiff in Error, v. the United States Writs of Error to the Supreme Court of Utah Territory. By Geo. Ticknor Curtis and Franklin S. Richards. 8 vo. pp. 64. Washington, D. C.; Gibson & Bros.

TWO LECTURES BY DR. J. H. RANDALL. First. Some Myths and Beliefs we've Left Behind." "The Prospect for Humanity in the Light of Modern Science." 8vo. pp. 28,

A REMARKABLE WOMAN; OR, A TRANCE-TOLE TALE. Written by Mrs. W. Gray, and a True Story of Horself. Compiled by W. Gray, Part 1, 8vo. pp. 32.

Chicago: Walter Gray. Moses Before the Count; or. The Porgery of the Old Testament. By H. J. Seigneuret, M. D. 16mo, pp 32. New York: The Truth Seeker Co.

#### Passed to Spirit-Life

From Claremont, N. H., Aug. 16th, Mr. Walter Stevens, in his 72d year.

in his 72d year.

Mr. S. was the husband of Mrs. Addie M. Stevens, one of New Hampshire's best lecturers and mediums. His illness was brief, and without fear he passed on (as a Spiritualist should) to higher He.

Miss Jennie B. Hagan officiated at the funeral—her

should) to higher life.

Miss Jennie B. liagan officiated at the funeral—her prayer, remarks and poomsdoing much to console the wife, son and other near relatives. The service took place at their residence.

Mr. Stevens was beloved, respected and esteemed by all his townsmen and acquaintances, as the many beautiful floral tributes gave testimony.

The following preamble and resolution were adopted unanimously by the Board of Directors, cottagers and campers of Sunapee Lake Camp Meeting Association, and rend by Miss Hagan at the funeral:

Whereas, Our well-beloved friend, co-laborer and brother, Walter Stevens, has been called to higher life; therefore, but It.

Resided. That we feel to unliq with one accord and extend our heartfelt sympathies and love to Mrs. Addle M. Stevens and other near relatives in this hour of their between the lower participant of their beavement, loneliness and sorrow. We pray that our warmest sympathy and love may sustain them through the coming years. We as Spiritualists feel assured death will not separate them entirely: that those gone before are but one day in advance of us in life's long march toward heaven's swoot rest, and angel-life's realities.

Secretary of S. L. S. Association.

From his home in Kingsville, Ohio, Aug. 13th, Jacob

Fickinger.

He was a man with a large heart, and a father of a family of three sons and two daughters. Mr. F. was a kind husband, a loving father and a good neighbor, and had he been blessed with an abundance of this world's goods, he would have been a God-send to this place, as he was a silrring business man. The writer of this has had many chats with Mr. F. on the subject of the shelf-tworld and its works, and always found him a willing listener; so no doubt there were a few seeds dropped in good soil to prepare him to enter the other life not as a stranger.

Lee.

From the home where he was born, in Matfield, Plymouth Co., Mass., Aug. 4th, David Alien, aged 56 years and 18

An early and honest believer in spirit-return, he was able to control a in diam and convince his used parents of his presence while yet his body laid in the coffin before them.

J. II. Y.

[Obituary Notices not exceeding twenty lines published tratutiously. When they exceed that number, twenty sents for exchadditional line will be charged. Ten words in an average make a line. No postry admitted under thir

Camp-Meeting of the Mississippi Valley Spiritualist Association.

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

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

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

For further information, regarding the Camp-Moeling.

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

The Second Annual Grove-Meeting The Second Annual Grove-Meeting
Of the Clackamas County Society of Spiritualists will be
held at New Era, Clackamas County, Oregon, leginning
Friday, Sept. 17th, and holding ten days. George F. Colby,
Missionary, at Large, from the State of Florida, and Col.
O. A. Roed of Portland, are engaged as permanent speakers, Col. Reed will give the opening address on Friday,
the 17th, at 2 o'clock P. M. Mr. Colby 19 engaged to speak at
2 o'clock P. M. on the 18th, 10th, 21st, 23t, 25th and 25th.
Other arrangements, including a reduction of fare on the
railroads to those who attend the meeting, will be made in
time.
WM. Phillips, Willemade I.
Thomas Buckman, Secretary.

HOMAS BUCKMAN, Secretary. Yearly Meeting, North Collins, N. Y. The Friends of Human Progress will hold their Thirty-First Annual Meeting at their new grounds, forty rods east of the North Collins R. R. Dépôt, opening Sept. 2d and

Sept. 5th. French, Lyman C. Howe, Mrs. R. S. Lille, 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 THAIN, Secretary.

## AN APOSTLE OF SPIRITUALISM. A Biographical Monograph

J. J. MORSE, Trance Medium.

With an Abstract Report of a Lecture entitled " HOMES IN THE HEREAFTER."

Paper. Price 15 cents. For sale by COLBY & RICH.

Garnered Sheaves. An intensely interesting Narration of the Good Deeds of a Young Lady of Wealth and Fashion.

BY SHERMAN N. ASPINWALL.

A story with a moral. Interesting to young and old, rich and poor, and containing a lesson for all.

# Paper. pp. 179. Price 50 cents. For sale by COLBY & RICH. CHRIST AND THE RESURRECTION

IN THE Light of Modern Spiritualism. A Discourse delivered by **PROF. HENRY MIDDLE**, On Easter Sunday, April 25th, 1880, in the New Spiritual Temple, Boston, Mass.

Price 10 cents.
For sale by COLBY & RICH. NEW EDITION, REVISED AND ENLARGED.

# Men, Women and Gods.

BY HELEN H. GARDENER. INTRODUCTION BY ROBERT G. INGERSOLL.

Holen H. Gardener was first introduced to the public by Col. ingersoil, since when she has won a place in the hearts of all Freethinkers by her ability, and by the brilliancy of her lectures. The contents of this volume are: Men, Women and Gods; Vicarious Atonoment; Historical Facts and Whentonical Michigan. Cloth, \$1.00; paper, 50 cents. Vor sale by COLBY & RICH.

#### ORTHODOXY: A Lecture by ROBERT G. INGERSOLL.

This is the latest lecture by Robert G. Ingersoll, reviewing the creeds of the churches and answering them from their own standards. Crowded with facts, figures and arguments; lequent in every paragraph; just the kind of literature for friends of free thought and honest expression to have and circulate generously.

Garbler, incomplete and ridiculous reports of this lecture, taken from the newspapers, bave aircady appeared. They do the auditor great in justice and deceive the reading public. This edition or in higheret from the auditor's own publisher, and contains three times as much material as any of the unauthorized and pirated editions.

Paper, Price 10 contains in the generous.

For sale COLBY & RICH.

MY EXPERIENCE; OR, FOOTPRINTS OF
A PRESENTERIAN TO SPIRITUALISM. BY
FRANCIS H. SMITH.
An interesting account of "sittings," with various mediums, by a Baltimore gentleman, which led him to reject
Presbyterianism and embrace Spiritualism. Many interesting messages are given.
Cloth, 75 cents, pastage free,
For sale by COLBY & RICH.

For sale by COLBY & RIGIT.

OLD THEOLOGY TURNED UPSIDE DOWN, OR, RIGHTSIDE UP, BYREV. T. B. TAYLOR, A. M., M. D.

The Resurregion of the Dead; the Second Coming of Christ; the Last Day Judgment—Showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World, and a literal Judgment to follow.

Price, cloth \$1.25, portage free.

For sale by COLBY & RIGH.

# JAMES PYLE'S PEARLINE.

# THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK.

# FREE!----PREMIUMS!----FREE UNTIL FURTHER NOTICE

Persons sending DIRECT TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Premiums, of his or her own

All New Subscribers, or Old Patrons, on Renewing their Bubscriptions

MAY OBTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of ONE of the below-described benuilful works of art:

# ENGRAVINGS.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. R. Rice. Bire of shoot, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 16x20 inches.

"HOMEWARD."

Designed and painted by Joseph John, Size of sheet, 22x2, nches. "FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on tool by J. W. Watts. Size of sheet, 20x24 inches. For each additional Engraving 50 cents extra.

Any person sending \$3,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigle House," Old Cambridge, Mass.

The plate is 24x32 inches. The central figure is that of the Great Port. He is seated on the right of a circular table, which is strown with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Port's own works, in their original manuscript, Banked by those of Do Quincy, Irving, Bacon, Milton, Daniel, Shaksmere, Scott, Ryron their original manuscript, Banked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdom. The Sage of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestant which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mait the engraving free to any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphlets:

following Pamphlets:

SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the Soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. 12mo, paper, small pica, 113 pages.

DEATH. IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Without and Within Man; The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology; The Infallible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual intercourse through Spirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All. Paper.

AGASSIZ AND SPIRITUALIBM; Involving the Investigation of Harvard Colege Professors in 1857. By Allen Futuam. This sterling work combines in Itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ANDSES OF MODIERS OF MILERS.

which the author accords to it.

DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN BPIRITUALISM. By Mary F. Davie. This cloquent and comprehensive pamphiet is especially needed in the present "crists." While it reveals the sublime inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective utterances at once protect the friends and onlighten the enemics of truth and progress. Paper.

Paper.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Bands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. Q. Bloede, of Brooklyn, N. Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has,

Paper.
ORDEAL OF LIFE, Graphically illustrated in the experience of fifteen hundred individuals, promiseuously drawn from all nations, religious, classes and conditions of mong alphabetically arranged, and given psychometrically through the mediumship of Dr. J. O. Grinnell, in presence of the compiler, Thomas R. Hazard.

compiler, Thomas R. Hazard.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Serpent Worship. Two Treatises. By Hyde Clark and C. Stanliand Wake, M. A. I.: Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. RELIGION OF SPIRITUALISM. By Eugene Crow-

REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan.

RKETCH OF THE LIFE OF EDWARD S, WHEELER, the Distinguished Improvisator and Lecturer. By Goo.

A. Bacon.
INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzle Doton, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spiritualism, held in Music Hall, Boston, March Sist, 1803. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE

Bix Months...... 1,50

#### TO BOOK PURCHANERS.

TO HOOK PURCESANERS.

COIDS & Rich. Publishers and Booksellers, 3 Resworth street (formerly Montgomery Place), corner of Province street, Roston, Mass., keep for sale a complete assortment of SPIRITAL, PROGRESSIVE, REFORMATORY AND MISCELLANEOUS BOOKS, at Wholesale and Relatl.

Terms Cath.—Others for Rooks, to be sentby Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the ball since must be pild C. O. D. Others for Rooks, to be sent by Mail, must invariably be accompanied by east to the amount of each order. We would runnind our patrons that they can result us the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of mont than one dollar will not be accepted. All business operations looking to the sale of Rooks on commission respectfully declined. Any Beok published in England or Am rice (not out of print) will be sent by mail

or Express.

BF Catalogues of Books Published and for Sale by
Oobly & Rich sent free.

#### SPECIAL NOTICES.

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

therance.

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

Notices of Spiritualist Meetings, in order to his me prompt inselfion, must reach this office on Monday of each week, as the BANNLE goes to press every Talesday.

# Banner of Wight.

BOSTON, SATURDAY, AUGUST 28, 1886.

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

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

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS, : 1 (AAC B. RICH. BUSINESS MANAGER. LUTHER COLBY. EDITOR. JOHN W. DAY. ASSISTANT EDITOR.

Ar Business Letters should be addressed to ISAAC B. Hell, Ramer of Light Publishing House, Roston, Mass. Hether letters and communications should be forwarded J. LITTER COLUM to LUTHER COLBY.

temble, Ignorance dies, Error decays; and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### Shall our Government Remain Secular or Become Ecclesiastical?

We made brief reference in last week's BAN-NER to the out-and-out advocacy by President Scelve of Amherst College in the July issue of The Forum of operating our free government in accordance with theological methods, and quoted several papers to show the tenor and spirit of their comments upon it. It is a subject that well deserves to be returned to as frequently as possible, that the enemies of free government may not sow tares while the rest of us sleep in a false security. The Index takes up the cudgels against this President of a New England College, saying that he attempts to show that the State should teach religion, and that he repeats the old arguments which have been refuted again and again. President Seelye, says The Index, "is one of the prominent representatives of the party which is working to secure, by constitutional amendment, national recognition of the Bible as the supreme law, and Jesus Christ as the ruler of nations;" and remarks of him that his ideas resp cting "the State" and of "its subjects" are "more in consonance with the despotism of Russia than with the principles and spirit of the American

That President Seelye may not be misunderstood, this is just what he does say in his article in The Forum: that "religious instruction of a people is indispensable to their very existence"; that "the family will not provide the religious instruction needed, and indeed cannot do it"; that "the Church is confessedly not doing this work, and unless you give the ubiquity and power to the State, the Church neither can nor will do it"; and "hence, that the State should provide for instructions in the gospels for its own preservation; if the conscience of its subjects approve, weil; if not, the State will be cautious, but courageous also. and if it is wise it will not falter."

There is the whole scheme in few words. The State is summoned to teach religion, which means simply that it is to sustain its teaching with absolute power; and "if it is wise, it will not falter." It will be "cautious, but courageous also." The spirit of absolutism speaks in such words; and it is an absolutism which the world has been centuries in shaking offthe absolutism of ecclesiastical power, the cruellest, most searching, most unrelenting of all power.

The Index meets President Seelye's assumptions with argument like this: "What right has a State to exist if it is not founded upon "the conscience of its subjects'? and who are the 'subjects' but those from whom the State derives its authority and power-the people who elect from themselves men to make and adds that President Seelye believes nothing of the sort. His position is "that governments derive their authority not from the people but from God; that the Bible is his revealed will; and that our government should be made to conform to its teachings, whether the conscience of its subjects approve or not." It has no idea, however, that these views will make any headway in this republic; both theoretically and practically they are yielding rapidly to state secularization in the countries which have tried them and have been cursed by them. It is only surprised that they should be thus boldly blazoned by the President of a prominent New England College in the year 1886.

The New York Sun also comes to the mark and utters the plain truth in response to this bold proposition of President Seelye. We gave its closing paragraph, which contained the conclusion of the whole matter, in our last week's issue. We repeat it now because it cannot be repeated too often, in the face of this theological assumption. "The State can have nothing to do with religious education," says the Sun. "but must leave it entirely to the Church, unless indeed Church and State are united; and President Seelye's argument is really an argument for such a union" Seelye cannot conceive of education without religion; but the Sun pertinently inquires, what religion shall the State teach? President Seelye lays it down that it "should provide for instruction in the gospels for its own preservation." He sees no reason why the life of Jesus Christ should not be taught in our schools as well as the life of

Julius Cosar. To which the Sun aptly and conclusively re-

religion of Jesus, and the proper manner of marked upon-the work upon it being accomthe inhabitants have no belief in that religion. refuse to accept the 'general historic accuracy of the gospels, though President Seelve says 'it is no longer doubted by intelligent persons.' Then there is the division between Catholics and Protestants, and the Protestants are subdivided into numerous conflicting sects. They all believe in the gospels, it is true, but they differ radically as to their interpretation and the methods of teaching them. Catholics would rather have their children go without any education at all than send them to schools in which the religion of Jesus was taught otherwise than in strict accordance with Catholic doctrine; and Protestants, of course, could not endure schools that would satisfy Catholics."

There it is; and there is no getting away from it. The fortunate conception of a free government for us was that it dissevered all the old relations, expressed or implied, that existed between Church and State. Governments by ecclesiasticism had proved the curse of the centuries, and by extinguishing the love of knowledge in the human breast left the dismal trail of the Dark Ages across the history of the human race. We set out with entirely opposite views in this country. The founders and fathers laid down the premises that, for all the purposes of public government, the ecclesiastical power should forever keep off its heavy hand from this new and free system. They did not object to religion, but they left it a fair and open field, untrammeled by any political conditions. In like manner they left government a fair field, unrestrained by any of the subtle powers of ccclesiasticism. They were not moved by any sentiment for religion to mix it up with moral government and good citizen. ship. They left each to go its own way undisturbed; and we have grown and expanded as no other nation before us ever did, in consequence. It is no time now to propose a return to the system that has hindered the progress of the world for a thousand years, by suppressing the spread of knowledge, on the pretext that it would be a detriment to religion.

It was many years ago when the BANNER opened the war on these ab ttors of ecclesiastical rule and theological supremacy in this country, and it rejoices to see itself so powerfully supported to-day in its original position by the press of the country. If the fight is to come, let it come now rather than later; and now is the time for all who have no fellowship with such despicable politico-theologic schemes to define their position and to show their colors.

#### The Wonders at Onset.

By request of President Crockett, Mr. George A. Bacon, of Washington, D. C., presided at the meeting held Tuesday afternoon, 17th inst. Mr. B. is well known in Boston and vicinity as an excellent presiding official, having often served in this capacity. In a few well chosen remarks he introduced as the lady speaker of the afternoon, Mrs. Nickerson of Detroit, Mich., who after an inspirational song, (accompanying herself upon the organ) announced her subject to be "Connecting Links," which she proceeded to elaborate in a pleasing and instructive manner. Concluding her address, she wove several appropriate subjects, furnished by the audience, into an inspirational poem of considerable merit. This is the lady's first visit to Onset. She possesses mediumistic gifts of a varied and excellent character, and is destined in the future to do a notable public work. The chairman then introduced Mr. A. A. Wheelock, who proved himself a Boanerges of a speaker, his voice being distinctly heard for a considerable distance from the grove. In his opening remarks he incidentally observed that he hardly knew upon what theme to speak, when a voice called out, "Give us your best thought;" and upon which he made an uncommonly in- preachers will get up and vociferously deny demise and return of Stephen Pearl Anteresting address. During its delivery he paid a glowing tribute to the immense work accomplished by the BANNER of LIGHT, that called forth a spontaneous burst of applause from the large audience present. Mrs. Wilson Porter then publicly "read" very successfully ten or twelve persons taken indiscriminately from the audience, which evoked much interest. She is an excellent test medium. Altogether, this meeting was one of the very best of those held at the Grove this season, not excepting

the Sunday gatherings. We nover experienced a happier time at Onset than during our recent visit. We noticed in our last issue the fact of having had a sitting on Sunday with Mrs. Diss Debar. Several days afterwards she invited us to again sit for the picture and portrait manifestations, remarking at one sitting that she wished us to fully ascertain whether we considered her a fraud, as had been intimated by some people, or not. Our experience with this medium, under the most crucial test conditions, obliges us to acknowledge her a most wonderful medium in ber specialty. At an unexpected sitting on the to execute laws for the public good"? But it 17th, she placed in our hand a blank card, which we thoroughly examined and satisfied ourself that nothing was upon it. Two minutes after we had held it by one corner to our head as directed, she placed before us a hand-mirror. "What do you see?" she asked. We replied that we saw the head of apparently an Indian, with trees and shrubs in the background. [Then she directed us to take hold of the left corner

of the lower end of the card. Instead of doing so, as directed, however, (as we held our eyeglasses in the left hand,) without thinking of the consequences we inadvertently laid the card on our knee in order to shut and put in our pocket the glasses, thus liberating our left hand, when the medium suddenly exclaimed: "There, see what you have done! You should n't have done that. The picture has faded out of sight!" Sure enough! Not a vestige of the drawing could be seen; the card was as smooth and white as when first placed in our hand. "Now hold it to your head again," she said. We did so-this time with both hands-when in less than three minutes, to our utter astonishment and to the surprise of several witnesses, a portrait appeared, in colors, purporting to represent George Washington. We think it resembles his likenesses somewhat, but we shall leave that question with the critics to decide. At another time she placed two slates in our bands. They resembled any common slate - such as those used in schools. No marks could be observed upon them. We wrapped them closely together in several thicknesses of a newspaper, and held them in our right hand. In a moment afterwards we could than of adults," and that God "loves and hates hear distinctly (as could others present) a unborn children." sound resembling that made by a graver

ple who make the State were agreed as to the the fact; as when we examined the slate teaching it, or if the vast majority of them were | plished in about five minutes from the time we so agreed. But in the first place, a large part of | had wrapped up the slates-to the astonishment of all present there appeared graven into There are Jews, Pagans and Infidels, and they | the slate three outline sketches of human figures, representing two male and one female; also on the left of the figures is to be faintly seen a vase of flowers. Underneath the figures, in deeper cut lines, the following words were engraved, exactly the same as though they had been written upon the slate with a pencil:

"We are with you in the good work. W. AND P."

And this is not all we witnessed. The next day as we were passing Mrs. Debar's tent, she called us, saying, "I want you-give me your hand-look!" On the chair sat a blind man, holding upon his forehead a blank cardboard. Presently we saw appearing upon it in oil colors a beautiful female portrait, with trees and shrubs in the background. "Isn't it solendid?" the medium involuntarily exclaimed. Then she immediately added: "This is holy work. Poor blind man I the angels are giving him a delightful picture which he cannot see! But his spirit senses it, and that is gladness enough." Then addressing the sitter she said: "It is completed-take it home with youthere is nothing to pay-you are entirely welcome to it.'

On a subsequent occasion, we being with an excursion party on board a small steam yacht down the bay, Mrs. Debar sitting in the bow facing the company, drew from a reticule a blank pasteboard card, 4x6 Inches in size, and held it by one corner in her hand, when gradually appeared upon it a crayon drawing of a storm at son; the waves in boisterous commotion beating against a mammoth rock. Pressing or beating up against the rock was part of the mast of a wrecked vessel, from the crosstree up; there could also be seen several figures in the foreground, which were not distinct enough to describe. But the strong point in the picture was the clear-cut profile of a human face, the full size of the left side of the rock, with the dark storm clouds in the distance.

Other parties received satisfactory pictures similar to those we have thus attempted to faintly describe. What is the hypothesis? How is it done? continually arises in the mind of every beholder. Some call it the "black art"; some 'art magic"; some "occult force"; some "esoteric power"; while those who are the best posted, designate the wonder of wonders simply "spirit-power," produced by the blending of the spiritual and the material forces by and through this highly sensitive medium.

It should be distinctly understood that we have simply spoken of Mrs. Debar's mediumship-nothing more, nothing less.

#### Infants in Old Theology.

The disposition of innocent infants by the theologians has given them no little trouble in these liberal and more enlightened days. It is noticeable that the subject comes up to perplex them with almost the same regularity as sunrise. Not that the ministers who still profess the old and rigorous creeds rise up to assert and affirm afresh the hideous dogma of infant damnation, but rather that they are anxious to be counted among the deniers that any such dogma ever was included in their creed! They stopped preaching it long ago-that we all know; now they are engaged in denying that they ever preached it at all! Humanity has proved itself master of theology, and has driven this detestably cruel dogma out of the pulpit, though not yet out of the creed. And it is Spiritualism that has been so largely instrumental in bringing about so salutary a change, inculcating as it does a broader humanity and teaching the truths of a common brotherhood. Spiritualism, it is of no use to deny it, has forced creed religion to become more humane; and we are in confident expectation of seeing being, "insanity," "Theosophy and Spiritualwhich he instantly caught up as his subject, the day when Orthodox, or Presbyterian, ism"; John Pierpont speaks feelingly of the that their professed creed ever taught a literal hell I

The Boston Herald has felt constrained, by these recent ministerial denials, no doubt, to enter upon a special demonstration to convince these deniers that, whatever the tenor of their present preaching, the theological creed which they continue to profess does contain the now largely repudiated dogma of infant damnation. It quotes the Brooklyn Eagle as saying that, 'a while ago, Rev. Dr. Talmage offered one thousand dollars reward for any proof that any creed, officially or unofficially related to Presbyterianism in any age, or to any denomination of evangelical religion, ever taught what the Boston Herald says was taught." It seems that Dr. Talmage had said recently that all persons who die in infancy, even in heathen lands, "go straight to heaven," and the Herald remarked upon it that "it is a vast gain upon the creed that found expression in the saying that 'In Adam's fall we sinned all,' and the theology that doomed unbaptized babes, 'dying in their sins,' to eternal misery." The above quotation from the Brooklyn Eagle was the prompt response. Upon which the Herald goes to work to show that "the theology to which Presbyterianism has given assent, and to which other evangelical denominations have subscribed, has taught the damnation of infants," and that it "is an historical fact, too well at-

tested to admit of successful dispute." The Herald admits gladly that this horrible doctrine is no longer preached by these denominations: but that it was held by Calvinists and Lutherans, and is still implied in the Westminster Confession and in the articles of faith in many Orthodox churches, is easy to prove. And in order to prove it, the Augsburg Confession is quoted from; and Luther's own views written "for the comfort of Christian mothers"; and Dr. Philip Schaff, an eminent Presbyterian theologian. And then comes an extract from the Westminster Confession and Catechisms, which settles the dispute against Dr. Talmage, whatever he concludes to do with his thousand dollar offer of a prize for such proof. These Westminster Confession and Catechisms are pronounced by Dr. Schaff to be "the ablest, the clearest, and the fullest statement of the Calvinistic system of doctrine,' which he declares to have been "adopted not only by Presbyterians but with some modifications on church polity and the doctrine of baptism, and with a reservation of greater freedom, by the Orthodox Congregationalists and the Regular, or Calvinistic, Baptists in Great Britain and America." At the synod of Dort the Swiss theologian declared that "there is an election and reprobation of infants no less

We respect you all the more. Dr. Talmage,

eternal condemuation of innocent infants; but there is no need of your going back into the black forest of the cruel old creeds to defy anybody to find such doctrines there. As we said before, the reason why they are no longer preached in their horrid nakedness is because civilization will not stand it. Advanced humanity refuses with indignation to have such a delirium of old theology thrust in its face. The age is a new one. Men and women more clearly comprehend their spiritual relations to this life and the next. And we may be very certain that the theologians will change their preaching first and their creeds afterwards to suit the acknowledged change in public sentiment. They only work at their trade, and must do work that is popularly acceptable or else give way to those who will. Infant damnation is gone, and hell is following after.

#### Phenomena in London.

At a séance of Messrs. Husk and Williams in London, August 3d, one of the manifesting spirits sang a song in Lancashire dialect, and a lady and gentleman from Italy held a conversation in three different languages, the spirits speaking in their own independent voices; no one present except the interlocutors knowing the languages, which were Italian, Danish and Dutch. Mr. Joseph Armitage, who reports the seance to the Medium and Daybreak, further says that while his hand was joined with the hand of the medium, Mr. Williams, an iron ring was put on his arm. "I felt." he says, "the ring being manipulated over my hand and Mr. Williams's, and it seemed to expand until it passed over our hands; then it passed over my coat sleeve, up above my elbow, and there it remained until the close of the sitting."

#### J. Clegg Wright Going West.

We are informed by a correspondent that he recent labors of this eminent apostle of the New Dispensation at Saratoga Springs have been much appreciated by the friends in that locality. Mr. Munger and family, of Newton, Kan., are at present at the Lake Pleasant campground, being much pleased with their visit. One of the results of this journey has been that Mr. Munger has, in the interests of the Spiritualist Society of his town, secured the services of Mr. Wright as settled speaker in Newton, for six months, commencing December 1st. 1886.

Mr. Wright goes next to Queen City Park Vt.) camp, thence to that at Niantic (Ct.), and later to the new grounds at Parkland. Pa.

#### San Francisco, Cal.

Albert Morton has taken the large hall in the Odd Fellows (new) Building for September. It is the finest in that city, seating 1400 people. W. J. Colville is the speaker engaged, and the (former) Temple organist and soloist are among the attractions. The enterprise, which shows the determination of Bro. Morton to keep abreast of the times spiritually, cannot fail of proving a grand success.

### The Southern Camp-Meeting.

The Atlanta (Ga.) Constitution of the 19th nst. says that most of the prominent Spiritudists of that city are sojourning at the Camp-Meeting on the summit of Lookout Mountain. It reports the attendance at the meeting large, persons being present from all parts of the South.

THE SPIRIT MESSAGE DEPARTMENT (OR our 6th page) offers the reader a choice installment of interesting matter, opening with a soulful Invocation; Questions are answered by the Spirit President regarding the locality of the soul prior to birth into mortal life, future life for animals, the inhabitants of other planets as compared with those of earth, clairvoyants and the range of their powers, the state of mind of parents in the other life regarding the troubles of their offspring yet in this state of drews: Lizzie Ostrander Bliss voices cheer and encouragement to her brother and sister mediums; Bertha French brings a loving message to her mother in Boston; and a controlling intelligence speaks for Judge Edwin Lawrence, of Ann Arbor, Mich.; A. W. Sears, of Plymouth, Mass. (who desires to communicate with James Sears); George W. Simmons (who has pleasant words for his friends in Boston and vicinity); Wm. Lakey, of Pawtucket, R. I.; Carrie Fogg (who wishes to come into closer communion with her people in Boston); David Brewster (to friends in Bangor, Searsport and Kittery, Me.); Sarah Ford, of Boston; May Wheeler, of Philadelphia (to her mother); James Oldham, of Baltimore; and "Lilly Bell" to her medium.

MRS. RICHMOND'S DISCOURSES .- The latest numbers of the series are: No. 22, "What Am ? Whence Am 1? and Whither Am I Going?" No. 23. "The Devil: His Origin, Mission on Earth and Final Destiny." The former was delivered at Eddyville and the latter at Friendship, N. Y., July 25th and Aug. 1st. These 'Discourses" are published in pamphlets of eight octave pages each, by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill., new ones appearing every Saturday.

The Iowa Medical Liberty League is now in full operation. Those wishing to know of its aims and purposes can address its President. Perry Engle, M. D., of Newton, Ia., or its Secretary, Dr. J. W. Scott, of Des Moines. The New Thought, which has done valiant service in fighting the "doctors' plot law" in Iowa, publishes the Constitution and By-Laws of the new Society in its issue for Aug. 21st.

THE VERY LATEST INFAMY. - The daily press alleges that it has been discovered that Indian children, whose education has been paid for, have been farmed out and neglected by a Philadelphia institution. What next, we wonder, in the way of injustice to the red race?

Gen. Francis J. Lippitt and N. Frank White, of Washington, D. C., have made us pleasant calls of late. The foot of Time seems to fall lightly at the National Capital, if one may judge by the buoyant personal appearance and bearing of these veteran Spiritualists,

We shall print next week a lecture delivered at the Lake Pleasant Camp-Meeting Ground on Sunday, Aug. 17th, by Charles Daw. barn of New York, entitled "Possibilities or SPIRIT CULTURE."

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

Read the call issued by the Wisconsin plies: "This would all be very well if the peo- upon at least one of them, which proved to be for revolting at such damnable doctrines of the | Association of Spiritualists, fifth page,

and the second process of the first process of the second process

### ALL SORTS OF PARAGRAPHS.

Life is too short for any bitter feeling : Time is the best avenger, if we wat;

The years speed by, and on their wings bear healing;

We have no room for anything like hate.

This solem fruit the low movids seem revealing

That thick and last about our feet are stenling—

Life is too short.

—Rila Wheeler.

A Pittsburgh builder of cheap houses uses matched flooring instead of lath and plaster. On this cotton cloth is glued, and on the cloth wall-paper is pasted. This he claims is better and cheaper than plaster, and thus houses can be built in cold weather,

A severe tornado devastated Southern Texas, Aug. 20th-221, whereby thirty-eight persons were killed and a property loss of \$5 000,000, inflicted. Gaiveston suffered severely. Never before, it is said, was the lower coast of the Lone Star State visited by such a terrible conflict of the elements.

Book-binder—"Will you have it bound in Turkey or Morocco?" Purchaser—"Oh! mercy, no. What is the use of sending it way off there? Have it bound in New York."—Tid-nits.

Congressman C. S. Voorhees, of Washington Territory, has our thanks for public documents

The Statue of Liberty in New York Harbor is to be unveiled, with appropriate ceremonies, sometime about the last of October.

In the opinion of a naturalist, the lion will be extinct in one hundred years. It would be better for the morals of the country if the tiger were to become extent that time. Men "fight the tiger," but they very seldom molest the lion.—Norristown Horald.

Gloucester, Mass., tourists on the brine assert that they have seen the sea-serpent. He was on view off that port Aug. 22d. He had two eyes, and "dived" out sight with great celerity. "Little girl, do you know whose house this is?" asked

solemu-looking old man of a bright child seated on

the church steps. "Yes, sir, it's God's. But he aint in." she added, as the old gentleman was about to walk up the steps. "and his agent's gone on the Conti-Honorary degrees have been conferred by the University of Heldelberg - which has just reached the 500th anniversary of its founding - upon Prof.

Alexander Graham Bell of Washington, Prof. Edward D. Cope of Philadelphia, Prof. Othniel Charles Marsh of New Haven, Prof. Simon Newcomb, Superintendent of the Nautical Almanac at Washington, and Prof. John W. Powell, director of the Geological Sur-

Investigation by American naval officers shows that the Canadians are suffering far more by the enforcement of the 1818 treaty than are the American fishermen.

A new mineral has been discovered in Missouri which cuts steel with great rapidity and yet retains a keen edge. It is called adamscobite. Two hundred lives were lost by the burning of a

passenger steamer on the River Volga, Russia, on Sat urday, 21st. A. S. Hayward of Boston, a well-known magnetic physician, is in town.—Saratoga Eagle.

An extradition treaty has been concluded with Japan which includes the following offences for which extradition may be asked: Murder, counterfeiting, forgery, embezziement, larceny, burglary, entering public buildings with intent to commit felony, perjury, arson, piracy, manslaughter on board ship, malicious destruction of or attempts to destroy railways, vessels, buildings, when the act endangers human life. and fraud by a bank Trustee or Director of a bank or

There has been great loss of life and property at Mandalay, caused by a flood.

Down in the heart of the bottle green wood The shadows are shifting and long; And over the pool in the butternut tree The chickadee rattles in song;

trust company.

And then like a rasp comes a fitful ki-yi That echoes through mountain and vale, And you know that some small boy has hurled his dog In the green-coated pond by the tail.

A fire in the business section of Ban Francisco, Saturday night, Aug. 21st, did damage estimated at 82,000,000.

The names of 267 women have been added to the St. John electoral lists as qualified to vote at the next civic election. The " horrid men" down that way may well tremble for their sovereignty.

Editor Cutting has been released from custody, and ve trust the " Mexican war-cloud" has collapsed.

"The poet is born, sir," said a man haughtily, as he received a roll of manuscript from the editor with a shake of the head. "Oh! is he?" replied the editor with a pleasant smile. "Well, when he gets old enough to write something, tell him to come and see me. Good-bye," and he resumed his labors.— Wash-inston Critic. ington Critic.

The old William and Mary College in Virginia, which is dead in all but name, is keeping its privileges by a curious custom. Every morning the aged President rings the college-bell, and, though not one student responds, the college is open and its charter is not re-

The agricultural distress in Germany is so great that is proposed to divide large estates for planting in the colonies among German peasants.

VERY CLEAR.(?)—Counsel for the defense: "Gentlemen of the jury, if there ever was a case which, more than any other case, challenged careful comparison with similar cases, this case is that case."—Fliegende Blatter.

Zenas T. Haines, whilom of the Boston Herald, has assumed the editorial chair of The Phonograph, the local journal of Phillips, Me., his native town.

"Do you realize, sir," said the long haired passenger, "that there is One who sees and hears all we do, who can solve our inmost thoughts, and before whom we are but crushed and bruised worms?" "Give us your hand, strauger," replied the other. "I know just how you feel. I'm married myself."—New York

We are in receipt of specimens of the new "United States Letter Sheet Envelopes" which are now being introduced by the Postmaster-General. They are prepaid by a two-cent stamp representing Gen. Grant. are ingeniously arranged as to sealing and writing space, and seem to offer quite a "labor-saving" opportunity to the general public.

Herbert Spencer is seriously ill at his residence in London, suffering from nervous prostration and in-

The Banner of Light comes freighted each week to us with a host of news delightful for Spiritualists to read and ponder over. Its facilities for obtaining the latest and best news render it an indispensable organ for the true interest of our philosophy, and is, with-out doubt, "ahead of them all," \$3,00 per year. Colby & Rich, Publishers, Boston, Mass. Subscrip-tions received through this office.—The Eastern Star. Glenburn, Me.

The landlords are again working the "eviction mill" to the great sorrow of Ireland's poverty-stricken peas-

Prof. Calvin E. Stowe, formerly of Andover Theological Seminary, husband of Harriet Beecher Stowe, died at Hartford, Ct., Aug. 22d, 1886, aged 84 years and

Highwaymen are beginning to be altogether too common in the streets of Boston. Brace up, Messrs. Commissioners.—Record.

The cholera is once more devastating Italy.

The programme of European changes up to date may be set down as a revolt in Bulgaria; the abdication of Prince Alexander; and the opening up in a new form of the ever-recurring Rastern question, with Austria and England on the anxious seat.

The town of Vsedprovacz, in Hungary, has been burned. The origin of the fire is not stated, but it was probably caused by friction among the letters of the name.—Portland Argus.

The Island of Malta, but ninety-five square miles, in extent, is declared to be the most densely populated. 

and a charle of the research and antique of a new transfer of

#### Extraordinary Seauce. To the Editor of the Banner of Light:

The most wonderful scance ever known in this part of the world, at least, took place at Onset, Mass., on the evening of Aug. 16th, at the house of Mrs. H. V. Ross, the materializing medium, herself being in the cabinet. A seemingly accidental but strangely systematic array of circumstances (as seen in the light of results) succeeded in bringing to her rooms at that time Miss Helen C. Berry, of the Berry Sisters, Mrs. M. Eugenie Beste, the voice medium, and Mad. Diss Debar, who has obtained so many pictures in a remarkable manner this summer, thus forming a most powerful battery by which to accomplish the astonishing manifestations of the evening.

It is quite impossible for words to convey any adequate expression of these experiences; still we have but this poor vehicle and must employ it. It seemed to us as if the gates of Heaven were flung wide open, and that the angels descended freely and again "walked with men"—for the spirits remained a long time materialized. The séance commenced and was accompanied by music upon the organ, and the first form, that of an ancient dame of our own olden times, was accompanied by the medium, Mrs. Ross, (entranced by "Bright Star,") who sup-aported her a little around the room, taking back with them to the cabinet the oldest gentleman present. There were four or five full-sized spirits out to the extreme end of the room at a time in a light strong enough to distinguish their faces plainly. What purported to be a high official of the church with five adult spirits by his side appeared, and prostrated themselves upon the floor while the organist, Mrs. Bennett, played and sang a chant and the Gloria-the whole of which was exceedingly impressive and solemn. Five angelic forms glided, for they did not seem to use their feet, to the furthest side of the room and back-and the news from the cabinet was that "the angel world were holding jubilee" to night.

Two adult persons came out together, each leading a little child of perhaps six years by the hand. A spiritform presented a veritable baby, as testified to by a number who handled the baby's head, and found it to belong to a warm, breathing child. A small boy of about four years presented himself, and was so natural that a little boy present threw his arms about him and kissed him.

A great number of ancient spirits were present, and manifested both outside and inside the cabinet to their own mediums and to friends. Mr. John L. Severance, the controlling spirit of Mrs. Beste's, séances, called his medium and then Mrs. Sayles to him expressed his pleasure at meeting them and all the friends, in his manly and beautifully modulated voice -the perfect voice of his own scances. He is a fine looking gentleman, as has been testified before by his old friend, Mr. Lyman of Washington, who knew him in Cleveland thirty years ago. As Mrs. Sayles turned to go away, he said, "Take your chair, and come back to the cabinet, and we will try to get a picture on your head. There are spirit artists inside the cabinet, and the great medium for these things, Mrs. Diss Debar, is present," etc. Mrs. 8. complied, and Mr. Severance lifted her chair, placed it in front of the cabinet, seated her in it, and called for a card, which was handed to her. Mrs. Sayles placed this, according to direction, upon her head, and all except herself saw the operation of the appearance of the picture upon the hitherto perfectly blank card, and the accompanying manifes

Mr. Severance held closely to the hand of his me dium all the time, and seemed to lose his power of voice when not touching her. Upon each side of him stood two fully materialized female forms, and the scene in the cabinet behind them resembled, in the words of Mr. A. B. Brown of Worcester, who was present, "a mass of human beings crowding forward intently, to look upon the operators who were engaged at the cardboard." Several hands were seen protruding through the curtains, at a little distance below the top, and seemingly manipulating the picture. The forces called for more light, and Mrs. Diss Debar hastened to light a large lamp which had been extinguished at the commencement of the séance. This she held in front of the picture, which had then commenced to form indistinctly. In doing this a strong light was cast directly upon the central figure of the cabinet, Mr. Severance, and three times during the picture the curtains were widely separated. showing plainly the eager spirit-faces within, who were just as interested to view the affair as were those in the body. The picture grew to perfection in the full eight of those present, and it was announced to be that of General Lippitt's daughter Carrie. It is the sweetest and most perfect picture which has thus far been given in this manner, and is recognized by the General as a likeness of his daughter, who passed to spirit-life about four years ago.

After the supposed completion of the picture, Gen. Lippitt's son materialized, and took his father up to the cabinet, saying: "Don't you remember my telling you at Miss Berry's that before you left here some thing would take place that would give you great pleasure? This is what we intended, and have succeeded in." While he was talking his sister Carrie appeared' by his side, and said she stood at Mr. Severerance's right during the forming of the picture. In reply to his expression of surprise at the number of mediums present, she replied: "Yes, papa, but it was all brought about by us."

Mrs. Diss Debar has always supposed that the sunlight was absolutely necessary to the taking of these pictures; it is therefore a new departure in this art. At the close of the seance, when the portrait was being viewed, some one called attention to what seemed to be a church spire forming on the right side, and at the same time Mrs. Diss Debar said quickly, "Look !" and a light spot was observable in the background of the left side of the portrait. Mr. Brown held the cardboard on Gen. Lippitt's head, and in a few seconds this developed to a miniature full form of a human or a spiritual being, upon what had just appeared but a dark cloud.

· Altogether it was a symposium that we may hardly hope again to see. And yet, if the mediums would combine their forces, and come together in harmony we may not set bounds to the power of the spirit world. We know not what wonders we may expect if we give the proper conditions—the aggregation of spirit power-and the harmonious conditions of fraternal love. With the spirit-world as with God, who is over and around and within it, "nothing is impossible." Through this entirely impromptu affair, (so far as mortals are concerned,) we may derive a lesson in the power of spirits, and learn their great pleasure and intense desire to do all they possibly can for us and the world, even through the meagre conditions we have yet learned to give them. And mediums will realize, if they will consider the subject. that all such combinations must result in added powers to each-powers gained by the contact of influences. We hope this was an initial meeting of a long series in the future.

We, the undersigned, having been present at the above scance, certify that the above description of phenomena is faithful and true to the best of our recollection

A. B. BROWN, J. H. DISS DEBAR. MRS. E. L. DISS DEBAR, LITA BARNEY SAYLES, PRANCIS J. LIPPITT. MRS. E. J. L. BENNETT, MRS. M. EUGENIE BESTE, J. C. MOMULLEN.

# Dr. Willis's Letter.

To the Editor of the Banner of Light: I have been permitted to read in advance the proof-sheet of the statement made by Dr. Willis regarding his treatment by the authorities of Harvard [on second page]. Dr. W. will see that in my last article, Aug. 21st, I distrusted the fullness of Pres. Walker's memory, when he

said that all the faculty did was to give Willis permission to resign. I endorse all that Dr. Willis has said in his letter to which I refer, and admire the forgiving spirit in which one so barbarously wronged

as he was, by such a band of judges as sat at his

trial, can now speak of them. 

THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

Spiritualist Camp and Grove-Meet-

ings. 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 0 A.M., and 1, 3:30 and 4:05 P.M. Sundays only at 7:30 A.M.
THE NEW ENGLAND SPIRITUALISTS CAMP. MEETING ASSOCIATION commenced its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July 21st and will continue to Sept. 1st.

31st, and will continue to Sept. 1st.

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

polusive. QUREN CITY PARK, VT.—The meeting at this popu ar resort opened Aug. 17th, and will continue to Sept.

lar resort opened Aug. 17th, and will continue to Sept. 23d.

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

SUNAPER IAKE, N. H.—Camp-Meeting sessions 
commenced Sunday, Aug. 1st. close Sept. 1st.

MISSISSIPPI VALLEX SPIRITUALIST ASSOCIATION.

—The fourth annual Camp-Meeting of this Association at Mount Pleasant Park, Clinton, Ia., commenced 
Aug. 4th. to continue one month.

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

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

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

OASSADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Eastern 
Ohlo commenced their seventh annual Camp-Meeting 
on these grounds Saturday, July 31st, and will close 
Monday, Aug. 30th.

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

PARKLAND, PA.—The Camp Meeting (heretofore

days.

PARKLAND, PA.—The Camp Meeting (heretofore held at Nesbaminy Falls) will continue at this locality until Sept. 5th.
MAINE.—The First Maine Spiritualist Camp-Meetmaine.—The first maine Spiritualist Camp-Neet-ing Association will hold its Ninth Annual Meeting at Buswell's Grove, Etna, commencing Aug. 27th and continuing ten days. Nonrii Collins, N. Y.—Thirty-first annual meet-ing from Sept. 2d to Sept. 5th.

Judge E. S. Holbrook of Chicago, Ill., made us a friendly call last week. He has been on a tour recently through the Southern States to California, and s now on his return home by way of New England. He has visited with much pleasure several of the Spiritualist Camp-Meetings, including Onset and Lake Pleasant, at which latter place he will remain until his return West. Judge Holbrook is looking hale and hearty, despite the years that are gathering around him. He has from earliest years been a friend to liberal thought, and began his practical acquaintance with psychological themes as a "magnetist," while a student at Amherst College, Mass., in 1838; when Modern Spiritualism came he welcomed it earnestly. and has ever since been outspoken in its defense.

A CHAND IDEA.—We understand that Major Griffith has given the use of his Mediums' Home building, situate at the Onset Bay Camp-Ground, to the Spiritualists' Ladies' Aid Society of Boston, as a freewill offering, and will keep it in repair for such purpose. It will give the society a chance to do good work for those who cannot afford to pay rent and who still desire a brief "outing" at this beautiful spot.

Mr. Augustus Day of Detroit, Mich., called on us recently on his way to the Onset Bay Grove Meeting. He spoke very cheeringly of the progress of Spiritualism in the West, and stated that he would open his new hall early in the autumn for spiritual meetings, and purposed engaging some of the best lecturers for the course, which is to continue through

FORT DODGE, IA. - An "Association of Progressive Spiritualists" has been organized at this place - officered as follows: Mrs. Nellie Douglass, President: Mrs. Goldsworthy and Mr. Homer Prindle, Vice-Presidents ; Mrs. J. Nelson, Secretary ; Miss L. R. Stanley, Cor. Secretary; Martin Alger, Treasu-

Those of our readers who may be contemplating a trip to Saratoga Springs will find a pleasant home and excellent accommodations at reasonable rates at the Lyman House-Mr. and Mrs. Harvey Lyman, proprietors - situated at No. 107 Division

A Southern 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.

Mrs. M. A Parsons, of West Winsted, Ct., writes that (though not a Spiritualist in belief) she has received a warm welcome at the Lake Pleasant from each other as a divorced party before sunset. has been much pleased with what has fallen under her notice thus far.

GARNERED SHEAVES .- This new book, written by Mr. S. N. Aspinwall of Minneapolis, Minn., is creating quite a sensation, we are informed, among the reading public. Colby & Rich have it on sale.

August 8th, Col. W. W. Hollister, a prominent Spiritualist of Santa Barbara, Cal., passed to spiritlife, aged seventy years.

# A Card-To the Fair-Minded.

Belleving, from knowledge, that "there is no such thing as death." I am rarely interested in obligary notices. I never write them if I can avoid it, and seldom read them. Therefore what I am impressed to say of praise or censure, concerning any fellow being, I endeavor to put on record before the person has de-I endeavor to put on record before the person has departed to the Summer-land; and I invariably invite like candld treatment from all contemporaries. An obituary may be sentimentally interesting, and its sympathetic utterances may be comforting to tender affections as a last devotional service; but it may be, at the same time, logically absurd and (as special history) inherently and injuriously faise. Recently my attention has been called to some writing of this latter description. A departed lady's friends and sympathizers have, in their recent pathetic and poetic utterances, arrayed themselves as my personal enemies and detractors. The arisen spirit being a natural lover of great principles, would, I am quite certain, if she could, check these unwise partisans with her unqualified condemnation. To this end I invoke the heavenly aid of her now wiser and stronger spirit.

with her unqualified condemnation. To this end I invoke the neavenly aid of her now wiser and stronger spirit.

Allow me in this connection to say that all legitimate questions concerning my private affairs (so far as the public has any right to know) have been by me candidly answered in my last book, "Beyond the Valley." It seems to me that any pure, high-minded person, who is capable of reasoning free from prejudice, will be satisfied with the reasons and facts therein stated. Of course, as is always the case, sensual minds will seek for sensual motives as the causes of human conduct. Let such comfort themselves, if they can, by cherishing their natural follies. With these I shall have no controversy. But to the few fair-minded, on both sides of the Atlantic, I desire to say that, if the departed lady's biographers and oblituary writers do not cease doing me an evil, while engaged in elequently magnifying her loyal life and character, they will constrain me to embark upon a more detailed work of self-justification. This would be an autobiographical necessity. It would be naturally an Appendix to my last volume; written in the interests of true history, in a great reformation; I do not wish to undertake this work; and if I should accomplish it, there will be many who may wish that I had not.

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

Mrs. M. A. Charter is located at Rindge, N. H., Camp-Meeting until Sept. 1st, after which date she will be at Queen City Park for a few days. Hon. Warren Chase lectures in Saratoga, N. Y., August 20th. Aug. 30th he goes to Queen City Park, Vt., for one week only. Speaks in Princeton, Mass., Sept. 12th; in Keene, N. H., Sept. 19th and 26th; in Springfield, Mass., the five Sundays of October; in Manchester, N. H., Nov. 14th, 21st and 28th.

Miss Carrie E. Downer spoke at Wampsville, N. Y., August 8th, and at Oswego Falls, August 18th; she will speak at Onelds on the 22d, and at Palermo Cen-ter on the 29th. Those wishing her, services for funerals may address her at Baldwinsville, N. Y.

Bishop A. Beals spoke at Balamauca, N. Y., Sunday, Aug. 22d; on Sunday, Aug. 29th, he will lecture at Pine Valley, N. Y. ne so paruarously wronged in the valley, N. X.

G. H. Brooks having closed his labors at the Cassaof them.

Allen Putnam,

Allen Putnam,

Allen Putnam,

Allen Putnam,

# Spiritualist Meetings in Boston:

Boston Spiritual Temple, at Berkeley Hall.— Borvices from Oct. 3d to June 1st. every Sunday at 10% A. M. and 7% P. M. Richard Holmes, Chairman; Wm. A. Dunk-leo, Treasurer.

tee, Treasurer.

College Hall, 34 Easex Street.—Sundays, at 10½ t. M., 2½ and 7½ r. M., and Wednesday at 2½ r. M. Eben Cobb, Conductor.

Engle Hall, 616 Washinston Street, corner of Easex.—Sundays, at 2½ and 7½ r. M.; also Thursdays at 3 r. M. Able speakers and iest mediums. Excellent music. Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ r. M., from Oct. 7th to June 18. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Children's Propressive Lycenum No. 1. Point

Children's Progressive Lyceum No. 1, Paine Memorial Hatt.—Sessions Sundayant II A. M., from Sept. 15th to June 17th. Seats free. All invited. Benj. P. Weaver, Genductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place Restor.

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

Eagle Hall, 616 Washington Street.-Large audiences attended the meetings at this place on Sunday last, and the exercises-including a presentation of the "fire test," etc., by Mr. Roscoe of Chelsea —were unusually interesting. Mr. Roscoe will be present at the meeting on Sunday evening next.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Peo-phy's Spritual Meeting every Sunday at 25 and 7% P.M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

People's Meeting, New York City.

o the Editor of the Banner of Light: Spencer Hall was well filled last Sunday afternoon for the purpose of listening to the reading of an essay purporting to come from Spirit Edward S. Wheeler. Mr. S. A. F. Goodspeed followed the reading with a number of spirit descriptions, nearly all of which were recognized, Mr. Goodspeed is a man well advanced in life. Dr. I. M. Guminligs of Brooklyn made a few remarks appropriate to the occasion. In the evening Mr. Wm. C. Bowen of Brooklyn discoursed upon "The Light of Truth," and was listened to with marked attention. After the address Mrs. Lizzle Higgins gave a number of tests. Mrs. A. C. Henderson followed with descriptions and messages. Mr. Bowen is expected to occupy the platform again next Sunday evening.

"The People's Spiritual Meeting" has been the means of bringing out quite a number of mediums, of whom Mrs. Higgins, before mentioned, is one, she having been previously zealously working in the church. Mr. Goodspeed is another, who a little more than a year since, while sitting one Sunday in the shade on Union Square, picked up a scrap of the BANNER OF LIGHT which the breeze brought to his feet, and reading thereon a notice of the People's Meeting came direct to the hall. He subsequently became a constant attendant, and developed his spiritual gifts in a remarkable degree. The good work is progressing, and we may expect still greater results.

\*\*E. W. JONES, Conductor.\*\*

\*\*Clovaleured\*\* purporting to come from Spirit Edward S. Wheeler

### Cleveland, 0.

The (incorporated) Good Samaritan Relief Society, of Cleveland, will hold an out-of-door meeting at Porter's Grove, Euclid, on Sunday Sept. 5th, Bishop A. Beals, speaker. Singing by Lyceum choir. Friends at large cordially invited.

MRS. L. A. TURNER, Pres't.

RE-OPENING OF THE CLEVELAND LYCEUM.

On account of the Good Samaritan Grove Meeting at Euclid the 1st Sunday in September, the Children's Progressive Lyceum will not convene until the following Sunday, Sept. 12th. Friends of the cause generally throughout the city are cordially invited to be present on this gala occasion.

Thos. Lees, Conductor. To the Editor of the Banner of Light: The highly mediumistic Frank T. Ripley, who has

been long and favorably known by the Spiritualists of been long and favorably known by the Spiritualists of New England, was never seen by me prior to the present month. At the Sunday meetings in College Hall—during the absence of Mr. Cobb—Mr. Ripley has presided. On three successive Sundays I have been present for a time at the meetings under his supervision. The ability and skill which he has manifested have been of high order and won the warm approhation of the observers and listeners. The invocations and addresses through him under the control of T. Starr King have been fervent and instructive, while his own open vision and hearing enable him to be a wonderfully effective instrument through whom the departed may have their personages described with much accuracy, their relationships made known, and conversations carried on between them and their survivors in mortal.

vivors in mortal.

At his private room I have seen him, and there obtained so many and varied descriptions of and communings with spirits as cause me to rate him even higher as an instrument for rapid operations in pronighor as an instrument for rapid operations in pro-curing intercommunings between mortals and spirits than have his more public works.

He soon goes from us to labor among others through the autumual mouths, and my confidence is strong that they will find him a very acceptable and helpful laborer.

ALLEN PUTNAM.

Pride and opulence may kies in the morning as a married couple, but they are likely to be a distance

Horsford's Acid Phosphate for Sick Headache. Dr. N. S. Read, Chicago, says:
"I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and diminished vitality."

I have made a large saving in fuel above any other furnace for the heat given since using Dunklee's Golden Eagle Furnace.

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

The Wiscousin State Association of Spiritualists

The Wisconsin Minte Association of Spiritualists Will hold its Third Annual Meeting in Omro, Wisconsin, Sept. 17th, 18th and 19th.

Prof. A. B. French and other speakers are expected to be present. A number of first-class mediums will be in attendance. The Misses Cora and Vinnie Phillips will furnish the nuisic. Officers will be elected for the ensuing year.

Ratiways.—The Wisconsin Central will return for one-fith fare sel that pay full fare to Oshkosh on this line. Those coming via Wisconsin Central will take trains due at Oshkosh at 2:20 p. x. The Onro stage will be at the dispot and will carry passengers the round trip for 75 cents. Those coming via the C. M. and St. Paul, C. and Northwestern, and Lake Shore and Western, will buy round trip tickets.

The Northwestern House will board all delegates at \$1,00 per day.

Pie Northwestern research, if you expect to attend, for Piease notify the Secretary, if you expect to attend, that necessary arrangements can be made for all.

PROF. WM. M. LOCAWOOD, President, DR. J. C. Phillippe, Secretary, Omro, Wis., Aug. 17th, 1886.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 7% P.M. H. M. Vreland, President.

# Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

# Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston. Per year, \$1,00,
THE SPIRITUAL OFFERING. Published weekly in Ottumwa. Lowa, by D. M. and N. P. Fox. Per year, \$2,00,
THEOLIVE BRANCH, Published monthly in Utlea, N. Y.

THEOLIVE BRANCH. Fundamental and the second manity, both Here and Hereatter, London, Edg., 93,00 per year,
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism, London, Eng. Price \$2,00 per year,

postage 50 cents.
The Theosophist. A Monthly Journal, published in India, and sont direct from India to subscribers. \$5,00 per THE GOLDEN GATE. Published weekly in San Francisco, THE GOLDEN GALE.

Cal. Per year, \$2.50.

THE PATH. A Monthly Magazine, devoted to Universal
Brotherhoed, Thosoophy in America, and Aryan Philosophy.

\$2.50 per annum.

THE EASTEIN STAR. Published fortnightly at Glonburn, Me. Per year, \$1.00. For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 conts.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, 10wa, by D. M. and N. P. Fox. Per year, \$2,03. Single copy & cents.

THE CARRIER DOVE. An Hinstrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents.

THE ROSTRUM. Published in Yincland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, otc. Price & cents.

MISCRELANKOUS NOTES AND QUERIES, with Answers in all Departments of Literature, Monthly. Single copy, 10 cents. FACTS. A Monthly Magazine. Published in Boston

nail Departments of Literature, Monthly, Single copy, 10 conts.
The Olive Branch: Utics, N. Y. A monthly, Price 10 conts.
The New Thought, Published weekly in Dos Moines, 10 was. Peryear, \$1,50. Single copy, 5 cents.
The Watchman, Published monthly at Chicago, Ill. Eight pages; Peryear, \$1,00. Single copies, 10 cents.
The Thurli-Seeker. Published weekly in Now York. Single copy, 8 cents.
The Mind-Oure and Science of Lipe. Monthly. Published at Chicago, Ill. Single copy, 10 cents.
The Herald Of Health and Journal of Physical Culture. Published monthly in New York, Price in cents.

THE SHARER MANIFESTO. Published monthly in Shakers, N. Y. 60 conts per annum. Single copy to cents.
THE THEOSOPHIST. A Monthly Journal, published It
India. Single copy 55 cents.
LIGHT FOR THINKERS, Published weekly in Atlanta,
Ga. Single copy. 5 cents.

LIGHT FOR THINKERS.

6a. Single copy, 5 conts.

THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Single copy, 40 conts.

THE PATH. A Monthly Magazine, devoted to Universal
Brutherhood, Theo-ophy in America, and Aryan Philosophy.
Single copy, 20 conts.

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

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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

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

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the dute whereon they are to appear.

The BANNER-OF LIGHT cannot well undertake to vouch The HANNER OF LIGHT cannot well undertake to vouch for the konesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted, Warquest pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

### SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* Au7

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

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

ADVERTISEMENTS.

# Lactated Food THE SAFEST FOOD IN SUMMER

For Young or Delicate Children.

A Sure Preventive of

CHOLERA INFANTUM.

It has been the positive means of saving many lives where no other food would be retained. Its basis is SHGAR OF MILK, the most important element of mothers' milk. It is the Most Nourishing, the Most Palatable, the Most Economical, of all Prepared Foods.

Sold by Druggists-25c., 59c., \$1.09.

Send for our pamphlet, "Medical Opinions on the Nutrition of Infants and Invalids," free.

WKLLS, RICHARDSON & CO., Burlington, Vt.

Jy17

which a remedy easily accessible would cure. Most of your physical trouble may arise from

# CATARRH

It is possible that this is trues

# WITHOUT YOUR KNOWLEDGE.

And if so, it is your duty to investigate.

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

DR. SYKES SURE CURE CO., 5 Lakeside Building, - - Chicago

# THE MONTREAL AND BOSTON AIR LINE

Passumpsic Railroad. The Direct Through Line to Lake Memphrems gog, Montreal, Quebec, and all Important Points in the Dominion of Canada.

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

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

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

ngs, ourist tickets, at reduced rates, for sale by W. RAY-ND, 296 Washington street, Boston, and at 207 Broad-

MOND, 226 Washington street, Boston, and at 207 Broadway, New York.

A New York.

A New Story, descriptive of Lake Memphremago, by Prank H. Taylor, entitled "THE HERMIT OF THE LAKE, OR THE IBLAND PRINCESS," can be obtained of W. RAYMOND, 228 Washington street, Boston, or will be mailed free by addressing N. P. LOVERING, JR., General Ticket Agent, Passumpsic Hallroad, Lyndonville, Vt. N. P. LOVERING. Jr., H. E. FOLSOM. General Ticket Agent. Superintendent.

General Offices, Lyndonville, Vt.

# J. H. IBEL,

LECTRIC and Magnetic Healer, treats all kinds of discases. Chronic diseases a specialty. Office hours from 9 A.M. to 9 P.M. No. 1081 Washington street, Boston. MRS. ROSS'S PICTURE IN AUGUST Price \$2,00, pestage free. For sale by COLEY & RICH.

# FACTS.

A MONTHLY MAGAZINE. Devoted to Mental and Spiritual Phenomena.

INCLUDING

Portraits and Biographical Sketches, Essays
and Theoretical Discussions upon these
Subjects, and Music.

CONTENTS OF AUGUST NUMBER.

Portrait of Mrs. H. V. Ross.
A Short-Hand Test. Mr. Ranney.
Transportation of a Feather-Bed.
How hig She Was. Mrs. Carrie E. S. Twing.
A Spirit Yet in the hody seen by Three Witnessos. Mrs.
Carrie E. S. Twing.
Carrie E. S. Twing.
Carrie E. S. Twing.
Carrie F. S. Twing.
A Father's Guidance. Mrs. O. L. Pennell.
Thu Tests that Resulted in the Conversion of a New York
Man. Mr. Charles Dawbain.
Materialization and Physical Phenomena in England. Mr.
J. J. Morse.
Prophery Wrs. Appears Destands

Materialization and a by a J. J. Morse,
Prophecy, Mrs. Augusta Dwinels.
Materialization Under Test-Conditions. Dr. H. B. Storer,
Dr. Powell, the Slate Writer. Oleveland Plaindeater,
The Baby Dematerialized, Mr. Ranney,
Spirit Photography. Dr. Bland.
Chairvoyance of a Dying Man. Mrs. John Morse,
Chairvoyance in the Early Part of the Century. Prof. Forrest Shenherd.

Chairrotance in the Early Part of the Century. Prof. For-rest Shepherd.
Saved by Her Spirit-Father. Virginia C. Moon.
Telegrathy Hustrated with a Double Instance. H. D. Valin, M. D.
Development in a Spiritual Family Circle. Translated from the German by Mis. Juda A. Dawley (to ba continued).

MISCELLANKOUS.
EDITORIALS.—Mrs. H. V. Ross (Biographical Sketch): Extracts from Mr. Whithek's Op ning Address at Facts Meeting; The Facts Convention.
A Plea for Woman (Poem). By A. E. G.

Music: "When the Mists Have Cleared Away" (Song and Chorus). PACTS PUB. Co., Drawer 5323, Boston, Mass.

A GOOD TIME TO SUBSCRIBE for FACTS, and get ONSET NOTES and accounts of phenomena Au28

MRS. D. E. PUTNAM Wild give Room and Board at \$6,00 per week during September and October at Onset, Mass.

#### DR. J. C. STREET 78 MONTGOMERY STREET, HOSTON, MASS.

CELESTIAL SONNETS. A COLLECTION OF

New and Original Songs and Hymns of Peace and Progress, with Music. DESIGNED FOR

PUBLIC GATHERINGS, HOME CIRCLES. RELIGIOUS, SPIRITUAL, TEMPERANCE.

SOCIAL AND CAMP-MEETINGS, ETC. BY B. M. LAWRENCE, M.D.

BY B. M. LAWRENCE, M. D.

In preparing CELE-TIAL BONNETS, the desire of the author has been to meet the growing demand for an entirely new and original book of Spiritual, Temperance and Progressive Songs, with simple, appropriate music casily arranged, having suitable chorness for home, circles, social or public gatherings. While the aim has been to avoid everything of a purely sectarian character, it will be seen that only the highest moral principles have been inculcated, and it is believed that by adopting this pian, the wonderful power of music will become a still greater blessing to mankind; and that the book will more effectively console the sorrowing with the hope of happy retailous; comfort the care-worn toller with greater assurance of a final full reward; refine and purify the affections; rekindle latent loves of home and country; harmonize conflicting creeds and opinions; counteract the cold culling waves of naterialism; unfold the higher moral and spiritual faculties; assist in developing a scientific religion of evolution, and help eventually to discover the "missing links," in the great chain of human sympathies which will at last unite all nations and people in one grand effort to secure "Peace on earth and good will to men." One feature of the words is the effort made to brequently enforce the teaching of that greatly neglected text, "Whatsoever a man soweth that shall be also reap"; a grand thruth that cannot be too often repeated, either in song or story.

The book contains one hundred and twenty-eight pages, nearly the same number of songs, with about seventy-five entirely new pieces of music, a great many choruses and a few old standard selections.

Boards, pp. 120. Price Greents.

For sale by COLBY & BICH.

NEW MUSIC IN AUGUST FACTS.

# A SEQUEL TO THE

MAGIC STAFF, BY ANDREW JACKSON DAVIS.

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

It explains some of the steps that led to Important Events in his Private Life. It will be as universally appreciated as any other volume from his pen. The publishers receive orders for it from all parts of the civilized world. It contains six vivid diagram-linustrations, and treats upon subjects antobiographical, and explains questions of universal interest. The press generally, and the numerous distinguished cor-espondents of the author in particular, have uniformly divented by Rayand the Value 1 a high and hadden the Value 1 a

en to "Beyond the Valley" a high and influential on among the many works of this author. Price, single copy, \$1.50; for several copies a liberal discount. The trade supplied.

Address COLRY & RICH, BANNER OF LIGHT, corner Bosworth and Province streets, Boston, Mass. The Historical Jesus

## Mythical Christ; Natural Genesis

Typology of Equinoctial Christolatry BY GERALD MASSEY.

This work contains the entire Section Thirteen of Mr. Massey's great work, "Natural Genesis." The reader will find at the close of the book the foot noise of the original work, a glossary of the unusual words, and an index of the subjects treated. A careful study of the work will usually result in the conviction that Mr. Massey is correct in his conclusion as to the origin of Ohristianity.

Paper, pp. 224. Price 50 cents.

For sale by COLBY & RICH.

ROGERS SILVER WARE Free. Rend Pre-mum List in BANNER OF LIGHT April 10th.

# MAGIC,

WHITE AND BLACK, Or, The Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism. BY FRANZ HARTMANN, M.D.

Cloth. Price \$1,50. For sale by COLBY & RICH. THE SPIRIT OF THE NEW TESTAMENT; THE REVELATION

#### OF THE Mission of Christ. BY A WOMAN.

A book for all reformers, workers for the freedom of Woman, Spiritualists and illural thinkers, who realize that the
true spirit of Christianity, long misunderstood and forgotten by the churches, is the most powerful weapon in behalf
of liberty and reformation to-day,
"A very remarkable book,"—Alpha, "Novel and suggestive ideas,"—Woman's Journal, "Unusual force,"
-Boston Transcript "Some of the grandest thought we
have ever seen written.—Woman's Magasine, etc.
Published by E. W. ALLEN, London, Eng. Superior
cloth, pp. 525, \$1,25.
For sale by COLBY & RICH.

For sale by COLBY & RICH.

TULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE.
Ancient and Modern Miracles by Mesmerism. Also, IS
SPIRITUALISM TRUE? By PRF 1. W. CAD WELL.
for thirty-five years the most successful Mesmerist in America. Contains as Full instructions as ever given to my Pupils for Ten Dollars Each.
Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist.
It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

It is pronounced by Alien Putnam and others, who have read it, to be one of the most interesting books ever written, Paper, pp. 128. Price 50 cents.
For sale by COLBY & RICH.

TAXETER HALL. A Theological Lioniance.

Por said by COLLIY & RICH.

A Theological Loniance.

L Most startling and interesting work of the unit.

Every Christian, every Spiritualist, every skeptle and every preacher should read it. Every ruler and stateman, every leacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astounding incidents and revelations for all.

Price, paper, 60 cents, cloth, 80 cents, postage 10 cents.

For sale by COLBY & RICH.

THE HOLLOW GLOBE; or, The World's Agitator and Reconciler. A Treatise on the Physical Conformation of the Earth. Presented through theorganism of M. L. Sherman, M. D., and written by Wm. F.

# Message Pepartment.

The Messager published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or veril; that shose 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 rea-son. All express as much of truth as they perceive—no more.

more.

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

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

LEWIS H. WILSON, Undermark.

#### 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, Miss M. T. Shelhamer.

Report of Public Séance held May 25th, 1886. Invocation.

Invocation.

In words of praise and thoughts of love we lift up our souls to thee, oh I our Father God, at this hour. The aspiration of our hearts, the deare of our lives to grow worthily, to unfold beautifully, to gather the affect of the spirit that they may beautify the entire being, are the offerings we lay upon thine altar of truth, asking that they be acceptable. We open our hearts to thee, and oh! we would that our understanding may be quickened; that we may comprehend thy laws. Our Father, we may be that ye may comprehend the angelones who have tasted the importabiles of another life. May we come consciously into their presence and become inspired by their lives. May they be given power to go forth unto different homes and bear with them the baim of healing for wounded hearts. We would coperate with all such instrumentalities for thy divine work. May we to-day come into harmony, sympathy and peaceful relationship with all the beautiful and good whom thou mayest send us from the diviner life. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions may now be presented, Mr. Chairman.

QUES.—[By F. W. Doe.] Where were our souls prior to birth?

Ans.—We are taught that all souls have an existence prior to their birth upon this planet; that originally, so far as we can understand the law, souls are cast off by the great primal source or soul of all being; that they become entities—which however must be quickened by contact with external life; that, to an extent, these entities are made conscious, and even individualized—yet not vitally active; that they live in a sort of quiescent condition, perhaps for ages, before they have the opportunity of expressing themselves and unfolding individual powers through an embodiment upon this or some other planet. We do not understand, nor are we taught in spirit-life, that all souls having a previous existence must pass through an experience on this planet. We know that there are countless planets in space capable of bearing human life, and we understand that certain souls, not requiring a discipline upon this particular earth, find their best unfoldment and experience upon some other planet.

O.—[By the same,] Do other animals, as well.

other planet.
Q.—[By the same.] Do other animals, as well

A.—We have learned that all life is imperishable, that the principle of being, whether manifested through the human form or in the animal shape, is eternal, non-destructible, com-plete. Yet we are also taught that the life-principle expressing itself in the lowest form of insect or animal life does not necessarily continue in the same form after it has passed continue in the same form after it has passed through its grade of development in this primal condition on earth, but that the same life-principle becomes embodied in a still higher form of insect or animal life, there to pass through an experience and a certain development. We are told also, and learn it to be a fact from observation and experience in the spiritual world, that the higher types of animal life, the grander unfoldments of animal being, such as you have around you in your domestic animals, are perpetuated in the spiritual world. There we have forms of animal life more highly unfolded than those which you possess on earth, as distinct from the human as are your horses, dogs and other animals on as are your horses, dogs and other animals on earth distinct from your own human type of

being.
Q.-(By D. D. Glass.) Are the inhabitants of other planets larger or smaller, in proportion to the size and density of the planet, than the inhabitants of earth?

A.—We are informed that the inhabitants of various planets differ in degree of form and stature according to the conditions or unfoldments of the planets which they inhabit; thus the inhabitants of one planet are large in di-mensions, warlike in appearance, totally un-like those of another planet, which are delicate, fragile in appearance, almost ethereal, mild in manner, graceful and gentle in demeanor. As the planets themselves become ripened or developed, parting with their cruder, coarser conditions and elements, so do their inhabitants grow more graceful and refined, more gentle and tender in appearance and manner, according to the world in which they dwell.

Q.—Do clairvoyants while in that state visit spheres higher than they would gravitate to whan they become disingarnated? fragile in appearance, almost ethereal, mild in

when they become disincarnated?

A.—It is possible for clairvoyants in the lucid condition, when the spiritual powers alone are operated upon by some higher intelligence from another life, to perceive scenes occurring in worlds higher than those which they might my worlds higher than those which they might gravitate to personally when passing from the mortal form. On earth a clairvoyant may be surrounded by such conditions, may so lack mental growth and culture, as well as spiritual refinement and knowledge, as to have all the external conditions appear crude and gross to an individual of more refined tendencies; yet that clairvoyant in a mount of heidity when that clairvoyant in a moment of lucidity, when the outward cares of life were still, might find her spiritual powers unfolding, might find her inner sight so illuminated as to behold scenes and conditions of a spiritual life far higher and grander than those which she herself can con-ceive of. There is no limit to spirit under ceive of. There is no limit to spirit under proper conditions, and yet we would impress upon every mind this one great truth: no soul can rise above the lower conditions of life, personally, unless it is spiritually attracted to higher scenes. Like the convict gazing out from the environments of his prison cell upon the beautiful world flooded with sunshipe, he may held the grandous and the learn of the may behold the grandeur and the glory of the outer life, and the beautiful day, and yet he cannot participate in them until he has outwrought his own salvation and gained his own freedom by good and wise conduct; so the befreedom by good and wise conduct; so the being spiritually endowed with clear sight, yet materially surrounded by all that tends to debase and draw down his own spirit, may, perhaps, gaze out upon a glorious world and beautiful conditions, just as the conjuictsees from the window of his prison cell, and yet he is unable to enjoy and participate in the beauties of that grand vision until he has grown up to them, until he has galned his liberty, wrought out his own salvation. own salvation.

# John Pierpont.

Death, as the world terms it, has for so many ages held the human mind in the bondage of terror, and presented such a fearful spectacle to mortals gazing upon it but not apprehend ing its true meaning and purpose : it has, unt very recently, appeared in such a sombre garb to the human heart—coming as an enemy to selve upon the best beloved and bear them from sight, rather than as a friend to deliver the choicest ones of earth from bondage and bear them to a world of freedom—that man nas come to regard the death of a beloved in-dividual, one who has been useful and seems to be needed here, as great calamity. And yet Spiritualism teaches mortals that the "death," or transition of a good man or woman from earthly life is but an event in the experience of such spirits, which is calculated to unfold more fully their best energies and stimu-late more powerfully their mental and spirit ual endowments. It means something very beautiful—if the human mind could only come to contemplate it: it means that they have

been uplifted to a higher plane, into more congenial companionship and grander power, and given more fitting opportunities for the exercise of their own abilities.

The world may mourn when called upon to part with a useful worker; but when the eyes of the world are opened to behold that same worker struggling more grandly and nobly than ever before with the difficulties of life, not for his own aggrandizement but for the elevation and purification of mortals, then the world will recognize the grand fact that so-called death has been a deliverer, a friend—not only to the departed but to those who remain. They will work unceasingly for the benefit of humanity from their more exalted elevation.

They will work unceasingly for the benefit of humanity from their more exalted elevation.

I speak in this manner because of the recent transition of a friend. I feel that I must speak of him, for he nobly performed his labors on earth, and wisely exercised his mental powers for the benefit of his fellows.

This friend paused not in any effort to redeem a soul from bondage in any form. If one was weighed down by the iron hand of oppression, he was ready to do all in his power to exercise that force and uplift the bondman. If one was suffering under the curse of a terrible appetite he could not overcome, this friend ble appetite he could not overcome, this friend was ever ready to encourage him and give him

was ever ready to encourage him and give him mental strength to subdue his weakness and gain mastery over self.

To day my friend rejoices in the larger liberty of the spiritual world. I greeted him but a few hours since and gave hi na welcome to the spirit shores. As I gazed upon him he looked strong and youthful in appearance, for spiritually he has always been young and free, and eager to be of use, and I watched with interest the arisen souls who flocked around to give him greetens on souls who flocked around to give him greetens. en souls who flocked around to give him greeten souls who hocked around to give him greeding. Among them I saw the apostle of freedom, Charles Sumner, with his good friend William Lloyd Garrison, and not far off the silvertongued orator, Wendell Phillips, making haste Lloyd Garrison, and not far off the silvertongued orator, Wendell Phillips, making haste to welcome the newly arisen friend; then came those who when on earth were weary, worn and sad, through the press of some affliction which weighed upon them, but who had gained encouragement and cheer to press on with their duties and their trials from this man, who had spoken to them in times of need; with smiling, radiant faces they joined in giving him a warm greeting. As I looked on the scene I felt that if the dwellers in mortal life could gaze upon it also they would understand what it is for a good man to pass on to the reward of his labors, and would not mourn for any loved one, but rejoice that a friend, a brother, a worker, had been uplifted to a higher altitude, where he may gain freedom of purpose, more strength of character and greater opportunity to be a worker for the world and its best interests.

I speak thus because my friend, STEPHEN PEARL Andrews, cannot, nor does he wish to to-day, speak for himself; but I feel that some recognition of his passage to the spiritual world should be made by those workers who recognized his service and his worth, who now rejoice that he is one of them jin that immortal life.

I speak as a member of this circle-band, and convey to the friends of that spirit his love and regards. He is as gentle and tender in thought toward them as a mother would be to her children, and he will endeavor to assist them in

toward them as a mother would be to her chil-dren, and he will endeavor to assist them in their search for truth more fully now that he is an enfranchised spirit than he could have done while encumbered by a mortal body. John

### A Controlling Spirit.

Now, Mr. Chairman, we will speak for the spirits who are present, with a desire to reach the hearts of their friends. The first one is Judge Edwin Lawrence.

This spirit during the closing years of his mortal life was a firm, stanch Spiritualist. When he received evidences of immortal life in the manifestations of phenomenal Spiritual-ism, they appealed to his mind as facts, and he was ready to proclaim them to the world, whatwas ready to proclaim them to the world, what-ever the outcome of his presentation might be. He did not flinch from standing by that which he affirmed to be true. When he believed, from his own investigation, that the medium was a genuine instrument for the spiritual world, he did not retract his statement of that fact, whatever the accusations or innuendees of superficial investigators who had not received the same weight of testimony which had ap-pealed to his mind.

This spirit was known as Judge Edwin Law-

on physical life, to assure him that his watch-ful guardianship is over him, and that whenever the loved one desires or needs assistance in his research into legal questions, or in other matters of importance to himself and mankind, this spirit will be in readiness to impart what information he can upon the subject. This spirit has an expansive mind, and understands legal jurisprudence in all its departments, and would not be likely to be misled upon any question or point under consideration.

He became a useful and important witness

concerning the reality of spiritual manifesta-tions, and consequently he desires it to be understood from his ascended standpoint that has not retracted one statement he has made concerning the importance and the reliability of Spiritualism, nor does he seek to retrace one step taken in the important pathway of spirit-

al investigation.
This spirit will at some time endeavor to control the medium for himself, and speak in his own way to the friends he has known and loved. He wishes it understood that the dear members of his family who passed on before him have indeed given him the welcome they promised; they have made the way clear to his leet, and he now rejoices with them in a beautiful home above.

# A. W. Sears.

Here is a female spirit who passed from the body not long since. She does not desire to give an extended communication, but is anxious to reach friends on earth and communicate with them concerning some important material affairs that she would like to have settled, and which, to an extent, attract her back to former scenes and associations. If it were possible for her to come through some private medium and speak to her friends on these concerns, it would be very beneficial to the spirit, and we should judge, also, of use to those who remain

on earth.

She is quite satisfied with spirit-life as she has found it, and hopes at some time when she learns more of its conditions to tell her friends of the life and the home which is opening before her. This spirit gives the name of A. W. Sears of Rlymouth, Mass. She would like to communicate with James Sears of the same

# George W. Simmons.

George W. Simmons.

George W. Simmons comes with words of love and cheer to friends in Boston and vicinity. He has been some little time in the spiritworld, and has not often returned into contact with earthly life, either to manifest to friends or to take cognizance of what is going on, for the spirit seems to feel perfectly satisfied with the other life and what it affords him.

He wishes it known that he has a home there, a pleasant little place, surrounded by green fields, and that in seeking to beautify his home he finds ample employment.

he finds ample employment.

He is also interested in other pursuits belonging entirely to the spirit-world, but sometimes

sends down a thought of greeting and affection

sends down a thought of greeting and affection to friends on earth.
Within the year past the wife of his bosom has been called to the spirit-world, and it is because of this, principally, that he comes to-day. He brings not only his own greetings but those of Frances, and says that she is highly pleased with the new life and the conditions which it brings. She would like her friends to know how satisfied she is with it all, and that she has no desire to return to earth and take up the old no desire to return to earth and take up the old existence; she only waits for the dear friends to come to her, that she may welcome them to her home; she assures them of her continued affection. Mr. Simmons passed on previous to to Baltimore.

his wife, but they have met in the spirit-world, and they understand each other to-day more fully than they ever could on earth. Neither one of the two has any regrets for the past; they are pressing on to a grander condition for the future.

#### William Lakey.

William Lakey.

William Lakey is the name a spirit gives to us. He has friends in Pawtucket, R. I. He would be an old man were he on earth, but does not feel the conditions of age and help-lessness in the spirit-world; he is strong to do and to press on. Recently, a dear one has joined him in the higher life, and it gives him great satisfaction to show her the beauties that are around him and to tell her something of the strange, new, yet natural life which she has entered upon and which she can hardly understand in all its fullness. She is like a little child first opening its eyes upon the great, wonderful world, teeming with its activities, and she is going on step by step, slowly gaining a comprehension of its entire purpose.

This spirit is so glad for what has come to him of late, that he feels he must hasten back to earth and express his satisfaction to his

to earth and express his satisfaction to his friends. We trust they will receive him in the same spirit in which he comes, for he can bring them an influence which will certainly be of use in teaching them of what lies beyond this world of time and sense.

#### Carrie Fogg.

A young girl comes before us; I had almost said a little girl, although she has just passed through her teens, because she is rather slight in stature, and her friends were wont to call her a little girl. She gives the name of Carrie Fogg. She assures us that she has dear friends in this city, to whom she would like to come in person, and present her compliments and her love. The spirit has been in the higher life some years but has never had an opportunity some years, but has never had an opportunity of reaching her friends on earth.

some years, but has never had an opportunity of reaching her friends on earth.

She has with her a young man, a relative, who gives his name as Albert. He also sends his love to friends, and wishes them to know how happy he is in the spirit world. He seems to be quite artistic in his tastes, and is delighted that he can develop his inclinations in this life apart from the body. He suffered much on earth through physical weakness, but all this has been displaced by the great strength which has come to him in the higher life.

These spirits are beautiful in appearance, because so joyous and happy, diffusing a sweet influence which must cheer all who come in contact with it. We trust the homes and hearts of their friends will be opened wide for the entrance of such beneficent beings as these.

#### David Brewster.

A spirit whose external appearance on earth A spirit whose external appearance on earth was somewhat unpolished, roughened by contact with a hard, stern world, appears to us and gives the name of David Brewster. But his spiritual personnel is not of that crude appearance; he is more refined, showing a warm heart and a truly spiritual mind. He comes hoping to reach friends whom he left on earth and in whom he taken a great interest. There noping to reach friends whom he left on earth and in whom he takes a great interest. There are those in need of advice, who should be surrounded by an influence of a supporting nature. This spirit is closely attracted to those dear ones, and he holds out to them the hand of assistance; it seems as though he would tear aside the clouds of trial that overshadow them,

aside the clouds of trial that overshadow them, and give them the sunlight of counsel and of good cheer.

This spirit was a sea faring man, and we perceive that his passage from earth was while on the deep sea. He sailed on a voyage from which he never returned in the body, but in spirit he has been with his friends through the years that have gone by. We will seek to send a magnetic influence with the man from this circle-room that will enable him to accomplish his purpose of going directly to his friends, and giving them the power, material and spiritual. giving them the power, material and spiritual, which he feels they need. This spirit has friends in Bangor, Me.; he also has other friends in whom he is particularly interested—one in Searsport and others in Kittery.

# Sarah Ford.

whatever the accusations or innuences of superficial investigators who had not received the same weight of testimony which had appealed to his mind.

This spirit was known as Judge Edwin Lawrence. He considers that his home is still in Ann Arbor, Mich., for he feels abiding interests holding him, to an extent, to that place; yet they are not holding him down, for he has freedom to roam through the fields of spiritnal life, and to reap from them such learning and lore as he can derive with profit to his own soul. The spirit desires to send his warm greeting and love to friends on earth, and the one member of his family who still maintains a hold on physical life, to assure him that his watch. them more force and self-poise than they pos-gibly could find without them; therefore she Bids them be cheerful and full of patience and courage, hoping for the better day that is sure

She and her husband and dear friends send greeting and love from the spirit-world. They have pleasant homes, and their dear ones on earth will also find pleasant ones awaiting them, for if they only live lives of purity and honest endeavor to be faithful to duty and beneficial to their kind, those will be erected from the outcome of their dally lives. The friends, the children of this spirit, reside in

# May Wheeler.

A young girl comes, bearing the name of May Wheeler. She tells us that her earthly home was in Philadelphia, and she has a mother residing there at this time, whose name is Helen, whom she wishes to meet with her warm embrace and her tender words of cheer. The girl was in her teens, hardly out of school life, when she was called from the cheer. The girl was in her teens, hardly out of school life, when she was called from the body, leaving the mother's heart stricken and sad. Since that time the mother has mourned her loss, drawing the child to her, preventing her from rising to her true height of happiness and peace, where she might pursue her studies and develop her mind to its best extent, for the loving heart of the child has been in sympathetic communion with the mother all the time that has passed since her transition to the that has passed since her transition to the

We hope that the mother will learn of her We hope that the mother will learn of her child's condition, and be ready to yield her up to the higher duties, the grander unfoldments of a spiritual life. She has lost nothing by the elevation of her child; she still retains the love, the sympathy and tender memory of that translated one. She has still the ministration and influence of the daughter, which will be more powerfully given and felt if that mother can only feel that all has been for the best, while the child, in pursuing her own studies and employments in the spirit-world, feeling that the mother is resigned; will only grow that the mother is resigned; will only grow more beautiful, loving and weet as the days go by, and empowered to prepare a bright home for the beloved parent when she shall pass on to the realities of the future.

# James Oldham.

James Oldham presents himself as a man of middle age when he passed from earth, one of strong mental grasp, with full activities and powers stirring within him, yet he was limited by external conditions, and never expressed himself to the fullest extent of his mind: a man who had kind friends on earth from whom he was loth to part. He deafres to send his greeting and love to his friends and relatives, and have them know he is capable of coming to them; that he is not now cramped by those conditions which held him closely on earth; that he can manifest his powers to a larger extent; that he is more happy in the spirit world than he ever was on earth, yet had he been given the choice, he would have remained here to a later age, James Oldham presents himself as a man of he would have remained here to a later age, because there were persons dependent upon him, there were ties holding him down.

him, there were ties holding him down.

He now finds that by his passing on, those who were left found they possessed self-reliance, endurance, and traits of character were developed which they had not displayed before, and then became dependent upon their own exertions, mentally and physically. The spirit is satisfied with all things, and wishes his friends to feel in the same way with aught that concerns himself and his past life. The thought of the spirit as directed to his friends goes out to Baltimore.

#### Lily Bell.

We can give but one more message this afternoon, and that is from a bright little spirit who is one of God's messengers to weary hearts. She is a ministering spirit, communicating the messages she bears from loved ones in the spiritual life to their mourning friends on earth through a mediumistic organism.

This spirit wishes to sand her love to her many than the spiritual spirit wishes to sand her love to her many than the sand th

This spirit wishes to send her love to her medium, and to the friends whom she reaches through that mediumistic life. She wishes her instrument to know that the band to which through that mediumistic life. She wishes her instrument to know that the band to which she belongs is gaining power, day after day, that they send out a more protecting influence now than they did last season, and that next year they feel they will possess larger power and greater strength to care for her and for those to whom they come. They wish the medium to be faithful, and try to do her duty as far as possible, and to voice the words of cheer the spirits send to those who come to her, longing to know something of the immortal life and the fate of their departed friends.

There are only words of encouragement, of cheer and of loving thought coming from this spirit and her band to their medium, and the friends who rally around that instrument with sympathy and magnetic support.

The work that has been done in the past will sink into insignificant proportions beside that which is to be performed in the future. The medium must not shrink from the duty laid before her by her angel guides; she must not fear to appear publicly as a worker in the spiritualistic field, because her organism is such that it can be used for wise purposes, for good ends.

The medium to whom the spirit sends her

can be used for wise purposes, for good ends.

The medium to whom the spirit sends her message is one in private life, exercising her gifts principally for her friends, but occasionally for such strangers as are brought to her noly for such strangers as are brought to her notice by their mourning appearance, by their saddened condition, because of the loss of their loved ones. Her guides are preparing the way rapidly for her to appear more widely before the world, to do a work, to be a messenger of peace and of truth between the two worlds, for she can give needed evidences of spirit-power and identity when under the protection and influence of her spirit-guides.

This bright little spirit tells us that her medium reads your paper, and cannot fall to see and understand her message. She has sometimes wished a spirit would come to this circles.

times wished a spirit would come to this circle-room and send her some word, if only a little thought that would convey to her heart an un-derstanding of the mission for which she is en-

derstanding of the mission for which she is engaged, and of the influences that surround her. We can see that those influences are wise and good; they will not lead her into unpleasant experiences; they will not bring her any impure influences; they will protect her life with a sphere of purity. They ask that she will be faithful and do their work trustingly and in love. The spirit gives her name as Lily Bell—that is the one by which she is known through her medium. her medium.

#### Report of Public Séance held May 28th, 1886. Questions and Answers.

QUES.-Do parents on the other side of life look at the troubles of their children in the earth-life the same as parents here do?

Ans.—That depends upon the state of spiritual enlightenment and advancement of the parents. If the mother or father of a mortal, after passing from the body, continues to remain in the atmosphere of the child, continued to the contract of the child, continued to the child. after passing from the body, continues to remain in the atmosphere of the child, continues to enter into the material delights and sorrows, cares, perplexities and employments of the loved one, and has not learned to look above the mere external conditions to something higher and broader in the spiritual, then that parent will, perhaps, look at the difficulties and trials of the child precisely as if he were still in the body; such parents may condole with their offspring upon the adversities of life, sorrow over them, rebel against them and repine because they cannot sweep them aside. But a parent who has advanced above the mere physical conditions of life, who has grown in spirit, become exalted by nature, while deeply sympathizing with the trials and sorrows of his earthly children, while desirous and ready to give such influence to the child as will attengthen him to endure the trials placed upon him patiently, and at the same time striving to exert his best energies in the performance of his duty, will realize that these experiences are sent to him as a needed discipline to strengthen his character, to develop endurance, patience and perseverance, to purify his spirit and make it symnathetic with his fellow. strengthen his character, to develop endurance, patience and perseverance, to purify his spirit and make it sympathetic with his fellow-creatures, to lead his thought above the carnal, external conditions of life, and to place his trust in a higher power. The exalted spiritual parent, remembering that the experiences of the external are for the development of the spirit, will grow national leading forward to spirit, will grow patient, looking forward to the time when the clouds will be swept from the sky of his child, and knowing that in God's

lining and every woe will turn to joy.

Q.—[By an Anxious Inquirer.] Can Theosophy and Spiritualism both be true?

A.—Well, yes—as two plants may be cultivated from the same root. We look upon Theorem.

osophy and Spiritualism, as understood in the sense of the spiritual phenomena of the present day, to be two branches of one and the same root. Theosophy, as practiced in the Orient, and as understood by the adepts of India, is to our mind but a purely physical part of the tree called Spiritualism—Theosophy presenting to mankind all the phenomenal aspects and manifestations of Spiritualism produced through the action and by the movements of physical bodies. We know there are certain minds that can so train and govern themselves that they will come under such conditions as to draw will come under such conditions as to draw from the spiritual world great centres of force, magnetic and spiritual, and also to attract to themselves spirits of a powerful nature, those who have the knowledge of controlling physical objects and making them respond to their will. Persons thus training themselves and coming under such conditions are called adepts. We affirm that the phenomena produced in the presence of these adepts do not differ in the slightest degree from the phenomena which might be produced through the best physical mediums known to Spiritualism did those mediums obey the instructions of their invisible diums obey the instructions of their invisible guides, did they also train their own minds and guides, did they also train their own minds and so condition their own bodies as to bring themselves thoroughly en rapport with the invisible forces of the universe. Spiritualism and Theosophy may both be true, although Theosophy may have drawn to itself many vague and mystic ideas which are not explained by Spiritualism. These mysterious ideas or affirmations do not belong to Theosophy, as to the phorons do ism. These mysterious ideas or affirmations do not belong to Theosophy, as to the phenomena; they are only the drapery woven around the truth, or wrought into the subject by those mystics, those adepts who desire to make the world believe there is something very strange in their occult business which cannot be explained upon a spiritual hypothesis. Spiritualism, bringing to mankind evidences of a power beyond and above material things, proving that spirit can control matter, very often seeks to outwork its force, to make good its assertions, by the same means as does Theosophy.

Q.—[By L. P. B.] What causes insanity? And what is the best remedy for it?

A.—insanity may be produced by amultiplicity of causes. What would create insanity in one organism, in one constitution, may not produce a like effect in another. Insanity we consider to be simply and solely an abnormal condition of the mind over the server of the mind.

a like ellect in another. Insanity we consider to be simply and solely an abnormal condition of the mind, or rather of the manifestation of the mind. It may be that the mental powers themselves are largely developed, that they are strong and in good condition, but the physical organism may be so disturbed or so disorganized in some of its parts as to prevent them from properly expressing themselves, and thus in endeavoring to manifest its power the mind becomes unintelligible to those around it and becomes unintelligible to those around it, and the subject is considered insane. Another in-dividual may have a perfectly sound physical dividual may have a perfectly sound physical organism, his brain may be properly developed, and for years he may live as a man of active intelligence, of powerful mental ability, but he makes use of his brain-power to excess; some grief, some painful thought may have selzed upon him, and he broods over it, drawing the nerve aura of the system to the brain; the nerve aura, not being properly distributed, overcharges the cranial structure and produces an abnormal condition; which medical solence pronounces insanity.

an abnormal condition, which medical science pronounces insanity.

It would be impossible to enumerate all the causes of an insane condition, yet we can define them all as the development, the result of an abnormal condition of the mind. Keep the

mind clear and active, do not overtax the mental power, pay proper attention to the physical by way of diet, exercise and other commonsense rules, and one need not fear the encroachments of insanity. We look upon idiocy as something opposite and different from insanity. Idiocy, to our mind, is produced by an abnormal condition of the brain in the formation of the cranial structure, which prevents the full development and exercise of the mental powers of the brain itself. One who does not or cannot exercise his mind to any extent may fall into a condition of apathy, which will produce an idiotic state; the nerve aura of the system cannot properly assimilate with the cranial structure. not properly assimilate with the cranial struc-ture; it cannot distribute itself freely through the cranium, and thus supply an impetus or-stimulus to the various parts of the brain-therefore we have, as a result, idiocy, while insanity may be produced by an overcharge of nerve aura to the brain, exciting and stimulating the cranial organs to an undue extent,

#### Lizzie Ostrauder Bliss.

It is a very long while, Mr. Chairman, since I publicly sought the presence of my friends to speak a word of love and encouragement; yet in times gone by, in the years when Spirituals ism was young and not understood by the world, when to be a Spiritualist and a medium in the face of the public was to endure scorn and misrepresentation, I was a worker in our noble cause, and never so happy as when speak. ing some word under the ministration of my beloved guides that might sink into the hearts of mortals and give them hope and cheer and patience.

patience.

Years have passed since I was called to the immortal world to take my place by the side of the workers there, leaving a vacancy here that was soon to be filled by others, with stronger hearts and perhaps greater minds than mine, to do their work faithfully and well; and in looking back over the past I can only rejoice that so much good work has been accomplished; that the way has not only been opened, the fallow ground broken and the good seed sown, but we have been privileged to behold the coming of the harvest; we have watched the blooming of the harvest; we have been blessed, how many lives brightened and spirits made glad because of the immortal tidings brought to earth through human instrumentalities! How many times have the homes of earth been purified by the presence of angels; when the mother's heart, the father's breast, and the loving spirit of a child have realized the presence of the departed beloved ones, and welcomed their presence into homes and hearts, making life grow richer and sweeter. Really I feel that this is a noble work, and all should rejoice that so much has been performed.

Many times, in pursuing my labors in the spirit world, and in connection, silently, with my fellow creatures on earth, I have seen their thoughts going back to the past, to old friends, wondering what has become of those bygone workers who have passed on to higher scenes, Years have passed since I was called to the

thoughts going back to the past. to old friends, wondering what has become of those bygone workers who have passed on to higher scenes, and I have thought that some day I must return to earth and publicly speak of my love and my sympathy, using them as a type only of the great love and sympathy and interest of those thousands of immortal souls who join with you of earth in pressing forward, patiently and hopefully doing their work day after day, for the coming time.

earth in pressing forward, patiently and hopefully doing their work day after day, for the coming time.

To every earnest worker on earth or in the spirit-world, this cause of truth is dear; the spread of knowledge is glorious, and we are all doing our best to increase it. I am only one of millions who desire to hasten the day when ignorance shall flee forever from the life of man; when knowledge and truth, not only concerning immortal things, but concerning the best interests and developments of life here on earth, will be brought to the human mind, giving it a comprehension of the true meaning of existence, giving it a purpose for which to labor. And I say to my brother and sister mediums: do not feel disheartened, do not falter and faint as the trials of life come up before you; they are all needful, every cloud is necessary. You need to be instructed by experience, to be unfolded in wisdom through discipline, and although sometimes the cross seems heavy, yet if you press on with willing feet and earnest hearts, hoping and wishing to do your part in benefiting your fellows and in purifying yourselves, you will by and bye find the cross slipping away from you, and only a crown of thornless lilies given to you in its place.

To all friends I bring my love, including every earnest worker in the field of Spiritualism, and those identified with the cause which is so dear to my heart and all workers in every field of reform, for I am in sympathy with all. Lizzle Ostrander Bliss.

# Bertha French.

I am a stranger here, Mr. Chairman, and I trust I do not intrude. My name is Bertha French, and my mother's name is Helen French. I come here with a hope of meeting her, it not in person, in spirit, or that in some way my words of love may reach her mind, so that she may know I have returned from a bright home above, to care for, watch over and give her peace. I know she feels lonely, so many dear ones have left her home. She does many dear ones have left her home. She does not know whither they have gone, and she cannot follow them in thought, because she feels so uncertain of the future. But in reality they are not far away, their bright faces throng around her, look lovingly upon her and touch her form, bringing whispers of comfort and hope; but she does not respond, for she does not know it. I come bearing love from each one, hoping she will receive it. Dear mother, do not grieve for those who have gone, they are not dead; there is no death in all God's universe, but in its stead is life and joy, resurrection and eternal renewal of youth.

True, the winter comes with its changes, its

rection and eternal renewal of youth.

True, the winter comes with its changes, its sorrows, its wees, its coldness and its frosts, and while it seals the earth for a little while, it does so only with beneficent aims to give it rest and development and prepare it for the spring-time. And so the change called "death," though it comes to the earthly body, does not last; it is only a sort of preparation, a beneficent friend, giving to the immortal spirit that which it needs to prepare it to pass on to a higher condition, a more perfect unfoldment:

I come to my dear mother, lader with alt things that are beautiful; with flowers, aweet songs, music, and all those things which desongs, music, and all those things which de-lighted me when here and which I have in abundance on the spirit side. I am not limited, I am not confined to any one narrow state, but enjoy opportunities of giving all my fac-tilies full exercise.

ulties full exercise.
I did not wish to die. I had no knowledge of I did not wish to die. I had no knowledge of the other world; it seemed dark and dreadful to me; just as though I had shut my eyes in a dark room and was afraid to take a step, not knowlng where it would lead. But when the experience was met, and I found only brightness, kind friends and pleasant voices to welcome me, I thought, Oh I how foolish I have been; and I longed to tell mother, so that she might not be afraid to follow where I have gone. But I have not been able to yet. A long time has passed, and I have not been able to say one word to her. But I come here, hopling what I say will reach her. I bring my deepest love to my dear mother; I am waiting for her in a pleasant home, where she will find the loving ones whom she has mourned as lost, and where she will meet only those conditions for which she has sighed. My mother lives in Boston.

# SPIRIT MESSAGE

TO BE PUBLISHED NEXT WEEK,

May 28—Continued.—Joshun Soward; Bailey H, Strongt
Alexander Vining; Sarah Clarke; B: Frankin Curtis.

June 1.—Lotela, for Mrs. A. J. Shelton, P. G. Conway.

P. Coats, — Gallagher, George Wilson, May Beal, John
Nichels, Henry and Frederick Slade: Alice Hart; Fauny
Brown; Charles Hook; William Anderson; George Fisk;

THE MESSACES ON HAND.

Not mentioned above, will appear in due course.

ISM." by the late Epes, Sargent, called out the warmest encomiums, at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomerry Place), Boston.

Adbertisements.

'Health of Woman is the Hope of the Race." LYDIA E. PINKHAM'S REGETABLE COMPOUND

For all of those Painful Complaints and Weaknesses so common to our best PEMALE POPULATION.

FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE UOMPLAINTS, ALL OVARIAN TROUBLES. INFLAMMATION AND ULCERATION, FALLING AND DIBULACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAITICULARLY ADDATED TO THE CHANGE OF LIPE.

1T WILL DISSOLVE AND EXPEL TUMORS FROM THE UTENUS HAND ENTRY TO CANCHOUS HUMORS THE HERIUS HERCKED VERY SPEEDLY BY ITS USE. IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS AND IRLLIEVES WEAKNESS OF THE STUMACH. IT CURES BLOATING, HEADACHE, NERVOUS FLOSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN. CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS FRIMM ANENTLY GURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO. THOUSAND OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO. THOUSANDS OF LADIES CAN GLADLY TESTIFY. TOR FOR THE CURE OF KIDNEY COMPLAINTS IN ETTIES EXX THIS REMEDY IS UNSUREASED.

FOR THE CURE OF KIDNEY COMPLAINTS IN ETTIES EXX THIS REMEDY IS UNSUREASED.

LYDIA E. PINKHAM'S VEGETABLE COMPOSIZED FOR SO, GAS BOY END IN EACH OF THE STUMP. HERE SOUR IN THE SENTING THE STROYS OF THE STUMP. HERE SOUR THE SENTING THE SENTIN will be mailed tree to any Law, confidentially answered.

No family should be without LYDIA E. PINK-HAM'S LIVER FILLS. They cure Constitution.

Billiousness and Torpidity of the Liver. 25 cents per box.

### Dr. F. L. H. Willis May be Addressed until further notice.

Clenora, Yates Co., N. Y.

D. R. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Ecrofula in all its forms, Epilepsy, Parslysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who nave been cured by his system of practice when all others had failed. All letters must contain a return nostagostamp. Read for Circulars, with References and Terms.

Jy3

DR. J. R. NEWTON STILL heals the sick! MRS. NEWTON, controlled by Dr. Newton, cures Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS. J. R. NEWTON, 854 Ninth Avenue, New York City.

Jy3

13w

#### SOUL READING. Or Psychometrical Delineation of Character.

Or Psychome(rical Delineation of Character.

M. BS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS, A. B. SEVERANCE, Centre street, between Church and Prairie streets.

Ap3 6m° White Water, Walworth Co., Wie.

THE SIOUX CHIEF'S

REMEDY. THIS valuable medicine for the cure of Kidney Com-plaint, Dyspepsia, and all chronic diseases resulting from impoverished blood or wasting of the vital forces, will

be sent by mail on receipt of price, 50 cents per package, by S. WHEELER, 1715 Francis street, Philadelphia, Ps. Au28 DR. J. R. BUCHANAN

HAS removed from 29 Fort Avenue to No. 6 James street, Franklin Square, between East Brook-line and East Newton streets, Boston, MRS. BUCHANAN continues the practice of Psychometry as heretofore: Written opinions, \$3; personal interviews, \$2; from 9 A.M. to 4 P.M. MRS. JAMES A. BLISS,

MATERIALIZING MEDIUM, will, after July 1st. give Séances at her cottage, on Central Avenue, On-set. Muss. ASTONISHING OFFER.

END three2-centstamps, lock of hair, age, sex, oneleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, lowa. Jy24

FOR PHYSICAL AID,

SEND six cents, lock of hair, age, sex, leading symptoms, of diagnosis by a Spiritual Council of Physicians, with advice for recovery. Address DR. FRANKLIN WRAY, Andrew, Iowa.

11w\* Jei2 MRS. L. A. COFFIN

Will give Psychometric Readings by letter: Character and Business, \$1,00 and stamp. Book for Development, 15 cents, Corner Cross and Medfold streets, Somerville, Mass. 4000v.

THE BERRY SISTERS' Address from June 15th to Sept. 15th will be Onset, Mass. Jel2

MRS. BASSETT,

MEDICAL and Business Medium, and Card-Reader No. 72 Williams street, Chelsea. 4w Au14 Sealed Letters Answered BY MRS. R. A. MARTIN, Oxford, Mass. Fee, \$1,00 and two postage stamps. Au28

THAVE AN INVALUABLE REMEDY for Piles, and also a Toule for Nervous Prostration, second to none ever used. Address, through July and August, MRS. J. M. CARPENTER, Jy3 18w 80. Addison, Maine. M. LARKIN, of Oskalooss, Iown, is now in lecture on Bible Spiritualism. He can be addressed at Downingtown, Pa.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

	Beautiful Home of the Boul	cents.
	Come in thy Beauty, Angel of Light25	••
	I am Going to my Home25 In Heaven We'll Know Our Own25	. 44
	In Heaven We'll Know Our Own25	44
	Love's Golden Chain25	"
	Our Beautiful Home Over There25	44
	The City Just Over the Hill	"
	The Golden Gates are Left Ajar	**
	Two Little Shoes and a Ringlet of Hair25	**
	We,'il All Meet Again in the Morning Land25	••
	Our Beautiful Home Above25	• • •
	We're Coming, Sister Mary25	**
	Gathering Flowers in Heaven	**
	Who Bings My Child to Bleep?25	••
	Oh! Come. for my Poor Heart is Breaking25	**
•	Once it was Only Boft Blue Eves	••
	The above songs are in Sheet Music. Single	conie
	RE Center 5 copies for \$1.00.	
	We'll All Meet Again in the Morning Land (with	
	mortest of Annie T and Chamberlain	

portrait of Annie Lord Chamberlain)......85 cents. For sale by COLBY & RIOH.

HULL & CHAMBERLAIN'S

MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

y The MAGNETIC POWDERS cure all Positive or Acute Diseases.
The LECTRIC POWDERS cure all Negative or Chronic Diseases.

NEW SHEET MUSIC.

ice problem il richardos resultados Luberios consecucións continent Laple

Mediums in Boston.

# JAMES R. GOCKE,

Developing and Business Medium,

Medical Clairvoyant, 603 Tremont Street, Boston. Bittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

DEVELOPING SITTINGS.

SIX PRIVATE SITTINGS FOR \$4,00 IN ADVANCE. Special Developing Circle

### Thursday evening at 7:80. Sunday circles

At 11 A. M. for Development and Tests. At 8 P. M. for Psychometry, Tests and Inspirational Music. Admission to each, 25 cents.

MAGNETIC TREATMENTS. SIX TREATMENTS FOR \$5,00 IN ADVANCE. Electricity will also be skillfully applied by means of the Battery in cases of paralysis or other diseases requiring its use.

Aui4

How to Become a Medium IN YOUR OWN HOME.

WILL sond you a 16-page l'amphiet, containing full instructions, and a Scaled Letter designating all your phases of mediumship, also a copy of The Ruddie of the American Spiritual Sphinx, or the Lost Key Found, and a sample copy of "THE N. D. C. AXE AND TRUE KEY-STONE," for ONLY 10 CENTS. in one or two-cent stamps. Address J. 10 ALBERT BLISS, No. 474A Broadway, South Boston, Mass.

Blackfoot's Magnetised Paper, to heal the sick, 10 cents per sheet, or 12 sheets for \$1.00.

Toylorium Dornon 15 cents per sheet, or 7 sheets

Developing Paper 15 cents per sheet, or 7 sheets or 8 Au28

Mrs. Abbie M. H. Tyler,
Mental and Magnetic Healer.

67 DOVER ST., BOSTON. Spiritual and Material Romchoila. Obesity. Liver and Kiduey Complaints; also
strengthens and restores Falling Sight. Treats at a distance.

Auf PSYCHIC HEALING,

BY transmission of Vital Energy, which is the most powerful and successful force known. Trance produced by one application of Soul-Force. Address letters, UR, M. OUJURN, care 9 Rosworth street, Boston, Mass, Vital Electric Magnets; price \$1,00.

MISS A. PEABODY, BUSINESS, Test, Clairvoyant Medium. Sittings daily. Circles Monday and Thursday evenings. Tuesday afternoon. 3. 1 Bennet street, corner Washington st., Boston, Au28

MISS HELEN A. SLOAN, M AGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cura," Office hours from 9 A.M. to 8 P.M. 171 Trement street, corner Mason st., Boston. Au28

PROF. JOHN McLEOD. DY Magnetic Treatment confers Clairvoyance, Clairau-dience, etc. Heals the Bick and frees the Obsessed, Charges moderate. Rooms 120 Lenox street, Boston, Mass, Au28

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. Au21

MRS. C. H. LOOMIS HALL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sox, 25 cents. Remedies sent by expr. ss. 123 West Brookline street, Bottin, Mass.

A S. HAYWARD, Magnetic Physician, Letter address, for his powerful Spirit: Magnetized one-fully the summer months, 9 Bosworth street, Boson. Two packages of the Paper by mail, \$1,00.

Jy17

MRS. JENNIE UROSSE, Test, Clairvoyant, Business and Medical Medium, returned to 37 Kendall street. Bix questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty. Au23

MASSAGE AND MAGNETISM. MRS. DR. E. M. FAXON, 19 Temple Place, Boston.

Au7 MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN and Test Medium, 48 Win-ter street, Room 11. lw\* Au28 JOSEPH L. NEWMAN, Magnetic Healer, No. 8% Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

Jy3

MRS. DR. JULIA CRAFTS SMITH gives IVI medical examinations free every Thursday from 9 to 5, Office, Hotel "Cabe," 8 Application street, Boston.

Jy31 10w\*

MRS. DEAN CHAPMAN, Medical Clairvoy-ant. Massage and insgnetle treatments. Office 147 Tremontstreet, Room 8, Boston. 2w\* Au21 MRS. K. E. FISHER, 147 Tremont street, tents visited. Magnetic and Massage Treatment. Pattern treatment.

6 Worcester Sauare, Boston, Dr. H. G. Petersen. Jy3

J. A. SHELHAMER, MAGNETIC HEALER,

Office 8; Bosworth Street (Boom 3), Boston, Mass.,

Will treat patients at his office or at their homes, as
desired. Dr. S. prescribes for and treats all kinds of
diseases. Specialties: Rhoumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consuitation, prescription and advice, \$2.00. Moderate rates
for Medicines, when furnished. Magnetized Paper \$1.00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strongthening and Soothing
Pills, 25 cents per box, or five boxes for \$1.00.
Office hours from 10 A. N. to 3 P. M.—except on Tuesdays
and Fridnys, when he attends out-of-town patients. Letter
address care of BANNER of LIGHT. 18w. Jy3

The Writing Planchette.

The Writing Planchette.

BOIENOE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or speker questions. Though it cannot be guaranteed that every individual who follows those directions will succeed in obtaining the desired result, or cause the instrument to move, is dependent of any muscular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will simply remunerate you fay the time and patience bestowed upon is.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Whoels, 60 cents, security packed in a box, and sent by mail, postage free.

and directions, by which any one can easily understand how to use it.

PLANGHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free,

NOTICE TO RESIDENTS OF OANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. A the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for aftee of \$1; Consultation fee \$1; at office, 225 Washington street, Room 9.

Nativities written at prices proportionate to the detail demanded, Address OLIVER AMES GOULD, Box 1664, Boston, Mass.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(ALL SUGAR-COATED) Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

When I Go.

QUARTET.

QUARTET.

Words and music by Mrs. Sarah A. Van Biarom, Price 25 cents.

For sale by COLBY & RICH.

DIAGNOSIS FREE.

SEND two 2-ct, stamps, lock of fair, name in full, age and sex, and twill give you a CLAIRYOYANT DIAGNOSIS FREE.

SEND two 2-ct, stamps, lock of lair, name in full, age ists, 50 cents and block of his, amenical, ctc. Also, Rheatmatism, Neuralgia, and in fact almost all the various aliments of humanity.

PRICED TO OLD OR YOUNG!

A PREFECT, Liver and Hidney Benevator and Blood Purifier. Cleaness and Blood Purifier. Oleaness to contain the Malaria, etc. And curts Headache, Brackache, Side and Moore, achache, Diarrhees, Consumption. Price, and in fact almost all the various aliments of humanity.

PRICED TO OLD OR YOUNG!

A PREFECT, Liver and Hidney Benevator and Blood Purifier. Cleaness the entire system from all Blood Purifier. Cleaness the entire system from the Blood Purifier. Cleanes the didney Benevator and Blood Purifier. Cleaness the entire system from the Blood Purifier. Cleaness the entire system from the Blood Purifier. Cleaness the entire system from the Blood Purifier. Cleaness the didney Benevator and Blood Purifier. Cleaness the didney Benevator and Blood Purifier. Cleaness the Blood Pur

Miscellancous.

# THE BEST

# CHEAPEST

Magee Stoves, Ranges and Furnaces Have enjoyed an envisible reputation for thirty years, due to scientific construction, and the use of only the best ma-terials and workmanship in their manufacture. Our new goods are

Marvels of Beauty and Convenience. For sale by our Agents everywhere. If your local dealer cannot supply you, send to the manufacturers for circular and prices, which we send free.

# MAGEE FURNACE CO.,

32, 34, 36 & 38 UNION STREET. 19, 21, 23, 25 & 27 FRIEND STREET, BOSTON.

THE World is growing wiser, and each day brings to light new truths and new facts which, added to the great chain that is drawing mankind from logyism to science, makes it absolutely certain that knowledge and wisdom are to be the guiding siars to success.

The great conflict between science and fogyism is fiercely raging, with Truth as the constant winner. Truth cannot be crushed. Science is absolute knowledge, and experience is a noble schoolmaster. On these are founded Magnetic Shields. We present for the consideration of the sick and suffering one great and grand truth, that God has prepared in the great laboratory of nature a compound substance, which, when brought in contact with the human body, magnetizes the blood, fills it with the vitalizing elements which give life, tone and health.

It has been clearly proven and demonstrated that the blood is a magnet. It this full contains from in proper proportions, and we magnetize the same, the whole organism takes on NEW Liff, and health follows. The feet should always be kept warm, and the entire body will take on new tone and the whole system receive a wonderful vitalizing stimulus in consequence. Header, why not send for a pair of these hisqueic lassoles? They keep your feet warm; cause a genial glow over the whole body. Trya pair by mail. Three pairs for \$2.00 to any address. Send stamps or currency at our risk. Pamphlet sent to any address.

CHICAGO MAGNETIC SHIELD COMPANY,

Jy10 No. 6 Central Music Hall, Chicago, Ill. Sole Agents for

SMITH Geo. Steck & Co. Pianos. Indorsed by the leading Planists of this and foreign countries, and are without doubt the equal of any Plano made. We invite comparison. Full line of 'Steck" and Smith American

PIANOS, SMITH ORGANS, AT OUR WAREROOMS, 581 Tremont Street,

BOSTON.

Tremont Street Care pass the door,
Illustrated Catalogue free,
201cow LADY ACENTS WANTED FOR

MADAME GRISWOLD'S Patent Skirt-Supporting Corsets





# PARKER'S HAIR BALSAM,

The popular favorite for dressing the hair, restoring color when gray, and pre-venting Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please.

50c. and \$1,00 at Druggists. MRS. TILLIE R. BEECHER, Trance Test

### The Weekly Discourse; Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. HICHMOND.

No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUAL ISM.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 2.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 10.—THE ANGELOF THE NEW DISPENSATION.
No. 11.—OAIN, WHERE IS THY BROTHER?
No. 12.—HOW I GAINED THE CELESTIAL CITY.
No. 14.—THE KING OF LIFE AND THE KING OF DEATH—WHERE DO THEY REIGN?
No. 15.—HOW I GAINED THE CELESTIAL CITY.
No. 16.—MR. GLADSTONE AND HOME RULE.
No. 17.—SOME OF THE MODERN ORACLES AND MYTHS.
No. 18.—HOW DOES SPIRITUALISM TREAT
THONS AND PROFESSIONS THAT DENY
IT?
No. 19.—THE SPIRITUAL REPUBLIC, MRS. CORA L. V. RICHMOND.

No. 19.—THE SPIRITUAL REPUBLIC.
No. 20.—HEAVEN IS MY HOME.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM?
No. 22.—WHAT AM IT WHENCE AM IT AND WHITHER AM I GOING?
No. 23.—THE DEVIL—HIS ORIGIN, MISSION ON
EARTH AND FINAL DESTINY. Price 5 cents each. For sale by COLBY & RICH.

SENT FREE. RULES

#### TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and rollable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.
Bent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. Stone. For see at this offsee. Price \$1,25 cloth-bound copies, \$2,50 A N EYE-OPENER. "Citateur, par Pigault."

A Le Brun, Doubts of Infidels: Embodying thirty important questions to the clergy. Also, forty closs questions to the Dectors of Divinity, by ZEPA.

Cloth, 75 cents; postage 5 cents. Paper, 50 cents; postage 5 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

CPIRITUAL HARMONIES: Containing nearmusic) with the Hellet of Spiritualists, and Readings appropriate for Funeral Occasions. By DH. J. M. PREBLES.
This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading doctrines of Spiritualists—readings and responses—about one
hundred popular hymns and songs adapted to Camp. Meetings, Grove-Meetings, Spiritual Béances, Social Circles,
and Congregational Singing, together with Funeral Readings, original and selected, appropriate for Infants, Childron, and the Agod
Clotth, illuminated covers, 'Price 35 cents,
For sale by COLBY & RICH.

LATING FOR STRENGTH: A Health Cookmerty Book. By M. L. HOLBROOK, M. D.
This book should be in the hands of every person who would
eat to regain and retain health, strongth and beauty. It
contains, besides the science of eating and one hundred
answers to questions which most people are anxious to know,
nearly one hundred pages devoted to the best healthful
rectpes for foods and drinks, how to feed one's self, feeble
babes and delicate children so as to get the best healthful
find full directions for feeding them, and so will mothers
who have delicate children, and invalids who wish to know
the best foods.

Cloth, \$1,00, postage free.
For sale by UOLBY & BICH.

Miscellaneous,

# The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN 176 RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX, Publisher.
D. M. & NETTIE P. FOX......EDITOES.

EDITORIAL CONTRIBUTORS.

Prof. Henry Kiddie, No. 7 East 13th st., New York City
"Ouina," through her medium, Mrs. Cora L. V. Richmond
64 Union Park Place, Chicago, Ili.
Among its contributors will be found our oldest and ablest
writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

A Young Folks' Department has recently been added,
edited by Ouina, through her Medium, Mrs. Cora L. V.
Richmond; also a Department, "The Oppering 'S School
for Young and Old," A. Danforth, of Boston, Mass., Principal.

TERMS OF SUBSCRIFTION: Per Year, \$2,00; Six Months \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as present to friends.

In remitting by mails Post-Office Money Order on Ottumwa, or Draft en a Bank or Banking House in Chicago on New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newadeal ers 3 cents, payable in advance, monthly or quarterly.

RATES OF ADVERTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for advertisers. Address, SFIRITUAL OFFERING, Ottumwa, Iowa, Jan. 25.

# THE WATCHMAN.

An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Appritualism. Also, a Mouthplece of the American and Eastern Congress in Apirit-Life,

WATCHMAN, Spirit Editor. PHRITISHED BY

BOSTON STAR AND CRESCENT CO., 1090 Central Park Avenue, Chicago, Ill. HATTIE A. BERRY,

Editres and Manager.

ARTHUR B. SHEDD, Assistant Manager. TERMS OF SUBSCRIPTION, IN ADVANCE.

TERMS OF SUBSCRIPTION, IN ADVANCE.
One Year, \$1,00. Clubs of Ten, \$3,00. Six Months, 50 cents. Single Copies, 10 cents. Sample Copies free.
U. S. postage stamps will be received for fractional parts of a dollar. (1's and 2's preferred.)
To any one sending 10 new subscribers and \$5,00, we give as a premium a cabinet photo. of WHITE FRATHER, PEACE BIRD, spirit control of the Editress.

\*\*Filemit by P. O. Order, drawn on CHICAGO, 1LL., or by Registered Letter. \*\*\*Flyaphic to HATTIE A. BEERET, Editress and Manager.

RATES OF ADVERTISING. 10 cts. per line (Nonparell) each insertion. Business Cards, 50 cts. per line (Nonparell) each insertion. Business Cards, 50 cts. per linch each insertion, special rates for Electrotypes, on application. Preferred position 25 per cent. extra. Objectionable advertisements not inserted under any conideration. Terms strictly in advance. Oam—Bept. 27.

Light for Thinkers, THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued weekly at Atlanta, Georgia.

A. C. LADD. Publisher, G. W. KATES, Editor,
Assisted by a large corps of able writers.

Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns whi be found to be replete with interesting and instructive reading, embracing the following features and departments: Reports of Phenomens; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions; Childeon's Lycoum Department; Editorial Department, etc., etc.

tions; Childgen's Lycoum Department; Editorial Department, etc., etc.

Terms of Bubecription—One copy, one year, \$1,50; one copy six months, 75 cents; one copy three months, 40 cents; five cepies one year, one address, \$6,00; ten or were, one year, one address, \$1,00 each. Single copy 5 cents, specimes copy free. Fractional parts of a dollar may be remitted in postage stamps.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer.

March 14. La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in A all its aspects. MADARIE LUCIE GRANGE, Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20. remitting by mail, a Post-office order on Parts, France, the order of J. BARCK, Manager, 75, Boulevard Mont-

DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Blographical Sketches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: \$2,50 per year; single copies, 22 cents.
Address all communications to THE CARRIER DOVE,
854% Broadway, Oakland, Cal.

The Boston Investing.

The oldestreform fournal in publication.

Price, 83,00 a year,
11,50 for six months,
2 conts per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind address

J. P. MEN DUM,
Envestigator Office,
Paine Memorial,
Boston, Mass.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

FOR THE Choir, Congregation and Social Circle. BY S. W. TUCKER. CONTENTS:

Angels, Come to Me.
Angel Presence,
Beautiful Isle,
Come Angels,
Come Angels,
Come Angels,
Compensation,
Day by Day,
Golf Hone,
Guardian Angels,
Home of Rest.
Hope for the Borrowing,
Humility,
Happy By-and-Bye,
The Happy By-and-Bye,
The Angel of His Presence,
The Angel of His Presence,
The Angel of His Presence,
The Music of Our Hearts,
The Music of Our Hearts,
The Vanished,
The Vanished,
The Vanished,
The Will You Meet Us on the
Shore,
There'
Who will Guide my Spirit
Home,
Wating On This Shore,
Waiting Wild the Shadows
Welcome Home,
Wolcome Angels,
Waiting Wild the Shadows
Welcome Home,
Wolcome Angels,
Waiting On This Shore,
Waiting Wild the Shadows
Welcome Home,
Wolcome Angels,
Waiting On This Shore,
Waiting Wild the Shadows
Welcome Home,
Wolcome Angels,
Welcome Home,
Wolcome Angels,
Waiting On This Shore,
Waiting On This Shore,
Waiting On This Shore,
Waiting the Shadows
Welcome Home,
Wolcome Angels,
Welcome Angels,
The Happy By-and-Bye,
The Angel His Presence,
The Angel His Presence,
The Angel

Repose. She Has Crossed the River. Strike your Harps. Some Day of Days. Boards, Price: Single copies, 35 cents; per dezen, \$3.50. For sale by COLBY & RICH.

NEW EDITION. AFTER DEATH: THE DISEMBODIMENT OF MAN.

The World of Spirits: Its Location, Extent, Appearances;
The Route Thitter; Inhabitants; Gustoms; Societies;
also Sox, and its Uses There, etc.
BY P. B. RANDOLPH. This fine work of Dr. Randolph's is by far the most important and thrilling that has yet fallen from his pen, inasmuch as it discusses questions concerning our state and deings after dealt that heretofore have been wholly untouched, and perhaps would have been for years had not this bold thinker dared to grappie with them.

Gloth. Price \$2,25; postage 12 conts.

Forsale by COLBY & BIOH.

New York Advertisements.

New York Beacon Light,

AN INDEPENDENT WEERLY SPIRITUAL JOURNAL, SPIRIT-LIPE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE. FREE FROM CONTROVERSY AND PERSONALITIES. Mrs.M.E.WILLIAMS.

Editor and Publisher. Bubscription Rates.—One year, \$2,00; six months, \$1,00; three months, 50 cents. Postage free, Rates of Advertising.—One dollar per inch for first insertion; 50 cents for each subscription one. No advertisement inserted for less than \$1,00. For long standing advertisements and special rates, address the Publisher. Payments in advance.

Specimen Copies sent free on application.

DUMONT C. DAKE, M. D.,

reasonable. Send for Cheular. 77 West 28th street, New York
"To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals! I have met in the way of Psychomotric investigation and Diagnosis, as well as Spiritual power."

Au28 1w\* (Signod) J. R. Buchanan,"

PROFESSOR ST. LEON.

DEVEALS everything: no imposition. 28 East 4th street, New York. Horoscopes written from date of birth. Twenty years' practice. Office fee 30 cents to \$1,00, Please seem for Prospectus of Terms for 1885. Feb. 28.—1f

MAGNETIC HEALER. Private Sittings for Business, Diagnosing Diseases, etc. No. 408 West 42d street, near 9th Avenue "I." Station, New York. 13w Je26

Clairvoyant Examinations Free.

**RUPTURES** 

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTICSUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS Smithville, Jefferson Co., N.Y. [Mention this paper.]

A LIBERAL OFFER, BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND 42-ct. stamps, lock of hair, name, ago and sex, we will diagnose your case PREE by independent spirit-writing. Address DR, J. S. LOUCKS, Canton, N. Y. J31

# ${f NEXT} \ {f WORLD}$

BY MRS. S. C. HORN,

CONTENTS.

A JOURNAL devoted to the interests of Spiritualism in the suit of the process of Assay. However, and the process of Assay. However, and the process of Assay. However, the cord of J. Dabey, the process of Assay. However, the cord of J. Dabey, the order of J. Dabey, the order

THE RELATION OF THE SPIRITUAL TO Two papers, given in the interest of Spiritual Science, by the dictation of the late PhOF. M. FARADAY, of England. Paper. Price 15 cents.

ORIGIN OF LIFE; or, Where Man Comes of From The Evolution of the Spirit from Matter, through Organic Processes; or, How the Spirit Body Grows. Two Papers, given in the interest of Spiritual Science, by the dictation of the late PROFESSOR M. FARADAY, of England. Price 10 cents. land. Price 10 cents.

THE DEVELOPMENT OF THE SPIRIT
AFFER TRANSITION. By the late M. FARADAY.
THE ORIGIN OF RELIGIONS, and their Influence upon
the Mental Development of the Human Race. Transcribed
at the request of a Band of Ancient Philosophers, by the
late M. FARADAY, of England. Paper, 10 cents. THE PROCESS OF MENTAL ACTION; or, How we Think. By Spirit PROF. M. FARADAY, Paper. Price 15 cents.

OBSESSION; or, The Origin of Evil. A paper given in the interest of Spiritual Science. Paper. PROGRESSION: or, How a Spirit Advances in Spirit-Life. THE EVOLUTION OF MAN. Two papers, given in the interest of Spirit and Science. By Spirit Michael FarkDay. Paper, pp. 85. 15 cents.

SAMUEL BOWLES'S PAMPHLETS.

EXPERIENCES OF SAMUEL BOWLES, Late Editor of the Springfield (Mass., Republican, in Spirit-Life; or, Life as he now sees it. Written through the Mediumship of Carrie E. S. Twing. New edition, with Supplement. Paper. Price 25 conts.

CONTRASTS IN SPIRIT-LIFE; And Recent Experiences of Samuel Howles, late Editor of the Spring-field (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late President Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price & cents.

INTERVIEWS WITH SPIRITS: Joan d'Arc; Napoleon Bonaparte; Ignatius Loyola; Prince Leopold; Queen Elizabeth, and many others. Price 50 cents. For sale by COLBY & RICH.

A PLEA FOR THE JEWS, by a Gentile. The Ormsde against Israel is War on Christianity and Democracy.
This has been issued in a neat Pamphlet. Our Hebrew friends especially will do well to read this Tract for the Times and to give it a wide circulation. Single copies 8 Cents. For sale by COLBY & RIOH.

Nowsdedners supplied by the American News Company, 19 and 41 Chambers street, New York.
All communications and remittances should be addressed by BRIN, 51. E. WILLIAMN, Oct. 17. 232 West 46th St. New York City.

MEDICAL Clairvoyant and Magnetizer for twenty years, "Incurables" cured. Diagnosis \$1,00, Terms reasonable. Send for Circular. 47 West 28th street, New

ASTROLOGER AND MEDIUM.

MRS. H. WILSON, M.D.,

DR. GEO. BANCROFT EMERSON. TRANCE Test Medium. Treats the sick at 1485 Park Ave., N.Y. City, or at any distance, without medi-cine,...Diagnosis \$1,00. Send P. O. Order. 4w Au7

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 13w\* Jy24

INTERVIEWED.

Author of "Strange Visitors."

Preface.
The Next World.
Princo Albert, "England and the Queen."
Harriet Martineau, "Life in the Spirit-World,"
Charles Kingsley, "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Rich Men of New York."
John Stuart Mill, "Immortality,"
Horace Greeley, "Home of Horace Greeley, "Home of Horace Greeley,"
Professor Agassiz, "Evolution,"
Secretary Seward, "Statesmanship from a Spiritual Standpoint."

Price \$1,50, postage 10 cents. For sale by COLBY & RICH. FARADAY'S PAMPHLETS.

JESUS CHRIST, A FICTION. Transcribed by M. FARADAY, late Electrician and Chemist of the Royal Institution, London. Paper, 50 cents, postage free. For sale by COLBY & Richt.

Supplement. Paper. Price 25 conts.

A TER PAPERS. A Supplement to the EXPERIENCES OF SAMUEL BOWLES, late Editor
of the Springfield (Mass.) Republican, in Spritt-Life; or,
Life as He Now Sees it from Aspiritual Standapoint. Written
through the mediumship of Carrie E. S. Twing. Price 10

A CHARK'S Experiences in the First Ten Spheres of Spirit-Life, Medium-ATHALDINE SMITH, Oswego, N.Y. Paper. Price 20 conts. For sale by COLIFY & RICH.

Written for the Banner of Light. MY MOTHER'S FRIEND. In Memory of Mrs. Mary Fenn Davis.

- I hold a letter in my band
  That bears a date a year ago;
  It is a letter strong and grand,
  But full of tears that may not flow;
  Its words are like a prayer that 's said
  Above some holy, sacred dead.
- Oh! woman, strong to bear thy pain On i woman, strong to bear try ban And conquer silently thy heart, To bear unanswered scorn, disdain, And womanly to act thy part, To sit aside in grace and pride, A soul by sorrow sanctified!
- Blameless thy life, thy will was strong,
- Thy spittle sight was clear and fine.
  Thy spittle sight was clear and fine.
  Thy faith in God could look through wrong,
  And lift thy heart to heights divine;
  No noon-day faith of joy and light,
  But faith that led thee in the night.
- If ever woman won the name
  Of saint, then truly thou art she.
  Upon thy brow no mark of shame.
  The martyr's crown of thorns shall be.
  For never can a sorrow prove
  More deep than that from one we love.
- Oh! saintly woman t great thy gain t was like a chord of n That rose in triumph over pain, And sank in music out of sight; We cannot know how it shall rise Amid the songs of Paradise!
- We weaker ones of earth confess We weaker ones or earth contess
  How mighty was thy woman's love,
  How wond'rous was thy righteousness,
  How strong thy faith in God above.
  The world is nobler—glorified,
  Because thou'st lived and loved and died.

EDITH L. WILLIS. Glenora, N. Y., Aug. 3d, 1886.

# Summer Camp-Meetings.

#### Lake Pleasant.

THIRD WEEK .- Another period of interest, of instruction and progress, has completed its round, and the great Camp-Meeting is nearing its close. The past seven days have been busy ones, and Time, like a

the great Camp-Meeting is nearing its close. The past seven days have been busy ones, and Time, like a winged messenger, has glided so quickly away that it seems only a pleasant dream; yet it has not been an illusion, but to many hundreds a rich experience and a week of improvement. The attendance has been constantly on the increase, with but few departures.

Tuesday.—Morang, Conference. Speakers, Mrs. Meyers, Mrs. Shirley. Mand E. Lord, Mrs. Banks, A. E. Tisdale. Tests by Dr. Mills. Afternoon, singlog by the choir. Address by Charles Dawbarn; Subject, "Possibilities of Spirit Culture." The address was a fine production, closing with the following: "See that the child grows up in the light and knowledge of spirit return, and by so much, bigotry and prejudice will become impossible to him. See that he realizes the existence of spirit faculties as his birthright; but at the same time teach him that those spirit faculties will be of little value to himself or the world until he has cultivated his mental faculties to their utmost extent. Let science make him a lover of fact; through philosophy mold him into a worshiper of fruth, and yon thereby develop the soul-power of that young Spiritualist most gloriously, for you render it certain that every development he may achieve of the higher or spirit faculty will be come a blessing to himself and the world.... The Spiritualist of to day has somehow got the letea that development means sitting still, with some one else to do the work. That may develop mediumship, but it will never develop spirit manhood, either in this life or any other. And there will be no real blessing born of Modern spiritualism for morals until every believer shall realize that all true progress must be based on his own flort; that the entityation of his spirit faculties must follow the development of his mortal manhood." Exercises in mediumship were continued by John Slater.

Westerday.—Morning, conference. Invocation.

must be based on his own hort; that the cultivation of his spirit faculties must follow the development of his mortal manhood." Exercises in mediumship were continued by John Slater.

Wedneeday.— Morning, conference. Invocation. Mrs. E. A. Cutting. Speaking by Mrs. Carrie E. S. Twing, Mrs. Sweet, Mr. George W. Burnham, Mr. A. E. Tisdale, Mis. Meyers, Mr. J. Clegg Wright. Afternoon. Singing by the choir, it vocation and address, Mrs. Emma S. Paul, of Vermont. Subject of address, "A Plea for the Commonplace." Tests were given by Mr. John Slater.

Thursday.— Morning, conference opened with singing by the choir. Speakers, Mrs. Danforth of Philadelphia, Mrs. Dr. Andrus of Jacksonville, Mr. Nowman Weeks, Miss Jennie Rhind, Mr. Williams, Dr. Hamilton, Mrs. Banks, Mr. McCleary, Mr. W. R. Tico, Mr. Burnham, Mrs. Dillingham, Mrs. Lord. Afternoon. Singing by the choir. Address by J. Clegg Wright. The speaker's introduction was a very vivid word-painting of our first ancestor, with his very sharp eye, large perceptive faculties, low moral sentiments, which kept him in a continual state of defense. He was an animal who climbed trees, lived on the banks of streams, and was coarse and brutal in his nature. The spiritual world to him was empty. Heaven was an empty sound, and there were no Spiritualists there. There was no inspiration, for there was none-to inspire. He knew nothing about the relative classes of food, but had to learn by experience, consequently the death-rate was large. The Darwintan law of the "survival of the fittest" pre valled and developed the physical largely. He stood a stranger in the world, face to face with myster, and force was the power that protected him. The primitive man had religion, and his religion was power. He had no cavality or comparison, but he must have the personification of everything. The progress of the religious idea was then followed in an able address of an hour, closing with this: "Lib.

must have the personification of everything. The progress of the religious idea was then followed in an able address of an hour, closing with this: "Liberty is the epitome of the spiritual culture. Learn your own place, and mind your own business. First of all know thyself. Young man, keep the society of the old, for age brings experience and experience wisdom. Learn to dare to say thy thinking; think well if you can, but think. Learn to be strong in personality and dare to do right. Hate shams, even in Spiritualism. Read the best thoughts of the best minds, for self-culture demands that you get well informed." The session closed with an exercise in mediumship by John Slater.

Friday.—Morning, conference. Singing by the choir, Speakers, Mrs. Cutting, Mr. S. B. Nichols, Mr. Newman Weeks, Dr. Hamilton, Mrs. Sherwood, Mrs. Nickless, Dr. Mausfield. Some forty messages were given through the instrumentality of Dr. H. F. Merrill. Afternoon, opened with singing by Miss Burcham. Poem and address by Mrs. Rumas B. Paul, of Vermont. The subject of the address was, "Write me as one who loves his fellow men." The address was an earnest plea for practical Spiritualism. The speaker considered that the fact of existence ought to stimulate us to do something to benefit humanity. As a man be lieves, so will be largely live, and actions are but living thoughts. Her creed was, "Do your duty, shun no responsibility," and the humanity for which she would plead meant all. The session closed with tests by Mr. John Slater.

ng thoughts. Her dered was, "Do youte anty, such an oresponsibility," and the humanity for which she would plead meant all. The session closed with tests by Mr. John Slater.

Baturday.—Morning, conference. Speakers. Mr. Tisdale, Mr. Dickson. Mrs. Sweet, Mr. Nichols, Mr. F. H. Roscoe, Mrs. Edith Nickless. Mrs. Dr. Andrus. Mrs. E. A. Cutting. Afternoon. A large audience was present. Session opened with singing by the choir. Address by Mr. J. J. Morse of England. Subject, "Modern Spiritualism in R-lation to the Religious Thought of the Nineteenth Century." It was an eloquent address and received with the best of attention. The following passages indicato its merit: "The worship of God is the living of a just and proper life." "True religion is the preparation of the soul in this life for a residence in the hereatter." "Modern Spiritualism is to day the only demonstration of a future life." "The facts of Modern Spiritualism are in accord with the law of Nature, and the religion of the ages is concentrated in it." At the close of the address Mr. John Slater gave forty-two messages from friends in spirit-existence.

Sunday.—A fine day, and one of the largest audiences ever convened in this grove. A careful estimate gave the number at fully fourteen thousand. A choice programme of selections rendered by the Fitchburg Band opened the morning exercises. This was followed by singing by the audience, after which Mrs. Amanda M. Speace was introduced as the speaker of the morning. The lecture consisted largely of an account of her experience as a medium, for a period of more than a quarter of a century. The service closed with singing by the audience, after which Mrs. Amanda M. Speace was introduced as the speaker of the morning. The lecture consisted largely of an account of her experience as a medium, for a period of more than a quarter of a century. The service closed with singing by the audience. Address by J. J. Morse of Envisad. The speaker said, that "concerning the variety of opinions regarding Modern Spiritualism i

Dr. W. B. Mills of Saratoga gave an exhibition of mediumship of much interest at the platform on Tuesday. He is a remarkable medium.

Booleties in the West should secure the services of Mr. Charles Dawbarn. He is eminently fitted for that

Mr. Augustus Day and daughter of Detroit, Mich.,

Mr. Augustus Day and daughter of Detroit, Mich., are visiting the camp.

Mr. Henry P. Miller of New London was the guest of Dr. H. F. Merrill during the week. Dr. Merrill is being largely patronized.

Mr. J. Clesg Wright kave an address of marked interest at the conference on Wednesday.

Mrs. Edith E. R. Nickless of Oncago, with her husband, is enjoying the season at Lake Pleasant. Mrs.

Nickless has engaged with several societies in the old Bay State for the coming winter. She is a fine platorm medium. Mrs. Maud E. Lord will solourn upon the Pacific

Mrs. Maud B. Lord will solourn upon the Pacific coast the ensuing winter.

Mr. Albert H. Hardy of the Boston Globs was booked at the Hotel on Wednesday.

The "Fat Men" of Fitchburg are to meet here on Tuesday for a game of base ball.

Mrs. Stoddard Gray and DeWitt O. Hough gave a physical scance on Wednesday evening at Association Hall, which is said to have been entirely satisfactory to the "test" committee.

An open air meeting at H. M. Budington's "symposium," on Wednesday evening, drew a large crowd.

An open air meeting at it. M. Budington's "sympo-sium," on Wednesday evening, drew a large crowd. J. Clegg Wright was the orator of the occasion. Mr. Wright will speak in Kausas from December to May-inclusive. Good for Kansas. Mr. Burt Vernon Brooks, the inspirational artist, is painting some fine landscapes of the camp and its en-virons.

Mrs. B. H. Rowell and Mrs. M. A. Pierce, of Boston

air. Burt vernon Brooks, the Inspirational artist. Is painting some fine landscapes of the camp and its environs.

Mirs. E. H., Rowell and Mrs. M. A. Pierce, of Boston Highlands, are visiting the camp.

To-morrow will be "Children's Day" here.
Next Saturday evening is the date announced for another grand illumination.

The train service is embnenly satisfactory. The Fitchburg Railroad is noted for courteous officials and judicious management.

The annual meeting of the Association was held on Monday, electing the following official board: Vice Presidents, Newman Weeks. Rutland, Vt.; David Jones, Utica, N. V.; Dr. E. A. Smith, Brandon, Vt. Clerk, N. S. Henry, Montague, Treasurer, W. R. Tice, Brooklyn. Directors: Dr. Joseph Beals, Greenfield; A. T. Pierce, Providence, R. I.; James Wilson, Bridgeport, Conn.; David Jones, Utica, N. Y.; T. W. Coburn, Springfield; A. H. Dailey, Brooklyn; E. Terry, Los Angeles, Cal.; E. W. Clark, Nashua, N. H.
A benefit complimentary to Mrs. M. W. Cushman, the musical medium of Boston, was held at Association Hall-on Thursday afternoon. The hall was well filled, and a handsome sumof money realized, which was presented to Mrs. Cushman with appropriate remarks by Mr. J. William Fletcher, The following was the intellectual programme; Opening address, Mr. J. William Fletcher, The following was the intellectual programme; Opening address, Mr. J. Win, Fletcher; poem, Mrs. Carrie E. S. Twing, "The Riack Sheep;" remarks, Dr. J. V. Mansfeld; poem. Mrs. H. A. Ealer of New Orleans is an interested auditor at the speakers' stand.

Mrs. H. A. Ealer of New Orleans is an interested auditor at the speakers' stand.

Mrs. M. B. Thayer, the "flower medium." is giving an exhibition of spirit power which is truly remarkable. On Friday morning we called at her room, and taking two clean slates, tied them together and placed them upon the carpot in front of us with the left foot upon the other edge. In two minutes a comprehensive and very personal message of 325 words was written upon one of the slates. The

the Green Mountain State.

An entertainment for the benefit of the Association.

was held on Thursday evening, Mr. and Mrs. Roscoe being the prime movers in the affair. The following talent was present:

was first of this say evening, six and also, taken being the prime movers in the affair. The following talent was present:
Dr. J. V. Mansfield, Dr. C. T. Buffum, Mrs. Maud E. Lord, Mr. J. William Fletcher, Mrs. J. J. Clark, Mrs. Shirley, Mrs. J. F. Dillingham, Mrs. Carrie E. S. Twing, Mrs. Hattie C. Mason, Mrs. Addie Priest Young, Mrs. Emma Muner, Miss Hall, J. Haskell Baxter, Bertle Blynn, Mrs. Fales, Miss Jennie Rhind, Mrs. E. W. Mills, and some twenty young Misses in Tableaux. The following were the subjects: "Little Red Riding Hood," "Rock of Ages," "Night and Morning." "Lorelel," "Angels bringing messages from spirit-life," Liberty, "The Children's Hour." Mrs. E. A. Cutting of Boston is at Star Cottage on Montague street. She is a medium of fine powers and of the highest development.
Mr. J. J. Morse, wife and daughter, arrived on Fri-

Mr. J. J. Morse, wife and daughter, arrived on Fri-

day.

A letter of fraternal greeting from Mr. A. C. Ladd,

day.

A letter of fraternal greeting from Mr. A. C. Ladd, publisher of Light for Thinkers, who has just returned to his home in Atlanta, Ga., was read at the speakers' stand on Saturday. Mr. Ladd is a whole-souled Spiritualist.

The conference meetings this session have been of unusual interest. Much valuable thought has been expressed. Condensation has been the watchword, and it has worked most admirably.

A large excursion party from New London came into camp on Baturday.

Mr. Whitam Moningal of New York City, Mr. and Mrs. Blakeley and Mr. and Mrs. Atwood of Barre are at Putnam cottage.

Mrs. Dr. Andrus of Jacksonville, Fia., is a pleasing speaker at the morning conferences.

The camp was pleased to greet Mr. George A. Bacon and wrie of Washington, D. G., upon their arrival on Saturday. They are stopping with Mr. Carey at the Highlands.

Dr. and Mrs. Henry Rogers, the celebrated independent slate writing mediums, who have been giving some very remarkable evidences of immortality while here, leave to-morrow for Baratoga, where they are to give a series of sittings for a prominent government official of Washington, D. C. Success be with them.

Mr. Whitlock of the Facts Magazine came on Saturday.

A grand display of fireworks upon the Lake took

Mr. Whitlock of the Facts magnitude and day.
A grand display of fireworks upon the Lake took place Saturday evening.
The programme rendered by the Fitchburg Band on Sunday was unusually select. The Anvil Chorus was particularly fine.
The sales of the BANNER OF LIGHT have constanting programmed.

Mrs. Emma 8. Paul, the speaker of Friday, is a lady of culture. In these days of light and trashy literature, fashion and frivolity, it is refreshing to find a woman who has heard of Danté and Edwin Arnold, and can fell the difference between a dime novel and the fragrency against

one of Emerson's essays.

The closing days of a great convocation like this are always too short.

"Strange we never prize the music
Till the sweet-voiced bird has flown."
The speakers for next Sunday are Mr. Lyman C.
Howe and J. Frank Baxter. This will close the lectures for the session. Lake Pleasant, Aug. 22d, 1886.

# Onset Bay Camp-Meeting.

We again visited Onset last Sunday. The occasion was uncommonly interesting. The steamer from New Bedford made two trips and brought a large number of people. The Old Colony cars also were well. filled with visitors. Upward of four thousand people were on the grounds.

The exercises in the morning commenced with a

The exercises in the morning commenced with a band concert, after which Rev. J. K. Applebee of Boston delivered a very interesting discourse, the subject being "Resurrection." The lecture was somewhat length; but the theme was handled with a great deal of ability, and was received with close attention by the large congregation. The points made were such as would naturally receive the endorsement of intelligent Spiritualists.

In the afternoon every seat in the large auditorium was filled to listen to the veteran Spiritualist, Dr. F. L. H. Willis—his subject being "The Genius and Scope of Spiritualism." His address was received with marked attention by his hearers as are all the

was filled to listen to the veteran Spiritualist, Dr. F.
L. H. Willis—his subject being "The Genius and Scope of Spiritualism." His address was received with marked attention by his hearers, as are all the public ulterances of this polished gentleman. His lecture on Saturday afternoon, we leare, was titled, "The Personal Bellef in Spiritualism," and was a very creditable production.

After his Sunday afternoon discourse, Dr. Willis, by request, spoke of the communications in the Ban-NBR received by the venerable Spiritualist, Allen Putnam, Esq. He said that although his whole life had been marred, as it were by the action of the Harvard College Faculty in expelling him from that institution for possessing the divine gift of mediumablip, it was a consolation to him to know that those who had so wofully wronged him had, from their assended standpoint, acknowledged their error—adding that it was the best proof to him that the law of compensation which extends into spirit-life was only an exemplification of divine justice.

Mrs. E. N. Nickerson, of Michigan, was then introduced by the chairman, closing the highly interesting proceedings with an improvised poem upon several subjects given by individuals in the audience, namely, "Elberty," "Compensation," "Harvard in '57 and '86"—which was a very clever production, and at the end was encored. This young lady is a remarkable medium, and when she has had more experience as a public speaker, no doubt will be ranked equal to any in the spiritualistic field.

There were many names registered at the hotels last week, from various parts of the country—among which may be mentioned: Mr. George A. Bacon and atthe of Hopedale; John W. Babbitt of Wakefiel; Rdmund Flandolph; Minnie G. Banton of Duxbury; S. May Gale of Kast Bridgewater; Yon B. Gioner of Halifax, and George W. Ny 3 of Acushnet.

The difficulties concerning the Onset railway, we understand, continue to be the topics of conversation in the camp. It is now thought that largely through the efforts of ex-President Willi

A rush is expected the present week, the last of the

regular camp-meeting, which will conclude socially with the annual illumination and fireworks display on Mrs. H. S. Lake and J. J. Morse will be the closing speakers on Sunday, Aug. 29th. ED. B. OF L.

ANNIVERSARY AT WICKETT'S ISLAND, ONSET. To the Editor of the Banner of Light : Doubtless many of your readers are acquainted with

Dr. Abbie E. Cutter and her labors at her beautiful Island Home. It is impossible, I think, to realize what a stupendous work she has accomplished without actual investigation. Bix years ago Sunday, the 15th day of August, a band of sixteen persons, many of them mediums, with Dr. Abbie at the head of the column, forced their way through the deuse growth of trees and unferbrush, and standing on the Island's summit (which is seventy-five feet above high tide) dedicated it to the spirits and their work. She had then leased the Island fortwenty years, but has since purchased it.

This year the 15th of August came agatu on Sunday, and the morning dawned as beautiful as morning could. Although on account of her husband's feeble state of health she attempted no illumination or display of any kind, the numerous beneficent and active spirit-workers have been very busy all the season, sending mediums and others to assist and sustain her in her labors, without solicitation on her part, and generally those who had hitherto been strangers to her. Mrs. Jeffers of Kansas City, who is hostess for the season, who is blessed with rare musical ability and gifted with fine mediumistic powers, has with her plano and her voice made such an attractive music centre that the Island sir has been vibrant with the melodies evoked by parties coming unexpectedly to sing and play: giving impromptu concerts which were most enjoyable. The band of six from the New Haven Yacht Club mounted to the top of the lower on Saturday, the 14th, and made Island, Bay and surrounding country echo with their music.

Mr. Smith and daughter of New Bedford, and Mr.

The band of six from the New Haven Yacht Club mounted to the top of the tower on Saturday, the 14th, and made Island, Bay and surrounding country echo with their music.

Mr. Smith and daughter of New Bedford, and Mr. Grane, assisted Mrs. Jeffers on Anulversary day in the music of the entertainment, and Miss Webster gave a fine recitation.

Dr. Cutter made a condensed stafement of the manner in which she had been led by spirit guides to act as steward of the work they had laid out to be accomplished on this spot, and related many fouching instances of the promptness and certainty with which they had directed her through every crisis in its development and progress. I am happy to say that she has this history in manuscript, and I trust it will soon be published.

Scances were held morning and evening by Mrs. Moss, a fine materializing medium, of New York City, who has recently commenced her public work. The materialized forms were very natural and real, and exhibited marvelous vocal powers, singing with independent voices, and conversing freely with great distinctness. The light was excellent, and one cabinet spirit talked with each one in the circle separately, and allowed them to press her hands and feel her cheeks while two kerosene lamps were pouring their full light upon her.

Among the various forms who manifested I will at present only give the name of one, whose appearance will, I am sure, be of general interest: that was the noble Indian Wickett, who, I was stated in the recorded as being chief of the Cape tribe, and as always counseling peace in times of disturbance and difficulty. In presence he appeared majestic, and in speech kind and dignified, as he stood before us talking separately and deliberately to members of the circle. His noble words of sympathy and counsel will abide long in the memory of those who were privileged to listen to them.

OLIVIA F. Shepard.

#### Lake Sunapee Camp-Meeting.

Lake Sunapee Camp-Meeting.

Another good Sunday was that of August 22d for the Camp-Meeting—a beautiful day. There were fully four thousand people on the grounds. Two excursion trains came, one from Claremont and one from Concord. Steamers Edmund Murke and Lady Woodsum brought almost as many passengers as a week ago. The Bradford Brass Band came on the former boat.

Mr. G. W. Morrell, at the farmhouse, reported that over three hundred teams of various descriptions passed his door on Sunday.

The morning session in the auditorium was addressed by Miss Jeunie B. Hagan, upon the following subjects given by the audience: "The Trne Philosophy of Life," "Life of Man," and, "Do Spiritualists Need Christ Now in Their Growth?" Poems: "The Beauties of Nature," "The Surroundings of Sunapee Lake," "Shall We Meet?" and "Eternity."

The afternoon session was addressed by Mrs. C. Faunie Allyn of Stoneham, Mass. Subjects: "The Issues of Life," "The Beauty of Life," "The Duties of Life," and "The Beauties of Death." Poems upon "Wonder," "Gates Ajar," "Mother." "Unless ye become as Little Children ye Caunot Enter into the Kingdom of Heaven." The audience listened attentively to Miss Hagan's and Mrs. Allyn's addresses, and were apparently pleased. They hold their audiences well.

The platform was beautifully decorated with mosses, ferns and flowers.

The regular meetings the past week have been well attended. Drs. J. C. Street and A. H. Richardson of Boston, Jennie B. Hagan of East Holliston, Mass., Mrs. S. B. Craddook of Concord, N. H., were the speakers. The Oonference Meetings have also been interesting, and various subjects discussed.

On Monday, Aug. 16th, two excursion paties left the camp. One was the regular Monday excursion for those who never had the opportunity of a trip around the Lake; the other a trip to "Liberty Island," by Invitation of Mr. and Mrs. Craddock of Concord, N. H., owners of the charming island, with its fine grove of hemlock and spruce, two miles across the Lyke west of the camp. Grown and plenic from

who never had the opportunity of a trip around the Lake; the other at rip to "Liberty Island," by Invitation of Mr. and Mrs. Craddock of Concord, N. H., owners of the charming island, with its fine grove of hemlock and spruce, two miles across the Lake west of the camp-grounds.

An excursion and picule from Contoccook visited us Friday, the 20th, and listened to Miss J. B. Hagan at the regular atternoon session. There also arrived two large harges laden with gentlemen and ladles, summer boarders, mostly from Ralem, Mass., stopping at the hotels in New London, five miles distant.

Saturday afternoon, 21st, was devoted to Memorial Services. President Dr. Richardson made a few opening remarks, and then read the following names of those with have passed on; Mr. Isaac P. Greenleat, Boston, Mass.; Mr. Valler Stephens, Claremont, N. H.; Mrs. Elvira L. Colby, Sunapee, N. H.; Mr. George Fellows, Sulton, N. H.; Miss Isador Keyes, Unity, N. H.; Mrs. Lorinda Fificid, Bradford, N. H.; Mr. Fred W. Connor, Miss Marna L. Currier, Warner, N. H.; Miss Manie L. Brockway, Newbury, N. H.; Miss Anna E. Lausson, Manchester, N. H.; Mr. William H. Hardy, Miss Edna J. Richardson, Contocook, N. H.; Mr. John Folsome, Newbury, N. H.; Mr. William H. Hardy, Miss Edna J. Richardson, Contocook, N. H.; Mr. John Folsome, Newbury, N. H.; Mr. Williams, Mr. Fred Marshall, Sutton, N. H.

After sloglag by our choir, Dr. J. C. Street made a very appropriate thougt short address. Jennie B. Hagan began her address by reading a letter from Mr. and Mrs. E. J. Durant of Los Angeles, Cal., old members of Lake Sunapee Association, and friends of Mr. Lali. The letter was tull of good and kind words to the Association and to the Spiritualists of New Bugland generally; also had a friendly word for the "dear Banner of the Association and to the Spiritualists of home of the service of her remarks, that the friends of those present who have passed on be included with the others in the memorial, and turning to the President, feelingly allowed to his wife and child,

Miss Jennie B. Hagan was warmly welcomed by all her old friends on her arrival.
Mrs. C. Fannie Aliyn of Stoneham, Mass., arrived here on Saturday evening.
Mr. Geo. Blodgett's Newfoundland dog "Ponto" is as regular an attendant at the conference meeting this year as in previous years.
Donations of flowers have been received from Miss Ida Thompson. Leominater, Mrs. George Fellows of Sutton, and Mrs. F. P. Newman of Washington, N. H. Mr. G. W. Morrell, of Gloucester, Mass. the barber of the camp, is located at the farm house on the hill back of the camp-ground. This is his fourth season here.

here.

They say the lake is full of trout, and we know the fishernen who are patient bring home fair strings of fish. A good 4½ pound trout was caught this morning, the result of an hour's angling, Mr. George F. Barnes of Hillshore Bridge being the fortunate man.

Mr. Edwin Gowen, of North Charlestown, N. H., a veteran Espiritunist, was on the grounds Bunday.

Mr. Luther Kendall, of Feichville, Vt., another old veteran, visited the meetings Supday.

The Indian Pow-wow on Wednesday evening at the hall was largely attended, and those who went there were amused as well as interested. Nearly all the mediums on the grounds were controlled.

Mr. Hosea Towns, of Marlow, N. H., spent two weeks here; he said he has been a constant reader of the Bannen for years.

the Bannen for years.
The Claremont Eagle devotes nearly a column weekly to notes of Lake Bunapee Camp-Meeting. Bro. Mor-

rell is the reporter.

Richard Laundry, of the Children's. Progressive Lycoum No. 1, who has been here for two weeks, has returned to Boston.

Queen City Park, Burlington, Vt.

Queen City Park is greatly improved. A large and ommodious hotel has been built; the Pavilion has been moved and improved; a nice new dépôt takes the place of a plank platform; several fine cottages have been built, and better advantages are offered to the general public by boats and cars. With all these improvements, and the determination on the part of the Association to make this a delightful resort for those who desire innocent plensures and food for thought. Lake Champlain never looked more charming than it does now. Ro we say to all your readers, come and see us and we will do you good.

If you hunger for meat that perisheth," our genial host, Mr. G. W. Mandigo, will supply you; if you thirst for knowledge and soul-food, we commend you to our list of speakers and mediums who are to be with us during the next three weeks. Mr. J. Clegg Wright is to fill, at least in part, the engagement of Mr. Colville, and with this exception we expect the list will remain unchanged.

Our choir consists of Miss Ada Smith of Shrewboury, Miss Wakefield of Boston, Mr. Charles W. Sullivan of Onset, and Mrs. J. E. Thompson of Brandon, Vt.

The officers of the Association are all upon the grounds, and all on duty, except Mr. F. A. Boutelle, who is confined to his bed by sickness, but is, we trust, improving. place of a plank platform; several fine cottages have

The officers of the Association are all upon the grounds, and all on duty, except Mr. F. A. Boutelle, who is confined to his bed by sickness, but is, we trust, improving.

The meetings of the season opened with a Conference on Tuesday. On Wednesday Mr. Stanley delivered the openinx address. Subject: "A Plea for the Recognition of the Good in the World." In the course of his remarks, he said, "Goodness is the fragrant blossom of the soul; to recognize it in the race is to recognize the presence of a Power infinitely good which shall draw all mankind to itself. Goodness is the reflection of divinity, and argues its indestructibleness; it is a seed implanted in the human soul which will germinate, mature and blossom into such beauty and perfection of life as shall indicate a benevolent purpose in keeping with this boundless universe whose infinitude weare just beginning to sense. Our religion inculcated from humanity's pulpit, is more identified with character than with personal belief. Bellef has no especial merit, and may be the result of circumstances, or even of accident, while character is the revelation of the man. Sin abounds, but goodness more fully abounds, and is confined to no particular class.

Truth is cosmopolitan, and so should be its recognition and human sympathy. Let each resolve himself into a truth-seeking magnet, and go where he may he will come home giltering all over with the gold dust of truth. To look up is the first step to going up. To deserve is to win. This is not a platform of cold negations; it is an altar of the deepest faith; faith in the supremacy of the Good; faith that this is not a chance world; that the inhabitants are not riding to ceriain destruction but are to have opportunity for growth and happiness. The good in man is an element of his being, and annihilation of this element is simply the blotting out of the man. Individual worth carries to the bar of the Omnipotent its own credentials. The living present is our arena, and he only finds God who finds him now and here: he

finds richness of life and the fullness of its growth who finds himself bound by sympathy, thought and service to his own age.

On Thursday the address was delivered by Mrs. Fannie Davis Smith, subject, "God is spirit, and they that worship Him must worship in spirit and in truth." Before the address Mrs. Smith gave a fine invocation. The address was a call to duty—a sounding of the toesin which calls to labor and to achievement. We are nearly all living in the cellars of our being, and we are bidden to make our houses clean for the incoming spirit. We are all sculptors in this great workshop of the Father. Do n't wait until you shall get out of your bodies to find heaven. You will find God's angels everywhere. Let us begin to learn that we are spirits. The splendor of Heaven's court lies all about us, and we shall find in the darkest hour when we lift our hands that they are touched by those of angelic love.

Mrs. Abble W. Crossett of Waterbury, Vt., delivered the address of Friday, speaking of the worth of a human being with especial reference to the spiritual side of our natures. Who can fathom the capacity of the buman mind? Life is a grand, glorious mystery, and to enjoy life is to enjoy God. This great dispensation has come to teach and harmonize, that every spiritual nature may experience the grandeur and beauty of its own existence. The material side of our nature will drop from us, and if we neglect our spiritual culture here, we shall go empty-handed into the spirit-world. Let us, then, as wise men and women, acquire something here that will be current there.

acquire something here that will be current

Mr. M. K. Hall of South Cabot, Vt., has erected a two-story cottage of twelve or fifteen rooms, and Dr. S. N. Gould of West Randolph, Vt., is just completing a large cottage of over twenty rooms, one of which is convenient for séances and lectures.

Mr. M. D. Gilman and family of Montpeller, Vt., have one of the finest and most convenient cottages at the Park, and Miss Jennie S. Beckford of Boston has bought and improved what was known as the Dickerman Cottage.

man Cottage.

Miss Knox, test medium from Boston, Mr. Lucius
Colburn and Dr. George Brunson are some of the
prominent business mediums now upon the ground.

Aug. 21st, 1886.

D.

[Since the above was put in type, the same correspondent forwards us particulars of meetings at subsequent dates; but as his second favor arrived on Tuesday, too late for use in extenso, we are obliged to condense.—Ep.]
Mrs. Morse Baker of Granville. N. Y., delivered the

Mrs. Morse Baker of Granville, N. Y., delivered the regular address of Saturday. She spoke eloquently of Nature as a manifestation of God.
On Sunday, 22d inst., Mr. A. E. Stanley and Mrs. Fannie Davis Smith occupied the public platform. Mr. Stanley spoke upon "The Probabilities of the Truths of Spiritualism." Mrs. Smith ably addressed a large audience in the afternoon in the grove.

# Cassadaga Lake.

.There has been a steady increase of interest and enthusiasm during the past week. It reached high water mark in the advent of Walter Howell. He is tonic, and strengthens those to whom he ministers.

water mark in the advent of Walter Howell. He is tonic, and strengthens those to whom he ministers. The least appearance of stagnation seems painful to him. Even in song he must have life. In speaking he is logical; has a touch of humor, but not a grain of sarcasm. He takes no rhetorical flights, but utters words that burn. Mr. Howell is spiriteducated, having been born blind, and now only sees enough for "getting about." Hear him you who can.

A young man known as Bert Woodworth has come here for several years, claiming to be a platform test medium. His claim was not heeded for some time, but this year a more perfect control has been gained by his guides, and it has been shown to all that in Bert they really have an agent by whom the lost and gone before can send certain tidings that they still live. A public séance was given him and was well attended, and every generous soul lent helping hands to his present and gave good wishes for his future.

The conferences have been of unusual interest, Mr. Howell first taking a "live coal from the altar" and kindling the flame. Then Mrs. Dr. Tousey, in a morning talk, brought up the subject of Marriage and Divorce that was followed out for two days. Among the speakers were Mrs. H. S. Lake and Mr. Howell.

Mrs. Lake has left us. She is a brave, plucky woman, with a clear head.

Mrs. R. Shepard Lillie and Mr. John T. Lillie came to camp Friday. There was general rejoicing, as they are both favorites. Mr. Lillie has charge of the singing during the month. He has a full, bartone votee, and his song of to day was a pleasure to all who heard it.

Mrs. J. J. Morse spoke yesterday morning, also this

and his song of to day was a piessure to all who heard it.

Mr. J. J. Morse spoke yesterday morning, also this alternoon. He was universally liked. To-day his subject was "Modern Spirliualism a Gospel of Glad Tidings and a Harbinger of Peace." He said there is a demand for a new gospel to supplement the old—to round it out. People have walked looking behind them; let them now look around and see there is inspiration to-day, intercourse with angels, and pentecost, prophecy and healing. He held a large audience interested to the end of his discourse.

To night we have a concert company from Jamestown, N. Y.

There are over six thousand on the grounds to-day—many church people are among us.

Cassadaga, Aug. 16th, 1886.

many church people are among us. Cassadaga, Aug. 15th, 1880.

# CASSADAGA LAKE, CAMP.

CASSADAGA LAKE, CAMP.

I arrived at this camp Aug. 4th, and from that time to the present we have had fine weather and a full attendance. There are more people on the grounds at this time than any year previous. The receipts have more than paid expenses.

Wednesday evening we had two pleasing events—a concert by the Northwestern Orchestra of Meadville, Pa., and a wedding. The parties to the latter were Mr. Geo. Cross and Miss Mary Frain, both of Buffalo, N. Y. The grounds were lighted with Chinese lanterns and a carpet was spread from the door of the cettage to the lawn in front. While the band played the wedding march, the couple made their appearance and were met by our venerable friend, Warren Chase, who in a beautiful and brief ceremony, by authority conferred by the State of Iowa, pronounced them man and wife. Miss Jennie B. Hagan then took themeach by the hand, and in rhythmical speech wished them a long and happy journey through life.

At the close of Mr. J. Frank Baxter's lecture on the State of the west of the name of Chucka-luck. He said he was a colored man; that he died in the Niagara County poor-house; that there was a person here who would recognize him. I was the coily one present from Niagara County, and said I knew that a colored man died in our poor-house, but did not know his name. Mr. Baxter then said his right name was Lewis Spencer. The next day some friends from Lockport came and I asked them if they knew of a colored man having died in our poor-house and they said yes, he was called Chuckniuck.

Friday, Aug. 6th, Miss Jennie B. Hagan gave the regular lecture. She has se cendeared herself to the people of this camp, by her beautiful, loving and genlal ways, that we sil wish her success, and shall welcome her back next year.

Aug. 3th Mrs. H. S. Lake lectured on subjects given by the audience. These were "The Labor Colestion"

welcome her back next year.

Aug. 18th Mrs. H. B. Lake lectured on subjects given by the audience. These were "The Labor Cuseties."

by the audience. These were "The Labor Question, and How Best to Settle It," "Marriage and Divorce." 

Her remarks were listened to attentively, and gave much satisfaction.

Among the attractions we have at Cassadaga is the Children's Lyceum every Friday evening, and a Hop in the auditorium every Wedneaday and Saturday evening. The orchestra furnish the music. We have also a reading-room, where may be found all the spiratual papers, quite a number of dailies, books, magazines, etc.

also areading-room, where may be found all the spiritual papers, quite a number of dailies, books, magazines, etc.

Baturday, Aug. 14th, Mr. J. J. Morse gave the regular tecture for the morning meeting, and Mr. Walter Howell for the afternoom. Mr. Morse spoke on the subject of "Spiritual Unrest." Mr. Howell spoke from subjects given by the audience. Both speakers have fully met the expectations of the audience, and they carry our best wishes with them.

Sunday, Aug. 15th, Mr. Lyman C. Howe of Fredonia gave the morning lecture to a large and appreciative audience. His subject was, "The Practical in the Spiritual." He asked. What are we living for? Is it to est, and sleep, and labor, until our bodies are worn out, and then pass away unnoticed? Mr. Howe is quite a favorite at the camp.

Monday was devoted to a Conference.

Tuesday, Aug. 17th. A. M. — The Conference this morning was very interesting, and was participated in by quite a number.

Tuesday, Aug. 17th. P. M.—Mr. Morse gave his last lecture for the season, from questions given by the audience. 1st. "If spirits are only matter sublimated, what is the difference between Spiritualism and Materialism?" 2d, "Theosophy, what are its bearings toward Spiritualism?" 3d, "Re-incaraation." Mr. Morse's control said he had been in spirit-life many years, and had never known a spirit who had been reincarnated.

We shall hope to have Mr. Morse and Mr. Howell with us next year.

On the evening of Aug. 17th a reception was given for the benefit of Mr. Howell. It having been ascertained that he was going from here to England, his many friends at the camp wiebed to show how much he was appreciated. Mr. Morse spoke with very much feeling of the warm friendship existing between himself and Mr. Howell. Mrs. Lillie's control told Mr. Howell that, though he thought to surprise his friends in England, they were expecting him. May the good spirits go with him, is our prayer.

The Banner of Light is for sale at the camp.

on. Mansacid is kept busy in giving independ.

The Banner of Light is for sale at the camp.

Mr. T. J. Skidmore and his estimable lady are just
as busy as can be looking after the comfort of the
campers.

Let nobody imagine they have seen all of this world
till they come to Cassadaga.

E. G.

#### Rindge (N. H.) Camp-Meeting.

Though from the first we have had continuous fair weather, Sunday, Aug. 22d, was the finest day since we entered the Camp-Ground. The attendance was double that of any preceding Sunday, and largely augmented by visitors from a distance. Rooms in all the cottages on the ground were in great demand, and all visitors expressed themselves that the reports in the Banner, of the great beauty of Rindge, had not been exaggerated. At 10:30 a. M. Dr. James A. Bliss called the meeting to order, and introduced Dr. C. H. Harding as the speaker. The lecture was listened to attentively, and at its close psychometric tests were given, which were recognized without a single exception.

given, which were recognized without a standard tion.

The next speaker was Burnham Wardwell, "the Prisoners' Friend," who spoke feelingly of his reception at the grounds by the officers of the company, and returned thanks for the same.

At 2:30 Mrs. Abbie N. Burnham was the speaker. She claimed that Modern Spiritualism went as far as Christianity in convincing mortals of the continuity of life, and through physical and mental manifestations went beyond it. Her lecture was frequently applauded.

tions went beyond it. Her lecture was frequently applauded.

The next speaker was Mrs. Cassle Ward Mee, of Cortland, N. Y. The subject "I Wonder" was handled in a masterly manner. Mrs. Mee is a rising star of the first magnitude. Her delivery is pleasing, her arguments forcible and outspoken, and she wins the respect and attention of an audience by her frankness and fearlessness.

At the close of this lecture Mrs. Abbie N. Burnham gave platform tests which were fully recognized.

Next Sunday, will be the Convention of the National Next Sunday, will be the Convention of the National Developing Circle. Dr. James A. Bliss and Geo. A. Fuller will be the principal speakers for the morning and afternoon. Many of the members of the N-D. O. have signified their intention to be present. Lots are selling rapidly and bringing good prices. This is the last week, and those who remain away

will regret doing so. M. A. Skinner & Co. of Lake Pleasant, Mass., have m. A. Skinner & Co. of Lake Pleasant, Mass., have made a bid for the steamer privilege on Lake Sunshine for five years. They propose to furnish a stramer to carry one hundred to one hundred and fifty passengers. It is proposed to build a wharf and depot between Rindge and Rast Jaffrey, and take passengers direct to the ground by this steamer. It will be a great accommodation to visitors and a saving to them of time and expense.

Lots sold last year are being cleared up, and improvement is everywhere visible.

Mrs. Mary A. Charter is as busy as ever. She finds plenty of sitters.

Mrs. Rosie Varney of Dover, N. H., is giving sittings.

tings.
The dedication of the Howland, Charter and Wood-

bury Cottages will take place this week. Dr. Morton is chairman of the committee and is making extensive preparations.

Mr. and Mrs. Hadley of Somerville bave been interested visitors this last week. Mrs. Hadley is a fine medium.

Mrs. Almon Booth placed a magnificent bouquet of flowers upon the table to-day and received a vote of

thanks from the company.

Dr. Prentiss of Worcester, Mass., was welc camp last Thursday, and, true to his nature, went to work to decorate the rostrum with evergreens.
The "three" Stewart Brothers of East Princeton, Mass, are interested observers of all that is going on at camp, and intend to purchase "a square" of land upon which to erect their cottages. They are old Camp-Meeting veterans, and predict great things for Plades.

Rindge.
Mrs. Goodnough and daughter and Mrs. Skinner of
Millington, Mass., are very cosily situated in a tent
upon Warren Avenue.
REPORTER.

# Niantic. Ct.

The interest here is increasing rapidly. . The illumination which occurred last Saturday evening was a grand success. Among the many finely illuminated portions of the grounds were the Tower.

luminated portions of the grounds were the Tower, the Pavillon Hall, Main street, Campers' Home, Rising Sun Cottage, Spirit Home, Mr. Daniels's, near Pavilion, Chas. Dunlap's, Mrs. Dorman's, E. A. Davis's, and many others

At a meeting of the Association last week, all the old officers were reë-ected. One hundred lots were sold to members and the debt lifted, so that the close of the meeting in September will find Niantic clear of all incumbrance.

Many new comers are now looking for lots, and the coming month will be favorable for those who are desiring a summer home in one of the most attractive places in New England.

Sunday, the 15th, J. Frank Baxter lectured and gave tests.

Circles at the Rising Sun Cottage have been well at-

gave tests.

Circles at the Rising Sun Cottage have been well attended during the week.

The Association is preparing for a grand Fair at some future date.

Sunday, the 22d, was one of the grandest and most successful of the season. Excursion Doats were run from Norwich and New London, bringing to our camp large numbers of, people. Mrs. Sarah A. Byrnes, who is always a favorite here, gave two able and interesting lectures, which were listened to with profound interest by far the largest audiences of the season.

An exercise of mediumship by Dr. H. F. Merrill, after each lecture, gave to many new proof of splitterum and communion. Many names and messages given were all pronounced correct.

Dr. Merrill's circles at Tower Hall continue to be crowded.

Dr. Merrill's circles at Tower Hall continue to be crowded.

The Banner is gaining circulation rapidly. We have doubled our number the last week, and hope to order a much larger number next week.

Among our recent arrivals we note the following: Judge Wood of Chicago at Pavilion; Mr. and Mrs. Saniord Broason of Hurtford, E. W. Dean, Campers' Home; Mrs. Burnham and daughter, East Hartford; Mrs. Julia Carwell, J. C. Dorman Cottage; George Richards, Frank and Julia Bugbee, Lewis Holmes, Grace Freeman, George McAvoy, Carrie Stapeling, Fred Loomis and Fred Wright.

Mr. and Mrs. Solomon Finch of Southington are at N. H. Fogg's Spirit Home Cottage.

A grand clam bake this week.

The music in the auditorium is very fine.

Bro. Bill brings you safely from the dopot.

The State camp of militia opened on the 23d.

Niantic is sure to stand in the frontrank the coming season as a most desirable camp.

Friends at Niantio—Order a copy of the Banner for next week. It will contain much of interest for you all.

for next week. It will contain much of interest for

#### Perine Mountain Home. The Spiritualistic services held each Bund ay afternoon at the Perine Mountain Home, near Summit, N.

J., are largely attended, and are exciting great interest among the people in that vicinity. On Sunday the 20th inst. Mrs. Nellie J. T. Brigham will officiate. followed by Prof. Henry Kiddle, Judge A. H. Dailey, and others. To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good rath. We cannot undertake to preserve or return communications not used.

W. H., PARMERSVILLE, N. Y.-We have repeated warned the public against the 'particular' it not brillant
'Starr' but speak of, Inquirers who vains their time and
money will let sion sycrety alone,